

Ellen G. White 1903 Manuscripts (1-99)

Ms 1, 1903

An Appeal

January 7, 1903

We have been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald office. In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has made us feel very sad, but it was suffered by the Lord to come upon us, and we feel that we should make no complaints, but learn if possible the lesson that the Lord would teach us. The destruction of this institution should not be passed by as something in which there is no meaning. Every one connected with the Review and Herald office should ask himself, "Wherein do I deserve this lesson? Wherein have I walked contrary to a 'Thus saith the Lord,' that He should send this lesson to me? Have I heeded the warnings and reproofs that He has sent, or have I walked in my own ways?"

Let the heart-searching God reprove the erring, and let each one bow before Him in humility and contrition, casting aside all self-righteousness and self-importance, confessing and forsaking every sin, and asking God, in the name of the Redeemer, for pardon and forgiveness. God declares, "Him that cometh to Me I will in no wise cast out" [John 6:37], and those who thus present themselves before Him will be pardoned and justified and will receive power to become the sons of God.

I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald office and appeal to them from God to turn to Him with full purpose of heart. Will they not see that God is in earnest with them. He is not seeking to destroy life, but to save life. In the recent destruction, the lives of the workers were graciously preserved, that all might have opportunity to see that God was correcting them by a message coming not from a human source, but from heaven. God's people have departed from Him; they have not followed His instruction, and He has come near to them in correction, but He has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay.

Let us praise the Lord that the lives of His children have been so precious in His sight. He might have cut off all the workers in their heedlessness and self-sufficiency, but no! He says, "They shall have another chance. I will let the fire speak to them and will see if they will counterwork the action of My providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them."

When the Battle Creek Sanitarium was destroyed, Christ gave Himself to defend the lives of men and women. In this destruction God is appealing to His people to return to Him. And in the destruction of the Review and Herald office, and the saving of life, He makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker shall have opportunity to repent and be

converted. God says, "If they turn to Me, I will restore to them the joy of My salvation. But if they continue to walk in their own way, I will come still closer, and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread."

Let every one examine himself, to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to His counsels.

There must be entire conformity to the will of God. There must be less self-measurement and more, very much more, Christlike practice. There must be more earnest, persevering prayer. Prayer is acceptable only when offered in faith and in the name of the Redeemer. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker. As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, keeping his eyes fixed steadily on the Mediator of the new covenant, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which Thy love is to flow day by day and hour by hour, I claim by faith the grace and power that Thou hast promised." He fastens his hold firmly on the promise, "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." [James 1:5, 6.]

How this dependence pleases the Master! How He delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Hebrews 1:14.] With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts.

The salvation of human beings is a vast enterprise that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through Him that has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to His disciples just before His trial and crucifixion. He was about to leave them, but He did not want them to think that they were to be left helpless orphans. "I go My way to Him that sent Me," He said, "and none of you asketh Me, Whither goest Thou? But because I have said these things, sorrow hath filled your heart. 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.” [John 16:5-14.]

Then comes the wonderful prayer recorded in the seventeenth of John—a prayer that means much more to us than we realize. Let us receive it unto the treasure-house of the soul, and make it the daily lesson of our lives:

“As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. 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 18-26.]

Satan understands this prayer better than do the members of churches and the heads of families. He does not want the people of God to understand it, lest they should see the advantages God has bestowed on them and know the day of their visitation. He would keep them in discord and strife over little misunderstandings and little differences, which, dwelt upon, grow into variance and hatred. He knows that if he can keep them thus, they will present before the world a showing exactly the opposite of that which God desires them to present.

I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking Him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth.

Let us make Christ’s prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences and a more diligent study of what the prayer of Christ means to those who believe on His name. We are to pray for union and then live in such a way that God can answer our prayers.

Perfect oneness—a union as close as the union existing between the Father and the Son—this is what will give success to the efforts of God’s workers. “That they all may be one; as Thou, Father, art in Me, and I in Thee, that they may be one in Us; that the world may believe that Thou hast sent Me,” to bring about this union, this sanctified harmony. “I in them, and Thou in Me, that they may be made perfect in one; that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.” [Verses 21, 23.] It is this union that convinces the world that God has indeed sent His Son to save sinners. Christ gives to His true disciples the glory of His character, that His prayer may be answered. Through the impartation of His Spirit, He appears in their lives.

Let us during the year 1903 cast all selfishness out of our lives. Let us live for the Master, striving to help one another. “The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession for the saints according to the will of God.” [Romans 8:26, 27.] Let us in our lifework strive constantly to answer the prayer of Christ, that we may be united with one another and with Him. Let us always before undertaking anything, ask ourselves the question, Will this please my Saviour? Is it in harmony with the will of God? The consciousness that we are bringing the Christ-life into the daily experience will give a sacred dignity to the every-day duties. All that we do will be done with faithfulness, that the Master may be honored. Thus shall we show to the world what Christianity can accomplish for sinful human beings, giving them constantly increasing efficiency for service in this life, preparing them for the higher life in the world to come.

Ms 2, 1903

Following Christ

January 16, 1903 [typed]

Christ’s true followers will walk in His footsteps. He has left us an example that we should follow where He leads the way. For each one of us there is a live, disordered self to master, or it will master us. There are those who, because they are determined to serve self, will never be able to follow the Lamb whithersoever He goeth. Christians who live for self dishonor their Redeemer. They may apparently be very active in the service of the Lord, but they weave self into all that they do. Sowing the seeds of selfishness, they must at last reap a harvest of corruption. It cannot but be thus. Eternal life cannot possibly be the result of their lifework, unless they see their mistake and surrender all to God.

Service for self takes a variety of forms. Some of these forms seem harmless. Apparent goodness gives them the appearance of genuine goodness. But they bring no glory to the Lord. By their service His cause is hindered. Christ says, “He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad.” [Matthew 12:30.]

Those who bring self into their work cannot be trusted. If they would lose sight of self in Christ, their efforts would be of value to His cause. They would then conform the life to His

teachings. They would form their plans in harmony with His great plan of love. Selfishness would be banished from their efforts.

The Lord does not accept the service of those who live an inefficient, do-nothing life. They exert not a high, holy influence, but an influence that leads away from Christ. Self-denial, humility of mind, nobility of purpose, marked the Saviour's life. He declares that as He lived, so we are to live. He has prepared for us opportunities and has marked out the path in which we may safely follow. His footprints lead along the pathway of self-sacrifice. To His disciples He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.]

From the beginning to the close of His earthly ministry, Christ went about doing good. In His life no sin appeared. No selfishness marred word or act. "Which of you convinceth Me of sin?" He asked the Pharisees, knowing that they would find nothing of which to accuse Him. [John 8:46.] And at His trial, Pilate declared emphatically, "I find in Him no fault at all." [John 18:38.]

As we pass through life there come to us many opportunities for service. All around us there are open doors for ministry. By the right use of the talent of speech we may do much for the Master. Words are a power for good when they are weighted with the tenderness and sympathy of Christ. There are those who have been entrusted with the Lord's money, and these are to invest this money in such a way that they can bring returns to the Lord as the result of the investment.

As we minister to those in need of help, we co-operate with the heavenly angels. "Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?" [Hebrews 1:14.] When Christ was born in Bethlehem, an angel appeared to the shepherds keeping watch by night. Through the silent hours they had been talking together of the promised Saviour and praying for the coming of the King to David's throne. "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not; for 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 2:9-11.]

And suddenly the whole plain was lighted with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song, "Glory to God in the highest, and on earth peace, good will toward men." [Verse 14.]

Many feel that it would be a great privilege to visit the scenes of Christ's life on earth, to walk where He trod, to look upon the lake where He loved to teach and the valleys and hills on which His eyes so often rested. But we need not go to Palestine in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation.

All may find something to do. "The poor always have ye with you," Jesus said [John 12:8],

and none need feel that there is no place where they can labor for Him. Millions upon millions of souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs reversed, what would we desire them to do for us? All this, so far as lies in our power, we are under the most solemn obligation to do for them. Christ's rule of life, by which every one of us must stand or fall in the judgment, is, "Whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.]

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew not; doth not He that pondereth the heart consider it? and He that keepeth the heart, doth not He know it? and shall not He render to ever man according to his works?" [Proverbs 24:11, 12.] In the great judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They will receive the same condemnation.

To every soul a trust is given. Of every one the Chief Shepherd will demand, "Where is the flock that was given thee, thy beautiful flock?" And "what wilt thou say when He shall punish thee?" [Jeremiah 13:20, 21.]

The Home Life

We have only one life to live, only one probation in which to form characters that God can approve. Let parents take heed, first to themselves and then to their children. Let them learn from the Word of God what their duty is. The work committed to them is a most solemn and important one—a work that they cannot neglect without incurring heavy guilt. They should make all else secondary to the training of their children, remembering that as the twig is bent, the tree is inclined.

Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming its character than all that it learns in future years.

To the mother is entrusted an important part in the training of her children. But all the responsibility does not rest on her. Father and mother should unite in this great work. The husband should show his wife that he appreciates her. If he wishes to keep her fresh and gladsome, so that she will be as sunshine in the home, let him help her to bear her burdens.

Parents, make home happy for your children. By this I do not mean that you are to indulge them. The more they are indulged, the harder they will be to manage, and the more difficult it will be for them to live true, noble lives when they go out into the world. If you allow them to do as they please, their purity and loveliness of character will quickly fade. Teach them to obey. Let them see that your authority must be respected. This may seem to bring them a little unhappiness now, but it will save them from much unhappiness in the future. Let the home government be just and tender, full of love and compassion, yet firm and true. Do not permit one disrespectful word or disobedient act.

Do not become impatient with your children when they err. When you correct them, do not speak abruptly and harshly. This confuses them, making them afraid to tell the truth. Remember that in them you are meeting your own traits of character—traits that you have given them. Therefore be very kind, very compassionate, very careful to do nothing that will arouse the worst passions of the human heart. Be so calm, so free from anger, that they will be convinced that you love them, even though you punish them.

Never forget the words, “Take heed that ye despise not one of these little ones. For I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven.” [Matthew 18:10.]

Let the mother teach her children to be her willing helpers, gladly assisting her to bear life’s burdens. Let cheerfulness reign in the home. The mother should put forth every effort to make home the most pleasant place in the world for her children. Let the long winter evenings be devoted to useful reading or to some other form of self-improvement.

To the children I would say, Strive in every way possible to lighten your mother’s cares. Make home pleasant for her by cultivating a cheerful, happy temper. Be helpful in the home. Thus you are preparing yourselves for greater usefulness. It is your privilege to lighten the burdens that rest heavily on father and mother.

Do not make your wants many, especially if the income for home expenses is limited. Bring your wants within your parent’s means. The Lord will recognize and commend your unselfish efforts. Give your lives to God, to be used by Him as He may see best. Begin in the home to work for Him. Do your part to make the home a place where angels shall love to dwell. Be faithful in that which is least. You will then be in no danger of neglecting greater responsibilities. God’s Word declares, “He that is faithful in that which is least is faithful also in much.” [Luke 16:10.]

From the child’s earliest years it is to be made acquainted with the things of God. In simple words let the mother tell it about Christ’s life on earth. And more than this, let her bring into her daily life the teachings of the Saviour. Let her show her child, by her own example, that this life is a preparation for the life to come, a period granted to human beings in which they may form characters that will win for them entrance into the city of God.

Unto You Therefore Which Believe He is Precious

How marvellous is the love and condescension of our Saviour. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [John 1:12.] By receiving Christ, men give evidence that they are born again and that they are entitled to the privilege of sonship. Because of their faithful adherence to right, Christ is not ashamed to call them brethren.

The soul that surrenders all to Christ loses sight of self and is filled with confidence in God. By the clear light shining on God’s Word, he reads the promises telling of his heavenly Father’s love and care. These promises appeal to him with soul-conquering evidence. Assured of God’s power and willingness to fulfil His Word, he returns to Him praise and thanksgiving.

Peace and joy fill his heart.

Christ takes us into covenant relation with Himself. He loves us with an everlasting love, but He does not always give us what we desire. When we wander away from Him, He permits trials to come upon us, to cause us to return to Him with full purpose of heart. And when we return, He receives us with loving assurances of pardon. He does not allow us to be tempted above that we are able.

When He sees His disciples deficient in spiritual power, day by day losing ground, day by day wandering farther and farther from the source of strength, He sends to them affliction and adversity. Disappointed hopes cause them to stop and think, and there come to them repentance and a desire to draw near to God. And as they return to Him, He draws near to them, saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.]

There is no power in repentance to change the life. But when the helpless soul casts itself on Christ, then comes transformation of character. The Saviour declares, "A new heart also will I give you, and a new spirit will I put within you." [Ezekiel 36:26.]

No one is ever made better by denunciation and recrimination. To tell a tempted soul of his guilt in no way inspires him with a determination to do better. Point the erring, discouraged one to Him who is able to save to the uttermost all who come to Him. Show him what he may become. Tell him that there is in him nothing that recommends him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope, showing him that in Christ's strength he can do better. Hold up before him the possibilities that are his. Point him to the heights to which he may attain. Help him to take hold upon the mercy of the Lord, to trust in His forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life.

God often brings men to a crisis to show them their own weakness and to point them to the source of strength. If they pray and watch unto prayer, fighting bravely, their weak points will become their strong points. Jacob's experience contains many valuable lessons for us. God taught Jacob that in his own strength he could never gain the victory, that he must wrestle with God for strength from above.

All night Jacob wrestled with the Angel. Finally the strong wrestler was weakened by a touch on his thigh. He was now disabled and suffering the keenest pain, but he would not lose his hold. All penitent and broken, he clung to the Angel; "he wept, and made supplication," pleading for a blessing. [Hosea 12:4.] He must have the assurance that his sin was pardoned. His determination grew stronger, his faith more earnest and persevering, until the very last. The Angel tried to release Himself; He urged, "Let Me go, for the day breaketh;" but Jacob answered, "I will not let Thee go, except Thou bless me." [Genesis 32:26.] Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts to the faithfulness of a covenant-keeping God.

Jacob “had power over the Angel, and prevailed.” [Hosea 12:4.] Through humiliation, repentance, and self-surrender this sinful, erring mortal prevailed with the Majesty of heaven. He has fastened his trembling grasp on the promises of God, and the heart of infinite love could not turn away the sinner’s plea.

As an evidence that Jacob had been forgiven, his name was changed from one that was a reminder of his sin to one that commemorated his victory. “Thy name,” said the Angel, “shall be no more Jacob, but Israel; for as a prince hast thou power with God, and hast prevailed.” [Genesis 32:28.]

Shall we obtain strength from God, and win victory after victory, or shall we try in our own strength, and at last fall back defeated, worn out by vain efforts. Let us, by unreserved surrender to God, obtain the power that every one must have who conquers in the battle against evil.

Let no one despair of gaining the victory. Victory is sure when self is surrendered to God. The Lord is on the ground. The church is to see of His salvation. God is not slack concerning His promise. He has given His angels charge over His children. Hereafter the witness will be heard, “My feet had well nigh slipped, but the Lord upheld me.” [See Psalm 73:2.] The Lord’s way was the best—to come in trial to the one He wished to help.

Never despair of a brother’s recovery and reformation. Make your requests known to God, and do not let go till the tempted one breaks the cords of unbelief. The conflict will end in victory.

Those who watch their fellow workers to find fault with them dishonor their Leader. Let them remember that God reads the heart and that He has not given to any one the work of judging and condemning others. Each one is to examine his own heart. All judgment has been committed to One who cannot err. Cease the work that you have allowed Satan to lead you to do—the work of finding fault and condemning. You cannot read hearts; therefore be very careful how you judge.

Ms 3, 1903

To Every Man His Work

March 1, 1903 [typed]

To brethren E. R. Palmer and A. G. Daniells, I am instructed to say: The Lord has appointed certain men to do a special work. If they give themselves to this work, He will bless them in their efforts to be His helping hand. The Lord has given Brother E. R. Palmer a special and important part to act in the canvassing work. He will give him wisdom that will enable him to teach others how to carry the canvassing work forward successfully. But He has not given Brother Palmer the responsibility of the printing work. This is not his field of labor.

God will give His chosen workers strength to bear every burden that He lays upon them. He

will help Brother Palmer to carry the responsibilities that He has given him in the canvassing work. But Brother Palmer must guard against adding to his work burdens that the Lord has not laid upon him. That which he is fitted to do in the education of canvassers is a large and much-needed work. But if he takes on himself too many burdens, he will surely disqualify himself for his appointed work as general canvassing agent.

The Lord has given to Elder Daniells a great work. But Elder Daniells must not take upon himself too many responsibilities; for this will disqualify him for doing his appointed work. He is to stand stiffly for the truth for this time.

When the Lord lays upon His stewards a special work, they should be careful not to increase their responsibilities; for this overtaxes their powers. My brethren, give diligent heed to the business for which you are fitted. Had Elder Olsen attended to his special line of work in connection with the General Conference, pleading with God for His purifying power and for wisdom to keep the way of the Lord, he would have had victory at every step.

Christ Our King

Before God's servants take up any work, they are to pray to God in all humility and with a sense of their dependence upon God, realizing that they must be worked by His Spirit. They are to guard against setting themselves up as kings, because if they do this, they will dishonor the Lord and make a failure of their work. "All ye are brethren." [Matthew 23:8.]

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service all should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God and His righteousness." [Matthew 6:33.] Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before you own or those of any other human being. He has bought you, and all your powers belong to Him.

Make no man your king. Who is our King?—He who is called, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." [Isaiah 9:6.] He is our Saviour, our King. To Him you may always go with your burdens. However great your sins, you need have no fear of repulse. If you have injured your brother, go to him, and confess the wrong you have done him. When you have done this, you may come to your King, asking Him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged His Word to forgive your transgressions and to cleanse you from all defilement. The names of all His people are written in His book of life.

Remember that Christ is our only hope, our only refuge. He "bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." [1 Peter 2:24.] "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the new testament, that by means of

death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.” [Hebrews 9:13-15.]

Ms 3a, 1903

The St. Helena Sanitarium

“Elmshaven,” St. Helena, California

January 23, 1903

I have been strongly impressed to write something in regard to the St. Helena Sanitarium. This institution was established by the Lord's direction, and it is not to outlive its usefulness. It is to be a living institution, through which the light of truth shall be shed abroad. The same God who works in other places where our medical work is established is ready to work in the St. Helena Sanitarium. Much of His power is to be revealed in this institution. It is to grow to the full stature of what God desires it to be.

Lately the number of patients at the Sanitarium has decreased, owing to an array of circumstances that could not be helped. One reason for the lack of patronage is, I think, the stand that those at the head of the institution have taken against serving flesh meat to the patients. Ever since the opening of the Sanitarium, meat has been served in the dining room. We felt that the time had come to take a decided stand against this practice. We knew that it was not pleasing to God for flesh meat to be placed before the patients.

Now no tea, coffee, or flesh meat are served in the institution. We are determined to live out the principles of health reform, to walk in the way of truth and righteousness. We shall not, for fear of losing patronage, be half-and-half reformers. We have taken our position, and by God's help we shall stand by it.

The food provided for the patients is wholesome and palatable. The diet is composed of fruits and grains and nuts. Here in California there is an abundance of fruit of all kinds.

If patients come who are so dependent on a diet of flesh meat that they think that [they] cannot live without it, we shall try to make them look at the matter from an intelligent point of view. And if they will not do this, if they are determined to use that which destroys health, we shall not refuse to provide it for them, if they are willing to eat it in their rooms and willing to risk the consequences. But they must take upon themselves the responsibility of their action. We shall not sanction their course. We dare not dishonor our stewardship by sanctioning the use of that which taints the blood and brings disease. We should be unfaithful to our Master if we did that which we know He does not approve.

This is the stand that we have taken. We are resolved to be true to the principles of health reform, and may God help us, is my prayer.

Plans must be set in operation that will bring an increase of patronage. But would it be right for us, for the sake of obtaining more patients, to return to the serving of flesh meat? Shall we give the sick that which has made them sick, that which will keep them sick if they continue

to use it as food? Shall we not rather take our stand as those who are resolved to carry out the principles of health reform? Shall we not stand as watchful sentinels, encouraging the patients to obey the words of the Holy Spirit through the apostle Paul, "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.]

The Lord desires His people to come into line and to work with all earnestness in faith and love to bring into their lives the fulness of Christ, the efficiency freely bestowed on all who will comply with the condition laid down in the Word of God.

Advance moves are to be made. We are not, for the sake of securing a larger patronage, to employ physicians or nurses who are not willing to walk in the full light of health reform. We are to stand on an elevated platform. We do not establish sanitariums that the patients who come may indulge perverted appetite. We are to bring into our sanitariums as helpers those who stand firmly on the platform of health reform.

Study the words of the apostle Paul—"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. ... Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. And [that], knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." [Romans 13:8, 10-14.]

I carry a burden for the St. Helena Sanitarium. I greatly desire to see it doing the work that God desires it to do. During the past year many calls have been made for help in different parts of the world, and to all of these calls the Sanitarium church has responded liberally. The Sanitarium itself has always been ready to help where it could, and the amount of work that it has done for those who were not able to pay is not small. It is now placed in adverse circumstances in a trying position. Few understand the difficulties through which this institution has had to pass and is still passing. We have done all that we can to place it on a right basis. For years in the past it should have been conducted as it is now, but those standing at its head had not the moral courage to decide for the right. Changes have had to be made that would not have been necessary if all who had borne responsibilities in the Sanitarium had walked and worked in accordance with the will of God, in the light that the Lord has given upon health reform.

We call upon those of our people who have money to help this institution in its pressure for means. The Lord is acquainted with the circumstances that led us to make the decision to be true to principle. I ask those who have means in the Sanitarium whether they will allow a part or all of this means to remain in the institution free from interest. And I ask those who have means that they can spare to give of this means to help the Lord's institution in its need. We

have given so largely to foreign fields that the home field is unworked. Calls are now being made for means to send to foreign fields, while in the Southern states of America there are many thousands of people who have never heard of present truth. We need to arouse, and make earnest, zealous efforts for the unworked fields of America. For years the Southern field has been kept before our people, yet how much has been done for it? What efforts have been put forth for St. Louis, New Orleans, Memphis? If the Lord Jesus were here today, He would say as He said to the disciples, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." [John 4:35, 36.]

We must now enter the fields in America that have never been worked. From city after city the cry of barrenness is ascending to God. There are in them no memorials for Him. No effort has been made in them to proclaim the message of the gospel. I entreat those who know the truth to take up their neglected work. No longer let the Master look upon fields whose barrenness rebukes your neglect. Every soul who believes the truth is responsible to give to those in darkness the light he has received.

This world is our training school. Here we are to learn how to exercise the faith that works by love and purifies the soul. To those who receive Him Christ gives power to become the sons of God. Here we are to prepare for the higher grade, the school above. If we live the life of Christ in this world we shall be ready to unite with the loyal and true in the higher school. I do not want any one to withhold gifts from foreign fields, but I do urge our people no longer to dishonor God by leaving untouched fields such as New York and other large cities. No longer refuse to listen to the call, "Come over and help us." [Acts 16:9.] In America thousands of people die every day without having heard the last warning message.

Let the workers in the Lord's vineyard show that they realize that they are sons and daughters of God, that their citizenship is in heaven, and that their strength and means are not to be spent on self. God's great vineyard in America needs to be worked. One of the first things to be done is to help the St. Helena Sanitarium to tide over its present difficulties. What will you do to help? I shall certainly urge this matter upon you; for a condition of things that should not have been has made the institution suffer, and it deserves assistance.

It requires holy, consistent living to give a man that wisdom that enables him to do the right thing at the right time. Every work is to be brought into judgment, to pass under the scrutiny of the great I Am. O we need to humble our hearts before God. Holiness of character, pure, upright principles, are obtained by diligent watching and earnest, sincere prayer. "If any man will come after Me," Christ declares, "let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] As we obey this instruction, we walk in the footsteps of the Saviour.

I leave these words with you. Do not fold your hands, content to do nothing. Wake up, wake up, brethren and sisters. There is a work to be done in foreign fields, but there is just as important work to be done in America. After you have done something for foreign fields, do not think your duty done. Remember that there is a work to be done in America. A few

faithful workers have been toiling in New York. Have you taken an unselfish, practical interest in their work? Have you helped them by your sympathy and your gifts?

In the cities of America there are people of almost every language. These need the light that God has given to His church. Our people do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. God says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] Why, then, do they feel no burden to add new territory to the Lord's kingdom, to plant the standard of truth in new places? Why do they not obey the Word, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not"? [Luke 12:33.] Why do they not return to the Lord His own, to be invested in the heavenly merchandise? Why is there not an earnest call made for volunteers to enter the whitening harvest field? Unless more is done in the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.

Ms 6a, 1903

Adonijah's Rebellion

February 17, 1903 [typed]

"Then Adonijah the son of Haggith exalted himself, saying, I will be king; and he prepared his chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, Why hast thou done so? And he also was a very goodly man, and his mother bare him after Absalom. And he conferred with Joab the son of Zeruah, and with Abiathar the priest; and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. ... Nathan the prophet, and Benaiah and the mighty men, and Solomon his brother, he called not." [1 Kings 1:5-8, 10.]

The rebellion was ripe; the conspirators had assembled at a great feast just outside the city to proclaim Adonijah king, when their plans were thwarted by the prompt action of a few faithful persons, chief among whom were Zadok the priest, Nathan the prophet, and Bathsheba the mother of Solomon. They represented the state of affairs to the king, reminding him of the divine direction that Solomon should succeed to the throne. David at once abdicated in favor of Solomon, who was immediately anointed and proclaimed king.

David's sons had been a great grief to him. Wayward and rebellious, they had been as a thorn in his flesh. Their conduct was a heavy grief to him; yet in his fondness for them he had not in their childhood reprov'd and restrained them, and now they would not bear reproof. Cause was followed by effect. By indulgence David forfeited the respect and reverence of his children. He had never displeased them, but they had often perplexed and worried him by their misconduct. He had not brought them up in submission to his will, and therefore they did not live in submission to the will of God. He excused their sins and indulged their perverse desires; and they grew up willful and selfish, refusing to honor their father or their God.

In addition to the infirmities of old age, which were resting heavily upon him, David's heart was sorely grieved by the course of his son Adonijah. David was a man who loved and feared God. He fully believed in recognizing and obeying God's commands. Regret and remorse filled his heart as he thought of the course that his sons had followed. He knew that if they had been brought up as they should have been, he would have received the honor that a father should receive, and God would have been revered and obeyed.

Solomon, the son of Bathsheba, kept the love of God before him, and David knew that he alone, of all his sons, was qualified to act as the ruler of his people. And the Lord God of Israel, the ruler of all the world, had chosen Solomon to be king after David's death.

On hearing of Adonijah's rebellion, David at once abdicated in favor of Solomon. Had he shown any hesitancy, the usurper would have gained the advantage, those supporting Solomon would have been slain, and the kingdom would have passed under the rule of a despot, who knew not how to rule himself. War and bloodshed would have filled the land. In this trying hour the Lord strengthened David, giving him vitality that his advisers did not think it possible for him to possess. He was on his deathbed, but he gave his orders clearly and decisively. Solomon must at once be anointed king, and notice must at once be given throughout the kingdom that this had been done.

Adonijah had ever had his own way, and he thought that if he made a demonstration showing his desire to reign, David would yield to his wishes. But David was true to God and to his convictions. "Call me Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon; and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; he shall be king in my stead; for I have appointed him to be king over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen; the Lord God of my lord say so too. As the Lord has been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David. So Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada ... went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes; and rejoiced with great joy, so that the earth rent with the sound of them." [Verses 32-40.]

Those who bear responsibilities must be wide-awake. It is not the man who drifts with circumstances, and who in an emergency endorses questionable moves, who wins the respect of his fellow men and the approval of heaven. It is the man who, like the rock stemming the tide, stands firm against evil, who commands respect. In a crisis, when many are not fully decided as to the right course, the one who moves steadfastly in the path that God has marked out, with unshaken determination carrying out God's plans, is the one who wins confidence as a man fit to command. Those who occupy positions of responsibility should know what

saith the Lord, and they should then stand unflinchingly for the right, stemming the current of evil.

Go Forward

There is a lesson of the greatest importance for us in the experience of the children of Israel as they left Egypt.

More than a million people had been led out of the right course, as many of them thought, into a valley hemmed in by mountains. Before them lay the Red Sea, and behind them, following fast after in pursuit, was Pharaoh's host.

In the beginning of their march, the children of Israel had been guided by a cloud. Ignorant and superstitious because of their long years of bondage in a land of superstition, the people looked upon this cloud with wonder. Some regarded it with fear, while others declared that it was a favorable omen.

As the people were encamped beside the sea, they saw in the distance the flashing armor and moving chariots of Pharaoh's host. Terror filled their hearts. Some cried unto the Lord, but by far the greater part hastened to Moses with their complaints. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is it not the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." [Exodus 14:11, 12.]

Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly witnessed the manifestation of His power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? True, there was no possibility of deliverance unless God Himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences. His calm and assuring reply to the people was, "Fear ye not, stand still, and see the salvation of the Lord, which He will show you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." [Verses 13, 14.]

It was not an easy thing to hold the hosts of Israel in waiting before the Lord. Lacking discipline and self-control, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and lamentations were loud and deep. The wonderful pillar of cloud had been followed as the signal of God to go forward; but now they questioned if it might not foreshadow some great calamity; for had it not led them on the wrong side of the mountain, into an impassable way? Thus the angel of God appeared to their deluded minds as the harbinger of disaster.

But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column arose majestically, passed over the Israelites, and descended between them and the armies of Israel. A wall of darkness interposed between the pursued and their

pursuers. The Egyptians could no longer discern the camp of the Hebrews and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day. That which had been a terror to the people had become their protection.

Hope returned to the hearts of Israel. And Moses lifted up his voice unto the Lord. “And the Lord said unto Moses, Wherefore criest thou unto Me? Speak thou unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it, and the children of Israel shall go on dry land though the midst of the waters.” [Verses 15, 16.]

As Moses stretched out his rod, the waters parted, and Israel went down into the midst of the sea upon dry ground, while the waters stood like a wall on each side. “Go forward” was the word given by Moses, and it was echoed by the captains of the different divisions, and in obedience, the host of Israel stepped into the path so strangely and so wonderfully prepared for them. The light from God’s pillar of fire shone upon the foam-capped billows and lighted the road that was cut like a mighty furrow through the waters of the sea.

As the cloud moved slowly on, the Egyptian sentinels discovered that the Israelites had moved their encampment, and at once the mighty army was set in readiness for motion. They heard the sound of the marching of the Hebrews, but they could see nothing; for the cloud that gave light to Israel was to the Egyptians a wall of darkness. Guided by the sound, they followed on, into the miraculous path God had prepared for His people. All night they followed, but they moved slowly; for their chariots drove heavily. Yet still they moved on, expecting soon to break through the cloud and overtake the fugitives.

At last the shadows of the night passed away, the morning dawned, and the pursuing army was almost within reach of the fleeing Hebrews.

“And it came to pass that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire, and of the cloud, and troubled the host of the Egyptians.” [Verse 24.] Before their astonished eyes the mysterious cloud changed to a pillar of fire reaching from earth to heaven. The thunders pealed, and the lightnings flashed. “The clouds poured out water; the skies sent out a sound; Thine arrows also went abroad. The voice of Thy thunder was in the whirlwind; the lightning lightened the world; the earth trembled and shook.” [Psalm 77:17, 18.]

The Egyptians were seized with confusion and dismay. Amidst the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps and to flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together and swallowed the Egyptian army in their black depths.

As morning broke, it revealed to the multitudes of Israel all that remained of their mighty foe—the mail-clad bodies cast upon the shore. From the most terrible peril one night had brought deliverance. That vast, helpless throng—bondmen unused to battle, women, children,

and cattle, with the sea before them, and the mighty armies of Egypt pressing behind—had seen their path opened through the waters and their enemies overwhelmed in the moment of expected triumph. Jehovah alone had brought them deliverance, and to Him their hearts were turned in gratitude and faith. Their emotions found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving:

“I will sing unto Jehovah; for He hath triumphed gloriously;

The horse and his rider hath He thrown into the sea.

The Lord is my strength and my song,

And He is become my salvation;

This is my God, and I will praise Him;

My father’s God, and I will exalt Him, ...

Who is like unto Thee, O Lord among the gods?

Who is like unto Thee, glorious in holiness,

Wonderful in praises, doing wonders? ...

Thou in Thy mercy hast led the people which Thou hast redeemed;

Thou hast guided them in Thy holy habitation.”

[Exodus 15:1, 2, 11, 13.]

Ms 7, 1903

Words of Counsel to Burden-Bearers

October 8, 1903 [typed]

Men who are already carrying heavy responsibilities must not be urged to accept heavier responsibilities than they can carry, and at the same time preserve their spirituality. Plans must not be laid in regard to this that will create perplexity and difficulty. This is a snare that the enemy would be pleased to see laid for the entanglement of our feet.

There are those who can successfully carry a certain amount of work, but who become over-wearied, fractious, and impatient, when there is crowded upon them a larger amount of work than they have physical or mental strength to perform. They lose the love of God out of the heart, and then they lose courage and faith, and the blessing of God is not with them. There are physicians who have lost their spiritual power because they have done double the work that they ought to have done. When men are asked or tempted to take more work than they can do, let them say firmly, “I cannot consent to this. I cannot safely do more than I am doing.”

Extract from Testimonies for the Church 8:190:

God impresses different men to be laborers together with Him. One man is not authorized to gather too many responsibilities upon himself. The Lord would have the physician upon whom so much depends so closely connected with Him, that his spirit will not be irritated by little things. The Lord desires you to be one of the most efficient workers in the medical profession, slighting nothing, marring nothing, knowing that you have a Counselor close by your side, to sustain and strengthen you, to impart quietness and calm to your soul. Feverishness of mind and uncertainty of spirit will make the hand unskilful. The touch of Christ upon the Physician's hand brings vitality, restfulness, confidence, and power.

Those who bear responsibilities in our institutions should daily seek the way of the Lord. They should not feel qualified to choose their own way; for in so doing they will walk in the light of the sparks of their own kindling. God alone is to be their guide. Those who seek a wider sphere, those who would have greater freedom than God appoints, those who fail to make Him their counselor, their wisdom, their sanctification, and their righteousness, will never win the crown of life. Day by day the soul needs the religion of Christ. Those who drink deeply of His Spirit will not be ambitious for themselves. They will realize that they cannot go beyond the domain of God; for God reigns everywhere.

He who is fully content to receive his commission from above will be cheered by the promises of God, as he seeks to do justice and judgment. To have unwavering trust in God, to be a doer of His Word, is to pursue a safe course. ... May the Lord help those who are bearing responsibilities to unite with one another in their work and to become laborers together with God. ...

Large buildings call for large patronage, and large patronage calls for men of education and talent, and for men of deep religious experience, to conduct the institution in the ways of God; and to manage it with tact and skill demands that there shall be a general increase in spiritual experience, that the fear of God shall circulate through the Sanitarium, in order that popular patronage shall not mold and fashion it, and thus cause it to cease to be that which God designed it to be—a refuge for the poor and lowly. Those who are steadfast to the truth should not be set aside in favor of worldlings. Prices should not be set so high to meet current expenses that the poor will, to a large extent, be excluded from the benefits of the Sanitarium.

With the present talent and facilities, it is impossible for the physician-in-chief to do all that is essential to be done in the various branches and departments, much as he may desire to do this. It is not possible for him to give personal supervision to all parts of the work.

This matter has been opened up before me again and again. While there is continual growth in the institution, while the buildings are enlarging and the responsibilities increasing, there is not a corresponding growth in the talent and capability necessary for the management of so large an enterprise. Will our physician-in-chief and the members of the board consider this?

My brother, you are not immortal. I thank the Lord that you are as wise concerning your health as you are. But you cannot always do as you are now doing. Your health may fail. Your life is uncertain, and it has been set before me that there ought to be three times as large a working force in the Sanitarium as there is. Even the workers would all have an abundance to do if they did their work well.—Testimonies for the Church, Vol. VIII, pp. 140-142.

Ms 9, 1903

Written for Our Admonition

1903

The book of Deuteronomy should be carefully studied by those living on the earth today. It contains a record of the instruction given to Moses to give to the children of Israel. In it the law is repeated. At the time that the instruction that it contains was given, the people of Israel were encamped beside the Jordan. All but two of the adults who had left Egypt had died in the wilderness. Now the generation that had arisen during the forty years of journeying were about to pass over the Jordan to receive their inheritance in the promised land. But they must first hear from the lips of Moses the instruction given him by the Lord for them. The words of the law must be repeated to them, and they must hear again the conditions upon which they were to enter into and take possession of the promised land.

The law of God was often to be repeated to the people. That its precepts might not become a strange thing, they were to be kept before the people and were ever to be exalted and honored by them. Parents were to read the law to their children, teaching it to them line upon line, precept upon precept. And on public occasions, the law was to be read in the hearing of all the people. Upon obedience to this law depended the prosperity of Israel. If the people were obedient, it would bring them life; if disobedient, death.

“These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea. ... The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount; turn ye, and take your journey, and go into the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you; go in, and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. And I spake unto you at that time, saying, I am not able to bear you myself alone; the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. ... How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously; ... but ye shall hear the small as well as the great; ye shall not be afraid of the

face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do." [Deuteronomy 1:1, 6-10, 12-18.]

Moses gave the people to understand that he did not desire to monopolize the honor of government. Of all the men of Israel, he was the best qualified to be the leader of the people. But he realized that he must have counsellors with whom to share the responsibilities of the work. "I cannot bear these burdens alone," he declared. [See Numbers 11:14.] Wise, God-fearing men were to be chosen to work with him, and they were to remain in their position of trust as long as they gave evidence that they were loyal and faithful. These men were to show favor to no one and they were not to do one wrong action in order to gain favor. They were never to accept bribes or to allow themselves to be overawed by evil men. In all their decisions equity was to govern. They were to be "able men, such as fear God, men of truth, hating covetousness." [Exodus 18:21.]

These chosen were appointed rulers over the people—rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. Speaking of their appointment, Moses declared: "I charged your judges at that time, saying, Hear the cause between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. And the cause that is too hard for you, bring it to me, and I will hear it. And I commanded you at that time all the things that you should do." [Deuteronomy 1:16-18.]

And the people had agreed to the plans outlined by Moses and had promised to follow the Lord's directions. Why then had they worked contrary to their agreement, arousing mutiny and discontent? Why had they murmured and complained, as if they were hardly dealt with? They had complained of Moses, as if he were treating them harshly, when he was seeking in every way to make their journeyings in the wilderness a school of preparation and training. Obedience to God's commands, co-operation with Him in carrying out His plans, was essential for their present and future good, yea, for their eternal welfare. But they had been rebellious and disobedient.

Speaking of their conduct in the wilderness, Moses said, "And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, [as the Lord our God commanded us; and we came to Kadeshbarnea. And I said unto you, Ye are come unto the mountain of the Amorites,] which the Lord our God doth give us. Behold, the Lord thy God hath set the land before thee; go up, and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

"And ye came near unto me every one of you, and said, We will send men before us, and they shall search out the land and bring us word again by what way we must come up, and into what cities we shall come. And the saying pleased me well; and I took twelve men of you, one of a tribe, and they turned, and went up into the mountain, and came unto the valley of Eschol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord God

doth give us. Notwithstanding ye would not go up, but rebelled against the commandments of the Lord your God; and ye murmured in your tents, and said, Because the Lord hated us, He hath brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us. Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.” [Verses 19-28.]

It was upon the very borders of the promised land that the people had broken forth into rebellion. The spies had returned from Canaan with their hearts filled with unbelief, and their wicked murmurings had set the hearts of all the people in rebellion. Disaffection is quickly awakened in hearts that are unsanctified.

“Then said I unto you, Dread not, neither be afraid of them. The Lord your God, which goeth before you, He shall fight for you, according to all that He did for you in Egypt, before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou shalt not go in thither.” [Verses 29-37.]

The time to which Moses refers when the Lord was angry with him was when the stream that for so many years had supplied the people with water ceased to flow. It was the Lord’s purpose to test His people. He would prove whether they would trust His providence or imitate the unbelief of their fathers. Before God permitted them to enter Canaan, they must show that they believed His promise.

But no sooner was the cry of water heard in the encampment than the people forgot one who for so many years had supplied their wants, and instead of turning to God for help, they murmured against Him, in their desperation exclaiming, “Would to God we had died when our brethren died before the Lord.” [Numbers 20:3.]

Their cries were directed against Moses and Aaron: “Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.” [Verses 4, 5.]

The leaders went to the door of the tabernacle and fell upon their faces. Again the glory of the Lord appeared, and Moses was directed, “Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall bring forth his water, and thou shalt bring forth to them water out of the rock.” [Verse 8.]

The two brothers went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel; but now, at last, even the patience of Moses gave way. “Hear now, ye rebels,” he cried, “must we bring you water out of this rock?” and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod. [Verses 10, 11.]

Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored. “Hear now, ye rebels,” he said. [Verse 10.] This accusation was true, but even truth is not to be spoken in passion or impatience. Moses, in taking it upon himself to accuse the people, grieved the Spirit of God, and wrought the people only harm.

Bitter and deeply humiliating was the judgment immediately pronounced. “The Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” [Verse 12.] With rebellious Israel they must die before crossing the Jordan. Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, their guilt would have been far greater. But they were not chargeable with wilful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. The Lord accepted their repentance, though because of the harm their sin might do among the people He could not remit punishment. God forgave Moses, but he could not grant him that which he so greatly longed for—a home in the promised land.

Will those who today occupy positions of trust in the Lord’s work stop and think what it means to become angry, to show a spirit unworthy a leader of God’s people? There are those in God’s service who have given way to anger and who do not feel the repentance that Moses felt. These men have long braced themselves to follow their unprincipled course of action and have gone on from one wrong to another. And there are murmurers in the churches who easily lose their self-control. If everything does not move to please them they become irritated and provoke one another to evil. They have not the light and love of God in their souls, and if their track is crossed, they give loose rein to their unsanctified, irritable spirit.

I have been instructed to present this before our people and to urge them to make diligent work for repentance.

The instruction given to the children of Israel is for us also. Happy will be the church when the members study the directions given to the Israelites during their journeyings in the wilderness. In this instruction are specified the virtues that the church in the wilderness must have in order to be approved of God. The church of today has had far greater light. She should stand on vantage ground, cherishing the pure, holy principles that God declared man must follow in his dealings with his fellow men, if he would grow in grace and wisdom, and [they] be honored as obedient subjects. Only by following these principles can we adorn the gospel of our Lord Jesus Christ.

The importance of the law of God, and Christ’s relation to it, are to be presented before those who have placed themselves under Satan’s banner, full of self-importance and self-

sufficiency. In a wicked world God's servants are to obey the principles of His government—by their righteousness, testifying that fallen man can obey the law of God and, through obedience, become His sons and daughters.

Christ is our Leader. Clothing His divinity with humanity, He humbled Himself, that He might stand in person at the head of the human race. He laid aside His kingly crown and yielded up His high position as Commander of the angels, who loved to do His bidding. For our sakes He became poor that through His humiliation and poverty human beings might be made rich—heirs to an eternal weight of glory. The Saviour came to the world in lowliness and lived as a man among men. On all points except sin, divinity was to touch humanity. Living on this earth as a man among men, Christ answered the question, “Can man keep the law of God?” He was tempted in all points like as man is tempted, “yet without sin.” [Hebrews 4:15.] He was tempted that He might know how to succor those that should afterward be tempted. He became a man of sorrows and acquainted with grief. “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” [Isaiah 53:5.] He gave Himself to the world as a spiritual teacher, a genuine medical missionary. O that our medical workers realized what privileges they have. They would know by practical experience what it means to hear and obey the invitation, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light.” [Matthew 11:28-30.]

Christ came to our world to teach men what is meant by genuine religion—the religion that will make men and women lights in the world. He offers all power to form a true, noble character. The converted man rejoices that he has a Saviour who is so mighty. He is a partaker of the divine nature. His repentance is not a farce, but a reality, and the fruit of it appears in Christlike words and deeds. Every day, every hour, he reveals faith in his Sin-bearer. Love, hope, longsuffering, patience, kindness are revealed in his life. In self-denial he lifts the cross and follows Jesus. He is a representative of the Saviour.

“Wherefore (as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness; when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known My ways. So I swear in My wrath, They shall not enter into My rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin.” [Hebrews 3:7-13.]

Mark the words “deceitfulness of sin.” [Verse 13.] Satan always presents his temptations under the guise of goodness. Beware that you yield not to them. One violation of straightforward truthfulness prepares the way for the second violation, and wrongs are repeated until the heart of unbelief becomes hardened and the conscience loses its sensitiveness. Let us humble our hearts before God and ask Him to forgive us for speaking

words of unbelief, words that cast a reflection on Him who is too wise to err and too good to do harm.

“We are made partakers with God, if we hold the beginning of our confidence steadfast until the end, while it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief.

“Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. ... Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any 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. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have an 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 3:14-19; 4:1, 2, 11-16.]

Ms 10, 1903

Sermon/Lessons From the Sending Out of the Spies

March 28, 1903

Sermon by Mrs. E. G. White at General Conference, March 28, 1903.

“And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. ... And Moses sent them to spy out the land of Canaan. ... So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron. ... And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey;

and this is the fruit of it.” [Numbers 13:1, 2, 17, 21-27.]

Thus far their words had been spoken in faith; but see what followed. After describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites, should they undertake the conquest of Canaan.

“The people be strong that dwell in the land,” they said, “and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the South: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.” [Verses 28, 29.]

Their unbelief cast a gloomy shadow over the congregation. A wail of agony arose, and mingled with the confused murmur of voices. Caleb comprehended the situation and did all in his power to counteract the evil influence of his unfaithful associates. He did not contradict what had been said. The walls were high and the Canaanites strong. But God had promised the land to Israel.

“Let us go up at once, and possess it,” urged Caleb, “for we are well able to overcome it.” [Verse 30.] But the ten, interrupting him, pictured the obstacles in darker colors than at first. “We be not able to go up against the people,” they declared, “for they are stronger than we. ... And all the people we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.” [Verses 31-33.]

It is right that human beings should be considered as grasshoppers, when compared with the Lord God of Israel. But it showed a lack of faith for the spies to speak of the Israelites thus in comparison with the people they had seen in Canaan. The children of Israel had on their side the mighty powers of heaven. The One who, enshrouded in the pillar of cloud, had led them through the wilderness was fighting for them. They had seen His power displayed at the Red Sea, when at His word, the waters parted, leaving a plain path for them through the sea. Nevertheless, when the spies saw the walled cities in the promised land, they allowed unbelief to enter their hearts, and returned to the congregation with a faithless report. By the words they spoke, they leavened the minds of the people with unbelief. The record tells us what effect their murmuring had.

“And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, would God that we had died in the land of Egypt! or would God we had died in this wilderness!” [Numbers 14:1, 2.]

This shows us to what desperation unbelief will bring people. My brethren and sisters, when thoughts of unbelief and distrust come to you, remember that silence is eloquence. Speak no word of unbelief; for such words are as seeds that will spring up and bear fruit. There is among us altogether too much talking and too little praying. We think and speak of the difficulties that exist and forget to trust the Lord. God’s Spirit would work mightily in behalf of His people, if they would give Him opportunity. What they need to do is to open the door

of the heart and let Jesus enter.

After the children of Israel had begun to murmur, they began to question God's wisdom. "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?" they said. "Were it not better for us to return to Egypt?" [Verse 3.] So weak was their confidence in God, notwithstanding the miracles He had wrought in their behalf!

As the complaints of the people arose on every side, Caleb and Joshua attempted to quiet the tumult. "The land, which we passed through to search it is an exceeding good land," they cried. "If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and they are bread for us: fear them not." [Verses 7-9.]

"But all the congregation bade stone them with stones." They stood with stones in their hands, ready to throw at Caleb and Joshua as they stood in defense of the truth declaring that the Lord was with them and that with His strength they could go up and possess the land. In a few minutes these faithful men would have been killed. But "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." God was watching their plottings, and He delivered His servants from their hands. "And the Lord said unto Moses, How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and make of thee a greater nation, and mightier than they." [Verses 10-12.]

What a temptation this was! But Moses said, "Then the Egyptians shall hear it (for thou broughtest up this people in Thy might from among them;) and they will tell it to the inhabitants of the land; for they have heard that Thou Lord art among this people, that Thou Lord art seen face to face, and that Thy cloud standeth over them, and that Thou goest before them, by day time in a pillar of cloud, and in a pillar of fire by night.

"Now if Thou wilt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, Because the Lord was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness.

"And now I beseech Thee, let the power of my Lord be great, according as Thou hast spoken, saying"—and then he repeated the Lord's own words; and this it is our privilege also to do. We can cite His promises. "According as Thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; surely, they shall not see the land which I sware

unto their fathers, neither shall any of them that provoked Me see it. ... Tomorrow turn ye you, and get you into the wilderness by the way of the Red Sea.” [Verses 13-23, 25.]

The Lord had fulfilled the word that He spoke to Abraham, when He declared that after the children of Israel had been in bondage four hundred years, He would deliver them. He visited Egypt with fearful judgments and brought His people forth. And when the Egyptian host pursued the Israelites, He destroyed Pharaoh and his army in the Red Sea. Yet here, on the border of the promised land, they dishonored Him by giving way to unbelief.

We shall be brought into strait places; but we do not want to wait until then before we learn to trust and obey. Now, just now, in this our day of opportunity and privilege, when the light of truth is shining upon us, we are to learn the lesson. Let us plead with God to give us a true conception of His character and a willingness to obey Him.

We are to stand in the strength and power of Israel’s God. Shall we do it, brethren? Or shall we murmur and complain, looking at the obstacles in the way, and making a mountain out of a molehill? Today God gives His people, to confirm their faith, evidences of His power such as He gave to Israel. Will they make these evidences of no effect? Will they act as if God had not wrought in their behalf? The Lord wants us to acknowledge His power and His grace and His great salvation which He has brought us at an infinite cost—the death of His only begotten Son.

We are living in a day of trial, a day of probation, a day of test. God is proving His people to see whether He can work in their behalf. He cannot work for them if they open their hearts to the impulses of the enemy. He cannot co-operate with them if they trust in men in the place of looking to Jesus and rejoicing in His goodness and His love. He wants to make of us a people through whom he can reveal His grace, and He will do this if we will only give Him opportunity, if we will open the windows of the soul heavenward and close them earthward against human rabble, against murmuring, complaining, and faultfinding.

But just as surely as we fail to heed the messages that for the last fifty years the Lord has been giving, just as surely as we turn from these messages to human impulses and human science, framing laws that are directly opposed to God’s Word, so surely will we reap the consequence.

“And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me.” [Verses 26, 27.] Those who today murmur against God’s appointed agencies, weakening the confidence of the people in them, are doing the same work that the children of Israel did. The Lord hears every murmuring word. He hears every word that detracts from the influence of those whom He is using to proclaim the truth that is to prepare a people to stand in the last days.

“How long shall I bear with this evil congregation? ... Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do unto you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from

twenty years old, and upward, which have murmured against Me, doubtless ye shall not come into the land, concerning which I swore unto you to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.” [Verses 27-30.]

“And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed, and there they shall die. And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly.” [Verses 33-39.]

The lesson of this record is for us. The Lord had prepared the way before His people. They were very near the promised land. A little while, and they would have entered Canaan. They themselves delayed the entering. In the first place it was they who requested that spies should be sent up to search the land. Rehearsing to them the history of the unbelief and the trouble that it brought to them, Moses said, “And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.” [Deuteronomy 1:22.]

The request that the spies be sent into Canaan showed a lack of faith; for God had told the people plainly that they were to take possession of the land. Why then did they need to send spies to search it? Had they put their trust in God, they could have gone straight in. God would have gone before them. He knew the best way in which to lead them through their difficulties. But they wanted to know what was before them, and when Moses took their request to the Lord, He told him to let them have their own way.

Brethren and sisters, from the light given me, I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan. O how sad it makes me to see the way hedging up before us and to know that it is becoming more and more difficult to carry the message to the people. We have not done a hundredth part of the evangelical work that God desires us to do among our neighbors and friends. In every city in this land there are those who know not the truth. There are many new fields, in which we must plough the ground and sow the seed. God says to us: “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” [Isaiah 58:1.] We are to make known to the men and women of the world what God’s test is, that if they will they may refuse to receive the seal of the papacy.

God told the people that for forty years they were to wander in the wilderness. But they were determined to enter Canaan. “Lo, we be here,” they said, “and will go up unto the place

which the Lord hath promised; for we have sinned.” [Numbers 14:40.]

“And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up to the hill top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites, which dwelt in that hill, and discomfited them, even unto Hormah.” [Verses 41-45.]

When we see what God can and will do for us, when we know that His church is the supreme object of His regard in this world, why are we not more willing to believe His Word. The powers of darkness will assail us, but we have a God who is above all. He can take care of His people. He can make a refuge for His people wherever they are. What He wants us to do is to stand where he can reveal His glory through us, that it may be known that there is a God in Israel, and that in behalf of His people He will manifest His power.

Out of the Cities

I look at these flowers, and every time I see them, I think of Eden. They are an expression of God’s love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind—with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?—Christian gentlemen and Christian ladies. God can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full.

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course? No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing and learn from them lessons of simplicity and purity. “Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [Matthew 6:28, 29.] Parents, point your children to the beautiful things of God’s creation, and from these things teach them of His love for them. Point them to the lovely flowers—the roses and the lilies and the pinks—and then point them to the living God.

The Work Before Us

God wants to work for His people and for His institutions—for every sanitarium, every

publishing house, and every school. But He wants no more mammoth buildings erected. For years He has told His people this. He wants plants made in many places. Let the light shine forth. Do not try to show what great things you can do. Let God work through you. Do all in your power to establish a memorial for God in every city where such a memorial has not been established.

God wants the Southern field worked. He wants this work taken up in earnest. All the means in the treasury is not to be sent into foreign lands. In our own land there is a field and a people needing help. The barrenness of this field, the ignorance and destitution of the people, rise as a reproach against us. And yet we profess to be serving the God of heaven. The Lord calls upon every man to do his appointed work. He calls upon us to stand in the place where He can use us as His instruments. He wants us to go to Him for help. We are not to lean upon human beings, but upon the living God. Our question is to be, What can I do to proclaim the third angel's message? Christ came to this world to give this message to His servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? If we cannot gain entrance to the churches, we must give the message in our camp-meetings. The distribution of our literature is another means by which the message is to be proclaimed. Let the workers scatter broadcast tracts and leaflets and books containing the message for this time. We need men who will stand with unswerving faith in Israel's God. We need colporteurs who will go forth to circulate our publications everywhere.

The Lord needs printing offices. But He has shown us that He is not pleased with the way in which the work has been carried forward. Something is wrong. He wants to bring us into the place where we can understand His will concerning us. He is speaking to us. Let us strive to understand what He wants us to do.

Brethren and sisters, we have no time to dwell on little differences. For Christ's sake, to your knees in prayer! Go to God, and ask Him to give you a clean heart. Ask Him to help you to stand where He wants you to be. Labor in harmony with one another, even though you are not alike. Do you not know that of the leaves on a tree there are no two exactly alike? From this God would teach us that among His servants there is to be unity in diversity.

Bring all the pleasantness that you can into your lives. Do not make your mind a depository for the enemy's rubbish. Do not let trifling differences destroy your fellowship with one another. Do not say that because your brethren differ with you in some particular, you cannot stand by their side in service. They do not differ with you any more than you differ with them.

We are commanded to love one another as Christ has loved us. So great was His love for us that He willingly gave His life for us. And our love for one another is to make us willing to sacrifice our feelings and ideas if by so doing we can help them.

Are we standing on the platform of eternal truth? Are we giving the message that is to prepare a people to stand in the day of trial before us? God is calling upon every one of us to stand in his lot and place. He is calling upon us to plant the standard of truth in the places that have not heard the message.

For years the word has been coming to this people telling them what to do. In every city in America the truth is to be proclaimed. In every country of the world the warning message is to be given. Remember that when churches are raised up in America, there are brought into the truth those who can enter God's service as workers. When the work is done that should be done in America, there will be brought into the truth those who will help with their means to carry forward the work for these last days.

Centralizing in Battle Creek, putting up so many buildings there, has robbed other places of light. Means have been used in this way that should have been used in proclaiming the truth in other cities, thus raising up workers of talent and ability.

Brethren, shall we have faith in God? Shall we make an individual preparation to meet Him in peace, or shall we spend our time looking for defects in our fellow workers? When self is crucified, when the heart is purified from all dross, the words and actions will be as pure gold. During this meeting, instead of going to one and another and talking unbelief, will you not speak when God tells you to speak, and then hold your peace? Will you not ask as Moses did for a revelation of God's character? "Show me Thy glory," he pleaded. [Exodus 33:18.] And God granted his request and made all His goodness pass before him. When you catch a glimpse of the goodness of God, you will have a tongue of wisdom. You will have words to speak in season to those that are weary. You may never have learned the different languages of this earth, but God will teach you the language of heaven.

My brethren and sisters, humble your hearts before God. You have reason to. His work is hindered. As yet, it has been established in a few places only, and God declares that it is to extend over the whole world.

I ask you to do all that you can for the work in America. In this country workers are to be raised up who will help with their means and their talents to carry forward the work of God. I pray that there will be brought into the truth those who will refuse to be molded by the spirit of covetousness and pride and self-sufficiency that has been coming in. God's rebuke is upon this spirit.

In the church of God there is to be done a work of cementing heart to heart. It is the division among us that stands in the way of our advancement. God calls upon us to come into line. To every man is given his work. But though our work is different, we need the help of one another. No one is to gather round him a party of men who will think as he thinks and say Amen to everything that he says. God uses different minds. What one mind lacks will be made up by what another mind has.

My brethren and sisters, think of these things. Seek the Lord with the whole heart, that you may find Him. Draw nigh to God, and He will draw nigh to you. Humble your hearts before Him, and pray more than you do. Pray for the impartation of the Holy Spirit. When this Spirit fills the heart, the praise of God will be in the congregation, and it will be reflected from your faces. Love for God will be shown by your love for one another, and this will give you power for service. Let your hearts break before God. Repent that you have so poorly glorified Him. Bear witness to the truth. If you had been in the habit of doing this, it would have removed

many difficulties. Begin to work in right lines, and God will help you.

Ms 11, 1903

Talk/Words of Counsel

March 26, 1903

I wish to say that all over the fields there is not among the laborers that humiliation of soul, that sanctification of the Spirit of God that there should be. Of what use is it for us to say that we have the grace of Christ, unless this grace is revealed in the daily life, in the thoughts, the words, and the actions?

Before leaving Australia and since coming to this country, I have been instructed that there is a great work to be done in America. Those who were in the work at the beginning are passing away. Few are left of the pioneers of the cause. The work must fall on the younger brethren. The world is filled with strife for the supremacy. The spirit of pulling apart, of war, of animosity, and disorganization, is in the very air we breathe. Our only hope is to remember that we are little children—God’s little children. “Behold the nations before Him are as a drop of a bucket and are counted as the small dust of the balance.” [Isaiah 40:15.] We are inclined to exalt self. But God wants no self-exaltation in His work. He wants us to labor in simplicity and humility, as His little children, learning daily of Him. We must bring His Word into the practical life. We talk the truth, we preach the truth, but we do not live the truth.

The light given me is that we are to study more than we do the instruction given to Moses by God after He had proclaimed the law from Sinai. The ten commandments were spoken by God Himself and were then written on tables of stone, to be preserved till the judgment should take place. After the giving of the law, God gave Moses specifications regarding the law. These specifications are plain and explicit. No one need make a mistake. The directions are as plain as A B C.

In the day of judgment, we shall be asked whether we have lived in harmony with these specifications. It is because we do not carry out these specifications in all our dealings, in our institutions, our families, and in our individual lives, at all times, and in all places, that we do not make greater advancement. It is by the directions that God has given that we shall be judged at the last day.

Have we studied these specifications? I heard them one night some weeks ago. It seemed as if they were being given to Israel, and there was the same solemnity that there was when they were given. I thought, This is given me that I may tell our people that we must study these specifications. When the directions that God has given are followed, our institutions will be pure and clean, free from all selfishness and covetousness. The tenderness of Christ will come in. His love will fill our hearts. A sense of God’s goodness will make us weep and sing and praise God. Then we shall be living channels of light, prepared to do His will.

We do not make enough of Deuteronomy and Exodus. These books record the dealings of God with Israel. God took the Israelites from slavery and led them through the wilderness to

the promised land. They had almost reached the end of their journey. Spies were sent over the Jordan to view the land and bring back a report.

God had showed His people what He would be to them and what He would do for them. He had destroyed their enemies before them. Nevertheless, when the spies returned from their search, they came with hearts filled with unbelief. They enlarged upon the difficulties and dangers before the Israelites should they undertake the conquest of Canaan. They saw that the cities were walled and very great, and the people who dwelt there were strong, and it would be impossible to conquer them. “And all the congregation lifted up their voice, and cried; and the people wept that night.” [Numbers 14:1.] They gave way to cruel, wicked unbelief and cried and murmured and found fault. They accused not only Moses, but God Himself, of deception in promising them a land which they are not able to possess, and they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence.

In their rebellion the people exclaimed, “Would God we had died in the wilderness.” [Verse 2.] Their prayer was granted. God declared that for forty years Israel was to wander in the wilderness, and that there all who had left Egypt, from twenty years old and upward, would die.

Moses also had his trial. God chose him to deliver Israel. He had been trained as a general, and he thought that it was by force that he was to deliver the people. One day, seeing an Egyptian smiting an Israelite, he killed the Egyptian. Then he fled to Arabia, and for forty years he kept sheep. There his pride and self-sufficiency were swept away. He became patient, reverent, humble, “very meek, above all men which were upon the face of the earth.” [Numbers 12:3.]

We need to learn the lesson of humility and meekness. And we need to learn to help one another all that we possibly can. When we see one whose soul is in peril, let us be very careful that we do not drive him further from Christ. Let us speak and act as God’s little children, not as men who would kill.

Do not cherish self-sufficiency. Walk humbly before God. “Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.” [Job 28:28.] “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 because of the experiences through which I passed last night that I am led to say these things. It means everything to us whether we are sanctified to God—body, soul, and spirit; whether we are channels through which He can communicate His life and light.

When, after Moses’ time of preparation and trial was over, he was once more told to go and deliver Israel, he was self-distrustful, slow of speech, timid. “Who am I,” he said, “that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” [Exodus 3:11.] He pleaded as an excuse a lack of ready speech. He had been the general of

the armies of Egypt, and he certainly knew how to speak. But he was afraid that he would bring self into his work.

We cannot guard too carefully against self-exaltation. We are to stand where we know that God is speaking to us. Only in this position are we safe. The Lord wants us to stand where we are sanctified and purified, wholly consecrated to His service. Unless we stand in this position, we cannot offer Him acceptable service. We need to realize more fully than we do the preciousness of human souls.

Three nights before the Review office burned, I was in an agony that words cannot describe. I could not sleep. I walked the room, praying to God to have mercy upon His people. Then I seemed to be in the Review office with the men who have the management of the institution. I was trying to speak to them and thus to help them. One of authority arose, and said, "You say, The temple of the Lord, the temple of the Lord are we; therefore we have authority to do this thing and that thing and the other thing. But the Word of God forbids many of the things that you propose to do." At His first advent, Christ cleansed the temple. Prior to His second advent, He will again cleanse the temple. He was there, cleansing the temple. Why?— Because commercial work had been brought in, and God had been forgotten. With hurry here and hurry there and hurry somewhere else, there was no time to think of heaven. The principles of God's law were presented, and I heard the question asked, "How much of the law have you obeyed?" Then the word was spoken, "God will cleanse and purify His temple in His displeasure."

In the visions of the night, I saw a sword of fire hung out over Battle Creek.

Brethren, God is in earnest with us. I want to tell you that if after the warnings given in these burnings, the leaders of our people go right on, just as they have done in the past, exalting themselves, God will take the bodies next. Just as surely as He lives, He will speak to them in language that they cannot fail to understand.

God is watching us to see if we will humble ourselves before Him as little children. I speak these words now that we may come to Him in humility and contrition and find out what He requires of us.

God wants us to learn what it means to be temples of the Lord. When we learn this, His saving grace will come to us, and the terrible dissension that is doing so much to weaken our efforts will no longer be seen among us.

Think of these words; pray over them. Come to the Lord as little children. Plead with Him for His salvation. If we receive His salvation into our hearts, His power will be with us, and success will crown our efforts.

O, there is so much for us to learn. I pray that this meeting shall not go on day after day without our making steady advancement. We must make advancement. God has a controversy with us. Many of us have left our first love. We have grown cold and indifferent. Let us not act in such a way that God will have to manifest the wrath that He is loth to manifest. He restrains Himself. The omnipotent One places Himself under the control of

Omnipotence. God watches over His weak, erring, tempted children for their good. He wants them to be saved, and that is why He sends His judgments. He desires them to learn to exercise the compassion that those who are saved must exercise.

Let us co-operate with God. The Word says: Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of His good pleasure. [Philippians 2:12, 13.] “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] He wants to co-operate with you in cleansing the heart of all evil. He says that if we obey Him, He will make us a holy nation, a royal priesthood, and will give us the victory over our enemies. Why then do we not trust God, instead of putting our trust in men? Every one is accountable to God. No man has the right to try to control another man’s judgment.

Let us begin to work on correct principles. And when you go home, take your Bibles, and read the law that you must meet in the judgment. Read the specifications given regarding the law. Come near to God, and He will receive you. Exercise the simple faith of a little child.

Ms 12, 1903

Instruction Regarding the Publishing Work

“Elmshaven,” St. Helena, California

November 26, 1902

I cannot sleep past twelve o’clock. I rise and begin writing in a diary that I find close at hand. The most discouraging burden is pressing me down as a cart beneath sheaves. I am in an agony of distress. I have been instructed that God’s Holy Spirit has not been working upon the minds of the leading men in the Review and Herald office. The managers do not take time to talk with God; therefore they are not led and guided by justice, integrity, and the love of God. Unsanctified individuality has been displayed. How long will the Lord continue to bear with the perversity and unsanctified working of men who are not following a straightforward, upright course. Soon the Lord will cleanse the publishing house, as He cleansed the temple courts of their defilement. The longer men practice iniquity, the harder and more unimpressible their hearts become.

God desired the Review and Herald office to be a training school, even as the schools of the prophets. But in this institution unprincipled work has been done. Those entrusted with the stewardship of the Lord’s goods have dealt as worldlings deal, and God has been dishonored.

There are those who have advanced step by step in unrighteousness, notwithstanding that God has sent them continual warnings. They cared for none of these things.

To be checked or interfered with caused hatred to spring up in their hearts against those who tried to stop them in their course of selfishness and greed. They will gain nothing by their effort. The Lord will not prosper their transactions, but will bring them to naught.

“Thus saith the Lord, He that being often reprov’d, hardeneth his heart, shall suddenly be destroyed, and that without remedy. I have spoken by My servants, and they would not; I will

now speak by My judgments, by purifying fires, and if they do not then repent, I will speak to them by still greater afflictions. If they will be true to principle, if they will represent Christ in character, if they will put away all fraud and all sharp practices, I will hear their prayer. But the prayers of evil workers will I not hear. I will come close to them in judgment. I will turn and overturn. In no case will those who lend themselves to selfishness see the kingdom of God, unless they repent, and that right early.”

In clear, distinct rays, light has been shining upon the people of God. But many have not been benefited. They have mingled with sacred things that which God detests. They have violated their baptismal vows. They have not kept their promise to come out from the world and be separate and touch not the unclean thing. They have spoken words of deceit, swearing falsely. They have made idols of themselves. God declares, “Had they adhered steadfastly to My service, I should have co-operated with them, and My peace and grace should have been with them, while they served Me with singleness of purpose. But they turned aside from My counsel, leaving undone the very work that they ought to have done. My work was made second.” Means was spent to obtain facilities for the doing of commercial work. The time and talents of the workers were used in this work. But when it was done, what profit was it to the work of God?

The commercial work that has been brought in has been corrupting in its influence and has changed the whole atmosphere of the office. God designed that the institution should be a place where angels could preside. But men have defiled it. They have used strange fire instead of the sacred fire of God’s kindling. Thus they have co-operated with the enemy of souls.

God says, I cannot work with iniquitous plans. Your only hope now is to sow to yourselves in righteousness, that you may reap in mercy. “Break up the fallow ground; for it is time to seek the Lord, until He come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy ways, in the multitude of thy mighty men.” [Hosea 10:12, 13.]

“When Israel was a child then I loved him, and called my son out of Egypt. ... I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with the cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. ... The sword shall abide in his cities, and shall consume his branches and devour them, because of their own counsels. And my people are bent to backsliding from Me, though they called them to the most High, none at all would exalt Him.” [Hosea 11:1, 3, 4, 6, 7.]

Ms 13, 1903

A Division of Responsibilities

April 20, 1903 [typed]

[Extract from Lt 192, 1901.]

The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord in these last days there should 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 another. Brethren are to be one in heart and soul, even as Christ and the Father are one.

The kingly power formerly exhibited in the General Conference at Battle Creek is not to be perpetuated. The publishing institution 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 managements of the publishing work and the sanitarium work. No one is to consider that the branch of the work with which he is connected is of vastly more importance than other branches.

The Lord has declared that there should be publishing plants in various places. Supreme power should not be vested in a few large institutions. At the last General Conference the light was given, Divide the General Conference into Union Conferences. Let there be fewer responsibilities centered in one place. Let the work of printing our publications be divided. The principles that apply to the publishing work apply also to the sanitarium work. Students should not be crowded into Battle Creek to receive an education in medical missionary lines. It is not best to gather together in one institution so large a company of people as are gathered together in the Battle Creek Sanitarium. Let medical missionary plants be made in many places.

Ms 14, 1903

Talk/Lessons From Josiah's Reign

March 30, 1903

March 30, 1903, 3 p.m.

Talk by Mrs. E. G. White at General Conference

The night before last, the experiences and the work of Josiah, the king of Israel, as recorded in the thirty-fourth and thirty-fifth chapters of Second Chronicles, and the twenty-second and twenty-third chapters of Second Kings, were presented to me as a lesson that I should bring to the attention of this Conference.

“Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. ... And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of King Josiah, that the Lord sent Shaphan, ... the scribe, to the house of the Lord, saying, Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people; and let them deliver it into the hand of the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stones to repair the house. Howbeit there was no reckoning made

with them of the money that was delivered into their hand, because they dealt faithfully.” [2 Kings 22:1-7.]

This record contains precious instruction for us. Born of a wicked father, surrounded with temptations to follow in his father’s steps, with few counselors to encourage him in the right way, Josiah was true to the God of Israel. He did not repeat his father’s sin in walking in the way of unrighteousness. Although he had not the advantage of the Christian parental influences that many of us have had, he determined to climb upward, instead of descending to the low level of sin and degradation to which his father and grandfather had descended. Warned by their errors, he chose to walk in the right way, and though surrounded by wickedness, he pressed on in the upward path. His course of obedience made it possible for God to graft him from a wild olive tree into a good olive tree, giving him grace to do that which was right in the Lord’s sight. Thus he became a chosen vessel.

Josiah “turned not aside to the right hand or to the left.” [Verse 2.] As one who was to occupy a position of trust, he resolved ever to honor God, to obey the instruction that He had given. The only safety for every one in attendance at this Conference is to determine that he will walk uprightly before God.

In the eighteenth year of Josiah’s reign, God chose him to superintend the repairing of the temple. It was as this work was being done, that the book of the law was found. Through some mismanagement it had been lost, and the people had been deprived of its instruction. Brethren, have any of you lost the book of the law? Have not many of us lost sight of the precepts that are in this holy book?

Upon finding this book, “Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. ... And Shaphan the scribe showed the king saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.” [Verses 8, 10, 11.]

The reading of the book of the law, so long forgotten, made a deep impression upon the king’s mind. He realized that something must be done to bring this law to the attention of the people and to lead them to conform their lives to its teachings. By his own course of action, he desired to show his respect for the law. He humbled himself before God, rending his clothes.

In his position as king, it was the work of Josiah to carry out in the Jewish nation the principles taught in the book of the law. This he endeavored to do faithfully. In the book of the law itself, he found a treasure of knowledge, a powerful ally in the work of reform. He did not lay this book aside as something too precious to be handled. Realizing that the highest honor that could be placed on God’s law was to become a student of its precepts, he diligently studied the ancient writing and resolved to walk in the light that it shed upon his pathway.

When the law was first read to him, Josiah had rent his clothes to signify to the people that he was much troubled because he had not known of this book before and that he was ashamed

and painfully distressed because of the works and ways of the people who had transgressed God's law. As he had in the past seen the idolatry and the impiety existing among them, he had been much troubled. Now as he read in the book of the law of the punishment that would surely follow such practices, great sorrow filled his heart. Never before had he so fully realized God's abhorrence for sin.

Josiah's sorrow did not end with the expression of words of repentance, with outward demonstrations of grief. He bowed his heart in great humiliation before God, because he knew that the anger of the Lord must be kindled against the people. He rent his heart as well as his garments for the dishonor shown to the Lord God of heaven and earth. He realized what the outcome would be—that God's displeasure would come upon the people.

The king did not pass the matter by as of little consequence. To the priests and the other men in holy office, he gave the command, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that is written concerning us." [Verse 13.]

Josiah did not say, "I knew nothing about this book. These are ancient precepts, and times have changed." He appointed men to investigate the matter, and these men went to Huldah, the prophetess. "And she said unto them, Thus saith the Lord God of Israel, Tell the men that sent you unto Me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read; because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the word which thou hast heard, because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again." [Verses 15-20.]

In Josiah's day the Word of the Lord was as binding and should have been as strictly enforced as at the time it was spoken. And today it is as binding as it was then. God is always true to His Word. What should we do—we who have had great light? The law has been kept constantly before us. Time and again we have heard it preached. The Lord's anger is kindled against His people because of their disregard of His Word. Conviction of soul should send us in penitence to the foot of the cross, there to pray with the whole heart, saying, "What shall we do to be saved? Wherewithal shall we come before the Lord?" [See Acts 16:30; Micah 6:6.] My brethren, inquire quickly, before it is too late.

Josiah sent as messengers to the prophetess the highest and most honored of the people. He

sent the first men of his kingdom—men who occupied high positions of trust in the nation. Thus he conferred honor upon the oracles of God.

God sent Josiah word that Jerusalem's ruin could not be averted. Even if the people should humble themselves before God, they could not escape their punishment. So long had their senses been deadened by sinning against God, that if the judgments had not come upon them, they would soon have swung into the same sinful course. But because the king humbled his heart before God, he received from Huldah the prophetess the word that the Lord would acknowledge his quickness in seeking God for forgiveness and mercy. Still, the king must leave with God the events of the future; for he could not change them. The provocation had been too great for the punishment to be averted.

The king, on his part, left undone nothing that might bring about a reformation. With the hope that something might be done to turn aside the judgment that was to be sent because of the leaven of evil permeating the principles and morals of the whole nation, he summoned a general assembly of the elders of the people, the magistrates, the representatives of Judah and Jerusalem, to meet him in the house of the Lord, with the priests and the prophets, and others engaged in various parts of the Lord's service. All joined in the deliberations of the assembly. In the place of making a speech to the people, Josiah ordered that the book of the law be read to them. So earnest did he feel that he himself read the law aloud. He was deeply affected, and he read with the pathos of a broken heart. His hearers were greatly affected by the intensity of feeling expressed in his countenance. They were impressed by the fact that the king, notwithstanding his high official position, cast himself wholly on the Lord, trusting in the strength and wisdom of the King of kings, rather than in his own human wisdom.

To be a reader of the book of law containing a "Thus saith the Lord" Josiah regarded as the highest position that he could occupy. His congregation was made up of the men of Judah and Jerusalem, and to these men he read the instruction that God had given for the instruction of His people. The highest work of princes in Israel—of physicians, of teachers in our schools, as well as of ministers and those who are in positions of trust in the Lord's institutions—is to fulfil the responsibility resting upon them, to fasten the Scriptures in the minds of the people as a nail in a sure place, to use their God-given talent of influence to impress the truth that "the fear of the Lord is the beginning of wisdom." [Psalm 111:10.] For the leaders in Israel to extend a knowledge of the Scriptures in all their borders is to promote spiritual health; for God's Word is a leaf from the tree of life.

We fall far short of appreciating the value of God's Word. To be one with the Lord, to eat of His flesh and drink His blood, is life eternal. When the Saviour made this statement, His disciples did not understand His meaning, whereupon He declared, "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 6:63.]

When we bring God's Word into the soul temple, it is eternal life to us. Every day we may have the life of the Son of God. As the physical system is strengthened or weakened by the kind of food we eat, so our spirituality is of the same character as the food we give the mind.

If we would appropriate the truth we have, bringing it into the life-service, do you think that there would be so little good done in our world?—No, indeed.

If those occupying positions of responsibility were as fully resolved to obey God's law as they are to make laws for governing those in their service, our institutions would be managed along right lines. Those who occupy positions of trust are to make it their highest aim to know God as revealed in His Word; for to know Him aright is life eternal.

Josiah proposed that those highest in authority unite in solemnly covenanting before the Lord to co-operate with one another in bringing about a reformation. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and with all their soul, which affirmed the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal and for the grove and for all the host of heaven; and he burned them without Jerusalem, in the fields of Kedron, and carried the ashes of them unto Bethel." [2 Kings 23:3, 4.]

Like unto Josiah "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of His great wrath, because of the provocations that Manasseh had provoked Him withal." [Verses 25, 26.] It was not long before Jerusalem was utterly destroyed.

Lessons for Us to Learn

Today God is watching His people. We should seek to find out what He means when He sweeps away our sanitarium and our publishing house. Let us not move along as if there were nothing wrong. King Josiah rent his robe and rent his heart. He wept and mourned because he had not had the book of the law, and knew not of the punishments that it threatened. God wants us to come to our senses. He wants us to seek for the meaning of the calamities that have overtaken us, that we may not tread in the footsteps of Israel, and say, The temple of the Lord, The temple of the Lord are we, when we are not at all. When we reach the mark of our high calling in Christ, the protecting arm of the Lord will be with us. We shall have a covert from the storm.

We have many lessons to learn. May God help us to learn them. Let us ask ourselves, Am I keeping the law of the Lord? Do I bring its principles into my home? Do I reverence God's Word?

I felt so thankful when the college in Battle Creek was moved from there to Berrien Springs. This was a right move. If there had been a further carrying out of the principles that God has laid down—the instruction that He has given to make centers in many places—His salvation would have been revealed. A wrong policy has been followed in centering so much in Battle Creek. The Lord has told us that His work is to be established all over America. In every city

a memorial for Him is to be established. Are we ready for this work? “Lo,” said Christ, “I am with you alway, even unto the end of the world.” “Go ye therefore and teach all nations, speaking the things that I have commanded you.” [Matthew 28:20, 19.] We are to proclaim to all the world the truths by which every one is to be judged. When this gospel of the kingdom shall have been preached to every nation and kindred and tongue and people, the Saviour will come.

A Reformation Needed

In every institution among us there needs to be a reformation. This is the message that at the last General Conference I bore as the word of the Lord. At that meeting I carried a very heavy burden, and I have carried it ever since. We did not gain the victory that we might have gained at that meeting. Why?—Because there were so few who followed the course of Josiah. There were those at that meeting who did not see the work that needed to be done. If they had confessed their sins, if they had made a break, if they had taken their stand on vantage ground, the power of God would have gone through the meeting, and we should have had a Pentecostal season.

The Lord has shown me what might have been had the work been done that ought to have been done. In the night season I was present in a meeting where brother was confessing to brother. Those present fell upon one another’s necks and made heart-broken confessions. The spirit and power of God were revealed. No one seemed too proud to bow before God in humility and contrition. Those who led in this work were the ones who had not before had the courage to confess their sins.

This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious.

God is in earnest with us. If the heart is pure, there will be purity of action and nobility of purpose in all the work done. Every mind is to be cleansed, every heart purified. All are to understand that sin is not to be tolerated by the people who have received the most precious light ever given to mortals. Only a little while, and He who shall come will come, and will not tarry. Those who choose to cleave to their sins must perish. But God will have compassion on all who will make thorough work for eternity.

I wish to say that the work that is to be carried on by our people is becoming less and less appreciated by many—not by all. Many of us do not realize the covenant relation in which we stand before God as His people. We are under the most solemn obligations to represent God and Christ. We are to guard against dishonoring God by professing to be His people and then going directly contrary to His will. We are getting ready to move. Then let us act as if we were. Let us prepare for the mansions that Christ has gone to prepare for those that love Him. Let us stand where we can take hold of eternal realities and bring them into the every day life. We are to sit at the feet of Jesus and learn of Him.

A Great Work to be Done

The Lord has a great work to be done. If this meeting is a success, the laborers will go from it

to open the work in new places. The salvation of God will be revealed. I am so thankful that during the past year something has been done in Southern California. I praise God for what has been accomplished there. It is hard work to press the battle to the gates, but this must be done. God calls upon every one of us to take hold in earnest.

Here is the medical missionary work—a wonderful work. God gave us this work thirty-five years ago, and it has been a great blessing. It is to be to the third angel's message as the right hand is to the body. The gospel and the medical missionary work are one. They cannot be divided. They are to be bound together. Medical missionary workers should be encouraged and sustained. And let them remember that they are working for the Master. Unless they do this, they cannot exert a strong influence for good in the world. And they must ever keep clear and distinct the line of demarcation between worldlings and those who are carrying the gospel of the kingdom to the world.

In the place of erecting large sanitariums, we should establish smaller sanitariums in many places. A few patients in a small institution can be helped and educated to much greater advantage than a large number gathered together in a large institution. God help us to let the light shine forth. It must shine forth, and God will make us channels of light, if we will let Him.

The Southern field needs our help. I have carried this field on my heart for many years. I have tried to make known its needs, and yet it has scarcely been touched. God has given me encouragement for the workers there, and I have followed them step by step in their work. There are those who say that mistakes have been made by the workers in the Southern field. Do you ever make mistakes? My husband and I used to grieve when we made mistakes. But often we found that in His providence God had permitted us to do as we had done, that we might understand what He wanted us to understand.

God does not cast us off because we make mistakes. Of Ephraim He says, "I taught Ephraim also to go, taking them by their arms. ... I drew them with cords of a man, with bands of love." [Hosea 11:3, 4.]

The Spirit of Criticism to be Banished

My brethren, if you stand before God as true Christians, you will do in the year before us a work different from that which has been done in years past. Your criticism is a sin in the sight of God. By it you are weakening the hands of God's servants. This criticism is a root of bitterness, whereby many are defiled.

Let us come to the Lord in penitence and ask Him to forgive us for not keeping His law, for not obeying the command to love one another as Christ has loved us. He says to us, You have left your first love, and unless you repent, I will remove your candlestick out of his place. "Be watchful," He pleads, "and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God." [Revelation 3:2.]

Speech is a precious talent. It is the means by which we communicate with one another. The man who, though professing to be a Christian, allows himself to speak angrily because his

will is crossed needs to go apart and rest awhile. Let him go to God and tell Him that he is sorry for what he said and that he is ashamed of himself. Let him not try to vindicate himself.

Those who criticize and condemn one another are breaking God's commandments and are an offense to Him. They neither love God nor their fellow beings. Brethren and sisters, let us clear away the rubbish of criticism and suspicion and complaint, and do not wear your nerves on the outside. Some are so sensitive that they cannot be reasoned with. Be very sensitive in regard to what it means to keep the law of God, in regard to whether you are keeping or breaking the law. It is this that God wants us to be sensitive about.

If it were not for the burdens that rest so heavily upon my soul, I could do tenfold more than I do. But night after night I am unable to sleep, because so many of the people of God act like quarrelsome children. My brother, my sister, when trouble arises between you and another member of God's family, do you follow the Bible directions?

Before presenting to God your offering of prayer, do you go to your brother and in the Spirit of Christ talk with him? Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Matthew 5:23, 24.] Then you can offer it with a clear conscience; for you have cast out the root of bitterness.

There is much to be done at this meeting. But I do not feel depressed by the outlook. At times I do feel depressed, but I struggle against the feeling. I know that God wants His joy to be in us, that our joy may be full. He has a heaven full of blessings, and these blessings He will give to us, if we will take them. Our Father has an abundant treasure, but you do not want it. If you did, you would have it. You let so many things come between you and God. Your individuality is spotted and stained. It needs to be cleansed by the blood of the Lamb.

The judgment is right upon us. We cannot afford to spend our time quarreling over little things. There is a great work before us. My brethren, we must wake up to the issues which face us, and that before this meeting closes. Heart must be cemented to heart. Pray for this; labor for it. Do not, I beg of you, allow differences to come in. May God help you to gather up the divine rays of light, and flash them across the pathway of others. May He help you to love one another as Christ has loved you. "By this," He says, "shall all men know that ye are My disciples, if ye have love one to another." [John 13:35.] There is power with Christ to heal; there is power with Him to save to the uttermost all who come to Him. But we must be willing to be saved. We must put aside all self-sufficiency. We must be in spirit as little children, or we shall never see the kingdom of heaven. Our measurement of ourselves is too large. We are but little children. We have not attained to the full stature of men and women in Christ. There is much matured intelligence for us yet to gain. We must overcome the pride that leads us to prefer to work by ourselves, rather than with a fellow laborer, lest he rob us of glory. God wants us to press close together, that we may help one another. In Australia a minister was asked by a brother minister to leave the pulpit. "I want the people to see no one but me," he said. And they did indeed see no one but him.

God calls for volunteers who will say, "I will do the very best I can." God pities us as He sees

the wickedness all around us. But He declares that we are not to be wicked. Though we are in the world, we are not to be of the world. The Lord desires His institutions to stand as educational powers in the world. Everything connected with them is to bear the seal of God. Every worker is to be sanctified—body, soul, and spirit. No coarse, rough words are to be spoken, no action that shows a grasping spirit is to be performed. In thought and word and act the workers are to represent Christ.

The Advent Message to be Given

Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844. We knew then what the message meant, and we call upon our people today to obey the Word, "Bind up the law among My disciples." [Isaiah 8:16.] In this world there are but two classes—the obedient and the disobedient. To which class do we belong? God wants to make us a peculiar people, a holy nation. He has separated us from the world, and He calls upon us to stand on vantage ground, where He can bestow on us His Holy Spirit.

Soon will come the time of which John writes: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heave fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." [Revelation 20:11-13.]

How prone we are to look to human beings for help, to listen to their opinions, to rely on them for sympathy, succor, and counsel. When in trouble we should shut ourselves up with God. How many there are who realize no refreshing because they have forsaken the living waters and have hewn out for themselves broken cisterns, which can hold no water. When men do this, what can we expect but barrenness of soul?

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit." [Jeremiah 17:5-8.] Let us rely on God. He never fails a trusting soul.

From the moment of our conversion till the close of our earthly history, our lives are to be characterized by a spirit of true, intelligent service. Only thus can we be true to our covenant with God. He who is daily converted has crossed the boundary line that separates the children of light from the children of darkness. But he who professes to believe the truth, and acts as a sinner, will be treated by God as a sinner, and, unless he repents, will be punished as a sinner,

only with many stripes, because he was given great light.

Ms 15, 1903

Talk/How to Receive God's Blessing

March 31, 1903

Talk by Mrs. E. G. White at General Conference, Tuesday morning, March 31, 1903

“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. 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.” [Deuteronomy 4:1, 2.]

In order for the blessing of God to rest upon us, we must not only hear His Word; we must carry it out in the daily life.

“Your eyes have seen what the Lord did because of Baal Peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord are alive every one of you unto this day.” [Verses 3, 4.]

“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.” [Verses 5, 6.] You may think that it shows great wisdom to associate closely with worldlings, that you may receive their favor. But we cannot afford to do this. The world will discern the wisdom and the understanding possessed by those who keep all God's commandments, and will say, Surely this is a wise and understanding people. It is in this position that God has always wanted us to stand.

“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?” [Verse 7.] If we will draw nigh to God, He will draw nigh to us, and His glory will go before us. He will indite our petitions, teaching us to ask for the very things that He has pledged Himself to bestow on us.

“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?” [Verse 8.] Shall we heed this law? Or shall we cover up the message and hide the law of Jehovah? God forbid!

“Only take heed to thyself, and keep thy soul diligently.” [Verse 9.] I spoke yesterday of the individuality that we must maintain. It must be a sanctified individuality. Take heed to thyself. Do not talk of the faults of others. If you have anything against any one, go to him, and tell him all about it. Pray with him and for him. If all would do this, how many souls would be saved to the work of God!

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen.” [Verse 9.] God has sent us reproofs and warnings. Forget not the things that you have seen. Forget not the history of the past, when God revealed His power and His grace, giving victory after victory, when He let His blessing and mercy rest upon us, and when He reproved our errors and our wrongs. Do not repeat the wrongs that He has reprovved. Do not wait for Him to tell you every day what you must do. When He commands you once, it is forever. Establish your confidence in God. Come to Him with a living faith. He has said to you, “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.” [Isaiah 27:5.]

Moses spoke of the day when the people stood before God in Horeb, when He said, “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.” [Deuteronomy 4:10.]

My brethren and sisters, what is the matter with your children? Why is it that they do not obey God? It is because you yourselves do not obey Him. You hurry here and you hurry there; and your attention is so taken up with other things that you have no time to pray, no time to train your children. This is the way that it is in our institutions. Those in positions of trust in our publishing houses and our sanitariums have no time to educate the youth connected with these institutions as they should be educated. These youth are to be trained by precept and example to work for God. Do not speak to them harshly. You cannot afford to do this. When you speak harshly or discouragingly, Satan is speaking through you.

Place yourselves in right relation to God. Ask Him to cleanse you from all iniquity and to heal you of your backsliding and your forgetfulness of Him. He says, “Draw nigh to Me, and I will draw nigh to you.” [James 4:8.] He asks you to teach His lessons to your children. This is your work. Your children are God’s property. He sent His Son to die for them. He has redeemed them. He wants you to begin to work for the church in your own house. Teach your children to keep the way of the Lord, to walk humbly before Him. Teach them to be His missionaries in the church and in the world.

“Confess your faults one to another.” [James 5:16.]

Brethren and sisters, do not let this meeting pass by this morning without doing the work that God wants you to do. If there are any differences between you and your brethren, for Christ’s sake clear them away. Take up the stumbling blocks. Clear the King’s highway. If you have done your neighbor a wrong, go to him, and try to make the matter right. Talk with God, and when you have done this, you will be able to talk in a Christlike manner to your brother.

If you have made mistakes or errors in judgment or in speech, or if you have used the precious talent of speech to proclaim the wrong doings of others, may God help you to make a change. Humble your hearts before the Lord. Do not feel that your brethren will lose confidence in you if you make confession of sin. We are all finite. We are God’s little children. Do not feel that it would lower your dignity to confess your sins. Christ says, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of

heaven.” [Matthew 18:3.] We have separated ourselves from God. Let us draw near to Him. Let us confess our sins, and let us be sure that we go to the bottom and make thorough work for repentance. Will you do this? Will you prepare the way for God to bless you? Shall we not see of the salvation of God in this meeting? We may see it; we may have it. Let us not do anything that will hinder it from coming to us.

Do not use the talent of speech to talk of your troubles and difficulties or of the wrong that some one has done you. Live in the confidence and love of Christ. He is with you. He will give you strength. Remember that when you are irritated, silence is eloquence. Keep still. The strongest rebuke that you can give to a faultfinder is to return no answer to his criticism.

May the salvation of God be manifest among us this morning. May the Lord help us all. I felt thankful that God gave me strength to talk to you yesterday. Then I thought, What good has it done? I felt a wave of discouragement coming over me. But I said, No, I cannot afford that. I have done my duty, and I leave the result with God. I slept for about fifteen minutes, and when I awoke, it seemed as if the glory of God was all around me. My heart was filled with praise and thankfulness. And I feel thankful this morning. O shall we not clear away the rubbish that is filling our hearts and invite Christ to enter as an abiding Guest? Then He will richly bless us, and we shall receive the baptism of the Holy Spirit.

Prayer Offered by Mrs. E. G. White, Tuesday Morning, March 31

Our heavenly Father, we come to Thee this morning just as we are, needy and wholly dependent upon Thee. Help us to have a clear knowledge of what we must be, and of the characters that we must form, in order that we may be prepared to unite with the heavenly family in the city of our God. We ask Thee that Thou wilt remove the reproach that has come upon Thee through the neglect of those who profess to be Thy people, but who have not walked in Thy counsel. Lord, help us to understand our individual responsibilities, that our hearts may be worked by the Holy Spirit. We ask Thee that Thou wilt open blind eyes, that they may see, to enlighten the darkened understanding, that all may understand that there must be a reconversion, that hearts must break before God. Give us hearts of repentance, hearts of humiliation. O my Father, how can we proclaim Thy goodness, and Thy mercy, and Thy love, unless we cherish them in our own hearts and reveal them in our own experiences. Thou knowest how Thou hast presented this matter to Thy servant. Thou knowest what a dishonor it has been to Thee because Thy people have failed to come to a knowledge of the truth as it is in Jesus and to obey Thy commandments.

Let not Thy wrath come upon Thy people while they are in their sins, unconverted and unsaved. Here are Thy ministers whose work it is to proclaim Bible truth. I ask Thee that they may have a clear realization of the responsibilities that rest upon them as guardians and as shepherds of Thy flock. Roll upon them the burden that they should bear for those who are out of the truth. Let them understand their own weakness, and may the sanctification of the Spirit come to them. May there be a purifying of character and a breaking of heart before God. Thou canst show them that while they cherish their own dispositions and temperaments, Thou canst not work through them by the Holy Spirit, because they would become lifted up.

Thou canst show them that there is a work to be done in their own hearts.

Here are those who bear responsibilities in our institutions. Thou hast signified that Thou hast been displeased with their ministrations. They have not in their dealings given a right example to the world. They did not realize that men were taking knowledge of them to see whether they were sanctified by the truth.

O pardon our transgressions, and forgive our sins. Show us where we have come short. Let Thy Holy Spirit descend upon us. The world is perishing in sin, and we ask Thee to roll the burden upon us at this meeting. We desire to be weighted down with the Holy Spirit. We desire to stand where Thou canst reveal Thyself to us. Take away our hardness of heart, and give us softened hearts. I ask Thee, for Christ's sake, that Thou wouldest give understanding, that Thou wouldest give spiritual knowledge, that Thou wouldest give sensitive hearts, that all may see that it is high time to open the door of the heart to Jesus. Thou hast said that Thou hast heard the many words of complaint, and faultfinding, and murmuring, brother against brother, and friend against friend. Thou hast heard these words, and they are written in Thy book. They have stood as a block against the wheel of salvation, hindering its advancement. Convert Thy people in this the day of Thy preparation, that the time may not come when they will say, "The harvest is past, the summer is ended, and we are not saved." [Jeremiah 8:20.]

Thou hast opened these things before me, and Thou alone canst prepare minds and hearts to hear the message that, unless those who have left their first love shall return to recognize the work that needs to be done in their individual hearts, Thou wilt come quickly and remove the candlestick out of his place. Open the eyes of Thy people that they may see their deficiencies. We do not want one to be separated from the work. We do not want one to perish. We ask Thee that Thou wilt move upon hearts by the quickening influence of Thy Spirit, that there may be a break in this meeting such as has not been before. O the break must come, if the Spirit of God shall take hold of hearts.

O my Father, shall this meeting close, and we go back to our places with the same hard hearts? We must be reconverted, sanctified, and made fit to bear the message of the Lord. Cleanse the vessel, that the message that shall be given shall have not taste so strongly of the dish that those to whom it is given shall have no appetite to partake of it. Let Thy melting mercy come upon us. Work in the midst of us with Thy power, and with Thy love, and with Thy majesty and glory. Put to shame the listlessness of those who have not come up to the help of the Lord, to the help of the Lord against the mighty. Sweep back the cloud of darkness and unbelief. Let the Holy Spirit come into our hearts and break down every barrier. Thou King of Glory, look upon Thy people in these closing scenes of this earth's history. It seems as if nothing could arouse many of them to realize that they are on the very eve of the day of God, that His judgments are in the land.

Wilt Thou hear our petition? Wilt Thou answer our petitions? Wilt Thou reveal Thyself to us? May we behold Thy glory, and be changed into Thine image. We thirst for the waters of Lebanon, and we hunger for the bread of life. We ask Thee to break our hearts today. We ask Thee to help us to put away our sinful thoughts, our disparagement of one another, and to

seek the Lord while He may be found. My Father, break down the barriers, that confessions may be made, from heart to heart, from brother to brother. May the Spirit of God come in; and Thy blessed name shall have all the glory. Amen.

Ms 16, 1903

Talk/Unity of Effort

April 1, 1903

April 1, 1903

Talk by Mrs. E. G. White at General Conference

I know that the Lord means us good. I know that we are our worst enemies when we listen to the suggestions of the enemy. Let us not allow the truth, the precious, sanctifying truth of God, to pass by without our laying hold upon it. We are to be sanctified by the truth. The Lord will help us if we will but humble our hearts before Him and accept Him as our personal Saviour. Only the living, acting power of our Redeemer can save us from the wiles of the enemy.

The Word declares, "Ye are God's husbandry." But can He work upon our hearts unless we are willing to be worked? "Ye are God's building." [1 Corinthians 3:9.] He is willing to build up in each one of us a symmetrical character—a character after the divine similitude. But He must have our co-operation.

We do not reach high enough. We do not come to God with the faith that will not be denied. He says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind, and tossed. For let not that man think that he shall receive anything of the Lord." [James 1:5-7.] We must lay hold of the promises, saying, "I will not let Thee go, except Thou bless me." [Genesis 32:26.] And when you receive the blessing, you will carry it to others. The atmosphere of heaven will surround your soul because Christ will be with you. He says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.]

Let us not allow the enemy to gain the victory. We are sorry that we are not standing on vantage ground, that we have not been standing there ever since the last General Conference. We are sorry that we did not make diligent work unto repentance; sorry that we did not cease our complaining and faultfinding, and that we did not overcome the inclination to press others to the wall. My brethren, crowd yourselves into as small a compass as you please, but let your brethren alone. Do not try to press them into hard places. Place yourselves where God can give you the presence of His Spirit in your work. If your brethren see from your life that this Spirit is abiding in your heart, they will be led to go for help to the same source that you did. They will be led to obey the Word, "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."

[Revelation 3:18.]

My brethren, clear your souls before God. Cease your criticizing and faultfinding. Satan will keep you at this till the Lord comes, if he can. He knows that thus he can most effectually hinder the Lord's work. Backbiting is cannibalism. God calls upon His people to have nothing to do with it, but to come to Him, that they may have light and life and salvation. We need the wisdom that comes from above. Pure this wisdom is, "peaceable, gentle, and easy to be entreated." [James 3:17.] If it were not, the love of the Father would not have been so constantly exercised toward us.

Again and again God has pardoned our transgressions. Now there are steps that we must take. And what are they?—Let us try to understand. You will remember the time that the news came from Europe regarding the financial embarrassment of the publishing house in Christiania. Some in this country said that we ought to let the institution go; that the managers ought to have known better than to get so heavily in debt; that they had no right to be in such a situation. But had such advice been followed, would it have placed the workers in the publishing house in Norway on vantage ground, where they could carry on their work for the Master? Light was given me that the institution was to be placed where it could do its work. But the workers there could not do this without help. Their brethren in other lands were to help them, standing with them shoulder to shoulder, making their interests and their loss their own.

And let me say that God does not design that the Sanitarium that has been erected in Battle Creek shall be in vain. He wants His people to understand this. Now that the building has been put up, He wants this institution to be placed on vantage ground. He does not want His people to be looked upon by the enemy as a people that is going out of sight.

We are to see that now, for the second time, something must be done to place the work of God upon its feet. It is to be placed where, as the work of God, it should be. Let no one say, because there is a debt on the Sanitarium, "We will have nothing more to do in helping to build up that institution." The people of God must build that institution up, in the name of the Lord. It is to be placed where its work can be carried on intelligently. One man is not to stand at its head alone. Dr. Kellogg has carried the burden until it has almost killed him. God wants His servants to stand united in carrying that work forward. Because one man is one-sided, and another man is one-sided, this does not show that the work of God is to be one-sided.

God's people are to place the Sanitarium in Battle Creek on vantage ground. How is this to be done?—I cannot tell you. But I know that just as soon as the Holy Spirit shall come upon hearts, there will be unity in voice and understanding; and wisdom will be given us.

I have given you these thoughts as suggestions, trusting that they will have some influence upon you in your councils and in the movements that you will make. It is not only for that little corner in Battle Creek that we are laboring. We must stand on vantage ground before our own people and before the world.

God calls upon us to seek Him with the whole heart, and He declares that when we do this,

He will be found of us. Shall we do it? In order to find Him, we must seek Him with every power of the being. A lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Knowing that he had been sent by the Pharisees, Christ laid upon him the burden of answering his own question. "What is written in the law? how readeest thou?" He asked. And 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." [Luke 10:25-27.]

These principles are the foundation of Christian life. When we receive them into our hearts, when we live by them, we shall see the salvation of God. Then will His power rest upon His work as it has not rested since the first days of the message. Then we knew what it meant to see the salvation of God. We understood what God told us. God lives, and He calls upon us to come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." [Judges 5:23.] God forbid that these words should be spoken of us!

Because men have made mistakes, they are not to be uprooted. The blessing of God heals; it does not destroy. The Mighty Healer, the great Medical Missionary, will be in the midst of us, to heal and to bless, if we will receive Him. John said of Him, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] He is waiting to come to us, to take away our sins and fill us with His Spirit.

A mighty host is arrayed against us. But God is on our side, and He has all power. He has separated us from the world for Himself, and He declares that we are a peculiar people, an holy nation, a royal priesthood. He tells us not to rely upon men, but to put our trust in the Lord God of Israel. Then we shall gain the victory.

In the season of prayer following Elder Daniells' remarks during the devotional service Wednesday morning, April 1, Sister White united, praying as follows:

Heavenly Father, Thou hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] Heavenly Father, we need Thy Holy Spirit. We do not want to work ourselves, only as we work in unity with God. We want to be in a position where the Holy Spirit of God shall be upon us with its reviving, sanctifying power. Wilt Thou manifest Thyself unto us this very morning! Wilt Thou sweep away every mist and every cloud of darkness!

We come to Thee, our compassionate Redeemer; and we ask Thee, for Christ's sake—for Thine own Son's sake, my Father, that Thou wilt manifest Thy power unto Thy people here. We want wisdom, we want righteousness, we want truth, we want the Holy Spirit to be with us.

Thou hast presented before us a great work that must be carried forward in behalf of those that are in the truth and in behalf of those that are in ignorance of our faith; and O Lord, as Thou hast given to every man his work, we beseech of Thee that the Holy Spirit may impress

the human mind in regard to the burden of work that shall rest upon every individual soul, according to Thine appointment. We want to be proved; we want to be sanctified through and through; we want to be fitted up for the work; and here, right here in this session of the Conference, we want to see a revelation of the Holy Spirit of God. We want light, Lord—Thou art the Light. We want truth, Lord—Thou art the Truth. We want the right way—Thou art the Way.

Lord, I beseech of Thee that we may all be wise enough to discern that we must individually open the heart to Jesus Christ, that through the Holy Spirit He may come in to mold and fashion us anew, in accordance with the divine image. O my Father, my Father! melt and subdue our hearts. We desire this morning to make an entire surrender to Thee; we desire to give up our will, our way, our course of action that has not been in harmony with the way and the will of God; we desire to accept the Lord's way, the Lord's will, the Lord's counsel. Come, O come into the midst of us this very morning, and move upon hearts, young and old. In a special manner move upon the hearts of those who are handling gospel truths, that they may all be lighted up with the bright beams which Thou dost permit to shine upon Thy Word, in order that Thy instruction may come to the human understanding with the power and the Spirit of the living God.

We acknowledge before Thee that we have not honored Thy name as we should. We acknowledge before Thee that we need to be broken in heart. We desire just now to be reconverted; we desire just now to realize what Christ is to us, and what we are and can be to Him as His co-workers—"laborers together with God." [1 Corinthians 3:9.]

O my Father, let every soul that is confused, every soul that cannot understand and see the way, have the way presented before him so clearly that the mist will be removed, and that the cloud will pass, so that the Sun of righteousness may shine into the chambers of the mind and into the soul temple. Wash us, and we shall be clean, Lord. Let melting mercy, mercy from Thee, come into every heart; and then, when we realize the melting mercy of a compassionate and loving Saviour, our hearts, once more united, will beat in unison, and all will stand shoulder to shoulder in advancing this great work.

We cannot afford to be indifferent, Lord; we cannot afford to work contrary to one another. We must trust in Thee; and we ask, this very morning, that Thou shalt let the Holy Spirit descend upon us. We are ready to receive the Comforter; we open the door of the heart, and invite the Saviour in. We love Thee, dear Saviour; Thou knowest that we love Thee. We see in Thee matchless charms, and we desire that every soul shall constantly look unto Thee, Thou who art the Author and the Finisher of our faith.

Come, Lord Jesus, come and take us as we are, and put upon us the robe of Thy righteousness. Take away our sins. Our Saviour, Thou didst come to the earth to do this. We repent of wrongdoing; we are sorry for every departure from Thee; and we ask Thee to pardon our transgressions, that we may show to the world that we have a Saviour who is able to take away our sins and to impute unto us His own righteousness.

Lord, we accept Thee now; we receive Thee now; we believe in Thee now; and we ask Thee

to let Thy Holy Spirit rest upon us just now. Just now walk through this house, we pray Thee; and may the angels accompanying Thee go around to every seat and to every heart; and may every person have a realization of what “I” should do. May every one look not to man, but to Christ—to Him who has died to save us. We are saved by Thee, Lord; we look to Thee, Lord. O let Thy power come upon us, to tell us that our sins are pardoned. Thou hast promised, “A new heart will I give thee.” [Ezekiel 36:26.] We desire to have our hearts renewed, Lord; we long for this.

Bless our ministering brethren. Bless all those who are in office in our institutions. We do not want Thee to destroy these institutions; we do not want to see their influence wiped away. We want that Thou shouldst simply take away everything that is wrong in the heart, the life, the character of each worker, so that Thou canst use every institution of Thine own planting to glorify Thy name. We need every one of them.

O my Saviour, Thou who hast shown compassion to us all, again we ask Thee to grant unto us a rich portion of Thy mercy, Thy fulness, Thy compassion, Thy everlasting love. Come, Lord Jesus, and make us partakers of Thy divine nature, that we may overcome the corruption that is in the world through lust. O may the Spirit of Christ, the love of God, comfort every heart this morning! Banish darkness, turn away the deceptive powers of the enemy, and let Thy voice and Thy Spirit and Thy love come into our souls, that we may sit together in heavenly places with Christ Jesus; and Thy name shall have all the glory. Amen.

Ms 17, 1903

Talk/Unity of Spirit

April 2, 1903

April 2, 1903

Talk by Mrs. E. G. White at the General Conference

“These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.” [John 17:1-3.]

It is only by knowing God and Christ that we can gain eternal life. We must separate from any line of work that hinders us from obtaining this knowledge. We are safe only as we comply with the conditions that God has laid down for us.

Just as soon as we receive the instruction that Christ has given, and follow it to the letter, we shall be so filled with the spirit and grace of God, that we shall be unable to sit in the congregation of His people without being impressed by a sense of the nearness of His presence. Our minds will be in harmony with the mind of Christ.

“I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. ... I

have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and they have kept Thy word.” [Verses 4, 6.] “They have kept Thy word.” This is what we are to do.

As the disciples received the words of Christ, so we are to receive them. We are to speak the words that God has given us to speak. Never are we to manufacture theories of our own, which have no foundation in the Scriptures. In the Bible we are given a knowledge of God and of Christ. There are those who think that they have exhausted the treasures of this Word, when they have hardly made a beginning in gaining a knowledge of its wonderful truths.

Many spend their time seeking for doctrines that are new and strange. They try to find out what is meant by the hundred and forty-four thousand. When we get to heaven we shall know and understand who will be included in this number. We are not to let our imaginations work upon matters that God has not revealed to us. We are to plant our feet upon the Word of the living God, and when we reach the kingdom of heaven, we shall understand the mysteries of that country. Christ will lead us beside the river of life and open to our minds the truths of His Word. He will unfold to us mysteries that we cannot now grasp. In the school above we shall obtain the higher education. Till then we must be content to leave with God the mysteries that we cannot comprehend.

But this we know—we are to manifest His name unto those with whom we come in contact. On the street, in the cars, wherever we are, we are to speak of Christ, of His work, His goodness, His power. We are not to reveal ourselves, but Christ. As we do this, our lips will be filled with His praise. Our whole being will be drawn out after heavenly things. We shall be in harmony with Christ, and with our brethren. Then the idle talk that hinders us so much will find no place in our lives.

“I have given unto them the words which thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them which thou hast given Me; for they are Thine.” [Verses 8, 9.]

“And now come I to Thee, and these things I speak in the world, that they might have My joy fulfilled in themselves.” [Verse 13.] Christians are not to go with their heads bowed down with sorrow, talking about their trials and difficulties and sorrows. When Christ’s joy is fulfilled in us, we shall not be hurt because somebody has said something about us. We shall not cherish thoughts of distrust and evil. We shall think of the promises that God has made, making them our own; and our faces will be lighted up with the glory of God.

“I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.” [Verse 14.] We are not to follow the customs and practices of the world. “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.” [2 Corinthians 6:17, 18.]

“I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them

from the evil.” [John 17:15.] Until the Lord puts His hand upon the cruel power of darkness, saying, “Thus far shalt thou go, and no farther,” there will be evil in the world. But in the strength of the Redeemer we can live lives of holiness and purity, uncontaminated by the evil around us. Enoch walked with God in an age as degenerate as the age in which we are living. Did he see God by his side? Only by faith. He knew that the Lord was there, and he adhered steadfastly to the principles of truth. We, too, are to walk with God. When we do this, our faces will be lighted up by the brightness of His presence, and when we meet one another, we shall speak of His power, saying, Praise God. Good is the Lord, and good is the Word of the Lord.

“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 may 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.” [Verses 18-21.]

The Lord’s people, by their unity, are to be the means of convincing the world that God sent His Son to save sinners.

“And the glory which Thou gavest Me I have given them; that they may be one, even as we are one, I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [Verses 22, 23.]

I ask those who have been drawing apart from one another to think of these things. Christ said, “That they may be made perfect in one.” There is no perfection in our being separate, atoms, each one going his own way and following his own judgment. We must be one; we must speak the same things. “That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [Verse 23.] Think of these words. God loves us as He loves His Son. How it must grieve Him, then, to see us fighting and quarreling like a family of unruly children, offended first with one and then with another. My brethren and sisters, do you not desire to live in the unity for which Christ prayed? Then when some one begins to talk of the faults and wrongdoings of some one else, turn the conversation to the subject of Christ’s power and mercy. Speak of heaven and eternal things. Angels of heaven will be close beside you, and you will be lifted from the lowlands of earth to vantage ground with God.

We are in a school—God’s lower school. God desires us, while in this world, to learn all that we possibly can of that which will give us strength and nobility of character. We may, if we will, attain to the heights of knowledge and power to which God points us in His Word. By beholding Christ, we shall be changed into His image, His likeness. May God help us to realize that day by day we are given the privileges of learning what God is to us and what we may be to Him. He is saying, “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.” [Isaiah 27:5.]

Let us confess our faults to one another and pray for one another. Let us act as if we were in earnest. Let us leave the darkness and the gloom and the mist, and stand where the Sun of

righteousness can shine upon us. Then we shall be a blessing and a help to one another. We shall strengthen one another in the most holy faith. Let us cherish the principles that called us out of the world to stand as God's peculiar people—a holy nation, a royal priesthood. If we steadfastly maintain these principles, if we are true to God and to one another, when He comes in the clouds of heaven, He will take us to Himself. We shall be waiting and watching for Him, and when He appears we shall exclaim, "Lo, this is our God, we have waited for Him, and He will save us." [Isaiah 25:9.]

Jesus loves us. He gave His life for us. And when He ascended, He took His humanity into heaven, and today He stands before God as our Elder Brother, pleading in our behalf. He holds out to us power to live pure, holy lives. But very few, perhaps none of us, are ready to meet the King in His beauty. Unless we gain a deeper experience in the things of God, we shall never see the King in His beauty. Those who, at Christ's coming, are cherishing sin, cannot be received into heaven. All who are saved will be "without spot, or wrinkle, or any such thing." [Ephesians 5:27.]

Those who enter the city of God will enter as His little children, there to be instructed through the eternal ages. O I want to be there, and I want you to be there. I want to see the King in His beauty, and I want you to see Him. But you can never see Him while you are satisfied with your own way and your own disposition. Ask Christ to form in you a character like His own. Come to God in humility and contrition, and His salvation will be seen among us. The lips of every one here will be filled with the praise of God. We shall see of His grace and talk of His power.

Ms 18, 1903

A Call to Repentance

November 10, 1902

It is not too late for wrongs to be righted. But the work will be tenfold harder now for those who at the last General Conference had opportunity to repent, but who did not heed the voice of God. They were convinced that He was speaking to them in reproof and warning; but instead of confessing and forsaking their sins, they hardened their hearts. Those who have despised the testimonies are not few in number, and one mind filled with unbelief will leaven other minds. The leaven of evil that was not cast out at the last General Conference has been working and has done a great deal of harm. A strange work has been going on. Deception and falsehood and selfish ambition have been allowed to enter.

Those who at the last General Conference listened to the testimonies borne, but did not humble themselves before God, and change square about, have done despite to the spirit of grace and have placed themselves in a fortress of unbelief. Great light has shone upon them, but they have opposed the message borne to them and have thus placed themselves in opposition to the Lord Jesus Christ.

At the last General Conference, God gave men as plain evidence as they will ever have. His Spirit witnessed to the message borne. Christ was in the assembly of His people, and His

message of mercy was sufficient to convince all present. But men turned a deaf ear to the Saviour's voice. They would not hear, they would not humble their hearts before God. Refusing the robe of Christ's righteousness, they clothed themselves with their citizen's dress. They were within the very shadow of Christ's uplifted hand, within the circle of His life-giving power. They could have received the Holy Spirit, but they did not, because they would not. Their hearts have been growing harder and more unimpressible. They have been cultivating unbelief, strengthening themselves in resistance, turning from the light instead of coming to the light. Disloyal to the truth, they have not honored or glorified God. Their effort now is to make it appear that the testimonies which God has given His people are not reliable.

This work has been ripening, and some of those who have stood in responsible places have resisted the Spirit of grace. A malignant influence has taken possession of the will. The seductive power of Satan will certainly lead them further into unbelief unless they yield the will to God and make thorough work of repentance. In this their day of opportunity they are unblessed and unsaved.

I have a plea to make of those who at the last General Conference refused to yield the will to Christ's will. The Saviour asks them, "Wilt thou be made whole?" [John 5:6.] Will they turn from Him, or will they at the coming Conference surrender themselves to Him who will save to the uttermost all who come to Him? They have been doing a strange work. They have been planning to resist the Spirit of God by unbelief and falsehood. They have cherished opinions that have no foundation in truth. The deceitfulness of sin has been making its mark upon them. But God lives. If they perish it will not be because of His dealings with them, but because they are determined to resist light and evidence. They will never, never have greater evidence than that given them at the last General Conference. The testimony then given was borne in the demonstration of the Spirit and in power.

The messages that God gave to the churches of Ephesus and Sardis are applicable to those who in this age have had great light but have not opened the door of the heart to the knock of Christ. The Lord has shown plainly that He has a controversy with His people. The fires that have lately raged in New York and other cities were no accident. It was the hand of omnipotent power. The Spirit of God is withdrawing from the world because the warnings of heaven have not been heeded. We need to beware; for a similar condition of things is coming in amongst us as a people.

At the last General Conference the Lord called upon His people for decided humiliation of soul. But the work that should have been done was not done. The Lord says: "Repent, and do the first works, or else I will come unto thee quickly, and will remove the candlestick out of his place." [Revelation 2:5.] If God's people will repent, wholly and entirely, He will save them from so humiliating a rebuke. Those who repent from the heart will have confessions to make before God. He will accept their brokenness of heart, even though they have so long trifled with His grace. Those who stand in positions of trust in the Battle Creek Sanitarium and the Review and Herald Publishing House have dishonored God; yes, they have mocked Him by walking stubbornly in their own way, in unholy independence. His wrath will be exercised toward them unless they fall upon the Rock and are broken. Sin and selfishness

have entered into the institutions of which God is the foundation. Let men remember that the God who laid the foundation of these institutions can destroy as well as build up.

Why should men defy God? Why should they follow a course of which they will be ashamed to meet the record in the books of heaven? God is in earnest with us. If the heart is pure, there will be purity in action and nobility of purpose in all the work done. Among God's people every mind is to be cleansed, every heart purified. All are to understand that sin is not to be tolerated by the people who have received the most precious light ever given to mortals. Only a little while, and He who shall come will come and will not tarry. Those who choose to cleave to their sins must perish. But God will have compassion, even now, on all who will make thorough work for eternity.

The Lord has wrought for His people, but they have treated His voice as a strange voice. In proportion as God has multiplied blessings toward them, so have they multiplied rebellion toward Him, moving with masterly self-confidence in their rebellious course, giving men and angels a most painful evidence of the deceitfulness of sin and the evil of refusing to heed God's counsel.

At the last General Conference God's people were given the precious opportunity of returning to Him. Had they confessed their sins, God would have come in and worked for them in a most wonderful manner. But they did not want to humble their hearts or to make thorough confession, and ever since the Conference many have steadily advanced in strange paths, doing the same work as they did before.

Merely being members of the church will avail nothing in the controversy before us. God is weighing men and their doings in the golden scales of the sanctuary. The time of trouble will surely search out and try every pretender. Those who claim to be Christians and yet act as sinners will be punished as sinners. Proportionate to the degree to which they have used their opportunities and talents to hinder the cause of God will be the severity of their punishment.

When those claiming to be the people of God conduct themselves in a way that gives license to selfishness and dishonest practices, they greatly dishonor God. They would do less harm if they were avowed infidels. They have not the fear of God before them or the love of God in their hearts. In order to serve God acceptably, men must honor Him by a well-ordered life and a godly conversation. They must wear the yoke of Christ and learn of Him His meekness and lowliness. They must take the Saviour as their Guide and Leader. They are to be under God's supreme control. The whole being—heart, soul, mind—and strength are to be under His training, that the life may bear witness to what union with Christ will do for human beings.

Ms 19, 1903

Unselfishness in Service

April 8, 1903 [typed]

The work that God has pointed out to be done has not been done. City after city has been left unworked. Ministers laboring in the most destitute fields have been left to work as best they could, with insufficient means. A meager sum has been apportioned to them. Some have needed means to obtain food and clothing, and yet men, in their covetousness, have refused to help them. God looks upon the workers who are seeking to preach the gospel and to do true missionary work as more worthy of large means than some others. And they have greater need than some for large wages. Many calls for help are made upon them. They meet those who are in pitifully needy circumstances, and they deny themselves in order to help those needy ones.

One night I seemed to be in an assembly in which only a small number were present. Arrangements were being made to raise the wages of certain ones. One of authority reached out His hand and, taking the records, examined them critically. Then He said, A change will soon take place. Those who have been in the Review and Herald office as leaders have been unfaithful in their stewardship. They are to be released from their responsibilities, unless they give evidence of thorough conversion. I will not serve with unprincipled devising, neither will My Spirit strive with them unless they repent. The work is no longer to be entrusted to your keeping. The means in the Lord's treasury, which should have been used to enable men to enter new fields, is grasped by selfish, unsanctified hands. Those who are truly converted—body, soul, and spirit—are filled with the spirit of self-sacrifice.

Men have written to me saying that they must have high wages, and pleading as an excuse an expensive family. And at the same time the institution with which they were connected was obliged to figure closely to meet running expenses. Why should any one plead an expensive family as a reason for demanding high wages? Is not the lesson that Christ has given sufficient? He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.]

Our institutions were established to serve as an effectual means of advancing the work of soul-saving. Those connected with them are to study how they can help the institution, not how they can take the most out of the treasury. If they grasp more than is their due, they hinder the cause of God. Let every one connected with these institutions say, I will not set my wages at a high figure, because that would rob the treasury, and the proclamation of the message of mercy will be hindered. I must practice economy. Those who are out in the field are doing a work that is as essential as the work that I am doing. I must do all in my power to help them. It is God's means that I am handling, and I will do as Christ would do in my place. I will not spend money for luxuries. I will remember the Lord's workers in mission fields. They have more need of means than I have. In their work they come in contact with much poverty and distress. They must feed the hungry and clothe the naked. I must limit my expenditures, that I may share in their labor of love.

We are not our own. We have been bought with a price. We are pledged by our baptismal vows to work for God. We are to remember that our money is not to be spent selfishly, but that all we can spare is to be used to advance the work of God. Our every word and act is to be in accordance with the will of God, that we may be enabled to render our account with a

conscience void of offense toward God or man.

Each is to do his appointed work according to his several ability. Christian missions are to be sustained. God's people are to deny self rather than to allow His cause to suffer. They are to use their money to the glory of God, not to please themselves, that in the day of judgment they may know that they have done their part faithfully to proclaim the gospel.

Ms 20, 1903

Talk/Our Duty to Leave Battle Creek

April 3, 1903

Friday, April 3, 1903

Talk by Mrs. E. G. White at General Conference

It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it is not in the order of God for so much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school and a sanitarium and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established.

It is God's design that our people should locate outside the cities and from these outposts warn the cities and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard.

For years the warning had been given to our people: Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. At last Brother Magan and Brother Sutherland began to think of the advisability of moving the College from Battle Creek. They came to me, asking what they should do. I said, Take the school out of Battle Creek, if you can possibly do so. Go into a place where there are no people who believe as we do, and there establish the school on a location with plenty of land, that the students who come may be educated in right lines. They obeyed the instruction given. This was the first move made. It has been a success. God has been pleased with it. He endorsed the effort made to get away from the congestion of Battle Creek.

For the last fifteen or twenty years light has been given that our people, by crowding into Battle Creek, have been leaving their home churches in a weak state. Some seemed to think that when they reached Battle Creek, they would not have many temptations. They did not understand the situation; they did not know that it was in Battle Creek that the enemy was working the hardest.

Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. The apprentices in the office were not given the advantages that they should have had. They were not being prepared to go as missionaries into various places, as they might be called. They were not being prepared to stand as God's representatives. The influence of the office was not what it should have been. God declared that this institution should be a sacred place, that angels of God were walking up and down through it. The words of contradiction spoken in the office and the general irritation shown were condemned. He designed that it should be a school where workers should be trained to uphold the principles that God had ordained should ever be maintained by His people.

Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a possible thing, to call our brethren to repentance and avert calamity. It seemed to me that it was almost a life-and-death question. It was then that I saw the representation of danger—a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been consumed by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand.

Notwithstanding the condition of things at the publishing house, a suggestion had been made to bring still more of our work to the Review office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time. We were thankful that no lives were lost. There was a large loss of property. Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost.

God desired that every move should be in accordance with Bible principles. There was to be no sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald office to be once more built up in Battle Creek. The way has been opened for it to break its association there—association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed. I saw One of undisputed authority go into the office and look over the accounts, with the leading men, noting how much had been taken in for the publication of matter that should have never seen the light of day. He asked, "How much do you gain on this work?" When the answer was given, He said, "The outlay to do this work is larger than you estimate, but were your estimate correct, the loss in spirituality far outweighs the estimated gain." Pernicious matter has been published right in our office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were

sending these false doctrines out to the world.

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the office, which was to be a training school for workers. But as the result of association with the world, many in the office grew worldly and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the office were as they should be.

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them and understand that they are to scatter out into different places where they can spread abroad a knowledge of the truth and where they can gain an experience different from the experience that they have been gaining?

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review office there. God has a better place for it. He wants you to work with a different influence and connected with altogether different associations from what you have had of late in Battle Creek.

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties—you would be astonished to know how many—have been sent in regard to this. But they have not been heeded. Many have come to the point where they do not care to follow the directions that the Lord sends. They have walked in their own counsel until the Lord has come near by judgment and swept away the printing plant. Will you build up again in the same place that you were before? I ask you, brethren, shall we, because our books and papers have long borne the imprint of Battle Creek, again lay the foundation in the very place where our work has been destroyed by fire? Will it make a confusion to move? Better to have a little confusion. Let us have another imprint. Let us see if we cannot make a reformation.

The Sanitarium

I need not speak any more on this point. I wish to speak now in reference to the Sanitarium in Battle Creek. Our brethren say, "Sister White has confused us. She said that we must not let this Sanitarium go into the hands of worldlings. And she said also, that we must try to place the Sanitarium upon a right foundation." Yes, this I did say. Now, I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol for so much. The Lord is not very well pleased with Battle Creek. He is not pleased with all that has been done in Battle Creek. And when the Sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years and taken heed. That the lives of patients and helpers were spared was a providence for which every one of us should praise God with heart and soul and voice. He gave them an opportunity to live and to study what these things mean. I had many things written out, but I thought, I will not say a

word to condemn any one. I will keep quiet. When the planning for the new building was taken up, I think there were no questions or propositions sent to me about it from those in charge.

It has been stated that when the Sanitarium was first established in Battle Creek, my husband and I endorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers.

The Sanitarium grew, and in 1887 Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients.

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick.

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there is a sanitarium, there should be a church, to which the patients can go to hear the word of life; and God will soften their hearts, leading many to accept Christ as the Healer of the soul. I was in perfect union with this move.

But of late some things have been brought in that I could not endorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them—that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such earnestness on the part of the leaders to connect all branches of the medical work with the association at Battle Creek, I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants His institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man or any group of men. They are to stand, in their own individuality, accountable to God. The Lord of heaven is to be the Leader and Guide and Counsellor of His people. His institutions are to be managed under His theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work.

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the work is in danger of being neglected. The managers of the Battle

Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the Sanitarium. For a long time there were men connected with the institution whose work it was to hold Bible readings with the patients, as the way opened. Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given me—that this institution should not be conducted after the manner in which worldly medical institutions are conducted; that pleasure-loving, card-playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and then the truth in regard to the Sabbath would come to the patients.

It was the piety of the workers, not the largeness of the buildings, that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation; and He put His hand on Dr. Kellogg's hand as he operated, and through His power the operations were successful.

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood His power to carry on the work successfully, and they had more confidence in him than in worldly physicians.

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by His physician. God will bless every other physician who will yield himself wholly to God and will be with his hand when he works.

This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has constant oversight of His work.

God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on his coat of irritation and retaliation. God did not want him to stand in the position of warfare, and He does not want you to stand there.

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg, but men did not realize this. When they were

sick, they sent for worldly physicians to come because of something that the doctor had said or done that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance.

But God has nothing to do with making every institution amenable to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations made there. God's hand must hold every worker and must guide and control every worker. Men are not to make rules and regulations for their fellow men. The Bible has given the rules and regulations that we are to follow. We are to study the Bible and learn from it the duty of man to his fellow man. "The law of the Lord is perfect, converting the soul." [Psalm 19:7.]

You were surprised to hear me say that we should not let the Battle Creek Sanitarium go into the hands of the world, that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground. When the Sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have the control of everything in it; then God will help them all to take hold with courage to build it up. Today you do not know just where it is. God wants us to know every timber of the foundation, where it is and what it is; then He wants us all to put shoulder to shoulder and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in through scientific problems and scientific theories regarding God and His Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not endorse them. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth, until there is no distinction between the substance and the shadow.

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great Medical Missionary.

He will cause fire to come down from heaven in the sight of men to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely.

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where He can control it, let me tell you that God will see that it is sustained.

God wants His people to place their feet on the eternal Rock. The money that we have is the Lord's money; and the buildings that we erect with this money, for His work, are to stand as His property. He calls upon those who have received the truth not to quarrel with their

brethren, but to stand shoulder to shoulder, to build up, not to destroy.

God would not have let the fire go through our institutions in Battle Creek without a reason. Are we going to pass by the providence of God, without finding out what it means? God wants us to study into this matter and to build upon a foundation in which we all can have the utmost confidence. He wants the interests started to be conducted in such a way that His people can invest their means in them with the assurance that they are part of His work. Let us labor intelligently and understandingly. There is altogether too little humiliation of soul.

The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the God of heaven.

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present, we shall have to occupy meeting houses in the cities. But ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people—men who can distinguish between truth and error, righteousness and unrighteousness.

The warning has come. Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given me. We do not propose to take our feet off the platform on which they were placed as, day by day, we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to me as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives, and works, and reigns, today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to men by documents saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul temple, and we shall see the salvation of God.

Ms 21, 1903

Talk/A Call to Repentance

April 4, 1903

Talk by Mrs. E. G. White at General Conference, Sabbath, April 4, 1903

“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.” [Revelation 3:1.] These are the words that Christ gave to John for us. “Be watchful, and strengthen the things that 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 2, 3.]

In view of this instruction, how important it is that we do not devote our time to faultfinding or criticizing, but that we receive the divine truth into our hearts, that they may break before God. The broken heart and the contrite spirit God will receive. We must not base our salvation upon supposition; we must know of a surety that Christ is formed within, the hope of glory. We must know for ourselves that the Spirit of God is abiding in our hearts and that we can hold communion with God. Then if He should come to us quickly, if by any chance our life should suddenly be ended, we should be ready to meet our God. Now, while it is called today, let us set our house in order. “Today if ye will hear His voice, harden not your hearts as in the provocation.” [Hebrews 3:7, 8.] Because of their unbelief of God’s word, the children of Israel who left Egypt perished in the wilderness. God grant that we may not through unbelief fail of entering into the promised land. Let us keep step with Christ.

“Remember therefore how thou hast received and heard.” [Revelation 3:3.] You have received something; you have heard something. Do not forget the dealings of God and the light that He has sent you.

“Thou hast a few names even in Sardis which have not defiled their garments.” [Verse 4.] Thank God, He can keep His people in a place where they shall not defile their garments. If we submit to Christ, we shall be kept unspotted from the world. “Then we shall know, if we follow on to know the Lord, that His goings forth are prepared as the morning.” [Hosea 6:3.] We are to follow on. We are not to rest content with the capabilities and the knowledge of today. All the inhabitants of the universe are watching, as, in these last days, God is preparing a people to stand in the judgment. Let us ask God to clothe us with the robe of Christ’s righteousness, that we may be prepared for the coming of the Son of man.

Of those who have not defiled their garments, Christ says, “They shall walk with Me in white; for they are worthy.” [Revelation 3:4.] Through the infinite sacrifice made in our behalf, we may have an abundance of grace. God has a whole heaven full for us. All He asks is that by living faith we receive His promises, saying, “I do believe. I do accept the blessings which Thou hast for those who love Thee.”

A Precious Assurance

“He that overcometh, the same shall be clothed in white raiment, and I will not”—O how precious is that “not”—“I will not blot his name out of the book of life, but I will confess his

name before My Father, and before His angels.” [Verse 5.] When the gates of the city of God swing back on their glittering hinges, and the nations who have kept the truth shall enter in, Christ will be there to welcome us, to call us the blessed of the Father, because we have overcome. He will welcome us before the Father and before His angels. As we enter the kingdom of God, there to spend eternity, the trials and the difficulties and the perplexities that we have had here will sink into insignificance. Our life will measure with the life of God.

There is before me a large congregation. How many of you are confessing Christ before the world? He will confess before His Father and before the holy angels the names of those who confess Him here. Then confess Him in your words. Do not find fault with one another. God has not put the work of judgment into your hands.

Who is ready?

Suppose that today Christ should appear in the clouds of heaven! Who of this congregation would be ready to meet Him? Suppose that we should be translated into the kingdom of heaven just as we are! Would we be prepared to unite with the saints of God, to live in harmony with the royal family, the children of the heavenly King? What preparation have you made for the judgment? Have you made your peace with God? Are you laboring together with God? Are you seeking to help those around you, those who are ready to die, those in your home, in your neighborhood, that are not keeping the commandments of God? “The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] Then let us receive it into our lives, giving it a willing obedience. Let us honor God by obeying its precepts. But remember that profession is worthless without a practice that enters into the daily life. God knows whether we are keeping His law in truth. He knows just what we are doing, just what we are thinking and saying. Are we getting ready to meet the King? When He comes in the clouds of heaven with power and great glory, will you be able to say, “Lo, this is our God; we have waited for Him, and He will save us”? [Isaiah 25:9.] To those who can say this Christ will say, “Come up higher. Upon this earth, you have loved Me. You have loved to do My will. You can now enter the holy city, and receive the crown of everlasting life.”

If it were possible for us to be admitted into heaven as we are, how many of us would be able to look upon God? How many of us have on the wedding garment? How many of us are without spot, or wrinkle, or any such thing? How many of us are worthy to receive the crown of life?

Remember that just as you are in your family, so will you be in the church. Just as you treat your children, so will you treat Christ. If you cherish an unchristlike spirit, you are dishonoring God, no matter how high your position, whether you are ministers or presidents of conferences. Position does not make the man. It is Christ formed within that makes a man worthy of receiving the crown of life, that fadeth not away. When you are tempted to speak cross words, pray for grace to resist the temptation. Remember that your children will speak as they hear you speaking. By your example you are educating them. Remember that if you speak cross words to fellow church members, you would speak the same kinds of words in heaven, were you permitted to enter there. But you never will unless you change.

Now is the Time

This is our washing and ironing time—the time when we are to cleanse our robes of character in the blood of the Lamb. John says, “Behold the Lamb of God that taketh away the sin of the world.” [John 1:29.] I thank Thee, my heavenly Father. I praise Thee that Thou hast given us Jesus to take away our sins. Shall we not let Him take them away? Shall we not let our sins go?

Christ says to us, as He said to Nicodemus, “Ye must be born again.” [John 3:7.] It is here in this world of test and trial, not in heaven, that the new birth is to take place.

I entreat you, brethren and sisters, to labor earnestly to secure the crown of everlasting life. The reward will be worth the conflict, worth the effort. Paul compares those in the Christian warfare to the runners in a race. In the races which he uses as an illustration, only one could receive the prize. In the race in which we are running, every one may receive the reward offered—a crown of everlasting life. I want this crown; I mean, by God’s help, to have it. I mean to hold fast to the truth, that I may see the King in His beauty.

“He that hath an ear to hear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true: He that hath the key of David; He that openeth and no man shutteth; and shutteth, and no man openeth.” [Revelation 3:6, 7.] Since our Saviour is so powerful, why do you lean so heavily upon human beings? Why do you go to them for help and strength, pouring your troubles into their ears? Take your minds off human beings. They are finite, erring. We are all but little children, in comparison with God. From Him, as little children, we must learn our lessons. He wants us to humble our hearts before Him, in submission and contrition. He wants us to speak kind, tender, compassionate words to one another. Educate yourselves to speak such words. Be polite to God and to one another. Remember that He wants you to have the best of manners, that you may glorify Him before the world. He desires you to live in unity with one another and to love one another. Remember that if you love one another here, you will live with the redeemed through the ceaseless ages of eternity. O think of these things! May God stir your hearts today as they never have been stirred before. May He lead you to heed the words, “Except a man be born again, he cannot see the kingdom of God.” [John 3:3.]

A Ruler, Yet Understood Not

Nicodemus, to whom these words were spoken, was a ruler of the Jews, a member of the Sanhedrin, a man highly honored in the nation. Yet he could not understand the meaning of the Saviour’s words: “And Christ said unto him, Art thou a master in Israel, and knowest not these things?” [Verse 10.] Ministers, presidents of conferences—no matter who you are or what you are—you are under the eye of Jehovah, and it becomes you to find out whether your ways please the Lord. Are you getting ready, preparing for the last change?

“He that openeth, and no man shutteth; and shutteth, and no man openeth.” [Revelation 3:7.] The work is in the hands of God. Let us be sure that our own souls are receiving the refining of which the Lord speaks when He says, “I will try them as gold is tried. I will make a man

more precious than fine gold; even a man than the golden wedge of Ophir.” [Zechariah 13:9; Isaiah 13:12.] Since God can thus refine us, let us place ourselves in His hands. Let us stand where we are working for Him, against anything that may come to hinder, and He will give us strength and grace and power, and we shall see the salvation of God. His grace will be given to us, and God will help us to impart it to those around us, in pleasant words and kindly deeds.

Duties of Parents

Parents, work for the church in your home. Remember that there the education of your children begins. The father is to be the priest of the household and the mother the teacher. She is to train and educate her children, helping them to form characters that will gain for them admittance into the kingdom of God. Parents, study your children, that you may understand their different dispositions. If you speak to them harshly and cruelly, you will develop in them a harsh and cruel spirit. As you deal with your children, remember that you are dealing with Christ in the person of His little ones.

After the family, then comes the church. The influence of the family is to be such that it will be a help and a blessing in the church. Never speak a word of complaint or faultfinding. There are churches in which the spirituality has been almost killed, because the spirit of backbiting has been allowed to enter. Why do we speak words of blame and censure? To be silent is the strongest rebuke that you can give to one who is speaking harsh, discourteous words to you. Keep perfectly silent. Often silence is eloquence. My brethren, you will never enter heaven with such a spirit. I ask you to get rid of this spirit before you leave this meeting. Do not take it back with you to your home churches.

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 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.” [Revelation 3:9, 10.] God has told us of the trials that are coming upon us, and He has told us that He will keep us by His power. Shall we not accept His promise?

“Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. He that overcometh will I make a pillar in the temple of My God, and he shall no more go 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 from My God; and I will write upon him My new name.” [Verses 11, 12.]

When you are tempted to criticize and to make difficulty, let your mind dwell on this Scripture. The melting mercy of God will come into your heart, and you will know how to work for God’s little children. As you work for those around you, setting them an example of righteousness, you will receive the commendation of the Master. But many of us act like quarrelsome children. May God help you to put this spirit away. Do not keep up your quarrelling until you lose out of your lives the Holy Spirit. God wants us to be Christians, and it is time that we were. Let us bring the fragrance of His Spirit into our lives.

Neither Cold nor Hot

“He that hath an ear, let him hear what the Spirit saith unto the churches. And unto 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.” [Verses 13-16.]

When the mercy and love of God are cherished in our hearts, we shall not manifest a cold, hard spirit in the home and in the church toward those who do not agree with us in every idea that we hold. We all believe that the Word of God is true. Then let us, by a careful study of His Word, find out how to remove the differences existing among us. God will speak to us through His Word and will reveal His salvation to us. May God help us not to be a disturbance in His church. He has never commanded us to carry on a disturbing work. Brethren, I beseech you not to leave Oakland to go to your home churches until you can leave behind all your hardheartedness, all your complaining, all your criticism. These act as the leaven of evil. One man in an institution with an unamiable spirit causes contention that leavens the whole institution with the same spirit. It is God’s desire that in all our institutions there shall be perfect harmony and agreement, that from them the light of heaven may be reflected. Open the windows of the soul heavenward and close them earthward, that the bright rays of the glory of God may shine into your hearts.

When Jesus was on earth, and saw a scene of contention and strife, He would raise His voice in the notes of a melodious song, praising God. The presence of God would be felt; the hearts of those who have been contending would respond to the influences of the Spirit; and they would unite in the song. When some one comes to you with an evil report of some one else, do not take up the reproach and talk it over, either in the family or in the church. Do not add your complaints to those of others.

When I see the work that lies before us, and when I see how poorly we comprehend what God requires of us, I am in an agony of distress. Here is the Word of God. Will you take it? Or will you be rejected by the Lord because, though professing much, your spirit and words and actions are void of the warmth of His Spirit? A lifeless profession is nauseating to God. Christ cannot present before the Father those who are lukewarm. He declares, “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”—are you going to live so that when Christ comes you will be among the number of whom He says, “And knowest not that thou art wretched, and poor, and blind, and naked”? [Verses 16, 17.] May God awaken us and break our hearts of stone, is my prayer. We need to feel His converting power. His praise should fill our hearts and lips. The fragrance of Christ’s life is to be brought into our life. Then we can represent the great I AM. The Lord wants to work with us. He wants us to know just where we are standing.

“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 down with Me on My throne, even as I also overcame, and am sat down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 18-22.]

Make a Covenant With God

My brethren and sisters, you who have heard the heard the words that I have spoken to you today, and who desire to hear the commendation of Christ, will you make a covenant with God, consecrating your lips and your tongue to Him and asking Him to sanctify them? Speech is a precious talent. God wants you to use it in His service. He desires to train your lips so that you can speak to His praise. Then your words and actions will be of that character that by them witness will be borne to the world that God sent His Son to save sinners.

I call upon you, in the name of the Lord God of Israel, to stop the work that has placed our churches where they do not know where they are. There has been much talking against one another. Talk about yourselves before God. Tell Him how wicked you are. Tell Him how you are tempted to hurt and wound your brother and to tear him down because you fear that he will have more influence than you have. Who is there here today that will make a covenant before God, that from this time they will seek Him with all the heart, that they may overcome the inclination to think and speak evil and to err on other points, so that they will not leaven the church by a wrong influence?

“Work out your own salvation with fear and trembling.” Do you fear lest by your spirit and your words you shall offend God? “It is God that worketh in you, both to will and to do of His good pleasure.” [Philippians 2:12, 13.] “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] The sanctuary, built by the church in the wilderness, according to the directions given to Moses in the mount, was an object lesson of what their characters should be in simplicity, in beauty, in harmony. Part fitted perfectly to part.

When the congregation moved from one place to another, the tabernacle was taken apart and carried with them, and when they encamped, it was erected again. In this work, different tasks were assigned to different ones. Each one had a specified task. There was no discord; for each one had his work.

We are to labor in perfect unity with God and with one another. “Ye are God’s building.” [Verse 9.] Christ is the foundation upon which we are to build. What are we bringing to the foundation? Are we bringing that which is represented in the Word of God as wood, hay, and stubble—a careless deportment, unchristlike words and actions—or that which is represented as gold, silver, and precious stones—a Christian character, words and acts that God can approve?

Need to Come to the Saviour

You cannot afford to speak hasty words or to cherish a harsh, unforgiving spirit. From the light given me of God, you need to come to the Saviour and ask for forgiveness of sin. He will cleanse you and purify you; for He is a loving, compassionate Saviour. He says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.] He will accept you. He will lift you up. But if we refuse to come to Him, if we refuse to see that we have defects of character, He cannot help us.

I ask you—those who realize that they have erred; those who realize what they must be in order to see the King in His beauty, in order to behold the face of God; those who are willing to lay hold of the help that the Lord has given in His Word, and together to wrestle to overcome—to rise to your feet.

(The whole congregation then rose, and while they were standing, Sister White said:)

We have made a covenant with God. And now I want to offer a word of prayer. As I pray, will you send up your petitions to God. I feel an intense desire that you shall begin to work as you never have worked before to bring to the foundation gold, silver, and precious stones. If you will do this, we shall see the salvation of God revealed in all the churches among us.

The Prayer

My heavenly Father, we come to Thee at this time as children dependent upon Thee. We are weakness itself. In us there is no strength, no comeliness. But we come to Thee as Thy little children. We want special help from Thee at this time. Thou hast promised in Thy Word that Thou wilt sanctify those who keep Thy Sabbath. We want the sanctification of the Holy Spirit upon our hearts, upon our characters. O my Father, for Christ's sake, wilt Thou pardon our transgressions and our sins. Wilt Thou give us clear, spiritual eyesight, that we may discern what we should be and what we must be if we are granted entrance into the kingdom of God, if we hear the words, "Well done, thou good and faithful servant." [Matthew 25:21.]

Thou hast given us much encouragement, but we have been so earthly, so careless in our words and deportment, that we have become blind to the riches of the glory of God. O my Father, I ask Thee to rebuke every one here who would stand in stubbornness. Let Thy melting mercy fall upon Thy sons and daughters here today. Encircle us with the arms of Thy mercy. Let Thy grace be upon us, and may we see Thy salvation in this Conference. May angels of God walk through our assemblies. Manifest Thy power unto us, as Thou dost not unto the world. Commune with Thy people. Let their hearts break here today, and let them see how they grieve the Spirit of God.

I ask Thee that Thou wilt keep in the minds of this people the covenant they have made with Thee to put away the sins that have closed the door of the heart against the Spirit of God. In the lips that have uttered words of criticism and faultfinding, I ask Thee to put songs of thanksgiving and rejoicing. Help this people to see that until they put away every sin, they will not be ready for Christ's coming. O my Father, there are here those who are desponding, those who are in trial, who hardly know what to say or do. Deliver them this very hour, I pray Thee. Break the bondage that is upon them, and let the grace of God come into their hearts,

that they themselves may realize that a holy hand has been upon them, to sanctify them and prepare them for the courts above.

My Saviour, we open the door of the heart, and we say, Come in and take full possession. Help every one here who is bearing heavy responsibilities. We pray that Thy blessing may be upon Brother Prescott, and upon Brother Daniells, and upon Dr. Kellogg, and upon all the ministering brethren here. Thou knowest the burdens that Dr. Kellogg has borne nearly all his life. We bring him to Thee in the arms of our faith. We ask Thee, O Lord, that Thou wouldest give him the comfort of Thy Holy Spirit today, that Thou wouldest break every yoke of bondage, that he may see that God has an interest in him. God wants him to see the King in His beauty. God wants him to have a crown of everlasting life.

Take us just as we are. Wash us in Thy blood, and put upon us the robe of Thy righteousness. Help the sick and the afflicted ones. Take us all into Thy compassionate arms, and speak pardon to us today. Be with us and help us, and Thy name shall have all the glory.

Ms 22, 1903

Talk/The Work Before Us

April 5, 1903

Talk by Mrs. E. G. White at General Conference, Sunday morning, April 5, 1903.

I have been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed.

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had an admonition from God. Let us not pass this admonition carelessly by, without trying to understand its meaning. There are those who will say, "Of course the Review office must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did He permit His people to be overcome by their enemies and carried into heathen lands? It was because they had failed to be His missionaries and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of His truth might be carried to the world.

If they were loyal and true and submissive, God would bring them again into their own land.

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical

interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement?

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs. Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this.

A proposition has been made that our people purchase Sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it cannot be used in this work.

If all our people paid a faithful tithe, there would be more means in the treasury to support the laborers already in the field, and to send forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, Who will go forth to proclaim the message in these places? Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.]

There is a great and solemn work to be done for Seventh-day Adventists, if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God—a sin which, unless God's people repent, will withhold from them His blessing. There are those who are ready to die, those who are without God and without hope in the world. These need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside our little compass to the needy fields beyond.

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for Him are to be established to proclaim the truth for this time.

Regarding investment in bonds, I am instructed to say further that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to Him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked.

The light God has given me is that there are proper ways that the Conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But He does not wish His people to invest their money in bonds.

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would like our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit.

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people's tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many. No; God wants His people to look upon the world as their great harvest field and to use their resources in working this field.

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did He not purchase all with the blood of His only begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Ever since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them!

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages, while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them.

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the Word, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] Justice, mercy, and the love of God are to be brought more decidedly into our work.

God bids me say to this people, “You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease.” Will you heed the instruction that God is sending you, and will you work upon it? God desires His work to be carried forward on solid lines. He does not want one part of His vineyard to be left destitute of facilities, while to another part many facilities are gathered.

All that is done is to be carefully done. The standing of the Sanitarium is to be carefully examined. God’s people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the Sanitarium shall be taught how to present the gospel to people in their words and deportment.

If the workers believe the truth and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to Him.

We need to understand what our conferences are held for, whether to talk over a few preliminaries or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with Himself, our work in connection with His churches and institutions will be of such a character that He can say to us, “Well done, good and faithful servant.” [Matthew 25:23.] Do we not all want to hear these words?

We are not to tie up our means so that it cannot be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers with their varied gifts are to be linked together. Let none say, We cannot do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked.

God wants us to receive the holy oil from the two anointed ones, “which through the two golden branches empty the golden oil out of themselves.” [Zechariah 4:12.] And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. “Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” [Jude 22, 23.]

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow His instructions.

These things are before me day and night. I pray that our conference presidents shall be very careful how they sanction this move or that move until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek Him until you find out.

Do not cut off any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off his hand. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands.

My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of His Spirit. He is in earnest with us. We are but His little children, and we should ever be learning of Him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven.

I have given you the instruction that has been presented to me. I felt constrained to speak those words this morning. I beg of you, for Christ's sake, to remember the words, "Ye are laborers together with God." [1 Corinthians 3:9.] Alone, you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry; ye are God's building." [Verse 9.] Then act as if you were.

These are the words that last night I was speaking to the people. May God give us a fresh baptism of His Holy Spirit.

Ms 23, 1903

"Prove All Things"

April 8, 1903 [typed]

"There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [Daniel 12:1-3.]

There are battles to be fought. The church militant is not the church triumphant. Let not those who teach the Word of God rest their faith upon any human being.

"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 thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come

unto thee quickly; and will remove thy candlestick out of his place, except thou repent.”
[Revelation 2:1-5.]

This is the message that God sends to His people. Do not flippantly turn from it. It is given by One who has authority. John writes of Him: “And being turned, I saw seven golden candlesticks; and in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hair 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 were burned in a furnace; and His voice as the sound of many waters. And He had in His hand seven stars; and out of His mouth went a sharp twoedged sword.” [Revelation 1:12-16.]

“He that holdeth the seven stars in His right hand.” [Revelation 2:1.] The ministers of Christ are under His special care and protection. It is the honor of God that He knows the number of the stars, His ministers, and calls them by name. The ministers of the gospel are a greater blessing to the church than the stars are to the world. It is through His ministers that God makes known His will. He directs them in their work; for He declares, They are laborers together with Me. Christ has given them their commission, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:19, 20.] They are to carry to the world the last message of mercy.

We need to study at this time the tenth chapter of First Corinthians. Speaking of the Israelites, Paul says, “But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted.” [Verses 5, 6.] After an enumeration of the sins of Israel and the results of these sins, the statement is made, “Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” [Verses 11, 12.]

Let us guard against self-sufficiency and unbelief. Most wonderfully had the Israelites been preserved in their journeyings through the wilderness. Most wonderfully had God manifested His power in their behalf. This crude, undisciplined army was very precious in God’s sight.

At the Red Sea they were placed in what seemed to them a hopeless position. Their experience at this place was ordered by the Lord, to lead them to trust Him, even when brought into trying places.

“But with some of them God was not pleased.” [Verse 5.] Notwithstanding the miracles God had wrought in their behalf, they lost faith in His leading. They forgot the great things He had done for them and murmured and complained when brought into strait places.

Ms 24, 1903

The Trial Volume of the Review

April 24, 1903 [typed]

I fear that our ministering brethren are not doing the work that the time demands. Special efforts are being made in the trial volume of the Review to present our faith in a condensed form before its readers. Every number of the paper going to so many people should correctly represent our faith. Articles are needed that will place before the readers a comprehensive view of our position. The different points of faith are to be clearly defined.

The publication of this trial volume is an important enterprise. The most should be made of the opportunity to awaken in the minds of the readers of the Review an interest in the truths we hold essential and sacred. Many numbers of the trial volume have been published. There are not many more to be issued. Soon the golden opportunity to present important truths at the right time will have passed. The most should be made of this opportunity. Articles right to the point should be published, clearly and correctly defining our position. Impressions, either favorable or unfavorable, are being made upon the readers. How anxious all should be who contribute to the Review to have every article interesting and right to the point.

My husband has worked with intense interest through the day and frequently far into the night, writing articles for the Review, The Reformer, preparing articles for translation into other languages, and answering numerous letters that come to him in regard to the work and cause of God.

We have walked to the post office after dark for our mail, and after reading it, my husband would that same night answer the letters he had received which required immediate attention. This prolonged his work far into the night. And then before breakfast, while it was yet scarcely light, we would take the letters through the rain to the post office. The weeks seemed to us to be not more than three days long.

I have hoped and prayed that our ministering brethren would awake to the needs of the cause of God and work to the point, co-operating with my husband and feeling the same interest in the work that he feels. I do not advise them to put forth the intense, continuous effort that he has put forth, but I do plead for co-operation.

We are pained to see the time passing and so little done. Many of our brethren seem to be overlooking the needs of the present time. Our ministers should work as if they had on their hands the interest and responsibilities of a large camp-meeting, each doing his part to make the best impression on the people, placing our views before them in such a way as to commend our faith to their good judgment.

We see with pain some of the columns of the Review filled with common matter that may be found in almost any religious paper. Brother Smith is doing all that he can, and he should not be so heavily taxed. God is co-operating with him. He needs the co-operation of his brethren. He has responsibilities to bear that they have not.

We need just now articles from the pens of our most experienced brethren—the best articles that they can produce. If enough of these articles are sent in for publication, there will be less room for common articles, which do not give any instruction regarding our faith. Some of our

ministering brethren are doing enough work for two, but they are not working directly to the point. Deep, studied articles, which require considerable time for preparation, will be too late for the present need.

Working as Christ Worked

We may do much in a short time if we will work as Christ worked. We may reflect with profit upon His manner of teaching. He sought to meet the minds of the common people. His style was plain, simple, comprehensive. He took His illustrations from the scenes with which His hearers were most familiar. By the things of nature He illustrated truths of eternal importance, thus connecting heaven and earth.

If we had firm faith in God, if we appropriated His promises to ourselves, mingling faith with our prayers and efforts, we would surely see the salvation of God. "All things are possible to him that believeth." [Mark 9:23.]

In the work for this time, it is not money or talent or learning or eloquence that are needed so much as faith graced with humility. No opposition can prevail against truth presented in faith and humility, by workers who willingly bear toil and sacrifice and reproach for the Master's sake. We must be co-workers with Christ if we would see our efforts crowned with success. We must weep as He wept for those who will not weep for themselves, and plead as He pleaded for those who will not plead for themselves.

In giving His commission to the disciples, Christ said: "As My Father hath sent Me, even so send I you." [John 20:21.] "In My name I send you forth, and by My Spirit I will qualify you for service." And as He sent His disciples forth, so today He sends forth His ministers. They are His shepherds! It is their work to feed the flock of God with meat in due season. They may feel weak, inefficient, powerless; but if they make God their strength, He will work with them, and they will not labor in vain. They should feel that it is not a deceptive, unreal work in which they are engaged. It is not a work in which they will never know whether or not they have gained success. God said to Jeremiah: "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee." Then the Lord put forth His hand, and touched His servant's mouth, and said to him, "Behold, I have put My words in thy mouth." [Jeremiah 1:7-9.] Let us thank God for such encouragement.

The closest and most lofty of all friendship is participation with Christ in His work for the uplifting of humanity. We are not to go forth in our own strength. Not in our own ability, but in the wisdom of God are we to trust. We are to speak the words that God gives us, feeling His holy touch upon our lips.

Christ said to His disciples, "If ye love Me, keep My commandments." [John 14:15.] He desired to make His disciples understand that mere attachment to His person is not enough. They must have faith in the work that He came to do. "If ye indeed love Me," He says to them and to us, "show your love by keeping My commandments, by doing the work you have seen Me do, by putting into practice the lessons I have taught you. Then your love will not be

merely emotional; it will be a permanent principle of action. It will bring forth fruit unto life eternal. The loving will make the doing easy.”

“Ye are My friends if ye do whatsoever I command you.” [John 15:14.] This is the test of friendship with Christ. It is not enough for us to know His will; we must obey.

Christ’s last words to His disciples were: “Lo, I am with you always, even unto the end of the world.” “Go ye therefore, and teach all nations.” [Matthew 28:20, 19.] “Go to the farthest bounds of the habitable globe, and know that wherever you go, My presence will attend you.” No more valuable legacy could He have left them than the promise of His abiding presence.

To us also the commission is given. We are bidden to go forth as Christ’s messengers, to teach, instruct, and persuade men and women, to urge upon their attention the Word of life. And to us also the assurance of Christ’s abiding presence is given. Whatever the difficulties with which we may have to contend, whatever the trials we may have to endure, the gracious promise is always ours, “Lo, I am with you always, even unto the end of the world.” [Verse 20.]

So great is the value of the human soul that Christ paid an infinite price for the redemption of the race. God gave His Son up to shame and reproach and to an ignominious death that man might have eternal life. In view of this, why are we not working more earnestly to save sinners? Why are we so indifferent, so careless? Where is our faith, where our works?

Ms 25, 1903

Words of Counsel

April 9, 1903 [typed]

“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.] Why does not the long forbearance of God soften the heart of the evil worker? The evil worker knows better than any one but himself how much guilt of the soul is still retained, how much evil is still practiced. In many ways the guilty soul builds itself up in assurance. In the second chapter of Revelation we read of first love forsaken. “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 thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted.” Here are good qualities that Christ accredits to the ones whom He reproveth. He adds, “Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Verses 1-5.]

This is a decided message, bearing upon those who are in the church, acknowledged as believers, yet have left their first love.

“I have many things to say unto you, but ye cannot bear them now.” [John 16:12.] These were the words of Christ to His disciples on one occasion. I repeat the same to you, my brethren. The time has now come when I must speak to the people with my pen, and this will concern all decidedly.

Dr. Kellogg has been warned that he was weakening his physical and mental capabilities by embracing so much. As the Sanitarium is now located in Battle Creek, there is presented to me a very clear picture of the result of gathering students to a school in Battle Creek. By His judgments, God has revealed His displeasure at the way in which matters have been carried in the Sanitarium and in the general management. There has not been a pure, fragrant, wholesome religious influence. The Lord does not design that the Sanitarium at Battle Creek shall be the center of education, drawing students to a place where He has evidenced that His judgments will be executed.

No arrangements should be made to gather a large number of students at any one place. For just as surely as this is done, the stamp of the educator’s mold will be imparted to the students’ mind and character. If the mind of the teacher is radical, or if it is not complete, where it ought to be perfect through Christ Jesus, the students will show the defective stamp.

There should be companies organized and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above is now to be our purpose.

As far as his relation to the present truth is concerned, Brother John Kellogg is not now standing correctly. “I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord.” [Amos 4:11.]

I have been under a great burden for many months. I see that since the General Conference of 1901, the people of God have not heeded the appeals and the testimony given at that Conference. The Lord presented before all the people assembled the word of reproof and counsel. The Lord says to the managers of our conferences, and especially to the managers of our sanitariums and publishing houses: Why did you not heed the cautions and counsels I sent you? Why did you dismiss from your minds the subjects which required from you thoughtful consideration, much contrition of soul, deep repentance, and much earnest prayer? Why did you not take these serious matters and make application of them to your own souls? Why were all these demonstrations of the Lord in your behalf passed by as if they had been idle tales?

Christ, standing at the head of the human family, His divinity clothed with humanity, bids us, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] How can we attain to such a high elevation? Our Saviour does not ask us to do impossibilities. He never gives a command without furnishing the power to obey. “He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even as many as believe on His name.” [John 1:11, 12.]

God knows that every lesson He has given us it is possible for us to bring into our life practice. And He confers upon us the most holy privilege and invests us with a high dignity. “Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [2 Peter 1:4-8.]

The charge given in (Matthew 5:43-48) is presented to us as a phase of Christian perfection to be manifest in our course of action. In the principles of our words and spirit and all our works we are to be imitators of God as dear children. Will our brethren search and see if they are clean and refined in spirit, as gold tried in the fire? The Word of God is our standard of Christian perfection.

I must leave much unsaid; but I am distinctly instructed that unless there is a thorough change, answering to the true conversion that is a demonstrated fact, your influence will be null and void in the service of God. It is a fearful position, to be misrepresenting Christ’s character. He is our Pattern, and if we fail of representing Him—if we reason and argue and threaten and intimidate—we are far, very far, from being worked by the Holy Spirit. We deprive ourselves of the transforming power of the true, perfect Model and deprive others of the benefit of seeing in us a perfect example.

We shall be judged for failing to be the light of the world, failing to avail ourselves of the precious power that Christ has promised us. If we would believe in Him, He would bestow upon us power to become the sons of God. It is perfect submission that puts us in possession of the power to represent the character of Christ in correct principles. We are, every one, called to be His representatives, His children by spiritual regeneration. We are to be His sons by the assimilation of His character, by practical conformity to His words and His works. It is thus that Christ’s purpose for us is fulfilled, “That ye may be the children of your Father which is in heaven.” [Verse 45.]

I have words to say that it is my duty to speak before Dr. Kellogg, face to face. You are not accepted of God as an instructor of youth in Bible doctrines. Your feet are not on solid rock. Your faith is introduced into your teachings; and while it may be done in such a way as not to be clearly discerned, the true faith of our people is not understood and maintained by you. You do not understand Bible truth. You are departing from the faith and giving heed to seducing spirits. Our youth would not receive from you that soul-saving education which would prepare them for admission into the kingdom of God.

Your being Dr. Kellogg does not insure your salvation. Saith God, “Them that honor Me, I will honor.” [1 Samuel 2:30.] An open-hearted avowal of your faith would not place you in a favorable position. I must state that in spirit, your life practice is not Christian. Your denouncing power God does not sanction.

Ms 26, 1903

Regarding Work of General Conference

Oakland, California

April 3, 1903

There is need of a most earnest, thorough work to be now carried forward in all our churches. We are now to understand whether all our printing plants and all our sanitariums are to be under the control of the General Conference. I answer, Nay. It has been a necessity to organize Union Conferences, that the General Conference shall not exercise dictation over all the separate Conferences. The power vested in the Conference is not to be centered in one man, or two men, or six men; there is to be a council of men over the separate divisions.

The showing by the past leadership of the Conference is not after God's order. There has been a work done of a character that has not been approved of God. The result we have before us in the ruins where once stood that large printing plant with its expensive facilities.

The divine statutes have been set aside. The time will soon come when God will vindicate His insulted authority. "The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain." [Isaiah 26:21.] "But who may abide the day of His coming, and who shall stand when He appeareth?" [Malachi 3:2.]

In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the Conference, as it has been carried with authority for the last twenty years, shall be no longer justified in saying, "The temple of the Lord, the temple of the Lord are we." [Jeremiah 7:4.] The men in positions of trust have not been carrying the work wisely.

The Lord calls for wise men to preside over His work and to be faithful shepherds of His flock. He has a work to be done in every city. The General Conference has fallen into strange ways, and we have reason to marvel that judgment has not fallen, showing, "by terrible things in righteousness," that God is not a man that He should lie. [Psalm 65:5.]

Ms 27, 1903

Talk/Our Helper

March 25, 1903

Wednesday, March 25, 1903

Talk in Pacific Press Chapel

What we need at the beginning of this Conference is to know that we are standing on vantage ground, that we believe every word that proceeds out of the mouth of God. By a word God can clear away all difficulties. When we approach Him, asking for a new heart, how quickly

the response comes, “A new heart will I give you.” [Ezekiel 36:26.] Let us at the very beginning of this meeting ask God to give us clean hearts.

Just as soon as we come together in unity, just as soon as we are willing to do the will of God, to lie passive in His hands, just so soon shall we have the life and light that comes from heaven. Heaven is full of this light and life, and what is it for if it is not for us? A whole heaven of blessing is ours if we will place ourselves in right relation with God.

“Wherefore laying aside all malice, and all guile, and hypocrisies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby.” [1 Peter 2:1, 2.]

What good are we unless we grow? We are dwarfed and stunted. We ought to know more tomorrow than we know today, and more the day after that than we shall know tomorrow. Day by day we are to gather up every ray of light that comes to us, because day by day we have to meet the powers of darkness. The enemy comes against us with tremendous force. In every possible way he tries to bring us into confusion, so that we shall not understand the will of God.

“Laying aside all malice and all guile.” [Verse 1.] Let men think what they will of you. Do not allow their accusations to turn you from the path of duty. You have a mark to reach—the mark of the prize of the high calling of God in Jesus Christ. Press on, turning not to the right hand or the left. The enemy will assail you, but remember that One mightier than Satan is with you and will fight for you. Christ has “all power,” and that power is for us. [Matthew 28:18.]

What a wonderful lesson there is in these words for teachers and leaders. It is necessary for them to lay aside all malice and all guile in order that they may receive the precious things of the Word of God.

“If so be ye have tasted that the Lord is gracious.” [1 Peter 2:3.] Have you tasted that He is gracious? I believe that every one present this morning has and that we can all say, “He is my strength and my crown of rejoicing.”

I often think of something I once read about an eagle. The eagle was in a thick fog and flew hither and thither in the effort to escape. Suddenly, with a loud scream it darted upward through the fog to the light beyond. This is a lesson for us. We are not to dwell in the darkness, talking of our difficulties and troubles. There is light beyond. Let us rise to where it is; for it is for us.

“If so be ye have tasted that the Lord is gracious” [verse 3]—not by having all your desires gratified, but perhaps by passing through affliction. And not only are we to taste; we are to feast on the Lord’s goodness. Do you hold constant communion with Him? Then you will find that He is gracious. Cast your helpless soul upon Him. Come to Him just as you are. Give up trying to help yourself. He is the great Helper. He will help us just as surely as we trust Him.

I have to pray and trust constantly. For hours in the night season I plead with God, walking the floor, and stretching my hands to heaven, crying for help. Affliction comes to me like a man armed, and it seems as if the powers of darkness would take my life, but God preserves me and brings me out of trouble.

Let us never forget that God has every day some “better thing” for us. [Hebrews 11:40.] He will help us if we will help ourselves; but “we are laborers together with God.” [1 Corinthians 3:9.] O how this assurance has cheered my heart in time of difficulty and perplexity!

Ms 28, 1903

The Southern Work

April 19, 1903 [typed]

We must work up the fields in the South. The people from the cold climates must not confine their labors long at a time in the most malarious districts.

In Nashville there should be established as soon as possible a printing plant and a sanitarium and a school out of the city. These will have to be small at the start, and facilities added as means shall be received from donations, but in no case run into debt. Do your work on a sure basis. There must be small books published at little cost and larger as the needs of the field may demand.

In the publishing work in the South it will be well not to depend on the Tract Societies in the circulation and sale of books. Every time others come into the handling of books it cuts away the profits that you need to use in making more books. Handle the books yourselves and obtain your canvassers yourselves.

I understand that you intend that the colored work in the South will be your first interest. Well, work away. But you must get out a class of books with many object lessons, for the colored people must see a thing before they understand it. Small books must be distributed freely. Many must be given away, but sell all you can at a small price, and then create a fund from those who will give to help the work.

When once started, the Lord will open many methods for securing means that are now unseen. You must move by faith, and work by faith, and plan by faith. The Lord will increase the talents of those who are disposed to work.

The publishing at Nashville will have to be done in a way to meet the needs of the very ones for whom you are laboring. Everything must be plain, simple, and illustrated. Inexpensive illustrations are as good for this field as the more expensive work. Cheap, simple books must be issued, and a fund must be raised by donations so that small books may be given away where needed.

The South is a world of its own, and publishing should be done in the field. Without proper books to put into the hands of the people, talking and preaching will lose the hold on the mind. But if proper reading matter can be placed in their hands, so that they can read the truth

and see the pictures accompanying the reading matter, it will stay in the mind and have convincing power. Then other and larger books should be issued to meet the needs of the better-educated classes. Our people should take hold to raise a fund to establish and equip this office at Nashville, just as they did for the office at Oakland, California, and as they have done for so many of the other institutions in the North.

There is a vast amount of work to be done in Nashville and vicinity. Workers can go into the suburbs and do excellent work.

There must be sanitariums in Nashville, one for the whites and one for the colored people. This will make the work more expensive, but its importance cannot be estimated.

Ms 29, 1903

The Southern Work

April 19, 1903

When Edson's letters presented the work that he was doing in the Southern field by his boat, used as a meeting house; and when he told of the gathering of the children for Sunday school, and of the invitations he received to hold meetings, and of the souls who were becoming interested in these meetings, and of the naked to be clothed and the sick to be helped, and nothing in the way of means to carry forward the work, the work that should be done was presented to me in the night season. Not only was the field presented to me, in which he was at work, but several places where he would be called in the providence of God to work. The eager faces, the earnest desire, the hunger of soul expressed were before me, and I said, "What can we do for this people that are now so interested, when the situation is so discouraging?"

My Guide said, "This work will be sowing seed for time and for eternity." And then the instruction was given, "The angels of the Lord will go before him. He will be accounted out of line. But many ought to be out of the lines that have been maintained to be the regular routine, and unless they themselves come into line, they will say, 'The temple of the Lord, the temple of the Lord are we.' [Jeremiah 7:4.] Unless that temple is purified, cleansed, sanctified, God will not give them His presence in the temple of which they boast. The whole world needs to be worked, but not after the present principles. Fear not. Speak encouragingly. I have put it into the hearts of those who will come to the aid of your son. Behold, the possessions of the world are Mine. There are no territorial lines; there are no boundaries to be made. Present to the churches the true state of the long-neglected field, the long-neglected portion of My vineyard. There are hearts that will be touched and will respond. Call for means to come directly to the workers in the Southern field. I will impress hearts. Say to the workers there and to the leader J. E. White, he will be sorely tried, he will be sorely tried, but he must speak cautiously, and silence is eloquence. When there is not heed given to My words, how will they heed or respect his words? Contempt, envy, jealousy, and a great lack of principle have been the coin that have been laid out with interest; but My words have been neglected and despised."

I then wrote the first appeal that was published in the Review, and the result is made known. I have inquired again and again what became of that more than eleven thousand dollars raised. I had been directed to make the appeal; I ought to know. But it was out of sight and touch. The very portion of the field where there was a mind to begin to work were the very places that means were to be appropriated.

I was directed to speak in behalf of the places presented before, where nothing had been done or would be done unless the field had begun to be worked as it has been. At later date I was in great perplexity. The situation was again presented, and the urgency of occupying the fields that were presented to me, then being worked under the supervision of God, using Edson White as His agency to open the field. But there were no others that would think of touching that portion of the field or would engage in working it. Those who should have rejoiced to see something done were determined to give no recognition to Edson White or the work, because he did not work in the regular lines. God has presented before you how He regarded the regular lines. The regular lines had need to be broken as a potter's vessel is broken and reconstructed, and the men in responsible positions converted heart, soul, and body. In short, the words spoken to Nicodemus were spoken to those who were handling sacred things. Nicodemus spoke words of praise and appreciation of Christ, but Christ answered, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." [John 3:3.] "That which is born of flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again." [Verses 6, 7.] "Nicodemus answered and said unto Him, How can these things be? Jesus answered and said, Art thou a master of Israel, and knowest not these things?" [Verses 9, 10.]

These are the words that Christ has spoken positively of those who have been standing in the most responsible positions in the management of the Review and Herald office. The men who have been voice and authority for years have been putting a misshapen mold upon the working of the cause, and the principles have been perverted. The words unto Nicodemus, I declare unto you today, is the Word of God for me to give unto the men in the Review and Herald office, as managers and directors and those who have been misshaping the work in supplying the means that should be carefully and appropriately supplied to opening of new fields. There has been such unbelief, such a fear to advance for the opening of new territory and uplifting the standard in new places. The call for the appropriation of money was to develop and carry on the work where it was so much needed. And when more than eleven thousand dollars was raised by the people all over the land in answer to the appeal that I made for the necessities of that part of the vineyard presented, the men who misappropriated that money for various places, leaving out the very field for which that money was raised, leave the records of unfaithful stewards in the books of heaven.

The Lord was doing a work with those engaged in the very portion of the field in which nothing has been done. Those who thought themselves wise said, "That is Edson White's work and we do not encourage it." Some mistakes were made in placing confidence in men who seemed worthy to be trusted, but who were not prepared to do as they would be done by. This is the trial that is to be met in all parts of the field that is to be worked. But the ignoring of a good work and treating with marked indifference for so long a time the work being done

by J. E. White, which God approves and which bears His endorsement, was treating the Saviour with contempt. The disposing of means raised upon entirely different objects than that for which the means was raised stands registered in the books of heaven as a fraudulent action, and the principle that prompted such action needs to be wholly eradicated; the men who advised and acted a part in such transaction should not be trusted; they have put out their own spiritual eyesight and have become blind. The Lord would have every part of His work done with exactitude and fidelity. Had there been no other means or ways whereby Edson White could have managed, if it had not been for his book interest and the help I gave him in his necessity, utter discouragement would have come on him and he would have had to leave the field. But the Lord said, "I will go before him," and as we look upon the field the results may be seen. But others have complained and sent their spirit of misrepresentation to imbue others, and it has grown to large proportions until one of the missionaries chosen of God was treated in a manner that was not after the principle of "do unto others as you would that they shall do unto you." [Matthew 7:12.]

The matter of the Gospel Primer needs to be healed. Those concerned in this transaction should cleanse away from the soul the impurities of sentiment and principle that should never have existed. The spirit that led to such actions needs to be repented of then forever forsaken before the sin will be blotted out. It is not money value that I refer to in the matter of healing, but it is also the matter of conversion of heart and soul and spirit; it is the principle to deal justly, to love mercy, and to walk humbly with God.

Ms 30, 1903

Instruction Regarding the Establishment of Institutions

April 20, 1903 [typed]

Some matters have been presented to me which I regard of great importance. I wish to place this matter before the managers of our sanitariums and schools.

Our institutions should not be located in the cities. The influences of the city are of a demoralizing character. Our institutions should be established in places where land can be secured and beautified. Especially is this true in regard to our schools. The students should be removed from the evil sights and sounds of the cities. If possible, properties on which there already are suitable buildings or on which there are orchards in bearing should be purchased on which to establish schools. Then let vegetables and fruit be cultivated, that the tables may be supplied with food which is fresh and free from decay. The culture of strawberries and other small fruits should be carried on.

Our sanitariums also should be located in the country, and the grounds around the buildings should be beautified by ornamental trees, which will invite the patients to sit in their shade.

It is impossible to overrate the influence for good that these advantages exert. It is not pleasing to the Lord for those who believe present truth to establish themselves in the cities. The wise God is working on minds, leading people to see the advantage of leaving these congested centers and settling in the country.

Many properties have been presented to me on which buildings are already erected, and on which some improvements have already been made on the land. Although these may not in every particular be such as we would desire, yet the advisability of their purchase should be considered. Sometimes they may be so reduced in price, that we should take advantage of the opportunity to secure them.

It may sometimes be necessary to purchase a location in which there are no buildings or improvements. But we must guard against purchasing properties which may seem to be cheap, but on which the erection of buildings and the improvements that would have to be made would cost two or perhaps three times as much as was estimated. Thus through ignorance and miscalculation, a large debt would be contracted.

We are seeking to do something to advance the cause of present truth, and it is better for us, when possible, to purchase places—that can readily be prepared for work—on which buildings are already erected, rather than to purchase the bare land.

Often the money spent for the traveling expenses of men who are looking for favorable locations would better be saved and invested in the purchase of some place. Some are led too much by their own ideas and desires in regard to location.

In Los Angeles, capable men are needed who will carefully count the cost and use sound judgment in their calculations. The lack of experienced men has been a great disadvantage there. The work should not be managed by one man's mind or by one man's ideas. The Lord Himself has told how His work should be established, and all this hindrance need not have arisen.

It would be a mistake to build or purchase large buildings in the cities of Southern California. Those who seem to see such great advantages in so doing are without understanding.

There is a great work to be done in sounding the gospel message for this time in these large cities, but the fitting up of large buildings for some apparently wonderful work has been a mistake. The Lord would have men walk humbly with Him. The message of warning should be sounded in the large, wicked cities, such as San Francisco. Well-equipped tent meetings should be held. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Nor far hence they will suffer under His judgments.

The Establishment of Restaurants

God would have restaurants established in the cities. If properly managed, these will become missionary centers. In these restaurants, publications should be kept at hand, ready to present to those who patronize the restaurant.

The question often arises, Should these restaurants be kept open on the Sabbath? The answer is, "No, no." The Sabbath is our mark and sign and should not become obliterated. I have recently had special light upon this subject. Efforts will be made to keep the restaurants open on Sabbath, but this should not be done.

I saw that some who patronize the restaurants have not proper self-control. On Sabbaths they will go to other restaurants and eat largely of meat and a great variety of other food and thereby receive injury.

Recently a scene was presented before me. I was in our restaurant in San Francisco. It was Friday, and the workers were busily engaged in putting up packages of such foods as could well be transported. A number of people stood waiting to receive these packages. I asked the meaning of this, and the workers said, Some of our patrons were much troubled because they could not get their meals here on the Sabbath. They told us of the injury their health would suffer, if they could not do this. They felt the benefit of the wholesome meals that they received here during the week and were loud in protest against being denied them on the Sabbath. The result you see. For those who desire it, we put up on Friday a simple lunch, enough to serve over the Sabbath, and this they take with them.

Should the work continue on the Sabbath, the same as on the other days of the week, when would the workers receive time for spiritual refreshing and physical rest? These things should be considered in the light of God's commandments. The Lord has said, "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 through their generations, for it is 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.]

We must hold to a plain, Thus saith the Lord, even though it cause great inconvenience to some who have no respect for the Sabbath. On one side is man's supposed necessity and opposition; on the other, God's commandment. Which will have the greatest force on our minds? Our restaurants are not to be opened on the Sabbath to all who shall come, or to a few. Every one who is employed is to be assured that he will have the Sabbath as a day of rest on which to honor and serve God. The closed doors of our restaurants on the Sabbath are to stand as a memorial, that all may know that the seventh day is the Sabbath of the Lord, and that in it no unnecessary work is to be done. The Lord has commanded that the baking and seething be done on the sixth day. Food for the Sabbath should be prepared the day before.

On the Sabbath, God rested from the work of creation and was refreshed. He blessed the day of His rest and has made it obligatory upon man to keep the Sabbath. This command of God should be sacredly observed.

Not all who profess to be followers of Christ are exemplary Sabbath keepers, but may God help us to reform! All should read the commandments of God and plant their feet firmly upon the platform of obedience.

Lessons From the Third Chapter of First John

August 22, 1903

I awake at half-past eleven, unable to sleep longer. I have been deeply impressed to write to our people who have received such great light. I entreat them to heed the admonition, "Walk while ye have the light, lest darkness come upon you." "He that walketh in darkness knoweth not whither he goeth." [John 12:35.]

The third chapter of First John means much to every human being. It contains instruction that all should comprehend. John says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him neither known Him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous." [Verses 1-7.]

In these words the truth is plainly stated. If it were not possible for us to live without sin, these words would not have been written. They are recorded that we may not carelessly allow ourselves to continue in sin. Let us walk in the light of the living God.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." [Verses 8-15.]

Shall we not receive this instruction, and profit by the statements that it contains? What wonderful love the Lord has revealed in behalf of the sinful race!

"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if

our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.” [Verses 16-24.]

If we should commit these words to memory so that we could always think of them, would it not bring great blessing to us? We shall be without excuse if we continue in sin. It is possible for us to be partakers of the divine nature, having escaped the corruption that is in the world through lust. Let us think of the greatness of the privilege presented to us, the privilege of being sons and daughters of God. Let us seize the possibility held out before us. In our behalf Christ laid aside His royal robe and kingly crown and stepped down from His high command. He clothed His divinity with humanity, that, standing at the head of humanity, He might reveal what human beings could become by receiving the power that He came to give. John declares, “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, ... full of grace and truth.” [John 1:12-14.]

Christ is the light of the world. Those who do not receive and honor Him, acknowledging Him as their Saviour, their Redeemer, able to save to the uttermost all who come to Him, lose their hope of restoration to God’s favor. They lose the precious advantage which they might have by receiving the knowledge that Christ came to give. He is the light of the world, shining amidst moral darkness. He came to give men a representation of God. He presented to them new motives, laying them under new obligations.

Let our youth, the students in our schools and sanitariums, and the workers in our printing offices study the third chapter of First John. The instructors in our schools and sanitariums and those in charge of our publishing houses need its instruction. I am instructed to present it to them and to say to them, Take heed to yourselves. Show your faith in this chapter. Practice its teachings. Show to the youth in your care the wonderful possibility before them, the possibility of becoming sons and daughters of God, the possibility of walking uprightly in a crooked and perverse generation, showing the contrast between the principles of Christ and the principles of Satan. Remember that the teaching you give these youth has much to do with their present and future happiness. Show them that you are learning of Christ His meekness and lowliness, and that this makes His yoke easy to bear and His burden easy to carry. Thus you can be witnesses for God, testifying in the daily life to the power of His grace, showing that every moment of your life you have the Saviour’s keeping power, because you faithfully perform your service to God, as a pleasure, not as a task. Place in your censers the sacred fire of God’s own kindling. Beware that you use not common fire. Never speak one harsh, passionate word. One rash, ill-advised word may prove the ruin of a soul.

By such words the worst passions of the quick-tempered are stirred into resistance. Speak as Christ spoke. This will have a strong influence on the youth, leading them to speak courteously and respectfully. Remember that you have hereditary and cultivated tendencies that must be kept under control. The character must daily be refined, sanctified, purified.

Love for God should lead us to find true enjoyment in learning and doing His will. Thus we become every day better prepared to be overcomers, examples of the power that heavenly grace has to uplift and ennoble human beings. Christ was tempted in all points like as we are, yet He overcome. And today He waits to hear and answer the earnest requests of His children for the grace that will enable them to overcome.

Be polite to those with whom you come in contact. Thus you will be polite to God. Praise Him for His goodness. Thus you are witnesses for Him, and you are preparing for the society of the angels. You are learning <in this world> how to conduct yourselves in the family of Christ in heaven.

Lose no time in becoming acquainted with the principles that the children of God must follow. We are here to copy the character of Christ, to become familiar with His gentleness, His lowliness. This will place us where our record will be, “Ye are complete in Him.” [Colossians 2:10.] By patience, kindness, forbearance, we are to show that we are not of the world, that day by day we are learning the lessons that will fit us to enter the higher school. When God’s redeemed ones are called to heaven, they will not leave behind the advancement they have made in this life by beholding Christ. They will go on, learning more and still more of God. They will carry their spiritual attainments into the courts above, leaving nothing of heavenly origin in this world. As the books of heaven are opened, each overcomer is assigned his lot and place in heaven, in accordance with the advancement he has made in this life.

The sons and daughters of God are led to persevere in the work of overcoming by the daily realization that they need to be taught by the Holy Spirit the good and righteous way. No sham work enters into their service. Every day they realize that they must hold fast the beginning of their confidence firm unto the end. When one deviates from the right way, the Holy Spirit, working on his mind, leads him to confess his error, so that others will be warned against the same mistake. No one is to feel that his position is so exalted that he must not acknowledge his faults, lest others place a low estimate upon him. If a mistake has been made, it must be corrected. The higher the office of trust occupied by him who has made a mistake, the more deeply should he feel his obligation to confess his error, that others may not be led astray.

It is for this reason that the Lord caused the history of patriarchs and prophets—their mistakes and failures, as well as their victories over sin—to be recorded. He would show us that errors and mistakes are not to be passed over as something not to be noticed. The best of men have erred, under great provocation. Provoked by the unbelief of the children of Israel, Moses lost his self-control, and smiting the rock in anger and impatience, said, “Shall we bring you water out of this rock?” [Numbers 20:10.] It was God’s design that Moses should

represent His character to the people, that through Moses His name should be glorified. It was a sad departure from right for Moses thus to give way to impatience. He repented, and confessed his sin, and the Lord forgave him; but he was not permitted to enter the promised land.

This sorrowful experience has been recorded for our admonition. Will the leaders of God's people study the lesson that it contains? Will they realize that God wants them to stand before the world unspotted and unstained by sin, that others may not be led astray by regarding their faults as virtues?

Of all men, those who have been trusted and honored by the Lord, those who have been given special service, should be circumspect in word and deed. Every word, every action, should reveal the purity of truth and equity. When men become lifted up with pride because the Lord has favored them, when they say and do that which is unworthy of their high position, when they pass on without showing repentance, without confessing their wrong, they dishonor God. Never should a man in a position of trust be too proud to make the acknowledgment, "I have erred." The least he can do, after he has sinned, is to show his sorrow and repentance. Men who do this will be honored by God, even though they make mistakes.

Ms 32, 1903

Found Wanting

April 21, 1903

Our position in the world is not what it should be. We are far from what we would have been had our Christian experience been in harmony with the light and the opportunities given us, had we from the beginning constantly pressed onward and upward. Had we walked in the light that has been given us, had we followed on to know the Lord, our path would have grown brighter and brighter. But many of those who have had special light are so conformed to the world that they can scarcely be distinguished from worldlings. They do not stand forth as God's peculiar people, chosen and precious. It is difficult to discern between him that serveth God and him that serveth Him not.

In the balances of the sanctuary the Seventh-day Adventist church must be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at an infinite cost, has bestowed on her; if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence, "found wanting." [Daniel 5:27.] By the light bestowed, the opportunities given, will she be judged.

God has prepared joy, peace, love, and glorious triumph for all who serve Him in spirit and in truth. His commandment-keeping people are called and chosen to be in readiness every moment, to receive increased grace and power and increased knowledge of the Holy Spirit's working. Many are not now able to receive the precious gifts of the Spirit, which God is waiting to communicate to them. They are not reaching higher and still higher for power from on high, that, through the gifts bestowed, they may be recognized as God's peculiar people,

zealous of good works.

It is God's design that His people shall be a sanctified, purified, holy people, communicating light to all around them. It is His design that by exemplifying the truth in their lives, they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the grand principles of the gospel of Christ can He make them a praise in the earth. Only as they use their God-given capabilities in His service will they enjoy the fulness and power of the promise whereon the church has been called to stand. If those who claim to believe in Christ as their Saviour reach only the low standard of worldly measurement, the church fails to bear the rich harvest that God expects. "Found wanting," is written upon her record. [Verse 27.]

Solemn admonitions of warning, manifest in the destruction of dearly cherished facilities for service, say to us, "Remember therefore from whence thou art fallen, and repent, and do the first works"—be converted and reformed, even as new converts are. [Revelation 2:5.] Why is there so dim a perception of the true spiritual condition of the church? Are there not standing on the walls of Zion blind watchmen who do not perceive? Are not many unconcerned and well satisfied, as if the pillar of cloud by day and the pillar of fire by night rested upon the sanctuary? Are there not those in positions of leadership, claiming to know God, who in life and character deny Him? Are there not many who count themselves as His chosen, peculiar people, yet are satisfied to live without the evidence that of a truth God is among them, to save them from Satan's snares and attacks? Would we not now have much greater light if in the past we had received His admonitions, walked in the light as Christ is in the light, acknowledged His presence, and turned away from all dishonest practices? Then the light of heaven would have shone into the soul-temple, enabling us to comprehend the truth and to love God supremely and our neighbor as ourselves. O how Christ is dishonored by those who, professing to be Christians, disgrace the name they bear by failing to make their lives correspond with their profession, by failing to treat one another with the love and respect that God expects them to reveal in kind words and courteous actions.

The powers from beneath are stirred with deep intensity. War and bloodshed are the result. The moral atmosphere is poisoned with cruelty and horrible satanic doings. The spirit of strife is spreading; it abounds in every place. Many souls are being taken possession of by the spirit of fraud, of underhand dealing. Many will depart from the faith, giving heed to seducing spirits and doctrines of devils. They do not discern what spirit has taken possession of them.

One who sees beneath the surface, who reads the hearts of all men, says of those who have had great light, "They are not afflicted and astonished because of their moral and spiritual condition." The prophet says, "Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them." [Isaiah 66:3, 4.] "For this cause God shall send them strong delusion, that they should believe a lie," "because they received not the love of the truth, that they might be saved," "but had pleasure in unrighteousness." [2 Thessalonians 2:11, 10, 12.]

The heavenly Teacher inquired, “What stronger delusion can beguile the mind, than the pretense that you are building on the right foundation, and that God accepts your works, when in reality you are working out many things on a worldly policy, and, regardless of the Bible standard, are sinning against the law of Jehovah, which guards the interests of every being for whom Christ has given His life? O, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods, and have need of nothing, when they are poor and in need of everything.”

God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, “Peace and safety,” while sudden destruction is coming upon them. [1 Thessalonians 5:3.] Unless there is thorough repentance, unless men humble their hearts by confession, and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease and boast of being rich and increased with goods and in need of nothing.

Who can truthfully say, “Our gold is tried in the fire; our garments are unspotted from the world”? [See Revelation 3:18; James 1:27.] I saw our great Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the spotted, defiled garments beneath. The corruption was unbearable. Then He said to me, “Can you not see how they have pretentiously covered up their defilement and rottenness of character?” “How is the faithful city become an harlot!” [Isaiah 1:21.] “My Father’s house” made “an house of merchandise,” a place whence the divine Presence and glory have departed! [John 2:16.] For this cause there is weakness, and strength is lacking.

Unless the church, which is now being leavened with her own backsliding, repents and is converted, she will eat the fruit of her own doings, until she shall abhor herself. When she refuses the evil and chooses the good; when she seeks God with all humility of mind and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. Then she will appear in her God-given simplicity and purity, separate from earthly entanglements and showing that the truth has made her free indeed. Then the men and women composing the church will be the chosen of God, His pleasant portion, His representatives, precious in His sight.

The time has come for a thorough reformation to take place. When this reformation begins, a spirit of prayer will actuate every member of the church; and this spirit of intercession will cleanse from the church the spirit of discord and strife. Members who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all the members will be in harmony with the mind of the Holy Spirit, which imbues the whole being and impresses the mind to pray in accordance with the will of God.

All barriers separating mind from mind will be broken down, and God’s servants will speak the same things. This unity is a gift of the Holy Spirit, a gift that belongs to God’s children.

The Lord will co-operate with His servants. All will pray understandingly the prayer that Christ taught His disciples: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” [Matthew 6:10.] The groanings and the longings of the Spirit are the expression of the intercession of Christ in behalf of His people, according to the will of God. They come from God and are returned to Him in silent and in audible prayer.

The Power of Prayer

Moses said, “I beseech Thee, 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. ...

“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; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation. And Moses made haste and bowed his head toward the earth, and worshipped.” [Exodus 33:18, 19; 34:6-8.]

Those who through the enlightenment of God’s Spirit receive a correct idea of their sinfulness will feel a deep abasement and humility of soul. They will not vindicate their course, nor will they strive to belittle the wrongs they have done, making light of their departure from right principles by evasion or by falsehood. So long as a man has no sense of God’s presence, so long he will seek to excuse and vindicate his course. But the moment that a man sees God as He is, that moment, in the reflected light, he sees himself as he is. In the light of God’s presence the erring and sinful see their peril and their sin. Realizing the fulness of God’s love, they humble themselves and accept mercy and pardon through Christ Jesus.

Listen to Daniel’s confession. The Lord had spoken of him as a man greatly beloved of God; and yet what does Daniel say?—“I set my face unto the Lord God, to seek by prayer and supplication, with fasting and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments: neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land.” [Daniel 9:3-6.]

The Lord heard this prayer. Its intensity and earnestness drew Daniel nearer and still nearer to God. The assurance came to him that God would answer his prayer. The simple petitions of a child of God may be uttered in broken sentences, as in the fulness of his heart, he unloads his burdened mind, casting his helpless soul upon the Burden-bearer. To every such a one Christ says, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” [Isaiah 27:5.]

“And at that time shall Michael stand up, the great Prince which standeth for the children of

thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” [Daniel 12:1-3.]

Ms 33, 1903

Instruction for Men in Positions of Responsibility

April 27, 1903

Although a man may be entrusted with great responsibilities, his high position may not be the measure of his character. The responsibilities accepted do not make him perfect or trustworthy. His acceptance with God depends upon his fear to offend and his obedience to God’s requirements. If he depart from the counsel of God, he is no longer under the influence of the Holy Spirit.

When men who profess to keep God’s commandments, often dwelling on the importance of obeying the law of God, fail to work righteousness and walk against the law of God, He sends messengers to warn them and turn them to the paths of righteousness. But many who have not that faith that works by love and purifies the soul will refuse to heed God’s warnings.

To all who seek Him, God will grant special manifestations of His presence and favor. But to those who forsake Him He gives the warning, I also will forsake them. At times the Lord sends His messengers to warn His servants not to do the things that they think are best. God sees the end from the beginning, and He would save them from the difficulties and entanglements that would come as a result of their own planning. He would have their influence kept clean, and powerful for good, not injured by human errors.

A man may make plans that as far as he can discern appear to him to be faultless. How merciful God is to reach forth a restraining hand, saying, Follow not that course; for it will bring trouble to your own soul, and confusion and perplexity to other minds, leading them to wrong conclusions. If, after the Lord has said, Do not advance in that direction, the man disregards the warning, the evil results from which God wished to save him will certainly follow.

The Lord would have all men walk humbly with God. If men will engage in His service and with much prayer persevere in well-doing, the Lord will abundantly reward them. Their confidence in the wisdom of God’s leading will increase. They will not be left in uncertainty, but, walking in the way of the Lord, they become steadfast, unmoveable, always abounding in the work of the Lord. God is well pleased with their obedience to all His requirements.

If a man will walk in the fear of the Lord, with perfect respect for all His counsels, the Lord will cause his influence to be felt. If, notwithstanding a dark outlook, man will choose the

right instead of the wrong, the Lord will make multitudes to be at peace with him. As he sees the goodness of God in barring the way which would have led to embarrassment, he will give God the honor and glory due to His holy name.

Our natural affection for relatives and friends should not lead us to connive in the least at their sins, nor prevent us, when they are in the wrong, from taking decided measures to change their course and prevent the evil influence of their mistakes from being felt. When men, following their own course, become involved in perplexity thereby, they often rely upon men to relieve the situation and feel aggrieved if their expectations are not realized. But God would not be pleased to have them relieved, because they are to be chastened for their disobedience.

“The Lord was with Jehoshaphat because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father, and walked in His commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance. And his heart was lifted up in the ways of the Lord; moreover he took away the high places and groves out of Judah. Also in the third year of his reign he sent to his princes, ... and with them he sent Levites. ... And they taught in Judah, and had the book of the law of the Lord with them, and went about through all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.” [2 Chronicles 17:3-10.]

Obedience to the Lord always brings favor, and a faithful discharge of righteous principles will bear the divine credentials; but the Lord is dishonored when those who are placed as stewards, guardians of God’s flock, sustain and sanction an evil work.

The outward signs of fasting and prayer, without a broken and contrite spirit, are of no value in God’s sight. The inward work of grace is needed. Humiliation of soul is essential. God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backslidings.

Ministers and people need the work of purification in their souls, that God’s judgments may be turned away from them. God is waiting, waiting for humiliation and repentance. He will receive all who will turn unto Him with their whole heart.

God’s Purpose for His Church

God gives men the light, but many are filled with a self-sufficient, masterly spirit; and they strive, by carrying out their own ideas, to reach a height where they will be as God. They place their mind first, as if God must serve with them. Herein lies the danger in this. Unless God shall in some way make these men understand that He is God, and that they are to serve Him, human inventions will be brought in that will lead away from Bible truth, notwithstanding all the cautions that have been given.

The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto

the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the Word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But if these in turn do not purify their lives from every wrong action; if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them and, unless they repent, will remove them from their place and make them a reproach.

When parents sanction and thus perpetuate the wrongs in their children, as did Eli, God will surely bring them to the place where they will see that they have not only ruined their own influence, but also the influence of the youth whom they should have restrained. And when children sanction and perpetuate the sins of their fathers, the Lord will recompense them both together. They will have bitter lessons to learn.

God is not “worshipped with men’s hands, as though He needed anything.” [Acts 17:25.] No magnificence of outward display can please God, when the heart is serving idols and the hands are polluted with iniquity. The Holy Spirit will unite with those in the church who with contrition of heart will walk humbly with God. To all who look to Him and walk in the footsteps of Christ, He gives sanctification, comfort, and victory over the world. The people of God, His chosen kingdom, are not as a stagnant pool. They are as a river, constantly flowing, and as it advances becoming deeper and wider, until its life-giving waters are spread over all the earth. Whenever the gospel of God is received, its grace heals the maladies that sin has produced. The Sun of righteousness arises with healing in His beams. Light, strength, and refreshing come from the Lord, and the good fruit borne bears witness to a work of righteousness.

Ms 34, 1903

The Two Great Principles of the Law

April 27, 1903 [typed]

A certain lawyer once came to Jesus with the question, “Master, what shall I do to inherit eternal life?” [Luke 10:25.] This is a very important question, one in which every soul should be deeply interested.

The lawyer had questioned Jesus for the purpose of calling forth from Him some expression whereby accusation might be brought against Him. He sought to entangle Him in His words. Surrounding Christ, waiting with bated breath to hear His reply, were the Pharisees, the scribes, and the rulers, eager to catch some word with which they might find fault.

But Jesus replied to the question by asking the lawyer, “What is written in the law? How readest thou?” Being well acquainted with the Scriptures, he replied, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and thy neighbor as thyself.” [Verses 26, 27.]

These words had been given to Moses to give to the children of Israel. We read in

Deuteronomy, “Hear, O Israel, The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” [Deuteronomy 6:4, 5.]

Of the words of the law, Moses said further, “Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” [Verse 7.] Parents need to realize fully the responsibility resting upon them to teach their children to obey and reverence God’s law. Through the obedience of parents to this law, united with careful and thorough instruction, the children will be led to become loyal subjects of God’s kingdom.

Christ replied to the lawyer, “Thou hast answered right: this do, and thou shalt live.” [Luke 10:28.] By the very words of Scripture which he had quoted, the man stood condemned. His profession made it necessary for him to have a knowledge of the Scriptures. That knowledge if put into practice would be to him a pledge that he would not come short of eternal life. This is God’s covenant with man. Eternal life in the kingdom of God is only granted to those who observe the precepts of God.

“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.] This law was binding before Israel went down into Egypt. God’s commandments are not a yoke of bondage. Obedience brings a great blessing. The principles of God’s law, carried out in practical life, will bring men into harmony with his Maker, qualifying him to be received as a member of the heavenly family.

The first four commandments reveal the obligations of man to his God. The last six point out his duty to his fellow men.

Prayer

All should study carefully the prayer given by Christ in the sixth chapter of Matthew. This prayer is just as valuable to Christ’s followers in these last days of earth’s history as it was to His disciples at that time.

“Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.” [Verses 9-13.]

Many of the human family know not what they should ask for as they ought. The Lord is kind and tender. He helps infirmities by giving words to speak.

Parents should teach their children what this prayer means. Mere form, God does not accept. Only as we offer this prayer, fully understanding its meaning and realizing our need, will it be acceptable to God.

“Our Father which art in heaven.” [Verse 9.] As adopted children, we have a right to ask our Father for the things that we need. I wish that we could all understand the value that there is in an acknowledgement of our relationship and our loyalty to Him whom we claim as “Our Father.” Before we enter upon our daily work we should draw near to God, to talk with Him whom we reverence and love, and to pray not only for ourselves, but for others. The Lord is well pleased when we come to Him in full confidence, asking for grace to overcome the world. He will not be to us as an offended Judge, but as a loving gracious Father. God has not told us to pray to saints or to angels. He alone is the Author and Finisher of our faith.

Our prayers are as letters sent from earth, directed to our Father in heaven. The petitions that are sent from sincere hearts will surely reach Him. He can discern the sincerity of His adopted children. He pities our weakness and strengthens our infirmities. He has said, “Ask, and ye shall receive.” [John 16:24.] He who comes with sanctified desire has access through Christ to the Father. Christ is our Intercessor. But we must come, not in a spirit of self-justification, but with humility, repenting of our sins. He is able to help us, willing to do more than we ask or think. He has the abundance of heaven where with to supply our necessities. “Every good gift, and every perfect gift is from above.” [James 1:17.] God is holy, and we must pray, “lifting up holy hands, without wrath and doubting.” [1 Timothy 2:8.]

“Hallowed be Thy name.” [Matthew 6:9.] Many corruptions had crept into the religious service of the Jewish people. Among the scribes and Pharisees, prayer had become a round of self-praise, a proclamation of their own righteousness. Instead of worshipping God, they glorified themselves. They prayed to be seen and heard of men. God would have us seek for those things that will honor His name. In no case are we to glorify ourselves; we should seek God for grace and spiritual blessings, that we may glorify His name in our characters. God is glorified, His name is hallowed, when His children give in their lives a representation of Christ’s character.

“Thy kingdom come.” [Verse 10.] Christ sent His disciples forth with the message, “The kingdom of God is at hand.” [Matthew 10:7.] John the Baptist had given this message, and today the proclamation of this message is our work. When this gospel shall be preached in all the world, then shall the end come. Upon all who receive and believe in Christ rests a great responsibility. All are to work for the enlargement of His church on earth. Let us hold up before the world the “Lamb of God, which taketh away the sin of the world.” [John 1:29.] This will hasten the coming of our Lord and Saviour.

God is our King, and we are His subjects. By obeying His law, we co-operate with God to answer our prayers, and His kingdom is established in our hearts.

“Thy will be done on earth, as it is in heaven.” [Matthew 6:10.] The offering of this prayer lays upon us the responsibility of striving daily to be obedient subjects of His kingdom. Every one who professes to be His child should live in harmony with the rule of His government.

The homes of God’s people on this earth should be a representation, as far as possible, of the heavenly home, where God has His throne. We are His subjects, His little children, whom He wants to make happy. Every family circle should seek to carry out the methods of God, which

are revealed in His Word. As they endeavor to bring their lives into harmony with the prayer Christ has given them, they will be sanctified through the truth. Then what a blessed representation they will show to the world.

Make a daily offering of yourselves and your children to the Lord. Say, "Lord do what Thou wilt with me and mine. Let all that I do be done to Thine honor and glory. Enable me to do what is pleasing to Thee. Give me power to become Thy child. Grant me an obedient knowledge of Thy will. Let Thy pleasure be fulfilled in my family."

"Give us this day our daily bread." [Verse 11.] Food is essential to life. "Feed me with food convenient for me," said Solomon, "lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." [Proverbs 30:8, 9.]

"And forgive us our debts, as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." [Matthew 6:12, 14, 15.]

When our Saviour reproved His disciples, and pointed out to them their dangers, He did it for their instruction and their safety. He desired that by reformation, they might escape the evil results of transgression.

"Thine is the kingdom, and the power, and the glory." [Verse 13.] In this prayer are found no vain repetitions, no swelling words of vanity. To God is ascribed all the glory.

"Seek ye the Lord while He may be found, and 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.] This shows us that we must "seek first the kingdom of God, and His righteousness." [Matthew 6:33.] Then we must enlarge our desires, and be ready to receive the blessing which God will bestow upon those who seek Him with the whole heart, in sincerity and truth. We must keep the heart open, that the grace of Christ may enter.

When the church has become corrupted; when it has united with the world in self-indulgence, grasping for the things of the world, and seeking for worldly honor and exaltation, God has allowed affliction to come upon it. Christ Himself, the Majesty of heaven, humbled Himself, that He might save perishing humanity from eternal ruin.

God has a continual care for His people. His love for them is infinite. For them He has suffered affliction and death. God will purify unto Himself a peculiar people, zealous of good works. All He asks is obedience to His Word.

Ms 35, 1903

False Repentance: What is It?

April 27, 1903 [typed]

One who is truly penitent does not forget his past failures and sins as soon as he obtains a

sense of pardon. He does not go on as before, unconcerned about his mistakes and errors. The more clearly he sees and realizes the merciful compassion of God, and the divine favor manifested to him, the more grievous and abhorrent do his sins appear to him. As he realizes how terrible sin really is, he loathes and condemns himself. He sees wherein he has been striving for recognition and self-exaltation. He recognizes pride as a deadly foe, producing in him frequent exhibitions of a corrupt human nature and revealing a carnal spirit.

With many these evil traits of character are intermingled with their religious services, and they become hypocrites, puffed up with ideas of their own righteousness. Again and again have these poor souls gone over the same ground, until they have lost their power to discern between the evil and the good. They need to experience a genuine repentance, which needeth not to be repented of.

Repentance is a daily, continuous exercise and must be so until mortality is swallowed up of immortality. Repentance, and humiliation, and sorrow of soul must be our daily meat and drink, until we cease to carry with us so many imperfections and failures. But this experience cannot be ours while the mind and will are subject to satanic influences, and we are the sport of Satan's temptations.

Ambitious pride, a desire for self-exaltation, caused Satan's downfall. Every soul should humble himself, striving for perfect mastery over the desire for self- uplifting. By forgetting his repentance and walking again in the paths of pride and self-worship, a man becomes further and further separated from God. If he would learn to walk humbly with God, his proud spirit would be abased, and he would realize his need of a daily conversion. Unless he receives daily a fresh supply of grace, he will frequently stumble and fall, and finally it will be said of him, He "is joined to his idols; let him alone." [Hosea 4:17.]

A false repentance carries with it grief of mind, but only for a short time. Those who have this repentance are humiliated only by their most grievous and glaring sins. When they think themselves pardoned, they cease to feel their need of humiliation and walk once more in crooked paths, forgetting that they were purged from their old sins. True repentance would give them a constant realization of the wickedness of their past course. But they soon forget their falsehoods and their prevarications, and sin no longer appears to them so grievous.

False repentance produces only a false reformation. True repentance brings a complete change of heart, a turning away from sin to God. When men retain fondly cherished sins, which may have become as the right hand or the eye, Satan uses them as snares. Fired by a zeal which is not according to knowledge, while professing to be inspired by the Holy Spirit, they dishonor God by manifesting a proud, ambitious spirit. The secret sins of the heart they do not regard. By a great outward show of grief, they seek to obtain sympathy. Apparently their souls are deeply burdened with sorrow and repentance. Yet envy, secret pride, self-preference, and unbelief are cherished in the heart. Whatever progress they may seem to make in the religious life, their hearts are strangers to the power of true godliness. While they rise to a state of assumed ecstasy, they are no more imbued with the Spirit of God than was Satan in his rebellion. For a time they may deceive those whom God has chosen, but time

will reveal them in their true light. Like the Laodicean church they are neither cold nor hot.

One who truly repents lies low at the feet of Jesus. Christ is magnified in his life. His grief is not a pretense, but a reality. His heart is sad as he sees the evil in his nature. Then Christ can enter his life. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

The Lord understands the heart. He can discern between true repentance and that which is assumed. The root of idolatry with all its abominations is an evil heart of unbelief. He who has such a heart daily acts a lie, because his thoughts and motives are not pure.

A true penitent will be constantly on guard against the wiles of a corrupt heart. Though not having already attained, he presses on toward the perfection of a Christian character. He will be tempted to glorify self; but if as he is tried, the fruits of humility appear in his life, he will endure the test. He will manifest heavenly kindness, charity, patience, forgiveness of supposed injuries. God calls for contrition of soul.

The language of the truly penitent will be: "I desire my feet to be kept from every evil way. I would walk in Thy house with a perfect heart. I know that my God trieth the heart and hath pleasure in uprightness; therefore would I set the Lord always before me. I know that the heart is deceitful above all things, and desperately wicked; therefore I am humbled in my own eyes. Yet my desire is before the Lord, and my groaning is not hid from Him. I can say in truth, I hate my thoughts; but God's law do I love. O that God would give me understanding that I might keep His law with my whole heart. I would serve God without reserve. I esteem His precepts above all things; therefore I have inclined my heart to keep His statutes always, even unto the end."

Ms 37, 1903

Directions for Work

Oakland, California

May 1, 1903 [typed]

I cannot sleep past two o'clock. My mind is drawn out in most earnest prayer. I feel an intense desire that those who are present at this Conference shall see the need of humbling their hearts before God, that they may be closely connected with their great Teacher. In all our dealings with one another we are to reveal Christ. Thus we shall show that we have a genuine connection with the Saviour. God is to receive all honor, all glory. When Christ shall appear, those who are united with Him by living faith will be acknowledged by Him. He will not be ashamed to call them brethren.

What can be done to prevent men from thinking, as soon as they are placed in positions of responsibility, that they must begin to exercise authority? Those who think thus sin against God. They may do many excellent things, but He cannot accept their services unless they are

converted. Position does not make the man. But a man may honor his position by a faithful performance of the duties resting upon him, ever remembering that he is finite.

“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.” [Ephesians 6:14, 15.]

Will our brethren consider these words and walk softly before God, treading in the footprints of Jesus?

“I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive and gave gifts unto men.” [Ephesians 4:1-8.]

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” [Verses 11-14.]

The Lord, He is God, and beside Him there is none else. When Satan can bring his craftiness to bear on human minds, deceptive influences are received [as coming] from heaven. If his deceptions are allowed to enter, many souls will be ensnared by them before it is seen that they are not from God, but from the enemy of all righteousness.

I assure [you] that it will be one of our perplexities to distinguish the genuine from the spurious. Deception steals in unawares, just as it stole into the heavenly courts. Satan sought to undermine the confidence of the angels in God’s government. He desired the place occupied by Christ, having it in his mind, if he gained this position, to make an effort to take the place of God. Adroitly he presented his suggestions to the angels, and many of them received these suggestions. He left his insinuations in their minds to develop. They, not as cautious as their leader, began to communicate their new theories. Satan was the originator of the doubts that they expressed, but he presented them as the opinions of a large number of the angels, and as such, something that should be considered.

Today Satan works with deceptive guile to captivate human beings by his deceptive theories. The warning to beware of allowing him to enter comes sounding down along the line to our time.

Let none suppose, because they have been used as the Lord’s instrumentalities, that they are

all sufficient. The Lord uses men and honors them by giving them His wisdom, as long as they are true to Him and do not gather glory to themselves. Those who take themselves out of the Lord's hands, and think themselves capable of managing the work, are not led by His Spirit, but by "another spirit." [2 Corinthians 11:4.] Satan steps in, and they change leaders. Then comes the crookedness and subtlety of the serpent's guile.

Ms 38, 1903

Talk/The Southern Work

April 9, 1903

Talk at General Conference

"Nashville as a Center

"Many have asked the question, Why did our brethren select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from memorials established for Him in and near Nashville.

"There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there.

"There is not in Nashville the bitter opposition to the work for the uplifting of the down-trodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people, and the sentiment in favor of these efforts will be a security to our people in their work.

"There are in Nashville large educational institutions for the colored people. In these institutions much excellent work has been done and is being done. The teachers and students in these institutions are to be given the privilege of hearing the message of present truth. It is for this reason that God directed that different interests for the advancement of our work should be established in Nashville.

"The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. Some have taken a noble stand for the uplifting of this people. Their efforts put to shame the efforts made by Seventh-day Adventists. They should be put in possession of the most valuable truth ever given to mortals. We are to do all we can to remove the prejudice that exists in their minds against our work and against the Bible Sabbath. If the efforts that we put forth are in accordance with God's will, if we move under the Holy Spirit's guidance, many among them will be converted. The Lord causes light to shine on the pathway of those who seek for light."

We must try to remove their prejudice against the Bible Sabbath. And never must we say to them, "You must work on Sunday." At one time while I was in Australia, those in charge of our school at Avondale came to me, saying: "What shall we do? The officers of the law have been commissioned to arrest those working on Sunday." I said: "It will be very easy to avoid that difficulty. Give Sunday to the Lord as a day for doing missionary work. Take the students

out to hold meetings in different places and to do medical missionary work. They will find the people at home and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord.”

I wish to say that it is necessary to use the greatest caution in working for the colored people. The efforts put forth must be such as will not arouse the prejudice of the white people. By the work of the steamer Morning Star, much has been accomplished that otherwise could not have been done. Thus the workers have been enabled to reach places that otherwise they could not have reached. The boat served as a home for them and as a place to which to invite those interested in the truth.

In writing in regard to the Southern field, I have said, “The Southern work,” supposing that our people would certainly understand that I meant especially the work for the colored people. I wish it now to be understood that this is what I have meant.

Let families settle in the South and work on the land, at the same time becoming acquainted with the people and the field. Thus real advancement will be made. Those who go to the South must be very careful of what they say. Let them not criticize the white people in regard to the way in which the colored people have been treated.

Many, many years during which we ought to have been working for the colored people have passed into eternity, and now the field, in all its barrenness, stands before the world as an open rebuke to those who could have helped. When the children of Israel were in bondage in Egypt, their cry of suffering came up to God, and He delivered them with a strong hand and with an outstretched arm. He delivered the colored people from slavery, and then He placed upon the people of this nation the responsibility of uplifting them, of placing them in a position where they could help themselves.

You say that the colored people are depraved and wicked, that their standard of morality is very low. Who made them wicked? Who spoiled their morals? I want you to think of this and of the burden that rests upon the white people to help the colored people.

Few realize how difficult is the work for the colored people and how greatly they need help. My heart has been made sick and sore as I have seen the situation. Why do not our people take hold of the work? Why do they find fault and criticize the laborers there, because they do not work just as they think they ought to? Why do they, when mistakes are made, make a mountain out of a molehill? Why do not those who find fault go themselves to some unworked portion of the field, and there demonstrate how much better they can do than those whom they criticize?

The Lord has a great work to be done in the Southern states of America. It was in accordance with God’s purpose that the publishing work was started in Nashville. In His providence, He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity.

“A sanitarium should be established in a favorable location outside the city of Nashville. A school for colored people should be established outside the city, on land that can be utilized

for industrial purposes. These institutions will give character to our work in the South. They will be instrumental in establishing the faith of many in Bible truth. God Himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people and raise them from their degradation. This He will help them to do if the work is not hindered and blocked by ministers and workers in other places.

“In every place those who accept the truth are to be a light to those around them. The Lord says to us: ‘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.’ [Matthew 5:14, 16.]

“The Work in Graysville and Huntsville

“Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it. But it must be understood that we are to put forth special efforts to help the colored people. No longer is our indifference in respect to this work to continue.

“The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the works of those who follow His directions. He will teach all who will learn of Him His meekness and lowliness.”

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. The school at Huntsville is in positive need of our care and our donations.

“The interests in Graysville and Huntsville will grow into usefulness, if the believers there will do their very best in the Lord’s way. Let each one connected with the schools in these places remember that on him rests the responsibility of reflecting light to those in darkness.

“A Call to Our Publishing Houses and Sanitariums

“God has given our publishing houses opportunity to co-operate with Him by assisting the newly established publishing house at Nashville.

“When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister-helper in the great work of proclaiming the third angel’s message.

“The publishing house in Nashville is now in need of several thousand dollars to establish its

business on a firm basis, and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institutions by gifts and offerings. They now have opportunity to show their repentance for past neglect.”

My husband and myself, under the direction of God, established the publishing houses in Battle Creek and in Oakland, and I know how we worked. God instructed me that I must go to the camp-meetings and ask for means, and I went, just as He told me. I went along for my husband was sick. I went from camp-meeting to camp-meeting, calling for means; and I feel that I now have a right to call upon these publishing houses to help in establishing similar institutions.

“God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is moved by an invisible hand. Let this mystic stone be set in operation. If ever a place needed medical missionary work, it is the Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the conditions of the Southern states today! Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of the prejudice existing against those who look upon the colored people as having souls as well as the white people.

“To many of the colored people God has given rare and precious talents. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race—barriers that for years have been growing stronger.

“The Work Before Us

“‘Go ye into all the world, and preach the gospel to every creature,’ is the commission Christ has given us. [Mark 16:15.] This is our great missionary charter, and the Saviour has declared: ‘Lo, I am with you alway, even unto the end of the world.’ ‘All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations.’ [Matthew 28:18-20.] Success will reward obedience to this command. Go just where the Lord sends you to bear His message and do His work. Souls are to be saved. How?—By being brought to a knowledge of the truth. ‘Sanctify them through Thy truth,’ the Saviour prayed. [John 17:17.] Acquaintance with God’s truth is the only means of sanctification.

“During the time of the end the activity of Satan’s servants will greatly increase. The activity of God’s servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishment of God’s work, and all are to be under the guidance of the Holy Spirit.

“Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God’s people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith. Will you seek to pull the weapons out of the hands of those who are fighting in the warfare? Will you hinder them because they are not doing just exactly what you think they ought to be doing?”

“A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed. In the forward march of events, the Lord has wrought wonderfully for the advancement of this work. Battles have been fought, and victories won. The work is to be supported and vindicated, for God is in it. By His blessing many will see that it is being done in fulfilment of His purpose and will say, It is of God. Let us not be found fighting against Him.

“When God’s people are willing to follow the path of providence where Christ leads the way, their numbers will increase and their boundaries will be greatly enlarged. But as yet the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should have been done for the colored people, who need help more than any other people in America.

“What excuse can be given to God for the awful condition of the colored race? God asks, Why are those living in this part of My vineyard left to become the sport of Satan’s temptations? He calls for united action. But no blind zeal is to be shown. Nothing is to be done in defiance of law; but the truth is to be proclaimed and lived.

“Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth kindled from the divine altar have not carried the light to this sin-darkened field. There are those who have turned from the work of rescuing the down-trodden and degraded, refusing to help the helpless. Let the servants of God begin at once to redeem their neglect, that the dark stain on their record may be wiped out.

“Let the work in the Southern field go forward. Let no one say; ‘Money is not needed in this field. It is needed more in my part of the vineyard.’ Let God’s people begin at once to redeem their neglect. Let the gospel message ring through our churches, summoning them to universal action. Let no one look upon the work that has been done for the colored people as of no account, for the Lord has said, I accept it.

“Those who place themselves under God’s control, to be guided and controlled by Him, will catch the steady tread of the events ordained by Him to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work to be done for the most needy people in this Christian nation. Let no man lay his hands upon the means and resources, saying, ‘They are more needed somewhere else.’

“When God’s people heed a ‘Thus saith the Lord,’ the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the Spirit of Him who gave His life for the world, they will no longer stand still in impotency, pointing to what they cannot do and forbidding others to work. Putting on the armor of Christ’s righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His Omnipotence He will supply their need.”

Brethren, shall not the work for the colored people go forward? Will you say, “Amen,” to this? (Congregation, Amen.) When my son Edson has written to me about the difficulties that the workers had to meet, I have written back to him over and over again: “Do not fail or become discouraged. Hold fast to the work.” And his reply has been, “We are doing it, but it seems sometimes as if the work would slip out of our hands.”

The Lord has put His approval upon the work done in the Southern field. Mistakes have been made; but have not mistakes been made in every field where the work has been started? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored race.

Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place with us in the work. I want you to appreciate the trials that he has passed through and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second, and third angels’ messages were first given, to stand in their places in His work today. They are not to drop out of sight. We commit Brother Butler to you in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens.

I commit my son James Edson White to you. He has nearly lost his life in trying to bring the work in the South to its present point of advancement. How little some appreciate the effort he has put forth! But God knows the work that has been done. He knows of the struggles and the sacrifices of the workers and of their attempts to accomplish something for the Lord. Brethren, do not do anything to weaken Edson White’s hands. There is enough in the work itself to distress his soul and to wear him out.

I have felt reluctant to have Edson stay in the South, fearing that he would lose his health and perhaps his life. Christ said, If they receive you not in one place, go into another. He was referring to the persecution that would come. But His words would apply also to a worker whose health was breaking down under labor in an unhealthful climate. Brother Butler should have periods of rest, and Edson White should have an occasional rest. And the other workers in the field must guard their health carefully. God is jealous of His servants. He desires that they shall place themselves where they can best preserve their mental and physical powers, because if these are not preserved, the spiritual powers will be so weakened that the work will suffer much.

I have said to my son, “Come to us, and help me to get out books for the people.” But he has

always answered, "No, I cannot come. I cannot leave my work."

I have tried to help him. He has written to me, saying: "People are coming into the truth, but they are in need of food and clothing. What shall we do?" I have sent him help from time to time as I could.

God lives and reigns, and if you take hold of His work cheerfully and willingly, He will bless and sustain you. When you are tempted to murmur and complain, keep your mouth closed. Remember that at such times silence is eloquence. Speak no words that you will not be willing to meet in the judgment. And remember that when God sends His servants to do a hard work in a hard field, He does not want you to make their work harder by criticism and faultfinding.

The Southern work is before you, as it has been presented to you this morning. A good work has been done, and it has been done in the face of the most trying circumstances. The Lord calls upon us to come up to His help in this needy field. You remember the words, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." [Judges 5:23.]

Christ loved us so much that He gave His life for us. He died on the cross to give us an opportunity to gain eternal life. Shall we allow those around us to perish in their sins without making an effort to help them? Shall we try to hinder the workers who are trying to save souls? We want you to help in the Lord's work, that God may not be disappointed in you. We want you to have hearts that are sensitive to others' needs, hearts that are tender, full of pity for the infirmities of those around you.

The Lord is good. He is merciful and tender hearted. He is acquainted with every one of His children. He knows just what each one of us is doing. He knows just how much credit to give to each one. Will you not lay down your credit list and your condemnation list, and leave God to do His own work? You will be given the crown of glory if you will attend to the work that God has given you.

Let us help one another all we can. Let us speak words of kindness, words that will be a blessing, not a curse. We are living in the great day of atonement. We are now to confess and forsake our sins that we may be saved. Let us humble our hearts before God, that we may go from this meeting shoulder to shoulder, full of faith and confidence. The lives of many have been filled with talk and doubt and suspicion. There is hardly a brother who has confidence in a brother, or a brother who has the confidence of the members of the church. My brethren, clear away the rubbish from the door of your heart, and let Jesus come in and talk with you. Let Him sit upon the throne of the heart. If ever a people needed the purifying, sanctifying influence of the truth of the living God, it is the Seventh-day Adventists. I pray that we may all be found in the kingdom of God. But in order to be there, we must here below sit together in heavenly places in Christ. May God help us so to live that we may sing the song of triumph in the city of God.

Ms 40, 1903

Perseverance in the Work of God

May 4, 1903 [typed]

Luke, the writer of the book of Acts, and Theophilus, to whom it is addressed, had been pleasantly associated. From Luke, Theophilus had received much instruction and great light. Luke had been Theophilus' teacher, and he still felt a responsibility to direct and instruct him and to sustain and protect him in his work.

At that time it was customary for a writer to send his manuscript to some one for examination and criticism. Luke chose Theophilus, as a man in whom he had confidence, to perform this important work. He first directs the attention of Theophilus to the record of Christ's life as given in the book of Luke which had also been addressed by the same writer to Theophilus. He says:

“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen: to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” [Acts 1:1-5.]

But though addressed by name to one person, this book, written by the dictation of the Holy Spirit, is designed for all who desire to understand its truths. Whatsoever things were written aforetime were written for our learning.

He who is taught of God will advance step by step in the divine life. His path will grow brighter and brighter even unto the perfect day. His heart will be filled with a desire to make known the truths that he has received.

“Moreover, because the preacher was wise, he still taught the people knowledge; yea he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. 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 12:9-14.]

When those upon whom the Lord has once laid the burden of His work have labored faithfully for a time, they are not to feel that their work is finished. As the light increases, they are to continue to walk and work in the light. Their broader experience and the encouragement they receive as they see the results of their efforts will better fit them for work.

Though Luke had already given precious light, he was still to work under the guidance of the Holy Spirit. In his former treatise, he had laid a foundation; under the direction of the Spirit of God, he must continue to build a structure of truth. His later writings were not to take the place of what he had previously written: they contained truths in advance of what he had known at the time of his former writing. If from a sermon or a book we receive new light and knowledge, we are not to reject truth which we have already received. Advanced knowledge will establish and strengthen that which has preceded it and cause it to be more highly appreciated.

The teachings of Christ were to be preserved in manuscripts and books. The duties He taught were to be written out in plain, simple language, presented so clearly that the gracious words of instruction could be cherished and heeded.

Christ Our Pattern

In the Gospels are to be found the history and instruction of Christ, “all that Jesus began both to do and to teach.” [Acts 1:1.] The doctrines He taught were confirmed by the miraculous works which He performed, proving Him to be commissioned of God. Nicodemus “came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him.” [John 3:2.]

The life of Christ is the pattern for every one who would labor for God, whether he be a minister or engaged in some other branch of the Lord’s work. Those who, in handling the sacred truths, imitate the self-denial of Jesus, exemplifying His spirit of kindness, forbearance, and love, prove by their lives that Christ was a Teacher sent from God. Though only human beings, they reflect the beams of light and power from the mighty Worker. “By their fruits, ye shall know them.” [Matthew 7:20.] The lives of those who bear responsibilities in the work of God should be a continual sermon, ever manifesting a spirit of consecration. They should be producers as well as consumers.

In His words and works, Christ laid the foundation of all that is essential to the saving of the soul. “Other foundation can no man lay than that is laid, which is Christ Jesus.” [1 Corinthians 3:11.] His followers should be more careful to confine themselves to those doctrines that He taught and to follow the example that He set.

Christ left a work to be done and truths to be taught by His disciples. He sent His Holy Spirit to them to give them power for service. Before the world they were to hold up Christ as the perfect Pattern, declaring that those who enter the church above must represent Christ in the church below. Those who do as Christ did and teach as He taught will be workers whom the heavenly universe can endorse. They are doers of the Word, watching for souls as they that must give an account; and their lives are a continual sermon.

The Holy Spirit will co-operate with those whose lives are in harmony with the life of Christ on the earth. When ministers realize as they should the importance of Christ’s ministry, they will speak less upon subjects that have not been revealed and dwell more upon His life and character.

Evidences of Christ's Resurrection

Before the death of Christ, there were many things connected with His work which His disciples could not understand. On one occasion when they were perplexed by His words, He said, "Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? 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 6:61-63.]

There is abundant evidence of Christ's resurrection. For forty days He remained upon the earth, often revealing Himself to His disciples.

Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, when Christ appeared to them as a fellow traveller. He listened to their conversation as they talked of the events that had taken place in connection with the death of Him whom they had supposed to be the Christ. Absorbed in their gloom and disappointment, they did not observe their companion closely and failed to recognize in Him their beloved Master. Then beginning at Moses, the very alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. He showed them that though the Messiah would die for sin, yet all this would not end in defeat, but in glorious, eternal victory. When they reached the place of their abode, they pressed Him to abide with them. Christ yielded to this entreaty and went in "to tarry with them." [Luke 24:29.]

The simple evening meal of bread is soon prepared. It is placed before the guest who has taken His seat at the head of the table. Now He puts forth His hands to bless the food. The disciples start back in astonishment. Their companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of the nails. Both exclaim at once, It is the Lord Jesus! He has risen from the dead! They rise to cast themselves at His feet and worship Him, but He has vanished out of their sight.

Full of joy they immediately set out again, hurrying to tell the tidings to the disciples in the city. They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend. They found others were before them with the report that Jesus had indeed risen and had been seen alive that day. But in the sorrow and trial of the disciples, the news seemed too good to be believed. Then Jesus, who had entered unseen, stood in the midst of them. He showed them the marks of the cruel nails in His hands and His feet and the wound of the spear which pierced His side. He asked for food, and having received it, ate and drank before them. Then they knew that it was indeed their Saviour.

This was all the evidence they needed. He was not with them continually in visible form, but though they saw Him not, He abode with them and frequently manifested Himself to them. He remained on the earth forty days that He might further instruct His disciples and make them acquainted with His future office and work as a High Priest who could be touched with the feelings of their infirmities. After He had breathed on them, and the quickening influence of the Holy Spirit had opened their understanding, they could see to the end of that which was abolished. They understood that in the death of Christ on the cross, type had met antitype. As

they saw Christ as the one great Offering for the sin of the world, they understood more clearly the meaning of the sacrificial offerings which, having in Christ met their fulfillment, were no longer of value.

Christ instructed them in regard to the work they were to carry on in the earth, according to the example He had set them in His ministry. He said unto them, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 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 16:15-20.]

“The Son of man is as a man taking a far journey, who left His house and gave authority to His servants, and to every man his work.” [Mark 13:34.]

The Work of the Holy Spirit

Christ Himself, our Redeemer and Mediator, was filled with the Holy Spirit. In giving the commission to His servants, He promised them the Holy Spirit, to act as their Counsellor and to give them the power necessary for the successful accomplishment of their work. The reception of the Holy Spirit would seal them for their work of preaching the gospel.

Christ’s commission is, “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.]

Shall we not, as believers in Christ, show that we do not disregard His express commands? The eternal truths that mean so much to us are ours to give to those who are still in the bondage of sin. God expects His people living in this period of earth’s history to proclaim with voice and with pen the last message of mercy to the world, working with the power of the Holy Spirit. There are many places in which the voice of the minister cannot be heard, places which can be reached only by our publications—the books, papers, and tracts filled with the Bible truths that the people need.

We are living in the closing days of earth’s history. Many in the world are careless; to them the most momentous truths have become as idle tales, making no impression on their mind and heart, no change in the character. But there are some who will give heed to God’s message and who will not rest until they understand His Word.

The most solemn warnings, the testing truths for this time, are linked with the glad tidings of the abundant mercy and grace brought to our world by Christ. The fountain of God’s love is deep and broad and full. Philosophy has never made men moral, nor has abstract doctrine made them holy. Faith in the incarnation of Christ, obedience to His commandments are the

means whereby man is sanctified. In God's law, men are restricted only in those things which, if indulged, would prove their eternal ruin.

The human family is God's property, bought with a price—and what a price! As owner of the human family, Christ will redeem and sanctify them, if they will but receive Him. “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.] At infinite cost, all have been granted a time of probation.

Christ desires to rule in our hearts without a rival. He has purchased us, and we belong to Him alone. He has delegated to no one His right of authority. We must place ourselves wholly under His control. He said to His disciples, “Ye call Me Master and Lord: and ye say well; for so I am.” “Neither be ye called masters; for one is your Master, even Christ.” [John 13:13; Matthew 23:10.] In these words He affirms His claims and calls for the allegiance of mind, will, soul, and strength. When man recognizes the authority of the Majesty of Heaven, he will make a determined effort rightly to represent Him.

Our Publishing Houses

The Lord has been looking over our institutions, and He is not pleased with their showing. A great deal of commercial work has been brought into our printing offices. This has produced an order of things which God cannot accept. He gives those responsible for this warning that He will bring upon them loss, many time exceeding that which has been brought in by worldly, ambitious practices.

“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.” [Hosea 4:1.]

Now is the time to redeem the past. Those who believe the words of Christ and keep the beginning of their confidence firm unto the end will be saved with an everlasting salvation. But God is displeased with those whose spirituality is so far deteriorated that they have become involved in worldly speculations, and have even used the facilities of the office to publish literature containing the heresies of the last days. While our churches have supposed that the presses in our offices were printing books and papers containing the living truths for this time, these presses have been sending forth a mass of corrupting theories opposed to the truths of heavenly origin.

So much work has been brought into the Review and Herald office, that but little time is left for religious instruction. The apprentices give but little evidence of being fitted to become all-round workers, consecrated to God, able rightly to represent the truth, and to educate others. God, the high and lofty One that inhabiteth eternity, who dwelleth in the high and holy place, gave to the children of Israel His covenant, the ten commandments. He declared Himself the only true and living God and pledged Himself to be their guardian, if they would not mix the common with the sacred. They were to keep His commandments and worship no strange god.

Manual Labor in the Schools

I have received instruction in regard to the college at Berrien Springs. The Lord said, If these, My servants, will walk humbly with contrite hearts, and will obey My voice, heeding the light I have given, I will grant them favor in the sight of men. I will not endorse the words of discouragement uttered by some of our leading men.

The Lord instructed me that some connected with the institution would not see the necessity of uniting agricultural work with the instruction given in the school. In all our educational institutions, physical and mental work should have been combined. In vigorous physical exercise, the animal passions find a healthy outlet and are kept in proper bounds. Healthful exercise in the open air will strengthen the muscles, encourage a proper circulation of blood, help to preserve the body from disease, and will be a great help in spirituality. For many years it has been presented to me that teachers and students should unite in this work. This was done anciently in the schools of the prophets.

Ms 41, 1903

Less Preaching; More Teaching

May 5, 1903 [typed]

God's servants have a great work to do in addition to preaching in the pulpit. In the work of the ministry there is altogether too much preaching and too little real teaching the lessons of the Bible. Our ministers should visit the members of the church more than they do, to talk and pray with them. Their hearts need to be drawn out to those in their charge.

When our ministers are visiting in a family, let them seek to make the hour of worship a great blessing, and let them, when at the meal table, seek to make the conversation a source of spiritual refreshing. Let them talk on Bible subjects and relate their experiences in holding meetings and in visiting among the people. The parents will be benefited, the children will be impressed, and as the warmth and grace of Christ are felt, the spiritual pulse will be quickened.

Often a minister is obliged to speak in a crowded, overheated room. The listeners become drowsy, their senses are half paralyzed, and it is almost impossible for them to grasp the subjects presented. If instead of preaching to them the speaker would try to teach them, asking them questions, and speaking in a conversational tone, their minds would be aroused to activity, and they would be able more clearly to comprehend the truths opened before them. Their understanding would take hold of the living reality of the truths necessary for the quickening of the perception and for growth in knowledge. As he goes over his discourse, point by point, allowing his hearers to ask questions and make suggestions, he will himself obtain a better idea of his subject. Unless the great truths of God's Word are clearly opened before the understanding, they can not be comprehended by the mind or put into practice in the life.

One occupies a responsible position who is supported as a minister in the field. Every laborer should feel the burden of his work and consider if more effective methods cannot be devised to bring the truth to the mind of the people. To all who desire and seek to improve in their

manner of teaching, God will reveal methods by which their minister shall be productive of more fruit.

Let it not be said of our ministers, “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracle of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil.” [Hebrews 5:12-14.]

“Take Heed How Ye Hear”

Ministers are engaged in a sacred, solemn work, but upon those who hear rests just as sacred a responsibility. They are to hear with a determination to follow the instruction that all must practice who gain eternal life. Each hearer should strive to understand each presentation of Bible truth as God’s message to him, to be received by faith and put into practice in the daily life. Parents should explain to their children the words spoken from the pulpit, that they also may understand and have that knowledge which if put into practice brings abundant grace and peace.

There are many who do not mix faith with their hearing of God’s Word, and they receive no benefit from what is presented to them. Their minds are so filled with their temporal interests, that spiritual truths have no influence upon them. Those who have the privilege of hearing the most precious truths ever given to mortals need to arouse their minds and to be more enthusiastic in seeking to comprehend the Word of God. Unless the truths of the discourse are brought into the home life; unless the mind is growing in the knowledge of God, no advancement will be made in understanding the Scriptures, “which are able to make thee wise unto salvation, through faith which is in Christ Jesus.” [2 Timothy 3:15.] There will be a continual backsliding from God.

A careful study of the seventeenth chapter of John would be of inestimable value to us. It is important that in every family the lessons here given should be taught understandingly; for “this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent.” [Verse 3.]

Growth in grace is dependent upon a knowledge of spiritual things. Some are so situated that they cannot obtain the knowledge that others are privileged to receive. The Lord judges every case by His own standard. Those who have an opportunity to hear and understand God’s truth, yet refuse to listen, will be condemned as if, having heard, they refused to obey and practice the truth.

Hospitality Among Brethren

When God’s servants are called to go to Battle Creek, or to other churches, they should be made to feel that they are welcome, and comfortable places should be provided in which they may stay. There may be many ministers passing through Battle Creek, but they should always find the homes open to them. They should be entertained gladly, cheerfully, and made to feel

that their brethren and sisters esteem it a privilege to be able to provide for them. When the spirit of hospitality dies, the heart becomes palsied with selfishness.

Parents who practice true health reform will realize that it is their duty to provide wholesome, nourishing food for their household. This is necessary for the preservation of the health of those near and dear to them. In the end, the best food is the cheapest. The regular diet of the family should be such that the mother will not feel that she cannot entertain ministers or other guests unless she prepares something extra for them.

Ms 42, 1903

The Training of Children

May 4, 1903 [typed]

In the home, unselfishness should ever be revealed in temporal and spiritual matters.

The parents are responsible to God to appreciate His gifts to them. They should be very careful lest an evil character reveal itself in some word or act that brings unpleasantness, discord, or strife, alienating their children from them.

The father is the priest of the family. The souls of his wife and children, as God's property, should be to him of the highest value, and he should faithfully guide the formation of their characters. The care of his children from their infancy should be his first consideration; for it is for their present and eternal good that they develop right characters. He should carefully weigh his words and actions, considering their influence and the results they may produce.

He who is engaged in the work of the gospel ministry must be faithful in his family life. It is as essential that, as a father, he should improve the talents God has given him for the purpose of making the home a symbol of the heavenly family as that in the work of the ministry he should make use of his God-given powers to win souls for the church. As the priest in the home, and as the ambassador of Christ in the church, he should exemplify in his life the character of Christ. He must be faithful in watching for souls as one that must give an account. In his service there must be seen no carelessness and inattentive work. God will not serve with the sins of men who have not a clear sense of the sacred responsibility involved in accepting a position as pastor of a church. He who fails to be a faithful, discerning shepherd in the home will surely fail of being a faithful shepherd to the flock of God in the church.

Fathers and mothers, to you God has entrusted children, and upon you rests a great responsibility, that of patiently and faithfully educating them. To fit your children to become members of the royal family, children of the heavenly King, is your first duty. You are responsible to God carefully to educate them, from their earliest years, to be kind and helpful, patient and forbearing. By your own faithfulness in this missionary service, you will encourage them to seek for the same qualifications that you possess, and in later years they will be fitted to stand as faithful educators in the home.

Remember that your children are God's property. You are His stewards, and He has appointed

you as their guardians. Parents who are not Christians will fail to give their children a proper training, but you who claim to be Christians must not fail to represent the tender forbearance and patience of Jesus Christ.

Diligent, faithful instruction in the home is the best preparation children can receive for their school life. The teachers in the school and the teachers in the home should have a complete understanding of each other's work. They should co-operate harmoniously, imbued with the same missionary spirit, together striving to benefit the children temporally and spiritually. The aim of both parent and teacher should be to develop in those under their care characters that will stand the test of temptation.

The knowledge of useful trades and of spiritual truths should enter into the education of youth. They are called to the service of God, to reveal the impress of His character and, in true missionary lines, to advance the knowledge of God in the earth. Their training should be of a character that will fit them for this work.

Let parents, in the fear of God, require perfect obedience in the home. They are to be firm and decided in manner, and at the same time they are to manifest a kindly and affectionate spirit. Such parents will have the favor of God, for they are educating in the way that God has ordained. If taught obedience to their parents at home, children will be led to obey their heavenly Father.

How seldom do parents realize that with much prayer they must carefully instruct their children in the things of God, that they may be kept from eating the fruit of the forbidden tree. Parents, keep your children unspotted from evil, that when the gates of the city of God shall be thrown open to all who love the truth, you may say, Here am I and the children Thou hast given me.

Christ gave His life for them, that through belief in Him, they might come into possession of the heavenly inheritance, having been educated by their parents to submit to the discipline and control of God.

Fathers, mothers, deal kindly and tenderly with each other. Let the husband respect the mother of his children, and let the wife show respect for the father of her children, and study to meet his requirements. Never utter one word of censure for the other. Never disagree before your children regarding your management of them. Talk over between yourselves your course of dealing with them, and then work in perfect harmony. You must do this, if you wish to give the right mold to their characters.

Angels of God will co-operate with human instrumentalities, giving success and eternal victory for the truth through obedience to the law of Jehovah.

In order to gain this success, parents must never exercise a passionate spirit; for if they do, they will educate their children in evil. Through unwise discipline, they stir up the objectionable traits of character in their children. When parents show a rough, severe, masterly spirit, a spirit of obstinacy and stubbornness is aroused in the children. Thus the parents fail to exert over their children the softening influence that they might.

Parents, can you not see that harsh words provoke resistance? What would you do if treated as inconsiderately as you treat your little ones? It is your duty to study from cause to effect. When you scolded your children, when with angry blows you struck those who were too small to defend themselves, did you ask yourself what effect such treatment would have upon you? Have you thought how sensitive you are in regard to words of censure or blame? how quickly you feel hurt if you think that some one fails to recognize your capabilities? You are but grown up children. Then think how your children must feel when you speak harsh, cutting words to them, severely punishing them for faults that are not half so grievous in the sight of God as is your treatment of them. By your harsh treatment you are ruining their souls and, taking from them the desire to become Christians, are building up barriers that it will be difficult for you to remove.

Some parents, when angry, correct their children before visitors in a harsh, abusive manner. This causes the children to lose their self-respect, and a spirit of sullen defiance takes possession of them. They say, "I do not care. I am blamed and severely used for things that I did not regard as sin." This I have heard from the lips of many children. If their parents had not become angry, if in a calm voice they had explained to the children the inconsistency of their ways and words, they would have won their love.

Parents, do not discipline your children in a harsh, authoritative manner. If you do, your children will surely act in the same way in their treatment of one another and later in the discipline of their own children. Remember that as teachers you are to carry out Christ's directions, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God." [Luke 18:16.]

Parents who have not put away their harsh, disagreeable traits of character transmit to their children the unchristlike dispositions they have cherished. In many cases parents are accountable for the unruly traits of character that the children reveal. Often the children are wayward because they cannot see any kindness or justice or love in the treatment that they receive from their parents. Their minds are filled with the poison of retaliation, and with clenched hands, they tell what they purpose to do when they are older.

Could the eyes of the parents have been opened, they would have seen angels with grieved countenances watching them and their children. These ministers of heaven have been made sad as they have seen the discord and heard the harsh, stinging words. Had they stopped to consider, would they have allowed such scenes to take place in their home?

But they have not discerned their own cruelty. They have reached the full stature of men and women, but they have not put away childish things. They have mortified their children, aroused their violent tempers, and deformed their characters. Would it not be well for them to put away their childishness and to ask themselves what example they are setting before those whose lives will be a copy of their own?

Parents, you have been buried with Christ in baptism. Have you the evidence that you have been cleansed from sin? You have been buried in the likeness of Christ's death and raised in the likeness of His resurrection to walk in newness of life. Has your old life, the harsh,

arbitrary life set in action by passion and governed by carnal feeling, passed away? Are you living the new life in Christ?

Parents, when you are converted, your children will be able to see a great change in the home life. They will participate in the blessings that the parents have received. Faultfinding and scolding will have gone, and in its place will be seen forbearance, compassion, and love. You will remember that your children are very young, very inexperienced, and that they have the dispositions that you parents have transmitted to them. You will remember that you have made your children what they are, that from you they inherited a spirit of insubordination and harshness. You will beware lest self with its unchristlikeness shall again come into your life, giving sharpness to your tone and making your words sharp and irritating.

“Take heed,” said Christ, “that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.” [Matthew 18:10.]

Parents, mingle love with your instructions, taking notice of the good actions and words of your children and commending them. Do not discourage them. Let them see that you desire to make them happy, and even now you may be able to revive in their hearts the love that you thoughtlessly killed. Let not the Lord Jesus witness in your house any more exhibitions of that masterly authority of which you should ever be ashamed.

Be just what you wish your children to be when they shall have charge of families of their own. Speak as you would have them speak. Would you be pleased to have them use the same arbitrary spirit that you have shown to them?

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.” [Colossians 3:12-14.]
 “And ye, fathers, provoke not your children to wrath.” [Ephesians 6:4.]

“In everything by prayer and supplication with thanksgiving, let your requests be made known to God. And the God of peace which passeth all understanding shall keep your hearts and minds through Christ Jesus.” [Philippians 4:6, 7.] “In quietness and in confidence shall be your strength.” [Isaiah 30:15.]

Ms 43, 1903

The Result of Self-Denying Effort

March 6, 1903

Let not self-denial be so rare as it has been in the past among the people of God. The Lord will co-operate with ever one who is truly in earnest. What may be accomplished by self-denying effort is shown by the result of the sale of Christ's Object Lessons. In giving us this book, the Lord gave us a great blessing. I praise Him with heart and soul that He put it into

my mind to give this book for the relief of the schools. I praise Him that our publishing houses acted so generous a part in the work of preparing this book for sale. And I praise Him that our people have put their hand so nobly to the work of its circulation. The Lord has greatly blessed them. In the effort to sell this book, they have learned by practical experience what they can do for the advancement of the work. And they have learned also how to speak to strangers about the truth.

While the men of the world are idolizing money and making it their trust, the Lord in His providence has brought forth from His treasure house a precious treasure and has placed it within the reach of all. He has given His people an opportunity to take to their friends and neighbors, and to strangers, a book containing the precious lessons of Christ. As those who have never tried to sell books have thought of going out with this book, a dread has come into their hearts. But the Lord has led and guided them as His little children. He has taught young and old, men and women, how to give the light of truth to those who know it not.

And the purchases have been blessed. Their hearts have softened as they have listened to the story of the self-denying effort to free our schools from debt. By the sale of this book many sermons have been preached. Those in the highways as well as those in the hedges have been reached. As men and women and youth have gone forth to sell Object Lessons, and in simple words have told what they were trying to do, a deep impression has been made on minds. Hearts have been touched. Sinners have been convicted and converted.

How grateful we should be that the Lord devised this means of bringing hope and comfort to starving souls. He makes this book a leaf from the tree of life to those who turn to Him. Through it He will change the hearts of men and women living in worldliness and self-indulgence. As a result of the effort to circulate it, some—yes, many—will be converted, brought to a knowledge of the truth. Many who might never have had an opportunity to hear a discourse from the living preacher will be fed with the bread of life.

Christ's command is, "Go out into the highways and hedges and compel them to come in, that my house may be filled." [Luke 14:23.] The effort to sell Object Lessons has taken to many the invitation to the feast that God has prepared. The circulation of this book is the Lord's missionary work, and it will make joyful the hearts of all who engage in it. To some the cross at first seemed heavy, but they found that as they lifted it, it lifted them and brought peace and joy to their souls. Their testimony has been, "His yoke is easy, and His burden is light." [Matthew 11:30.] In willing, unselfish service they have found rest to their souls.

Christ has placed upon His church a sacred charge, the fulfilling of which calls for self-denial at every step. When those who believe in Him are seen lifting the cross and bearing it after Him in the paths of self-denial, willingly doing all in their power to bring blessing to those for whom Christ died, witness will be borne to the power of Christianity, and in the hearts of many who are now unbelievers will spring up faith in Him who gave His life to save a guilty world from eternal ruin.

Dangers in the Health Food Business

“Elmshaven,” St. Helena, California

April 28, 1903

On the night of April 26, scene after scene passed before me. I was talking to our people in Battle Creek, warning them most earnestly in regard to the dangers that would come upon us.

The next night I was again in meeting with my brethren, laboring most earnestly. One of authority was among us, and He said, “You rejoice that you have gained great victories. But you will certainly have severe conflicts.”

I thought that propositions were being made by our brethren in Battle Creek to establish food stores in many places. I was instructed that there was great danger that in this matter grave mistakes would be made. There is danger that this work will be treated as commercial business and that it will be carried to an extreme. There is danger that men who are greatly needed just where they are will be encouraged to enter this business because of the wages offered.

The end of all things is at hand. The Lord is looking upon the plans that are being made, and He says, “Beware lest men shall be induced to enter business enterprises who ought to be serving the Master as evangelists and canvassers and ministers.”

The worldly plans made in the past in regard to the food business may change somewhat; but there is danger that in many respects the same wood, hay, and stubble will be piled upon the foundation and that the work, that Christ ordained should be done in the food work, will be left undone for work in which more financial gain will be secured.

My brethren, watch unto prayer. Then men who have obtained an experience that enables them to labor successfully for the Master, and who are doing good work in their various positions of trust, should not be encouraged to leave their present work for some other line of work. If they should follow the policy that will be advocated by some, leaving the place in which they are now working, to enter the health food work, the cause of the Lord, at the end of the year, would be far behind where it ought to be.

Our Instructor addressed the leaders in the health food work at Battle Creek, telling them that they must make straight paths for their feet. Should the plans for health food stores and hygienic restaurants be carried out just as they have been outlined, many souls would fall into snares and pitfalls. There are those who view in a favorable light the establishment of health food stores and restaurants. But they should understand that like some other lines of work, this line may become altogether too absorbing. There may be brought into it too much business and too little principle. Thus the work which, if rightly handled, might be a blessing would become a curse.

Great care must be shown in regard to the extension of the food work. I have been instructed that this work will prove a snare unless right plans are laid and unless caution is exercised.

There is danger that worldly business plans will be brought into the food work, and that the minds of the workers will become absorbed by business cares and will thus become dead to religious things. Bribes, in the form of high wages, must not be offered to men, to tempt them to leave positions where they are doing successful work for the Master, to enter the food work.

Men who are already carrying heavy responsibilities must not be urged to accept heavier responsibilities than they can carry and, at the same time, preserve their spirituality. Plans must not be laid in regard to this that will create perplexity and difficulty. This is a snare that the enemy would be pleased to see laid for the entanglement of our feet.

There are those who can successfully carry a certain amount of work, but who become overwheeled, fractious, and impatient when there is crowded upon them a larger amount of work than they have physical or mental strength to perform. They lose the love of God out of the heart, and then they lose courage and faith, and the blessing of God is not with them. There are physicians who have lost their spiritual power because they have done double the work that they ought to have done. When men are asked or tempted to take more work than they can do, let them say firmly, I cannot consent to do this. I cannot safely do more than I am doing.

The food business is not to be so managed that it will absorb in it the talent needed elsewhere. No plans are to be followed that tend to make a great whole of the food work, and thus deprive other branches of the cause of God of their workers. Men and women must not be led to engage in a commercial line of work which will not help them to perfect a Christian character.

We need canvassers, evangelists, ministers who have received the Holy Spirit and who are partakers of the divine nature. We need workers who are able to talk with God, and then with the people. I am alarmed as I see how many obstructions are coming in to divert men from evangelistic work, and thus hinder the work of God. As our restaurants are presented to me, they are not doing the work that they should be doing to bring souls into the truth. I warn those who should be in the canvassing work, circulating the books so much needed everywhere, to be careful not to turn from the work that the Lord has called them to. Let not the men that God has called to do gospel work become entangled with business perplexities. Let them keep their souls in the atmosphere most favorable to spirituality. Let them not place themselves where they will find many temptations, where they will be absorbed in cares that will lead them to be regardless of the preparation necessary for the courts above. God wants every worker who claims to believe the present truth to consecrate himself, body, soul, and spirit, to the work of seeking to save the perishing souls around him.

I have been given a presentation of how the food work, if conducted as a commercial enterprise, will ever spread and will become a dangerous element in our work. I am bidden to say to men and women, Keep your conscience clear before God. Do not place yourselves where you will be tempted and tried by the sight of your eyes and the hearing of your ears, so that you will lose your spiritual perception of what it means to be a Christian. Hold the

standard firmly, and raise it high. Let no one talk you into engaging in work that will hinder you from making the preparation that you must make in order to meet Christ in peace.

Many things will come up to divert the minds of God's people from the great work to which they are called. May the Lord help them to labor in such a way that they will win the crown of immortal life. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear His voice, harden not your hearts, as in the provocation." [Hebrews 3:12-15.]

"Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 4:1, 2.]

There is a great and special work to be carried on in these last days, and the work is to be carried on in right lines. The Lord would have us understand that minds that are not daily enlightened by the Holy Spirit have not wisdom even concerning the carrying forward of the business enterprises which, if properly managed, would tell for the advancement of God's cause. In these days of peril we must avoid anything that has a tendency to divert the mind from the great work to be done. To gain means for the accomplishment of certain results, we may make plans that appear to be wise and just and rational; but were these plans carried out, the future might show that they had accomplished little or nothing for the saving of souls.

The Lord has not given orders that the food business be exalted to large proportions. It will take something more than food stores and factories, with their perplexities and their commercial business, to make an impression that will convert souls. Unless the standard of godliness is raised, unless the principles of heaven are manifest in all business dealings, more souls will be lost by connecting with the food stores than will be saved by the work of these stores.

When the large food factory was erected in Los Angeles, the question was asked by One who knows the end from the beginning, Who will furnish the facilities necessary for the running of the business in this large building? Where is the talent necessary to operate such a plant? Where is the talent necessary to carry forward spiritual lines of work as they would have to be carried forward in order to produce the best results? There is danger that if this work is carried on as planned, workers, young and old, would be called in who would not maintain their spirituality. With the present clouded perception of righteousness, the way is open for injustice and selfishness to be shown, and this would provoke the wrath of God.

It will not be wise to erect large food factories anywhere. Should this be done, there would be danger that they would be destroyed by those who are carrying out Satan's plans, unless there is a compliance with these plans. I have received light on the subject of large food factories, and the outlook is not favorable. If the food work is carried forward as many have planned, the final result will be the destruction of property and the destruction of souls.

It is a mistake to start enterprises that will draw Seventh-day Adventists into the cities. In their corruption the cities are as Sodom and Gomorrah. And their corruption is increasing. Satan is stirred with a power from beneath to gather in his harvest, and every capability and power of the people of God is needed now to enlighten men and women as to what is truth. Let our schools and sanitariums be established out of the cities, where they can stand alone. And let them be furnished with the very best talent—teachers and managers who are wise, God-fearing, consecrated. Mammoth sanitariums are not to be erected in any place. But in many places provision is to be made for the care of the sick.

Ms 46, 1903

Christ's Object Lessons

May 15, 1903 [typed]

How This Book Should be Handled in the Future

The use which should be made of the book Christ's Object Lessons in the future has been made clear to me, and I must write to my brethren in regard to it. Letters have been received from our canvassing agents saying that they think it would be a good plan for Christ's Object Lessons to be handled as a regular subscription book as soon as the relief of the schools campaign is finished. They believe that this book would have as ready a sale in the hands of the regular canvassers as any that could be produced.

As my son read me one of these letters, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing to do?" I told my son that I thought that perhaps it would be best to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came. In an instant the light given me at the first regarding Object Lessons flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange His plan for human devising? This book is to be treated as a sacred offering made to God; and as His plan regarding it is unselfishly carried out, the result will be wholly satisfactory."

I immediately told my son that I would not make any change regarding the handling of Object Lessons unless God gave me plain instruction that this should be done. As I told him this, I felt the blessing of God resting upon me.

The plan for the circulation of Christ's Object Lessons is not of human devising, but it is God's plan. He signified that this book should be a gift to the schools. Thus far it has done its work, and God has set His approval on the self-sacrificing efforts of His people. Shall we mar His plan? No, no!

A Perpetual Gift

Until the Lord shall come and our present system of school work is ended by our entering the

higher school, Christ's Object Lessons is to stand as a gift to our education institutions. Several reasons why this book should continue to be handled as it has been have been presented to me. In many places small schools are to be established, and the building up of these schools is one purpose for which the proceeds from the sale of Christ's Object Lessons are to be used.

Another purpose is for the education of workers for the Master's service. Part of the proceeds from the sale of this book should be devoted to helping worthy young men and young women to obtain an education that will fit them to be missionaries for the Lord. There are among us many young men and women of precious talents who should be in school, but because they have no means of paying the expense of tuition are unable to attend. These should be given the privilege of attending school. The expense of their tuition should be met from a fund raised by the sale of Object Lessons.

In the past I have not dwelt much upon this point, but the time has come for it to be considered, and I wish to state it so plainly that there will be no possibility for a misunderstanding. Worthy young men and women who desire to attend school but who are without means are to be helped. They may be sent to school, and their expenses may be paid by their friends, their churches, or their conferences from the income received from the sale of Object Lessons. Let our leading brethren take hold of this matter. God will bless His people in the work of helping the youth to obtain an education that will fit them to enter His service as Christian workers.

If the students will do their part faithfully, seeking with earnest endeavor to advance, and to help others, they will gain knowledge that will fit them to serve the Master acceptably. They will be producers as well as consumers.

There will be in our schools students who are apparently dull, who see things slowly. Yet many of these students, when once they comprehend a subject will hold fast that which they have gained. They may be slow and unpromising, but if they will follow closely in the footsteps of Christ, they will become most successful workers in the cause of God.

Progression, the Law of Heaven

Progression, not stagnation, is the law of heaven. Progression is the law of every faculty of mind and body. The things of nature obey this law. There is seen first the blade, then the ear, then the full corn in the ear. In the spiritual life, as in the physical life, there is to be growth. Step by step we are to advance, ever receiving and imparting, ever gaining a more complete knowledge of Christ, daily approaching more nearly and measure of the stature of the fulness of Christ.

The Christian is first a babe in Christ. Then he becomes a child. Constantly he is to make an advancement proportionate to the opportunities and privileges granted him. Ever he is to remember that he is not his own, that he has been bought with a price, and that he must make the best use possible of the talents entrusted to him. Even in the infancy of his spiritual understanding the student is to do his best, making steady advancement toward the higher,

holier life. He is to realize that Christ is co-operating with him. He is to know that he is a laborer together with God. He is to notice the way in which God works, and then strive to attain to the possibilities held out before him, saying, "I can do all things through Christ which strengtheneth me." [Philippians 4:13.] He is never to become self-inflated, but is to "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord." [Philippians 3:8.] He is to accept for the companionship of the Master-worker who will plan and devise for him. As he walks in the Saviour's companionship, his faith will increase. Over and over again he is to repeat the words, "Ye are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.]

The Result of Unselfish Service

In the work for the relief of our schools, the Lord has bestowed on us a gift of great value and has marked out for us the pathway of blessing. He called upon me to give our schools the manuscript of the book Christ's Object Lessons. He called upon our publishing houses to make liberal gifts of labor in preparing the book for sale. In response to this call, they acted their part nobly. Our people gave generously of their means to raise a material fund and then went forth willingly to sell the book for the help of the schools.

As a result of this effort far more has been accomplished than at first we dared expect. Angels of God co-operated with those who went out to circulate the book. Men, women, and children took part in the effort and labored earnestly and unselfishly. The Lord gave them His approval and with it His grace and joy and peace. Read in our papers the results of their work. Testimony after testimony has been borne witnessing to the blessing found in selling this book. How good these testimonies are. As we read them, refreshing streams of salvation seemed to flow from the very throne of God into our hearts.

I have been shown many praying to God for help as they have gone forth to sell Christ's Object Lessons. They have asked the Lord to give them success. Then, as they have succeeded, they have felt that they have received evidence that the Lord has answered their prayers. Thus they have obtained a deeper experience in heavenly things; for they have felt that they were following in the footsteps of Christ.

With many, to go out and sell Object Lessons meant to take up a heavy cross, but they have been rewarded by God's approval. The thought "We are doing something for the Master" has filled their hearts with peace and gladness. Church members who never before had courage to sell books took hold of this work. Very timidly they began. But they did not turn back; and as they labored on, courage came, and success attended their efforts. Many gained an experience more valuable than gold or silver.

The hearts of God's people have been made light and joyful in Him as they have offered Him the sweet incense of unselfish service. Many of our churches have been quickened and refreshed as some of their number have engaged in this work.

Our brethren were just as surely in the service of the Lord when selling this book as they were when bearing testimony for the Lord in a camp-meeting. They received the refreshing

grace of God; for they were carrying out His purpose, and He has bestowed upon them His commendation. Their minds have been freed from the malaria of unselfishness and complaint and discouragement.

By the effort to sell Object Lessons, much has been accomplished to bring the precious light of present truth to those in darkness. Thus many have been saved from sin. For every spring of influence touched, for every train of thought set in motion with a sincere desire to glorify God, the Holy Spirit has worked on hearts, bringing wisdom, courage, and strength. Those who have bought the book bear testimony to the blessing they have received in reading it. Many will shine in the kingdom of God whose conversion was the result of the efforts of our brethren and sisters to sell Object Lessons.

The men who have taken a leading part in this enterprise have done a good work. Their labors have brought about most excellent results. They are not to become discouraged, but are to look to God in faith, and go forward, walking humbly before Him. Our brethren connected with the school at Berrien Springs should be encouraged to advance as the way may open before them. We are to help them all we can. Christ stands at the helm, and to Him is to be ascribed the praise and glory for the work accomplished by Object Lessons! This work bears the stamp of unselfishness, and it will produce good fruit.

A Call for Canvassers

The canvassing work should no longer be neglected. Many times I have been shown that there should be a more general interest in our canvassing work. The circulation of our literature is one very important means of placing before men and women the light that the Lord has committed to His church to be given to the world. The books sold by our canvassers open to many minds the unsearchable riches of Christ.

In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood as well as priests of various orders bearing various degrees of responsibility. Our church members are to arise and shine because their light has come and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are to go forth to all places. Canvassing campaigns are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us.

Why are we not more wide-awake? Each worker may now understand his special work and receive strength to take hold of it anew. Distinct and peculiar development of the boundless glory of God will bring tributary offerings of varied kinds to the feet of Jesus. Every new disclosure of the Saviour's love turns the balance for some soul in one direction or the other; for the end of all things is at hand. The men of the world are rushing on to their ruin. Their schemes, their confederacies are many. New devices will continually be brought in to make of no effect the counsel of God. Men are heaping up treasures of gold and silver to be

consumed by the fires of the last days.

Canvasser-evangelists are needed to hunt and fish for souls. The canvassing work should now be earnestly and decidedly taken up. The canvasser whose heart is meek and lowly and humble can accomplish much good. Going out two and two, canvassers can reach a class that cannot be reached by our camp-meetings. From family to family they carry the message of truth. Thus they come into close touch with the people and find many opportunities to speak of the Saviour. Let them sing and pray with those who become interested in the truths they have to give. Let them speak to families the words of Christ. They may expect success; for theirs is the promise, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] Canvassers who go forth in the spirit of the Master have the companionship of heavenly beings.

I beg those bearing responsibilities in God's cause to let no commercial enterprises interpose between them and the work of soul-saving. Let no business enterprises be allowed to absorb the time and talents of workers who ought to be engaged in preparing a people for the coming of the Lord. The truth is to go forth as a lamp that burneth. Time is short; the enemy will make every effort to magnify in our minds matters of lesser consequence and lead us to regard lightly the very work that needs most to be done.

The things of this world are soon to perish. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound the warning in the highways and the byways. I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. "Go out into the highways and hedges, and compel them to come in, that My house may be filled," Christ says. [Luke 14:23.] Do not these words plainly outline the work of the canvasser? With Christ in his heart he is to go out into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come in if they are invited. Some will refuse, but thank God, not all.

O that thousands more of our people had a realization of the time in which we are living and of the work to be done in field service, in house to house labor. There are many, many who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the weak strengthened, the mourners comforted. The poor are to have the gospel preached to them.

The Master knows and watches over His workers in whatever part of His vineyard they are laboring. He calls upon His church to arouse and become acquainted with the situation. He calls upon those in our institutions to awake and set in operation influences that will advance His kingdom. Let them send forth laborers into the field and then see that the interest of these laborers does not flag for lack of sympathy and of opportunities for development.

My brethren and sisters, remember that one day you will stand before the Lord of all the earth to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you

from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it?

Those in the darkness of error are the purchase of the blood of Christ. They are the fruit of His suffering, and they are to be labored for. Let our canvassers know that it is for the advancement of Christ's kingdom that they are laboring. He will teach them as they go forth to their God-appointed work, to warn the world of a soon-coming judgment. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, the evangelist's work will not, cannot be without fruit. Think of the interest that the Father and the Son have in this work. As the Father loves the Son, so the Son loves those that are His, those who work as He worked to save perishing souls. None need feel that they are powerless; for Christ declares, "All power is given unto Me in heaven and in earth." [Matthew 28:18.] He has promised that He will give this power to His workers. His power is to become their power. They are to link their souls with God. Christ desires all to enjoy the wealth of His grace, which is beyond all computation. It is limitless, exhaustless. It is ours by eternal covenant if we will be workers together with God. It is ours if we will unite with Him to bring many sons and daughters to God.

Christ's interests are the first and the highest of all interests. He has a property in this world that He wishes secured, saved for His everlasting kingdom. It is for His Father's glory and His own glory that His messengers shall go forth in His name; for they and He are one. They are to reveal Him to the world. His interests are their interests. If they will be co-laborers with Him, they will be made heirs of God and joint-heirs with Christ to an immortal inheritance.

Ms 48, 1903

A Call for Repentance

"Elmshaven," St. Helena, California

January 2, 1903

I awake at half-past eleven p.m. and lift my heart to God in prayer and thanksgiving, grateful that I have been able to sleep since seven o'clock. My heart is filled with sorrow.

For months I have had premonition of some coming disaster. I have seen what appeared to be a flaming sword of fire stretched over Battle Creek. Now a telegram has come from Battle Creek, stating that the Review and Herald office has been destroyed by fire.

For many years I have carried a heavy burden for our institutions. I have borne many messages from God. Yet I knew that those for whom these messages were intended were not heeding them. Sometimes I have thought I would attend no more large gatherings of our people, for my messages seem to leave little impression on the minds of our leading brethren after the meetings have closed, although I bear a heavy burden, and go from the meeting pressed down as a cart beneath sheaves.

At this time when God's people should be bearing a plain, clear message, filled with

earnestness and power, many who have been appointed to teach the truth are departing from the faith. The enemy with his evil angels has come down in great power, bringing in delusions and false theories. He is working with all deceivableness of unrighteousness that he may, if possible, “deceive the very elect.” [Matthew 24:24.] Our people are in danger of being drawn away from the important, definite truths for this time. A message of Bible truth is called for today and should come from hearts imbued with the Holy Spirit and lips that have been touched with live coals from the divine altar.

“In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of Him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me.” [Isaiah 6:1-8.]

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fears, nor be afraid. Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but He shall be for a stone of stumbling and for a rock of offense to both the houses of Israel; for a gin and for a snare to all the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.” [Isaiah 8:11-18.]

The Lord sees not as man sees. When earnest labor is put forth, souls will be converted, and new life will be brought into the churches. Many have left their first love. They need to heed the warning given by God.

“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 thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come upon thee quickly, and will remove thy candlestick out of his place, except thou repent.”

[Revelation 2:1-5.]

Because the teachers of the Word have left their first love, the candlestick is being removed from its place. The Lord has not forsaken His church. But many have made light of the warnings that He has sent them. They have refused to repent and return to their first love. Therefore they have lost the power of spiritual discernment. They call darkness light, and light darkness. They have followed their own human wisdom, and their judgment has become confused. They have lost interest in the saving truth and will not receive it. Their candlestick has been removed out of its place.

Recently a large meeting convened at Battle Creek, the place from which so many evil plans had been set in operation. It was a solemn, momentous time for those assembled there who had left their first love. Heavenly beings waited anxiously to see if these men would discern the wiles of the enemy. A crisis had come in their lives and in the work of God.

Opportunity was then given for a work of repentance to be wrought, not in an obscure corner, but at the center of influence. But many failed to improve the opportunity given them to repent and do the first works. The work so essential to spiritual life and power was neglected. Had they followed their convictions they would have been reconverted; and when the enemy came in like a flood, the Spirit of the Lord would have lifted up a standard against him. From the place whence so many evil influences had gone forth, divine rays of light would have shone afar if those gathered there had returned to their first love. A far-reaching influence for good would have been the result. If the leaders had led the way, the people also would have fallen on the Rock and been broken. All would have received spiritual strength and would have been enabled clearly to discern the truth. The Holy Spirit would have filled the place where they were assembled with bright beams of light. The deep springs of the heart would have been broken up. Life and salvation would have been revealed. The evils that have so long leavened the work of God would have been discerned and put away, instead of being cherished as a precious treasure.

But because men did not then return to their first love, the candlestick has been taken away. The rebuke of God has been seen in the ruins of our publishing house. Will this calamity bring souls to repentance?

Ms 49, 1903

A Prayer

May 19, 1903 [typed]

Prayer

We need to understand how to pray aright. Many do not realize what prayer means. In the family and in the church the true character of prayer should be taught as it was taught by Christ. A careful study of the prayer that Jesus gave His disciples would be of benefit to us.

In our prayers we are not to preach a sermon to the Lord. We need not tell Him the history of

our lives. We can tell Him nothing with which He is not acquainted. He knows our inmost thoughts. Every secret is open before Him. Nothing can be hid from Him.

High-flown language is inappropriate in prayer, whether the prayer be offered in the pulpit, in the family circle, or in secret. The one who offers prayer in public should use simple language, that others may understand what he says and unite with his petition.

The effectiveness of prayer is not determined by its length. A prayer indited by the Spirit of God will not be drawn out to a great length by vain repetitions, but will be short, simple, and pointed. To God, the most eloquent prayer is the silent, earnest, heart-felt petition that comes from a broken and contrite heart. Such is the language of the soul who feels its destitution and recognizes the merits of Jesus.

The Pharisees, standing in conspicuous places, made long prayers, but God did not accept these prayers. Christ declared that those who offered them were hypocrites.

Jesus says, "Where two or three are gathered in My name, there am I in the midst of them." [Matthew 18:20.] God hears the prayers offered in the family circle if they come from devoted hearts.

Do not neglect secret prayer. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." [Matthew 6:6.]

We are not to be so overwhelmed by the thought of our sins and errors that we shall cease to pray. Some realize their great weakness and sin, and become discouraged. Satan casts his dark shadow between them and the Lord Jesus, their atoning Sacrifice. They say, "It is useless for me to pray. My prayers are so mingled with evil thoughts that the Lord will not hear them." These suggestions are from Satan. In His humanity, Christ met and resisted this temptation, and He knows how to succor those who are thus tempted. In our behalf "He offered up prayers and supplications with strong crying and tears." [Hebrews 5:7.] Many, not understanding that their doubts come from Satan, become faint-hearted and are defeated in the conflict. Because your thoughts are evil, do not cease to pray. If we could in our own wisdom and strength pray aright, we could also live aright and would need no atoning sacrifice. But imperfection is upon all humanity. Educate and train the mind, that you may in simplicity tell the Lord what you need. As you offer your petitions to God seeking for forgiveness and pardon, a purer, holier atmosphere will surround your soul.

All prayer is to be addressed to God. Christ has told us distinctly to whom we are to pray. He points us to God, our heavenly Father. We are to ask of Him those things that we need, as a child asks bread of its parents. Jesus says, "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" [Matthew 7:11.]

We are not to offer prayer to any human being. Human beings are finite and erring like ourselves. Christ has given nobility and grandeur to the human soul by the infinite price He paid for it. No human being is to interpose between God and the purchase of Christ's blood.

No human being is to pray to any other human being. Christ has brought the souls for whom He has died in close contact with God Himself. Then let the needy soul come to God, addressing Him in the words, Our Father, which art in heaven.

We are to pray in the name of Christ, our Mediator. Our petitions are of value only as they are offered in His name. He has bridged the gulf that sin has made. By His atoning sacrifice, He has bound to Himself and to His Father those who believe in Him. His is the only name given under heaven whereby we must be saved.

Prayer is not an expiation for sin. It is not a penance. We need not come to God as condemned criminals; for Christ has paid the penalty of our transgression. He has made an atonement for us. His blood can cleanse from sin.

The prayers that come from sincere, humble hearts are heard by God, wherever they may be uttered. If placed in the golden censer of the Saviour's merits and breathed by the Spirit of Christ, they will surely be answered.

Every blessing we enjoy, the air we breathe, the water we drink, the bread we eat to sustain life are as surely purchased for us by the Saviour's sacrifice as is the crown of life that will be bestowed upon the overcomer.

When you pray for temporal blessings, remember that the Lord may see that it is not for your good or for His glory to give you just what you desire. But He will answer your prayer, giving you just what is best for you. When Paul prayed that the thorn in his flesh might be removed, the Lord answered the prayer, not by removing the thorn, but by giving him strength to bear the trial. "My grace," said He, "is sufficient for thee." Paul rejoiced at this answer to his prayer, declaring, "Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." [2 Corinthians 12:7-9.] When the sick pray for recovery to health, the Lord does not always answer their prayer in just the way they desire. But even though they may not immediately be healed, He will give them that which is of more value—grace to bear their sickness.

Every promise in the Word of God is for us. In your prayers, present the pledged Word of Jehovah, and by faith claim His promises. His Word is the assurance that if you ask in faith, you will receive all spiritual blessings. God has given you this promise. Continue to ask, and you will receive exceeding abundantly above all that ye ask or think. Educate yourself to have unlimited confidence in God. Cast all your care upon Him. Wait patiently for Him, and He will bring it to pass.

"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." [James 1:5, 6.]

Ms 50, 1903

A Sermon, by Paul

May 19, 1903 [typed]

A study of the twelfth chapter of Romans would be of profit to us. It is a sermon by the apostle Paul, written for our instruction.

“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.” [Verse 1.] Here Paul most earnestly beseeches us to fulfil the obligations resting on us.

“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.” [Verse 2.] We are warned against being conformed to this world and are assured that, if we will prove God’s faithfulness by being transformed by the renewing of our mind, we shall know the “good, and acceptable, and perfect will of God.” We may be brought into close relationship with God. But in order for this to be, we must co-operate with Him.

“For I say through the grace given to 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.” [Verse 3.] Self-sufficiency places man where he is unable to discern the goodness and mercy and love of God.

“For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

“Let love be without dissimulation.” [Verses 4-9.] In order to have this love, we must cherish that faith that works by love and purifies the soul from all emulation, all strife.

“Abhor that which is evil.” [Verse 9.] Then you will have nothing to do with worldly, underhand, sharp schemes that would seemingly benefit yourself, but would injure another. You will remember the words, “All ye are brethren.” [Matthew 23:8.]

“Cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another.” [Romans 12:9, 10.] Guard carefully your own heart, lest you become selfish and covetous, and you weave into the web the threads that Satan provides, threads of the same kind as those that form the texture of his own character. Christ will not accept any service into which selfishness is introduced.

The Blessings of Giving

“Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer. Distributing to the necessities of the saints; given to hospitality.” [Verses 11-13.]

These words outline genuine medical missionary work. Every worker connected with our

institutions should have control of the means that he has earned to use in this work. No one has a right to keep back any part of their wages to use where he may think best. Those laboring in our institutions should be made to feel that no one claims the right to deprive them of their individuality. Many will use their money as wisely as the managers would use it. Every one has a right to what he has earned. Every one has a right to use his earnings where ever he sees fit in the cause of God, in response to the many calls for help that come from different parts of the Lord's vineyard.

The workers in our institutions should have an opportunity of realizing the blessings that come from giving. They should have the privilege of keeping a bank account of their own from which they may draw when they wish to help any enterprise. They need the education this will give them. They may make mistakes: but have not those with long experience made similar mistakes? By practice all can learn how to use their means wisely.

Let every one practice economy that he may be able to act his part when calls come from needy fields. The nurses and other workers should carefully save what they receive for their services; for calls will come for help from places whose necessity is urgent.

The time has come, when, as God opens the way, families should move out of the cities. The children should be taken into the country. The parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it that may be cultivated. Some families who have been separated may be united in such places.

Ms 51, 1903

Our Duty to Needy Fields

May 19, 1903 [typed]

“Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, that ye love one another. ... By this shall all men know that ye are My disciples, if ye have love one to another.” [John 13:33-35.]

For fallen man, the Lord Jesus gave His life. Toward His sheep and lambs, He manifested great tenderness. The heart of the Majesty of heaven was full of kindness and sympathy for the human race. With Christ the heavenly attributes of true politeness, deference, and respect for others were natural graces. The Lord would have all His believing children copy His example of Christian politeness. This is the fragrance of the gospel in action.

Christ encourages every one to do his best. The work of God is to go forward in a decided manner. Workers for the Master are to labor with an eye single to the glory of God. When the vision is obscured by selfishness, the work will be faulty. God will not sanction selfish dealing. He will not accept the work of stewards who afflict the souls of His heritage, and by

selfishness and greed made the work of His laborers doubly hard. The record of many of Christ's professed followers is spoiled by these sins. Because of this, the work of God is languishing. Because of the selfishness inwrought in the souls of men, the labor of those in difficult fields is made doubly hard.

Christ's righteousness goes before those of His followers who do true medical missionary work. The work of God is a solemn work. It is not to be carried on in harmony with worldly customs. Divine and human powers must blend. By the co-operation of God, the medical missionary work may be His helping hand. The medical missionary work is not the head, but the hand. The right hand is a leading member of the body. It may open doors for the entrance of the body, but it is not the whole body. Its work is to help others.

The action taken that none of the profits of the Sanitarium in Battle Creek shall be used outside the state of Michigan does not meet the mind of the Lord. This should be changed, even though it cost thousands of dollars. By this worldly policy money is kept in one field that should be used in establishing memorials in many places, to stand as witnesses of God's tender love and compassion for a fallen race. God desires that the workers in difficult places should have facilities where with to make their work a success. No time should be lost in supplying their necessities.

Angels of God will co-operate with those who render assistance to the needy parts of the Lord's vineyard. By the co-operation of divine with human agencies, the weakest parts are to be strengthened. When the men who have the oversight of the work see with sanctified discernment, because their eyes are anointed with the heavenly eyesalve, when their hearts are free from selfishness, they will impartially consider all parts of the Lord's vineyard.

True happiness may be found in unselfishly striving to help those who need help. God helps the feeble and strengthens those who have no strength. In the fields where the trials and the conflicts and poverty are the greatest, God's workmen must have increased protection. To those laboring in the heat of the conflict, God says, "The Lord is thy shade upon thy right hand." [Psalm 121:5.]

Our Lord adapts Himself to our special needs. He is a shade on our right hand. He walks close by our side, ready to supply all our necessities. He comes very near to those who are engaged in willing service for Him. He knows every one by name. O what assurances we have of the tender love of Christ! When our minds, purified from sin, are enabled better to comprehend the depth of God's grace, we shall exclaim, "Thy gentleness hath enlarged my understanding, and hath made me great."

The Lord sees the needy portions of His vineyard. To one worker is given opportunity to supply what another lacks. If that worker fails to respond to the call of God for what has been entrusted to him, he is regarded in heaven as an unfaithful steward. Then let those to whom God has entrusted means carry out His purposes by helping those who are in need of facilities for doing His work. Many have selfishly closed their eyes to the needs of destitute portions of the vineyard. Lacking clear, sanctified discernment, they have failed to help those toiling in hard fields, where help is most needed.

Not all who claim to be medical missionaries are doing a work that honors and glorifies God. Self is striving for recognition. Christ's character is not revealed. Those who are laborers together with God will bear holy fire. But many who are supposed to be doing medical missionary work are handling common fire. Their work should represent God, but His holiness is not a prominent feature of it.

The great Medical Missionary was exalted because He humbled Himself. He gave himself as an entire holy sacrifice for man. He descended to the very lowest depths of humiliation, that man, when obeying the commands of God, may realize that Christ has trodden the path of self-denial and cross-bearing. The Saviour took upon Himself the infirmities of humanity, and on this earth lived a sinless life that men should have no fear that because of the weakness of human nature they would not be able to overcome. He ascended to heaven to plead for us, that we might be raised to sit together with Him in the heavenly places "far above all principality and power." [Ephesians 1:21.]

Through the power imparted to us by Christ, we may be "laborers together with God." [1 Corinthians 3:9.] For our example, He lived a life filled with grace and sympathy. He united with others in labor, ever treating them with kindness and courtesy. Then should not His followers guard carefully the spirit they manifest toward their fellow laborers? Should they not remember that by cherishing a bitter spirit and speaking harsh words, they co-operate with Satan to make the temptations of others harder to resist?

Christ lived a life of true humility. When men in responsible positions in the Lord's work show a dictatorial spirit, speaking harsh words, they make it plain that Christ is not abiding in their hearts, but that they are prompted by Satan. Christ's little flock is very dear to His heart. He gave His life to save the souls perishing under the shadow of sin and sorrow. He does not always permit His children to have their own way. That we may have fellowship with Him in His sufferings, He permits trials to come to us. If we yield ourselves to Him, our trials will work out for our good. Brethren, if you are in trying circumstances and feel that others fail to help you as they should in the work of God, do your best and do not murmur. The Lord is our exceeding great reward. He will judge with equity. It is not your work to reproach those who hinder the fulfilment of God's purposes. The time will come when their neglect of duty and the consequences of every selfish action they have performed will stand out vividly before them.

O how can we cherish sin, when we are standing on the borders of the eternal world? The injunction comes, "Work while it is day: the night cometh when no man can work." [John 9:4.]

There is much to be done in new places. Our ministers have spent too much time with the churches, doing that which the church members would do themselves if they were in working order. God will hold the churches responsible for the neglect of the work that might have been done in new fields, had they not kept the ministers from the work they should have done.

Ms 52, 1903

Diary

January 2, 1903 [typed]

This morning, I feel thankful that I have slept peacefully through the night. I feared that I should be wakeful. I have daily reason to praise the Lord that I am blessed with health. I feel anxious that the strength of my mind and body may be preserved.

In the St. Helena Sanitarium, there are only a few patients, and it has been thought necessary to cut down expenses by lessening the staff of workers. It is to be regretted that Mr. Decker, the plumber, who has done excellent, faithful work in the institution, has been discharged. This man's wife is a member of our church. He has been connected with the Sanitarium for nine years and has done excellent work. He is not a church member, but he is a faithful, well-principled man. His family is well ordered and well disciplined. He has one daughter about sixteen years of age and twin boys of ten who are sturdy and active and willing to work. This family bears an excellent reputation, and it is needed on the hillside as an example of a well-regulated home.

A well-regulated family is a blessing to the whole neighborhood. Every child should be taught to be orderly and obedient.

Religion is more than a mere theory. It is more than a passive acquiescence to truth. It is a living principle brought into the life, manifested in the daily occupation. True love in the home requires sacrifice, especially in the humble home. God values and commends hard, honest work. Let all remember that they belong to Christ, that they are brought with a price, and that God will be honored by their lives, as they faithfully perform their daily duties. Christ says to all, "Ye are My witnesses. Honor Me, and I will honor you. I will confess you before My Father, if you will confess Me by dealing justly and walking humbly with God." [See Isaiah 43:10; 1 Samuel 2:30; Matthew 10:32; Micah 6:8.] A man may not be eloquent; he may not put himself forward in religious services, yet if he does his best, the Lord will help him as he lays his foundation upon the Rock and strives to carry out correct principles. Such a man will not betray sacred trusts.

Last night I seemed to be addressing a company of people in regard to our attitude to such individuals as Mr. Decker. I referred to the experience of Peter. While he was praying, "he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manners of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." [Acts 10:10-16.]

As Peter went with the men who came for him and pointed Cornelius to Jesus as the sinner's only hope, he understood the meaning of the vision he had seen. In this narrative there are valuable lessons for those who are trying to live the Christian life. One man should not

measure another by his human standard, passing judgment upon him for not taking part in religious services. By judgment of this kind, a brother may be discouraged and his soul imperilled. Let us learn from the lesson given to Peter not to call common and unclean those for whom God cares. He is watching over some who today are not actively engaged in His work, but who will some time take up the work to which He calls them and will become faithful, reliable workers. Their voices may not be heard in religious meetings, but in the great day when rewards are given to the faithful, the good example they have set will be recognized by God, and crowns of glory will be placed upon their brow. It is impossible for a man to live an unselfish life, to pursue a course of honesty and integrity, without the keeping power of God.

If every one would do his best, looking to Jesus for instruction, he would receive the fulfilment of the promise, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.]

The Bible is our textbook. It deals with most minute details as well as the greatest affairs of life. The same divine Instructor that guided the pencil portraying the prophetic records of Revelation and the history of the life of Christ, and of His condemnation and crucifixion, guided also the pencil that traced the story of the anxious mother who sought to save her child from the cruel death that Pharaoh had decreed should be suffered by all the male children of the Hebrews. The heavenly host watched with interest as the babe Moses was placed in the little ark of bulrushes, watched by Miriam. They watched as Pharaoh's daughter came to the river and discovered the babe; and as Miriam, having received permission to find a nurse for the child, brought its own mother, who could then without fear care for it. The Lord God guided in all these transactions. He placed the history on record that we may realize that all our actions are seen by Him, and by the heavenly angels.

In ancient times, the Lord instructed Moses to build Him a sanctuary. The people were to provide the material, and skilful men must be found to handle the precious material. Among the multitude were Egyptians who had acted as overseers for such work and thoroughly understood how it should be done. But the work was not dependent upon them. The Lord united with human agencies, giving them wisdom to work skilfully.

"And the Lord spake unto Moses, saying, See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is there upon, and all the furniture of the tabernacle." [Exodus 31:1-7.]

Let the workmen in the service of God today pray to Him for wisdom and keen foresight, that they may do their work perfectly.

Ms 53, 1903

Memorials in Many Places

May 20, 1903 [typed]

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body is full of light. But if thine eye be evil, thy whole body shall be full of darkness.” [Matthew 6:19-23.] “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He shall return from the wedding: that when He cometh and knocketh, they may open unto Him immediately.” [Luke 12:32-36.]

Now, just now, a great work is to be done without delay. The Lord calls upon His stewards for that which is His own. God’s people are not to tie up their money by placing it in banks. They should put it in circulation by investing it in the work in missionary fields. Let those of our people who have money in banks withdraw it and invest it in the great work of God while they have opportunity.

No one is to make an urgent appeal for means with which to erect large and expensive buildings for sanitariums, colleges, or publishing houses, so absorbing means that the work in other places is crippled. Let our brethren be careful lest by drawing largely from our people for the erection of buildings in one place, they rob other parts of the Lord’s vineyard. Unduly to exalt the work in one part of the field is selfishness and covetousness. The Lord specially condemns such a manifestation; for by it His sacred work is misrepresented before the world. He would have His work controlled and guided by equity, justice, and judgment. He does not call for the erection of immense institutions. One corner of the vineyard is not the whole world. In many places throughout the world memorials for God are to be established to represent His truth.

Every dollar that we have belongs to God. “The silver is Mine, and the gold is Mine, saith the Lord of hosts.” [Haggai 2:8.] Yet some do not recognize His ownership. Though the work in the part of the field where they are laboring already possesses an abundance of facilities, they continue to draw from the Lord’s <treasury>. They do not think of the needy portions of the field, which require such facilities as they already have. Would they work as zealously to provide for some other place the facilities they think are required in their fields?

Every worker must labor with an eye single to the glory of God. If the work in all parts of the

field bore the signature of heaven, there would be means enough to carry it forward. Those who have the money in God's treasury are to economize in the use of means, and they are to consider carefully the needs of the work in the home field and in the regions beyond. If they did this, they would not erect mammoth institutions contrary to the instructions of God. The Lord has plainly told us that instead of erecting a mammoth institution in any one place, we should establish plants in many places.

The question is sometimes asked, "Why build schoolhouses, sanitariums, food stores, or churches when time is so short?" The Lord's money is to be invested wisely. In many places where the work has been shamefully neglected, plants must be established that will be producers as well as consumers. Memorials for God should be established in every place, as an aid in the proclamation of the last message of mercy. Missionary work should be done in every city.

Qualifications of Workers

I have repeatedly been given instruction in regard to the characters that should be possessed by the men who occupy responsible positions in the work of God. If those engaged in the work of God cherish evil traits of character, the truths they present will taste too strongly of the dish to be palatable. The great work of redemption is to be carried steadily forward. On every hand are seen covetousness, selfishness, and self-exaltation. Unless our leading men are freed from these sins, their characters will be warped and they will hinder the work of God.

Many of the leading men have dishonored the Lord. They have been false shepherds and have led the flock of God astray. Teachers and rulers must be disciplined by disappointment, hardship, and affliction. Unless they are willing to learn of Christ His meekness and lowliness, they are not fitted to teach. Their example of self-righteousness will do nothing to advance the work of God.

Lest the enemies of God should triumph over backsliding Israel, God bears long with the waywardness of their leaders, who though grown to the stature of men and women have not put away their childish faults and imperfections; who after having had years of experience still reveal that they are deficient in love, in grace, in purity. For the glory of His own name, not because of the righteousness of His church, or because of their obedience to His commandments, God has borne long with His people.

"For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For Mine own sake, even for Mine own sake will I do it: for how should My name be polluted? and I will not give My glory unto another. Harken unto Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heavens: when I call unto them, they stand up together." [Isaiah 48:9-13.]

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which

teacheth thee to profit, which leadest thee by the way that thou shouldest go. O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” [Verses 17, 18.]

The time will come when all must stand before angels and before men revealed in their true light. As the artist reproduces upon the polished plate the features of the human countenance, so their characters are being transferred to the books of heaven. The great Master-artist faithfully delineates every phase of the character. Every manifestation of selfishness or greed is noted by Him. In the judgment every man will stand revealed just as he is, either fashioned after the divine similitude, or disfigured by the idolatrous sins of selfishness and covetousness.

Ms 54, 1903

Talk/The Work of Our Fernando School

Los Angeles, California

September 17, 1902

September 17, 1902

Remarks by Mrs. E. G. White at the Los Angeles Camp-meeting

I read from the second epistle of Peter: “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:1-4.]

This Scripture is full of instruction for those who are engaged in educational work for our youth. Our brethren in positions of responsibility should give special study to the management of matters in connection with the establishment of new schools for the training of our children, in order that the youth may be surrounded by circumstances the most favorable for the formation of a character strong enough to withstand the evils of this world.

A Lesson From Israel

After the descendants of Abraham had spent many years in Egyptian servitude, God raised up Moses to deliver them from their oppressors. In order to induce the Egyptians to heed the message given to them through Moses, God brought upon them many plagues. But they continued to harden their hearts. Because of their stubborn resistance, Moses was at last directed to say to Pharaoh, “Thus saith the Lord, Israel is My son, even My firstborn; and I say unto thee, Let My son go, that he may serve Me. And if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.” [Exodus 4:22, 23.]

Before Egypt was visited by this terrible judgment, the word of the Lord came to the fathers and mothers among the Israelites, directing them to gather their children with them into the house, there to remain until the destroying angel had passed over the land. "Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two sideposts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians, and when He seeth the blood upon the lintel, and on the two sideposts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." [Exodus 12:21-23.]

"The children of Israel ... did as the Lord had commanded Moses and Aaron." [Verse 28.]

"It came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." [Verse 29.] God passed over the homes of the Israelites. Upon the children of the parents who were faithful in gathering their little ones within the circle of the home, no judgment fell.

This experience of the Israelites is a wonderful lesson for us today. In this time of peril, God-fearing parents, like the fathers and mothers of ancient Israel, should understand the will of the Lord concerning themselves and their children. In planning for the education of their children outside the home, they should realize that it is not safe now to send them to public schools. Parents should endeavor to send their children to schools where they can obtain an education based on a scriptural foundation—an education to be gained gradually, line upon line, precept upon precept, here a little, and there a little.

The Establishment of Christian Schools

Some may ask, "How are such schools to be established?" We are not a rich people, but if we pray in faith, and let the Lord work in our behalf, He will open ways before us to establish small schools in retired places for the education of our youth not only in the Scriptures and in book learning, but in many lines of manual labor.

The necessity for establishing such schools is urged upon me very strongly because of the cruel neglect of many parents properly to educate their children in the home school. Multitudes of fathers and mothers have seemed to think that if the lines of control were put into the hands of their children, they would develop into useful young men and young women. But the Lord has instructed me in regard to this matter. In the visions of the night I saw standing by the side of these neglected children the one who was cast out of the heavenly courts because he originated sin. He, the enemy of souls, was standing by, watching for opportunities to gain control of the mind of every child whose parents had not given faithful instruction in regard to Satan's snares.

The Home School

Upon every Christian parent there rests the solemn obligation of giving to his children an

education that will lead them to gain a knowledge of the Lord and to become partakers of the divine nature through obedience to God's will and way. A child's first school should be his home. His first instructors should be his father and his mother. His first lessons should be the lessons of respect, obedience, reverence, and self-control. If he is not instructed aright by his parents, Satan will instruct him in evil through agencies that are most objectionable. How important, then, is the school in the home! Here the character is first shaped. Here the destiny of souls is often largely influenced. Even the parents who are endeavoring to do their best have not a hundredth part of the realization they should have of the value of a human soul.

The school in the home should be a place where children are taught that the eye of God is upon them, observing all that they do. If this thought were deeply impressed upon the mind, the work of governing children would be made much easier. In the home school our boys and girls are being prepared to attend a church school when they reach a proper age to associate more intimately with other children. Constantly parents should keep this in view, realizing that their children are God's purchased little ones to be trained for lives of usefulness in the Master's service and for a home in the future, eternal world. The father and the mother, as teachers in the home school, should consecrate hands, tongue, brain, and every power of the being to God, in order that they may fulfil their high and holy mission.

To shield their children from contaminating influences, parents should instruct them in principles of purity. Those who form the habit of obedience and self-control in the home life will have but little difficulty in school life and, if surrounded by Christian influences, will escape many temptations that usually beset the youth. Let us train our children so that they will remain true to God under all circumstances and in all places. In their tender years let us surround them with influences that will tend to strengthen character.

The Fernando School

Parents who give their children proper instruction at home will train them to obey their teachers at school. And, unless surrounded by unusual circumstances, they will, in time, see the necessity of sending their children to some school outside the home. This school may be simply a church school, or it may be an intermediate school or a large training school. I am pleased to learn that here in Southern California you have established a school at Fernando, and that it will be opened in about a week. I am glad that the Lord has wrought for you in providing a place for the education of your children.

A few days ago I had the privilege of seeing the buildings and the surroundings of the Fernando school. My time was very limited, but I was thankful for the opportunity of visiting the school grounds. I am glad that you are several miles away from the city of Los Angeles. You have good buildings and are in a favorable place for school work. I greatly desire that you shall make a right beginning. In planning for the erection of cottages for our brethren and sisters who may move there, be careful not to allow buildings to be put up too near the school property. Try to secure the land lying near the school, so that it will be impossible for houses to be built close to the campus. The land may be used for agricultural purposes. Later on, you may find it advisable to introduce various trades for the employment and training of the

students; but at present about all that you can do is to teach them how to cultivate the land so that it shall yield its fruit.

The Subjects to be Taught

The question has been asked, “What shall we teach in the Fernando school?” Teach the very simplest lessons. You should not make a great parade before the world, showing what you expect to do, as if you were planning to do something wonderful. No, indeed. Take hold of this school with meekness. Tell your brethren and friends that you are planning to conduct an industrial school, a school in which practical instruction in agriculture and various trades will be connected with instruction in book learning. Boast neither of the branches of study you expect to teach nor of the industrial work you hope to do; but tell every one who inquires that you intend to do the best you can to give your students a physical, mental, and spiritual training that will fit them for usefulness in this life and prepare them for the future, immortal life.

What influence do you think it would have to publish, in your announcement of the school, that you would endeavor to give to the students a training that would prepare them for the future, immortal life, because you desire to see them live throughout the ceaseless ages of eternity? I believe such a statement would have a far greater influence upon the brethren and sisters of this Conference, and upon the community in the midst of which the school is located, than would the display of any number of courses of study in ancient and modern languages and other higher branches of learning.

Let the school prove itself. Then the patrons will not be disappointed, and the students will not claim that they were promised instruction in certain studies which, after entering the school, they were not permitted to take up. Let it be understood at the beginning that the Bible lies at the foundation of all education.

An earnest study of God’s Word, resulting in transformation of character and in a fitness for service, will make the Fernando school a power for good. My brethren who are to be connected with this school, your strength lies not in the number of languages you may teach or in telling how large a “college” you have. Keep silent on these points. Silence in regard to the great things you plan to do will help you more than all the positive assertions, and the promises, that you might publish in your announcements. You need to publish nothing of the kind. By faithfulness in the school, you should demonstrate that you are working on foundation principles, principles that will prepare the students for entrance through the pearly gates into the heavenly city. The saving of souls is worth far more than mere intellectual training. A pretentious display of human learning, the manifestation of pride of personal appearance, is worthless. The Lord values obedience to His will; for only by walking humbly and obediently before Him, can man glorify God.

In giving us the privilege of studying His Word, the Lord has set before us a rich banquet. Many are the benefits derived from feasting on His Word, which is represented by Him as being His flesh and blood—His spirit and life. By partaking of this Word, our spiritual strength is increased; we grow in grace and in a knowledge of the truth; habits of self-control

are formed and strengthened; the infirmities of childhood—fretfulness, wilfulness, selfishness, hasty words, passionate acts—disappear, and in their place are developed the graces of Christian manhood and womanhood.

If your students, besides studying God's Word, learn no more than how to use correctly the English language in reading, writing, spelling, and speaking, a great work for humanity will have been accomplished. Those who are trained for service in the Lord's work should be taught how to talk properly in ordinary conversation and before congregations. Many a laborer's usefulness is marred by his ignorance in regard to correct breathing and clear, forcible speaking. Many have not learned to give the right emphasis to the words they read and speak. Often the enunciation is indistinct. A thorough training in the use of the English language is of far more value to a youth than is a superficial study of foreign languages to the neglect of his mother tongue.

Let the Fernando school be conducted along the lines of the ancient schools of the prophets, the Word of God lying at the foundation of all. Let not the students attempt to grasp the higher rounds of the ladder first. There are those who have attended other schools, thinking that they could obtain an advanced education; but they have been so intent on reaching the higher rounds of the ladder that they have never been humble enough to learn of Christ. Had they placed their feet on the lower rounds first, they could have made progress, learning more and still more of the Great Teacher.

The instructors will find it greatly to their advantage to take hold interestedly with the students in manual labor, showing them how to work. By co-operating with the youth in this practical way, the teachers can bind the hearts of the students to themselves by the cords of sympathy and brotherly love. Christian kindness and sociability are powerful factors in the winning of the affections of the youth.

Teachers, take hold of the school work with diligence and patience. Realize that yours is not a common work. You are laboring for time and for eternity, molding the minds of the students for entrance into the higher school—the school above. Every right principle, every truth, learned in an earthly school, will advance us just that much in the heavenly school. As Christ walked and talked with His disciples during His ministry on this earth, so He will teach us in the school above, leading us by the side of the river of living waters and revealing to us truths that in this life must remain hidden mysteries because of the limitations of the human mind so marred by sin. In the heavenly school we shall have opportunity to attain, step by step, to the greatest heights of learning. There, as children of the heavenly King, we shall ever dwell with the members of the royal family; there we shall see the King in His beauty and behold His matchless charms.

The Training of Missionaries

It is important that we should have such schools as the one soon to be opened at Fernando. To us has been committed a great work—the work of proclaiming the third angel's message to every nation, kindred, tongue, and people. We have but few missionaries. From home and abroad are coming many urgent calls for workers. Young men and young women, the middle

aged, and, in fact, all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls. From the light God has given me, I know we do not use the faculties of the mind half as diligently as we should in an effort to fit ourselves for greater usefulness. If we consecrate mind and body to God's service, obeying His law, He will give us sanctified moral power for every undertaking.

Every man and every woman in our ranks, whether a parent or not, ought to be intensely interested in the work of educating our youth for active service in the Lord's vineyard. We cannot afford to allow our children to drift away into the world and to fall under the control of the enemy. Let us come up to the help of the Lord, to the help of the Lord against the mighty. Let us do all in our power to make the Fernando school a blessing to our youth. Teachers and students, you can do much to bring this about by wearing the yoke of Christ, daily learning of Him His meekness and lowliness. Those who are not directly connected with the school can help to make it a blessing by giving it their hearty support. Thus we shall all be "laborers together with God" [1 Corinthians 3:9], and receive the reward of the faithful, even an entrance into the school above.

Ms 55, 1903

A Cause of Spiritual Weakness

May 22, 1903 [typed]

The servants of Jesus Christ are to carry forward His work solidly and unitedly. Never are they to cherish a criticizing, faultfinding spirit. When such a spirit is cherished, a door is opened for the powers of darkness, and there comes into the work darkness that kills Christian activity. The Holy Spirit is grieved because of the disregard of the prayer that Christ offered just before His trial and crucifixion, that His disciples might be one. Men often act as if God had made them judges, instead of fellow helpers. The time that might be spent in encouraging one another, in suggesting ways and means for advancing the work of God in hard and difficult places, is spent in judging and condemning. Why are we not more spiritually minded? Why do we so readily yield to the temptation to bite and devour one another? It is because Satan is allowed to enter the heart with his temptations. His suggestions are received and acted upon, and hearts are grieved and wounded. The time and energy that should be wholly on the Lord's side is used for the enemy. God's working forces are robbed of strength and courage, and their burdens are increased. Precious time is worse than wasted, and minds are filled with sadness and distrust. All this, when every jot of strength, every power of mind and body, should be employed in a concerted action against the enemy of God and man.

The only safe course for God's servants to pursue is to work with an eye single to His glory, that the whole body may be full of light. To do this means to keep Christ's lessons ever in mind and to do all in a way that He can approve, revealing the spirit that he revealed for those He calls His little children.

"A new commandment I give unto you," Christ said, "That ye love one another; as I have

loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.” [John 13:34, 35.]

If it is by the manifestation of this love that we are to convince the world that we are Christ’s disciples, is it not time that we changed our course of action? Is it not time that we gave the world proof that we are Bible Christians, that we are keeping God’s commandments? Shall we not cease to judge and despise and condemn one another?

We have our Bibles. Why, then, do we not practice the teachings of Christ? He says, “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? Jesus answered and said unto him, If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him. 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.” [John 14:21-24.]

Again we read: “Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. ... I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words and believe not, I judge him not; for I came not to judge the world, but to save the world. 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. For I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto Me, so I speak.” [John 12:44, 46-50.]

I entreat those who claim to believe that Christ is their personal Saviour to practice His teachings. Shall we not, from this time, believe in Christ, and show our faith by obeying His words? Will not those who proclaim the gospel to sinners believe the gospel, and by their obedience to every word that proceedeth out of the mouth of God, testify to its power? Will not those who preach Christ live the Christ life? God calls upon those who have the light to walk in the light. Then their souls will be all light in the Lord. True Christians find their happiness in obeying the words of the Saviour. They place no dependence upon worldly maxims. Their whole dependence is placed upon the Source of all power. By beholding Christ, they become changed. Of what character, then, will be their speech? The following Scripture shows: “And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” [Philippians 1:9-11.]

Shall we not unite with the prayer of Christ and the prayer of Paul, and, in such holy companionship, make our experience rich in precious words of love and true courtesy and Christian politeness, “being filled with the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God.” [Verse 11.]

Bear in mind, my brethren, that here in this world we are being tested and tried. God calls upon the presidents of our conferences, upon our ministers, and upon those in positions of trust in our institutions to reveal clearly to the world the miracle-working power of God, to show that they are true followers of Christ, “filled with the fruits of righteousness.” [Verse 11.]

Instruction From Paul’s Letter to the Ephesians

Study the first chapter of Ephesians, and unite with the prayer of the great apostle, “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 heavenly places.” [Verses 17-20.]

Let none be zealous to exalt self and find fault with others. This has been done, and it has brought in coldness and indifference and hardheartedness and dissension. Let us pray for reconversion. Let us show sincere repentance, and the Lord will pardon our transgressions and forgive our sins. Power will come to us through connection with Christ. The conscience will find rest in Christ. He is “the Lamb of God, which taketh away the sin of the world.” [John 1:29.] As we believe in Him, we are changed into His likeness, His image is engraven on the heart. His love is reflected to the world in our words and deeds. Thus is revealed to the world the power that the truth has to sanctify the receiver. Under the bright, glorious beams of Christ’s righteousness, the human soul is made pure and holy.

I point you to the words of the apostle Paul in the fourth chapter of Ephesians. This whole chapter is a lesson that God desires us to learn and practice. The apostle beseeches us to walk worthy of the vocation wherewith we are called, “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” [Verses 14-16.]

Study the closing words of the chapter: “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” [Verses 29-32.]

“Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-

smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. ... Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; ... proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.” [Ephesians 5:1-4, 6-8, 10, 11.]

“See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.” [Verses 15-17.] Too often those claiming to be Christians allow the enemy to gain access to their minds. They readily receive his suggestions, and this causes a dearth of spiritual power and a great and lamentable confusion. Mistakes are made, and precious, golden moments are taken to remove the results of Satan’s working. Shall we not confess the sins that have dishonored God, imperilled souls, and wasted the hours that ought to have been devoted to proclaiming present truth.

Ms 56, 1903

A Present Help

May 22, 1903 [typed]

“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 believe that Thou hast sent Me, and hast loved them as Thou hast loved Me.” [John 17:22, 23.]

These words seem almost beyond the grasp of our faith, yet we are to believe them and act in accordance with them. But we must remember that Christ does not promise to hide with Himself in God the humanity of the one who clings to his sinful ways or his self-righteousness. We must take time to pray, and then we must live lives that are in harmony with our prayers, believing that the Lord will answer us. The answer may not come in just the way that we expect, but we may rest assured that the Master knows our every necessity. We are to meet every trial with the words, “Not my will, but God’s be done.” [Luke 22:42.]

“Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.” [Matthew 7:7.] To place ourselves in close connection with Christ, by fervent, believing prayer—this is our duty. For our part of the contract we are responsible. For the rest we are to trust the One who knows and understands what will best help us in our endeavors to do His will.

Let us place ourselves in the line of co-operation with God, making it possible for Him to answer our prayers. He has issued His promissory notes, declaring, “A new heart will I give you.” [Ezekiel 36:26.] He says that He will be found of those who seek Him with the whole heart. When you lose your hold on Christ, the bank of heaven has not failed, but you have

broken your covenant with God. He cannot cover your sin while you continue in sin, refusing to let Him take away your transgression, because you suppose that in disobeying the commands of God, you have placed yourself beyond help. The Lord 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.] Then stop worrying over the troubles that you so often bring upon yourself, and come like a penitent child to Jesus, confessing your sins. "Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

Ms 57, 1903

An Appeal for Consecration and Service

May 27, 1902 [typed]

"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, 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.]

These words of Christ mark out our work for today. We are to preach the gospel in all parts of the world. By putting to use in the service of God every capability we possess, we may honor Him. Sanctified by God, we are to do our part in fulfilling the commission that Christ gave to His disciples. We should study the life of Christ, as recorded in the Bible, and seek to follow His methods of labor. If we follow our human plans, we shall hinder instead of help the work. "He that is not with Me," said Christ, "is against Me, and he that gathereth not with Me scattereth abroad." [Matthew 12:30.] Our will must be in subjection to the divine will. Our ways must be patterned after Christ's ways. We are to wear His yoke, and learn of Him meekness and lowliness of heart.

Men who have not submitted themselves to the yoke of Christ, who have not learned His meekness and lowliness, are not to be exalted to high positions in the work of God. "Come unto Me," says Christ, "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.] All who would work for the Master must submit to the yoke of Christ. This submission involves self-sacrifice and entire consecration of body, soul, and spirit. As they learn of Christ His meekness and lowliness, they will find that His yoke is easy and His burden light. They will not become weary in His service.

A thousand times more work for God might be accomplished if all His children would fully consecrate themselves to Him, using their talents aright. If they would improve every opportunity for doing good, doors for service would be opened before them. They would be called to bear greater responsibilities. Let all ask of God, and they will receive wisdom to

carry on His work under the ministration of the Holy Spirit. As they receive God's blessing, they will rejoice in the work.

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent upon the consecration and activity of God's church. The Lord calls all who believe in Him to be workers together with Him. While their life shall last, they are not to feel that their work is done. Until the time comes when Christ shall say, "It is finished," His work for the saving of souls will not decrease, but will grow in importance. [See Revelation 16:17.]

The mercy of God is shown by His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The truths of the eighteenth and nineteenth chapters of Revelation should be read and understood by all.

The terrible condition of the world today would indicate that apparently the death of Christ has been almost in vain; that Satan has triumphed. The great majority of the earth's inhabitants belong to Satan's kingdom. The satanic agencies are not yet subdued. Christ has not yet set up His kingdom. "We see not yet all things put under Him." [Hebrews 2:8.]

But we have not been deceived. Notwithstanding the apparent triumph of Satan on the earth, Christ is carrying forward His mediatorial work in the heavenly sanctuary. The Word of God portrays the wickedness and corruption that should exist in the world in the last days. As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work.

By the fragrance of our speech and the nobility of our characters, let us make it clear that in the great conflict between good and evil we are on the side of Christ. Let us express our faith in the triumph of the cross of Calvary. Let every one decide that in his life, truth and righteousness shall be magnified.

Every family is a church over which the parents preside. The first consideration of the parents should be to work for the salvation of their children. When the father and mother as priest and teacher of the family take their position fully on the side of Christ, a good influence will be exerted in the home. And this sanctified influence will be felt in the church and will be recognized by every believer. Because of the great lack of piety and sanctification in the home, the work of God is greatly hindered. No man can bring into the church an influence that he does not exert in his home life and in his business relations. He who is not faithful in the home will not be faithful in the church. Let all who claim to be preparing for translation sanctify themselves by applying to their own lives the principles of Bible truth.

Ms 58, 1903

Nehemiah's Prayer

June 16, 1903 [typed]

Nehemiah, the Hebrew exile, occupied a position of influence and honor in the Persian court. As cupbearer of the king, he was admitted to the royal presence; and by virtue of this intimacy and his own high abilities and tried fidelity, he became the monarch's counselor. He was a man of high principle, unbending integrity, and great sagacity.

In that heathen land, surrounded by royal pomp and splendor, Nehemiah did not forget the God of his fathers or the people who had been entrusted with the holy oracles. The dignity of his position did not rob him of his piety or his love for his brethren. His heart was tender toward them. He was not ashamed to own his relationship to them and to the truth. He felt that he must honor the truth in all places. He did not make any apology for holding a faith distinct from the faith of those in the Persian court.

By his residence in the Persian court, Nehemiah was being prepared for the work to which he was to be called. He was gaining advantages that were to enable him to be a great help to his people. When God has a work to do, He has His instruments in preparation for this work. He has His chosen ones whom He can call into action when the right moment comes. Courts of princes are sometimes used by God as a training school for the education of the men He is fitting to bear important responsibilities.

Days of peculiar trial and affliction had come to the chosen city. Messengers from Judah described to Nehemiah its condition. The second temple had been reared, and portions of the city rebuilt, but its prosperity was impeded, the temple service disturbed, and the people kept in constant alarm, by the fact that its walls were still in ruins, and its gates burned with fire. The capital of Judah was fast becoming a desolate place, and the few inhabitants remaining were deeply embittered by the taunts of their idolatrous assailants, "Where is your God?"

The soul of the Hebrew patriot was overwhelmed by these evil tidings. So great was his sorrow that he could not eat or drink; he "wept and mourned certain days, and fasted." But when the first outburst of his grief was over, he turned in his affliction to the sure Helper. The record says that he "prayed before the Lord God of heaven." [Nehemiah 1:4.] He unburdened his heart to God. He knew that the affliction that had come upon Israel was the result of her transgression; and with deep humiliation he came before God to ask for pardon and a renewal of the divine favor. Faithfully he makes confession of his sins and the sins of his people.

Taking hold by faith of the divine promise, Nehemiah lays down at the footstool of heavenly mercy his petition that God would maintain the cause of his penitent people, restore their strength, and build up their waste places. "I beseech Thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments; let Thine ear be attentive, and Thine eye open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee now, day and night, for the children of Israel Thy servants, and confess the sins of the children of Israel, which we have sinned against Thee; both I and my father's house have sinned." [Verses 5, 6.]

Not only did Nehemiah say that Israel had sinned. He acknowledged with penitence that he and his father's house had sinned. "We have dealt corruptly against Thee," he says, placing himself among those who had dishonored God by not standing stiffly for the truth. [Verse 7.]

He presents before the Lord His own terms. He had said that if they broke the covenant that He had made with them, He would scatter them among the nations, and this He had done. But He had said also that if they turned to Him, He would gather them together again to the place that He had chosen. He had been faithful to His threatenings when His people had separated from Him; He had scattered them abroad among the nations, according to His word. And Nehemiah finds in this very fact an assurance that He will be equally faithful to fulfil His promises. His people had now returned in penitence and faith to keep His commandments; and God had said that if they would do this, even though they were cast out to the uttermost parts of the earth, He would gather them thence again, and would cause the light of His countenance to shine upon them. This promise had been given more than a thousand years before; but it stood unchanged through all the centuries. God's word cannot fail.

Nehemiah's faith and courage strengthen as he grasps the promises. His mouth is filled with holy arguments. He points out the dishonor that would be cast upon God were His people, now that they have returned to Him, to be left in their state of weakness and oppression. "We have dealt very corruptly against Thee," he says, "and have not kept Thy commandments, nor the statutes, nor the judgments, which Thou commandedst Thy servant Moses. Remember, I beseech Thee, the word that Thou commandedst Thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations; but if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather thee from thence, and will bring thee unto the place that I have chosen to set My name there. Now these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand." [Verses 7-10.]

"O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and to the prayers of Thy servants, who desire to fear Thy name; and prosper, I pray Thee, Thy servant this day and grant him mercy in the sight of this man." [Verse 11.]

Nehemiah had often poured out his soul before God in behalf of his people. Day and night he had offered this prayer. And as he prayed, a holy purpose had been forming in his mind, that if he could obtain the consent of the king, and the necessary aid in procuring implements and material, he would himself undertake the arduous task of rebuilding the ruined walls of Jerusalem and seeking to restore the national strength. And now in closing his prayer, he entreats the Lord to grant him favor in the sight of the king, that this cherished plan may be carried out.

Nehemiah humbled himself before God, giving Him the glory due unto His name. Thus also did Daniel in Babylon. Let us study the prayers of these men. They teach us that we are to humble ourselves, but that we are never to obliterate the line of demarcation between God's commandment-keeping people and those who have no respect for His law.

We all need to draw near to God. He will draw near to those who approach Him in humility,

filled with a holy awe for His sacred majesty, and standing before Him separate from the world.

Praying With Holy Confidence

God is Lord over all. Compared with the infinite One, man is nothing. “What is man, that Thou art mindful of him? or the son of man that thou visitest him?” the psalmist asks. [Psalm 8:4.] And yet, “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.] Everything depends on the quality of our faith. Those who eat the flesh and drink the blood of the Son of God become one with Christ. They accept the word of truth that Christ came from heaven to bring to the world.

“The flesh profiteth nothing,” Christ said; “the words that I speak unto you, they are spirit, and they are life.” [John 6:63.] With holy confidence we may approach the throne of grace. Through obedience to the Word of the living God, we may obtain eternal life. We may in this world be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The Lord is faithful. He will keep His covenant with those who love Him and keep His commandments. He will bestow on them mercy and grace “exceeding abundantly, above all that they ask or think.” [Ephesians 3:20.] Nothing will be thought of too great worth to bestow on those who have loved Him and exalted His name.

The sincere, earnest petitioner will receive a decided answer. Indifferent, wordy prayers bring no returns. But the prayer coming from a broken, contrite heart is heard in the heavenly courts. He who made man, He who formed the eye and planted the ear, will listen attentively to the earnest, heartfelt prayers that come from unfeigned lips.

Nehemiah Asks the King’s Support

Nehemiah was compelled to wait for four months for a favorable opportunity to present his request to the king. During this period, while his heart was oppressed with grief, he constantly endeavored to carry a cheerful and happy countenance.

In his seasons of retirement many were the prayers, the penitential confessions, and the tears of anguish witnessed by God and the angels; but this was concealed from human sight. The regulations of Eastern courts forbade any manifestation of sorrow within them. All must appear gay and happy in those halls of luxury and splendor. The distress without was not to cast its shadow in the presence of royalty.

But at last the sorrow that burdened Nehemiah’s heart could no longer be concealed. Sleepless nights devoted to earnest prayer, care-filled days, dark with the shadow of hope deferred, leave their trace upon his countenance. The keen eye of the monarch, accustomed jealously to guard his own safety, is accustomed to read countenances and to penetrate disguises. Seeing that some secret trouble is preying upon his servant, he suddenly enquires, “Why is thy countenance sad, seeing that thou art not sick? this is nothing else but sorrow of

heart.” [Nehemiah 2:2.]

The question fills the listener with apprehension. Will not the king be angry to hear that while outwardly engaged in his service, the courtier’s thoughts have been far away with his afflicted people? Will not the offender’s life be forfeited? And his cherished plan for restoring Jerusalem—is it not about to be overthrown? “Then,” he says, “I was very sore afraid.” [Verse 2.] With trembling lips and tearful eyes he reveals the cause of his sorrow—the city, which is the place of his father’s sepulcher, lying waste, and its gates consumed with fire. The touching recital awakens the sympathy of the monarch without arousing his idolatrous prejudices; another question gives the opportunity for which Nehemiah has long sought: “For what dost thou make request?” [Verse 4.]

Asking Help From God

But the man of God does not reply until he has first asked the support of one higher than Artaxerxes. “I prayed,” he says, “to the God of heaven.” [Verse 4.] The silent petition then sent to God was the same that he had offered for many weeks, that God would prosper his request. And now, taking courage at the thought that he has a Friend, omniscient and all-powerful, to work in his behalf, the man of God calmly makes known to the king his desire to be released for a time from his office at the court and be authorized to build up the waste places of Jerusalem and to make it once more a strong and defended city. Momentous results to the Jewish city and nation hung upon this request. “And,” says Nehemiah, “the king granted me according to the good hand of my God upon me.” [Verse 8.]

Diligence in Business

While Nehemiah implored the help of God, he did not fold his own hands, feeling that he had no more care or responsibility in the matter. With admirable prudence and forethought, he proceeded to make all the arrangements necessary to ensure the success of the enterprise. Every movement was marked with great caution. He did not reveal his purpose even to his own countrymen; for while they would rejoice in his success, he feared that they might, by some indiscretion, greatly hinder his work. Some would be likely to manifest a spirit of exultation which would arouse the jealousy of their enemies and perhaps cause the defeat of the undertaking.

As his request to the king had been so favorably received, he was encouraged to ask for such assistance as was necessary to carry out his plans. To give dignity and authority to his mission, as well as to provide for protection on the journey, he secured a military escort. He obtained royal letters to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained also a letter to the keeper of the king’s forest in the mountains of Lebanon, directing him to furnish such timber as was needed for the wall of Jerusalem and such buildings as Nehemiah proposed to erect.

An Example for Us

The example of this holy man should be a lesson to all the people of God, that they are not only to pray in faith, but to work with wise diligence and fidelity. How many difficulties we

encounter, and how we hinder the working of Providence, on our behalf, because prudence, forethought, and painstaking are regarded as having little to do with religion. This is a grave mistake. It is a religious duty to cultivate and to exercise every power which will render us to be more efficient workers in the cause of God. Careful consideration and well-matured plans are as essential to the success of sacred enterprises today as in the time of Nehemiah. If all who are engaged in the work of God would realize how much depends upon their fidelity and wise forethought, we would see far greater prosperity attending their efforts. Through diffidence and backwardness we often fail to secure that which is attainable as a right from the powers that be. God will work for us when we are ready to do what we can and should do on our part.

Men of prayer should be men of action. Those who are ready and willing will find ways and means of working. Nehemiah does not depend upon uncertainties. The means which he has not he solicits from those who are able to bestow. All the world, with its riches and treasures, belongs to God, although it is now in the possession of wicked men. If His servants take a wise and prudent course, so that the good hand of the Lord may be with them, they can obtain the means that they need to advance His cause.

Be Strong in the Lord

Nehemiah's experience in connection with the rebuilding of Jerusalem teaches lessons that will be needed by God's people as long as time shall last. The times call for men of strength and decision of character. Paul says, "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." [Ephesians 6:10, 11.] The enemy will mingle his evil with every good work that is done, if the workers are not on guard. Thus he seeks to spoil God's purposes. "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 supplications in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Verses 12-18.]

Nehemiah Rebukes Extortion

The walls of Jerusalem had not been completed when Nehemiah's attention was called to the unhappy condition of the poorer classes of the people. In the unsettled state of the country, tillage had been, to some extent, neglected. Furthermore, because of their separation from God, His blessing had not rested upon their lands. A scarcity of grain resulted. To obtain food for their families, the poor were obliged to buy on credit, and at exorbitant prices. They were also compelled to raise money by borrowing on interest, to pay the tribute to the king of Persia. The people of Israel were not now enjoying prosperity as when the Lord blessed them

for their obedience. Because of their sins, their defense had been removed, and the Lord had allowed other nations to overcome them. Under the rule of idolatrous kings, heavy taxes were imposed upon them; property, liberty, and life seemed at the mercy of these godless powers.

While they had no thought of revolting against the king of Persia, they had hoped, by repentance and reformation, to regain the favor of God and to be restored to their former liberty. As yet their hopes were not realized. The tribute money for the king must be forthcoming in its season. To add to the distress of the poor, the more wealthy took advantage of their necessity, obtaining mortgages of their lands, and adding them to their own large possessions. They also required usury for all money loaned. This course soon reduced the unfortunate debtors to the deepest poverty, and many were forced to sell their sons and daughters to servitude. There appeared no hope of improving their condition, no way to regain either their lands or their children, no prospect before them but that of perpetual slavery. And yet they were of the same nation, children of the covenant equally with their more favored brethren. They had the same affection for their children as had the others. Their distress had not been caused by indolence or prodigality. They had been compelled to contract debts because of the failure of crops and to pay heavy taxes.

As a last resort, they presented their case before Nehemiah. The soul of this man of God was filled with indignation as he heard of the cruel oppression that existed among his own people. He resolved to see that justice was done; yet he did not move rashly in the matter. He felt that God had laid upon him grave responsibilities, and he must be faithful to his trust. "I was very angry," he says, "when I heard their cry and these words. Then I consulted with myself." [Nehemiah 5:6, 7.] He took time to weigh the whole matter and to form his plans. Then with characteristic energy and determination, he exerted his influence and authority for the relief of his oppressed brethren.

The fact that the oppressors were men of wealth, whose support was greatly needed in the work of restoring the city and its defenses did not for a moment turn him from his purpose. Having first sharply rebuked the nobles and rulers, he presented the matter in an assembly of the people, clearly showing what were the requirements of God touching the case and urging them upon the attention of his hearers.

He cited the people to events that occurred in the reign of the apostate Ahab and to the message which God sent to Israel rebuking their cruelty and oppression. The children of Judah, because of their idolatry, had been delivered into the hands of their more idolatrous brethren, the people of Israel. The latter had indulged their cruel enmity by slaying in battle many thousands of the men of Judah and seizing all the women and children, intending to keep them as slaves or sell them into bondage to the heathen. Because of the sins of Judah, the Lord had not interposed to prevent the battle; but by the mouth of the prophet Oded he rebuked the cruel design of the victorious army: "Ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you; but are there not with you, even with you, sins against the Lord your God?" [2 Chronicles 28:10.] And the prophet assured them that the fierce anger of the Lord was upon them and that their course of injustice and oppression would call down His judgments. Upon hearing these words, the armed men left

the captives and the spoil before the princes of the congregation. Then certain leading men of the tribe of Ephraim “took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren.” [Verse 15.]

After relating these facts of history, Nehemiah proceeded to the case under consideration. He wished to bring the offenders to see the real character of their oppressive work and to be ashamed of it. He said, “We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?” [Nehemiah 5:8.] Nehemiah and others had ransomed certain of the Jews who had been sold to the heathen, and he now placed this course in contrast with the conduct of those who for worldly gain were enslaving their brethren. The fear of God should restrain them from such injustice. Nehemiah declared to the Jewish rulers—some of whom had been guilty of these practices—that instead of judging and punishing other criminals, they should investigate their own work, lest they should become a reproach, even among the heathen.

He showed them that he himself, being invested with authority from the Persian king, might have demanded large contributions for his personal benefit. Instead of this, he had not taken that which justly belonged to him, but had liberally contributed to relieve the people in their great necessity. These extortioners had no more reason than he had to pursue the course they were pursuing. He urged them to cease their oppression at once and restore the lands of the poor, and also the increase of money and provision which they had exacted from them and to lend to them without security or usury.

“Then they said, We will restore them, and will require nothing of them; so will we do as thou sayest.” “Then,” Nehemiah says, “I called the priests, and took an oath of them, that they should do according to their promise.” [Verse 12.]

These portions of sacred history teach an important lesson. Nehemiah is a true example of religious integrity. In the course that he followed there was no swerving from correct principles. He refused to countenance the least oppression. He was determined to stand true to God and the principles of His law.

Those who profess to love and fear God should cherish sympathy and love for one another and should guard the interests of others as their own. Christians should not regulate their conduct by the world’s standard. In all ages the people of God are as distinct from worldlings as their profession is higher than that of the ungodly. From the beginning to the end of time, God’s people are to be one body.

Ms 59, 1903

A Call to Repentance

July 2, 1903 [typed]

How wonderful is the thought that God became flesh and dwelt among us. “In the beginning

was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. ... And the Word was made flesh, and dwelt among us, ... full of grace and truth.” [John 1:1-5, 14.] How can men claim to believe these words, and to be followers of Christ, and yet go on in their blind selfishness, following their perverted ideas. I call upon those connected with our institutions to repent and be converted, that Christ may unite His power with their humanity, and give them strength to live out the principles of God’s law. True faith in Christ is invincible.

God will not serve with men’s sins. With Him, human wisdom is foolishness. He condemns the worldly principles that, to a large extent, have become current in the institutions established to reveal the principles of heaven to a world dead in trespasses and sins. He says, “Be ye holy, for I am holy.” [1 Peter 1:16.] Every institution established among us needs to cherish principles of a higher order than have been cherished for years. The Lord’s institutions are to be conducted in His wisdom, not in the wisdom of men.

By the judgments that have come upon our two largest institutions, God has spoken to the workers employed in them and to all in our other institutions, declaring that there is to be a reformation among them. He has declared that He will cleanse the institutions into which corruption has been brought, as Christ, when upon this earth, cleansed the temple. We need to tremble for the future, unless men’s ideas of right and wrong are entirely changed.

Those who have been blessed with great opportunities and privileges are not to act as worldlings, but as children of the light, subjects of Christ’s kingdom. Worldly policy is never to be introduced into their work. In the habits and practices of many of the members of our churches, worldliness and earthliness predominate. There has been a turning aside from the commands of God. But many of those in God’s service, who ought to stand forth faithful and just, as true as steel to principle, are governed by the same spirit that governs worldlings. They carry into their work the principles of the world and then attempt to justify their course of action. Maxims and principles born in the natural heart have been polluting the places where God’s Spirit should love to dwell. Deceived by their own hearts, men are teaching for doctrine the commandments of men. They are measuring themselves by themselves. They make a profession of godliness while in their lives much ungodliness exists. The world, lynx-eyed, sees that their practice is not in harmony with their profession, and it scorns the pretense of those who claim to believe that the day of the Lord is near, and hasteth greatly, while, by ungodly lives, they are preparing for their own destruction.

Words are spoken and deeds done, under the cloak of righteousness, which are registered in the books of heaven as grievous sins.

Men barter for worldly gain things of eternal importance. They betray sacred trusts to gain some advantage, and they will at last sell their Lord, even as Judas sold Him.

Men say, “The temple of the Lord, the temple of the Lord are we.” [Jeremiah 7:4.] Let them remember that God expects those who make this claim to bring true religion into the home,

into the church, and into their business transactions. Do their dealings stand out pure and clean and fragrant? Do they in all places and under all circumstances give Christ the honor due Him in righteous works because they bear His name? To all in responsible positions in the Lord's work I am instructed to say, Beware lest you lay the least stumbling block in the way of those who are watching for flaws in the lives of Seventh-day Adventists. When God's professing people halt between two opinions, and then go over to the side of the world, Satan and his angels hold a jubilee.

The condition of things in the world shows the result of following Satan's principles. The result of following the principles of heaven is to be as plainly revealed as the directions that the Lord has given His people are plain and explicit. Christ came to show men and women that there is a God to be honored and a heaven to be won. He came to show them how to develop the character that God requires His children to develop—a character not formed after earthly principles, but after divine similitude. God will at last wither and blight all that has been carried on in opposition to His will.

Let us not drag down the truth of heavenly origin to make it minister to unconsecrated plans and methods. Let us remember that calamity has been allowed to come upon two of our institutions because there has been a departure from God and a bringing in of worldly principles. Men have conducted their business transactions in a way that has brought them under the condemnation of the law of God.

The Lord calls His people to a repentance that needs not to be repented of. My brethren, amidst all your business cares, remember that you have taken upon you the name of Christ. Say, I am a Christian, and therefore I cannot act upon the maxim that the end justifies the means. I must love my neighbor as myself. I must do to others as, under similar circumstances, I should wish them to do to me. I must not benefit myself at the expense of my neighbor. Never must I connive at the sins that nailed my Saviour to the cross of Calvary. I must not "crucify the Son of God afresh, and put Him to an open shame." [Hebrews 6:6.] Those who take the name of Christians must live lives free from the least taint of impurity. In all they do they are to make Christ's principles their guide. He who makes plans to benefit himself at the expense of another is charged in the books of heaven with disloyalty to the principles of a pure, holy gospel.

It is because our churches are not what they should be that the work of God does not make more rapid advancement. Many of those professing godliness are treasuring up to themselves wrath against the day of wrath. God's family of children on this earth is still small because the professed followers of Christ continue to grieve His heart of love by their schemes and contrivances, by unchristlike words and deeds, closing the door of the heart against Him.

I beseech those connected with the work of God to take no advantage of those connected with them. A reformation is indeed greatly needed. Let each one be determined to guard carefully every phase of his character, so that he shall not dishonor God by following perverted principles. Let all place themselves under the discipline of God, that, should their lives be suddenly taken from them, their record will be such that in the day of God they can meet it

with joy and not with shame.

Ms 60, 1903

Unity in the Home and in the Church

June 24, 1903 [typed]

Let those who have heard the truth for these last days study carefully the fourth chapter of Deuteronomy and take heed to the warnings contained therein.

Many who have heard the truth treat it as a garment which they may put on at certain times and lay off again at will.

In the Word of God a high standard is presented for our attainment. If our natural temperaments are under control, if we are guided by the Holy Spirit, we shall follow a plain "Thus saith the Lord." We shall seek diligently to live by every word that proceedeth out of the mouth of God. We have no time to spend in trifling and frivolous matters.

Let all heed the invitation of Christ: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.]

Do not strive to have your own way. If other people do not agree with you, do not make a mountain of a molehill and feel that you can no longer be united with them in the Lord Jesus. Do not lose your affection and love for those who do not wholly agree with you. Let not the little differences that arise be made an occasion to break up the unity that should exist among brethren. This is the work of Satan. When you quarrel with your brethren, when you are selfish and are jealous if you do not get your own way, you show that you are not meek and lowly.

Do not allow your individuality to become prominent. If differences arise, do not insist on having your own way, thereby creating strife. Let your individual preferences be unexpressed when you see that they would create discord.

Unless some question of vital importance is involved, be ready to yield your own opinion rather than to create a dispute. Even though you may by argument gain your point, yet you may place a burden upon some one else far outweighing the advantage you think you will gain. It is hard to heal the wounds caused by harsh words.

Often you may preserve peace by guarding the tongue. Never introduce into your conversation matters that will create strife, hurting your own soul and the souls of others. Keep your differences to yourself. Tell them only to God.

Do not let Satan mold and fashion you. He ever stands ready to put evil insinuations into your mind. He seeks to justify himself in his course of rebellion against God by demonstrating that human beings upon the earth can no more keep the law of God than could he and his angels in heaven.

“Ye are not your own.” The Lord Jesus has a right to your wholehearted and faithful, persevering energies. “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.]

The Home School

The home is a school where all may learn how they are to act in the church. When all are members of the royal family, there will be true politeness in the home life. Each member of the family will seek to make it pleasant for every other member. The angels of God, who minister to those who shall be heirs of salvation, will help you to make your family a model of the heavenly family. Let there be peace in the home, and there will be peace in the church. This precious experience brought into the church will be the means of creating a kindly affection one for another. Quarrels will cease. True Christian courtesy will be seen among church members. The world will take knowledge of them that they have been with Jesus and have learned of Him. What an impression the church would make upon the world, if all the members would live Christian lives.

Much may be gained by self-discipline in the home life. If the husband and wife show respect for each other, a healthful, wholesome atmosphere will pervade the home. Let each make life as pleasant as possible for the other. Cultivate respect in the speech. Preserve unity and love. Satan will have no power over those who fully control themselves in the home.

Parents, be kind and conciliating to your children. Consider their present and future happiness and the health of both body and soul. As by precept and example you seek to preserve the happiness of the home, you become witnesses for God. Angels look with approval upon the meek and lowly ones who are looking to Christ as their example.

The home is to be a school where the children will be educated and fitted for the higher grade—the school above. Ever keep this object in view. Teach your children to obey you and to obey God. If parents or children are ever welcomed into the mansions above, it will be because they have in this world learned to obey the commands of God.

In dealing with your children, teach them that you are Christ’s representative in the home. Then show them that the love of Jesus pervades your soul. Love for Christ will lead parents to cherish and tenderly care for the lambs of their flock. The love of Christ in their heart will flow out in healthful, sanctified love and care for their little flock, that they may become lambs in Christ’s fold.

Let not worldly business be allowed to take the place of this work of preparation for the higher life. The enemy of all righteousness stands ready to act his wicked part in hindering the work. He seeks to bring parents and children under his control. He would shut them out from the future, immortal life.

Unhappiness is often caused by an unwise use of the talent of speech. The Word of God does not authorize any one to speak harshly, thereby creating disagreeable feelings and unhappiness in the family. The other members of the family lose their respect for the one who speaks thus, when if he would restrain his feelings, he might win the confidence and affection

of all.

Parents, will you make an effort to be kind, cultivating Christian politeness in your association with the members of your family here below. Do not allow the tongue to speak unadvisedly in the home. Educate yourself to speak pleasant words in the family. Let there be in the home an atmosphere of peace and love. Be pure in speech. Cultivate a soft and persuasive, not a harsh and dictatorial, tone of voice. Give the children lessons in voice culture. Train their habits of speech until no coarse or rough words will come spontaneously from their lips when any trial comes to them.

Love God with your whole heart, mind, and soul, that angels of God, though unseen, may be in your home, co-operating with parents and children.

Let us, as Christians for whom Christ has given His life, do our duty to our children. Let us fit them for the heavenly mansions. "I go," said Christ, "to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." [John 14:2, 3.] Let this ever be kept before their minds, while you yourselves are improving in every way possible. God forbid that Christ should say of any of us, "I cannot acknowledge you as members of My family. Your traits of character are such that you would spoil your own pleasure and that of others in heaven."

Fathers, spend as much time as possible with your children. Seek to become acquainted with their various dispositions, that you may know how to train them in harmony with the Word of God. Never should a word of discouragement pass your lips. Do not bring darkness into the home. Be pleasant, kind, and affectionate toward your children, but not foolishly indulgent. Let them bear their little disappointments, as every one must. Do not encourage them to come to you with their petty complaints of one another. Teach them to bear with one another and to seek to maintain each other's confidence and respect.

Mothers, do not allow yourselves to be so laden down with cares and responsibilities in the church that you will be unable to fill your rightful place in the home. Your first and most sacred responsibility is so to live in the home life that both you and your children may win the crown of everlasting life. In the fear of God, you are to be the educator of your children. Allow them to help you in every way they can, and show them that you appreciate their help. Let them feel that they are a part of the family firm. Teach them to use their minds as much as possible, so to plan their work that they may do it quickly and thoroughly. Teach them to be prompt and energetic in their work, to economize time so that no minutes may be lost in their allotted hours of work. Teach them neatness and order. If possible, teach both boys and girls how to cook and how to make themselves useful in every department of the home work. Encourage neatness and order. It is your duty so to fit them, that they will be capable in after years of caring for their own homes.

All this takes time. It requires patience. The mind of the mother must be clear, not wearied and burdened with many other responsibilities. You cannot afford to so devote your energies to outside work that you are unfitted for the duty of training your little flock at home. Remember that they are Christ's property. Learn of Christ daily, that you may be able to

impart the knowledge of Him to your children.

Ms 61, 1903

“Learn of Me”

July 2, 1903 [typed]

Our perplexities and anxieties will be lightened when we heed the invitation, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:28-30.]

These words are of the highest value to those who desire to walk in the narrow path that leads to everlasting life. The Word of God puts faith at the entrance gate and lines the whole way with the light and peace and joy of willing obedience. The things that appear to be crosses are found by experience to be crowns. The prize is ever in sight. The travelers keep before them the mark of their high calling in Christ. His commands are righteousness and peace and joy in the Holy Spirit.

Professing Christians need a decided reconversion. When they obey the Word of God, practicing the teachings of Christ, they will find that His gentleness has made them great. “Learn of Me” is the Saviour’s command. [Verse 29.] Yea, learn how to present truth under the divine influence of the Holy Spirit. There is power for those who receive Christ; for we read, “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.] His promise is that if we accept His invitation, we shall be anointed with the oil of gladness, which is emptied from the two anointed ones into the hearts prepared to receive it. Shall we not receive the anointing of the holy oil?

Unreserved Surrender

God will accept nothing less than unreserved surrender. Half-hearted, sinful, professing Christians would spoil heaven were they permitted to enter. They would stir up a second rebellion there. Those who know the truth, yet do not exalt the Author of truth, will never enter the city of God. Heaven would be purgatory to them, because they know nothing of the high, holy principles that govern the members of the royal family above.

The directions that Christ has given are so distinct and so definite that no one need take a false step. Let us not please and glorify Satan by showing that he has power over our churches, our ministers, our medical missionaries. Let us have confidence in one another. Let us not think that because we have made crooked paths for our feet, every other professing Christian has done the same thing. Let the one who in the past has been a fault-finder begin to climb the ladder heavenward, keeping his eyes fixed on the light above.

The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of God. The Lord calls for workers who have been transformed by the renewing of the mind, workers who have gained an individual

experience in proving “what is the good and acceptable and perfect will of God.” [Romans 12:2.] Shall we not, in the few days of probation that remain to us, act like men and women seeking for life in the kingdom of God, even an eternity of bliss?

We are to strive earnestly to reach the standard set before us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with Him who gave His life for us, who died that we might live, and who lives to unite His power with the efforts of those who in this life are striving to overcome.

Holiness is constant agreement with God. Shall we not be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth. This world is our preparatory school, and while here we shall meet with trials and difficulties. But we are safe while we cleave to Him who gave His life as an offering for us. The whole world was gathered in the embrace of Christ. He died on the cross to give the death-stroke to Satan and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are.

In the lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then He will open to us the meaning of His Word. We cannot afford to miss the privilege of seeing His face and of hearing the gospel from His lips. Shall we not put our whole souls into the work of preparing for admission into the higher school, where we shall see Christ face to face? Shall we not be determined to obey the Word of God? Or shall we choose our own wisdom, and trifle away the day of gracious opportunity, wasting the years and months so rapidly passing into eternity?

Ms 62, 1903

Diary/“That They All May Be One”

November 28, 1902

I have slept from seven till one o’clock. I praise the Lord, the giver of all blessings, for this precious sleep.

All who believe the Word are to be doers of the Word. The prayer of Christ recorded in the seventeenth chapter of John is full of encouragement for us. It is given as a lesson to be studied by His disciples.

“They are not of the world, even as I am not of the world.” [Verse 14.] Let us then keep ourselves separate from the spirit and practices 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.” [Verses 17, 18.] The servants of the Lord Jesus have been commissioned to go forth into places nigh and afar off, proclaiming the gospel,

that to the church may be added all who believe the truth.

“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.” [Verses 19, 20.] This embraces every one who will ever hear and accept the message of truth.

“That they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” [Verse 21.]

When believers in Christ so adorn Bible truth that they are brought into union with Christ, the world will understand that they bear the divine credentials. They will see the influence of Bible truth upon the mind and character. They will recognize that those who receive the truth become partakers of the divine nature. They do not quarrel among themselves, because the love of Christ is in their hearts.

“As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” [John 1:12-14.]

The Fulfilment of Prophecy

In the night season I seem to be addressing large congregations, both of believers and unbelievers.

The twenty-fourth chapter of Matthew is presented again and again by the great Teacher to be studied and brought to the attention of all. We are today living in the time when these predictions are being fulfilled.

Let our ministers and teachers present the prophecies of this chapter to those whom they instruct. Let them leave matters of lesser consequence and present the truths that will decide the eternal destiny of souls.

Questions of eternal importance are before us. The Lord calls upon His church to arouse, as they see the unmistakable fulfilment of prophecy, showing that Christ's coming is at hand.

Jesus made plain statements of the conditions in the world in the last days. He said: “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake.” [Verses 7-9.]

“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret

chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” [Verses 23-27.]

The church that will take heed to these signs will not be among those that have left their first love. To those who in their self-importance have separated themselves from Christ, who have left their first love, the Lord sends the warning, “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:5.] The candlestick of many is now being removed, because they have failed to take heed to this warning.

Let no one turn away from another because he does not fully agree with him. The performance of God’s work is given to human agencies. God has given to every man his work. His servants are to carry the light to those who sit in darkness. Those who engage in dissension and strife are working against God. They show that they have left their first love. They are of those of whom Christ says, many shall “be offended, and shall betray one another, and shall hate one another.” [Matthew 24:10.] He does not here refer to the world. He pictures the conditions existing in the church. Is not this spirit now being revealed among us?

“And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” [Verses 11, 12.] In our churches today, the love of many is waxing cold. Many are being worked by satanic agencies.

In view of these things, what shall we do? Shall our ministers take part in the fulfilment of this prophecy? Shall our physicians seek to act the part of leaders and gain the confidence of the people when they themselves are not worked by the Holy Spirit of God?

A great work is to be done. I am moved by the Spirit of God to say to those engaged in the Lord’s work, that the favorable time for our message to be carried to the cities has passed by; and this work has not been done. I feel a heavy burden that we shall now redeem the time.

Unity in the Church

“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.” [Romans 12:4, 5.]

By a beautiful illustration, Paul shows the harmony that the Spirit of God will bring into the church. He is here addressing both Jews and Gentiles. He presents the gospel of Christ as the plan of salvation for the whole world. He would have all understand that both Jews and Gentiles are to be harmonious members of one body, with Jesus as the head. Both Jews and Gentiles have sinned. Both need the Saviour’s grace. As members of Christ’s body, by faith and obedience, both Jew and Gentile are one. Christ is the head; and the body is composed of all who accept Him as their Saviour, who confess their sins, and who are transformed by the renewing of the mind.

The Gentiles may, by faith, become true children of Abraham and partakers of the promises made to him. By repentance, and faith in the glorious hope of the gospel, all will be brought into harmonious action, as they continue to obey the requirements of God.

Let all labor for unity and love. “By this,” said Christ, “shall all men know that ye are My disciples, if ye have love one to another.” [John 13:35.] The manifestation of love for one another will be the most convincing argument to the world of the power of Christ. Let us do as Christ has said. Love is the golden chain that binds hearts together and unites them to the eternal center, the Son of God, and to God Himself.

“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; instant in prayer.” [Romans 12:6-12.] Pray at all times—when walking in the streets or engaged in the daily labor. Draw nigh to God, and He will draw nigh to you. He may be found of every sincere believer, and He will shield his soul from the temptations of Satan.

If all who profess to be Christians would heed this instruction, a great transformation would be seen in the church.

An Example of Humble Ministry

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full.” [1 John 1:1-4.]

John, who lived on the earth as one who had seen Him who was invisible, wrote these words. He had had the privilege of being with Christ, and he always regarded this as a most blessed experience. He loved to relate it often. But he does not here once mention his own name. He wishes the mind of the reader to be centered upon the comprehensive truths that he presents. Self is kept out of sight. Christ, our Mediator, is the center of John’s gospel. He is the all and in all, the foundation and object of our faith and hope.

Both the ministry and the church school work, when united with the Holy Spirit, are living agencies to prepare human hearts for the higher school in the kingdom of God. What a wonderful work might be done now, just now, if all who know the truth would obey it!

I am grateful to my heavenly Father. He has relieved me of infirmities with which I have been afflicted. I awake at twelve o'clock. My mind is exercised upon many subjects. Scene after scene passes before me—some of a pleasant nature, revealing the glory of God.

“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.]

“For I say through the grace given unto me, to every man that is among you”—No one is left out. Every one is here addressed—“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.” [Verse 3.] Let no man think that he is superior to others, and that he must rule over any one whom the Lord has called.

Ms 63, 1903

Diary

December 1, 1902

Feeding Upon the Word of God

I am grateful to my heavenly Father for the precious sleep that I have had. I retired at eight o'clock, but for about two hours I could not sleep. My heart was drawn out to God in most earnest prayer for His blessing, that He would give me a sensitive conscience, a clear mind, spiritual power, and physical strength for my old age.

The condition of the health has its influence upon the spiritual life and may be discerned by the words, the tone of voice, and by the pleasant or unpleasant atmosphere that surrounds each soul. The Christian should carefully guard himself against spiritual or physical disease. It is our duty to co-operate with the Life-giver in caring for our bodies.

We have a work to do for ourselves. God will hold us responsible for the health of our souls. Our spiritual life is sustained by that which we give to the soul. The health of the soul depends upon our eating the Word of God, which is as the leaves of the tree of life. All who eat and assimilate the Word of God will receive from it eternal life.

The Christian must realize the need of the working of the Holy Spirit upon mind and heart, to prepare him for the immortal life. Unless he lives by every word that proceeds out of the mouth of God, the heart becomes diseased, and his service will not be acceptable to God. The Lord will say of him, “I know thy works, that thou art neither cold nor hot. ... So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.” [Revelation 3:15, 16.]

If we are active in obeying God's Word, the appetite of the soul will not become so depraved that it will crave unlawful food, which will cause us to lose our spiritual discernment.

The gospel is to be assimilated. Its teachings are to be believed and practiced. It is food for every soul. If received, it will transform the character, refining and purifying the whole being. "Whoever eats the flesh and drinks the blood of the Son of God has eternal life." [See John 6:54.]

Jesus said, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." [Verses 47-57.] He further explains this language by saying, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Verse 63.]

He further said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." [John 5:39.] But though you diligently read and search the Word of God, if you fail to bring its vital principles into your life, if you fail to obey its precepts, it will be to you a savor of death instead of a savor of life.

I would ask those who claim to believe that the Word of God is the Word of life, Has this Word been received by you? Has it changed the impulses of your heart? Are you still thinking evil, speaking evil, and opposing your brother in the work God has given him to do? Do you realize that as you seek to weaken your brother's influence, you are working against Christ in the person of His saints? God has never given you any such work. You are co-operating with Satan to make of no account your brother's influence for good. You have a constant supply of evil leaven that is agreeable to the perverted appetite, but that will work in the hearts and minds of those to whom you impart your evil insinuations.

You yourself become hardened in sin as you transgress God's law. You neither love God supremely, nor your neighbor as yourself. You make yourself spiritually sick by your unwise course of action. You live in self-indulgence and seek for the first place. Having left your first love, you seek to weaken and discourage those connected with you.

When Christ abides in your heart, you will have that faith that is sanctified, that works by love and purifies the soul from evil surmising and false accusing. No man loves God who does not love his fellow men.

A fragrant atmosphere will surround every true Christian. If men wish to become Christ's disciples, He will receive them gladly, but they must daily take up their cross and follow Him. They cannot carry with them their pride of heart, their envy, and their hatred. Those who engage in dissension, tearing down one another's work, thereby give evidence that they are not eating the flesh and drinking the blood of the Son of God. To every man God gives a work, and to those who would hinder him in that work, God says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.]

He who has lost his first love will reveal by his unbecoming words and actions that he is spiritually diseased. Others will see that he is not walking in the light, that he is not obeying the Word of God.

The Great Commandment

"And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked of Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God." [Mark 12:28-34.]

Let us remember that the commandments of God will stand fast forever. They are binding upon us as Christians today. Every one will be tested on the point of obedience to God's commandments. Faith, love, hope, patience, Christian courtesy must be seen in the lives of those who are children of God. They need the quickening of the Holy Spirit, that they may reveal the Christ abiding in them.

Christ was sent as a perfect example to all the world. "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.]

Paul's Prayer in Our Behalf

"For this cause we also, ... do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be

partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins.” [Colossians 1:9-14.] This is the privilege of every Christian.

Let us take heed to the counsel of God to the Laodicean church: “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.” [Revelation 3:18.]

Ms 64, 1903

God’s Covenant With Israel

July 2, 1902 [typed]

“In the third month, when the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 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.” [Exodus 19:1-6.]

Here are found the terms of a covenant that God desired to make with the children of Israel. If they would fulfil the pledge He asked of them, he would greatly bless them. He promised to honor them, to manifest His love and power upon them, and constantly to care for them, if they would comply with the conditions He asked of them. They were not merely to profess to worship God, but were to obey His voice indeed.

The wonderful love of God for the human race is here revealed. The fulfilment of the promises of this covenant involved the humiliation and death of Christ for a world perishing in sin. But for man to receive these blessings, it is necessary for him to obey the law of God. Only those who keep His commandments can enter in through the gates into the city of God.

This covenant is a revelation of God’s goodness. The people had not sought for it. They were not reaching out their hands after God; but He Himself graciously extended His almighty arm, inviting them to link their arm with His, that He might be their defense. He voluntarily chose as His heritage a nation that had just come from Egyptian slavery, a people who must be educated and trained at every step. What an expression of omnipotent goodness and love!

God’s people are precious in His sight, and He desires them to be honored among the nations.

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. ... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God will keep unto thee the covenant and the mercy which He swore unto thy fathers. ... Thou shalt be blessed above all people. ... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.” [Deuteronomy 7:6-8, 11, 12, 14, 15.]

The Lord recounts what He has already done for His people. “Ye have seen,” He says, “what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself.” [Exodus 19:4.] God had delivered His people gloriously. He had given them marked evidences of His power, that their faith in Him might be increased.

Over and over again, the Lord permitted His people to be brought into strait places, that in their deliverance, He might reveal His mercy and His goodness. If they now chose to disbelieve Him, they must doubt the evidence of their own eyes. They had had unmistakable proof that He was a living God, “merciful and gracious, longsuffering, and abundant in goodness and truth.” [Exodus 34:6.] He had honored Israel in the sight of all the heavenly intelligences. He brought them unto Himself—into covenant relation and communion with Him.

The children of Israel had been three months on their journey from Egypt and were now camped before Mount Sinai where in awful grandeur the Lord spoke His law. He did not manifest Himself in grand buildings made with men’s hands, the structures of human device. He revealed His glory in a high mountain, a temple of His own creation. The top of Mount Sinai rose above all others, in a range of mountains in the barren desert. This mountain God chose as the place where He would make Himself known to His people.

He appeared to them in awful grandeur and spoke in audible voice. He there revealed Himself to His people, as He never has at any other time, thereby showing the importance of the law for all ages. God is particular today that we keep His commandments.

To Moses, as His mouthpiece, God gave His message; and Moses faithfully showed the children of Israel the advantages that they would receive by following the instruction that God had given them. He carefully pointed out to them the difference between right and wrong. Then He left it with them to decide whether they would comply with the conditions of God’s promises. They accepted the words of God, and said, “All that the Lord hath spoken, we will do.” [Exodus 19:8; 24:3, 7.]

“Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this

covenant, which I commanded your fathers in the day that brought them forth out of the land of Egypt, from the iron furnace, saying, Obey My voice, and do them, according to all which I command you: so shall ye be My people, and I will be your God: that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. ... I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey My voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart.” [Jeremiah 11:3-5, 7, 8.]

The people did not fulfil their promise, and they therefore did not receive the blessings God wished to bestow on them. By following their own impulses, they pursued a course that disqualified them for being recognized as God’s peculiar treasure.

“But this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they harkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil heart, and went backward, and not forward. Since the day that your fathers went forth out of the land of Egypt unto this day I have even sent unto you all My servants the prophets, daily rising up early and sending them.” [Jeremiah 7:23-25.]

Why did God send them so many messages and warnings? Because He knew that the enemy was wide awake, and active in his efforts to deceive men, and to lead them away from the law of God into his deceptions. Satan ever seeks to cause men to swerve from their obedience to God.

The Covenant With Us

The covenant God made at Sinai is for the Israel of God for all time. Herein is revealed God’s purpose for us, if we will only co-operate with Him. The Lord Jesus today will gather His people as a hen gathers her chickens beneath her wings, if they will only come to Him.

If we comply with the conditions God laid down for Israel, if we come before God in the beauty of holiness, and worship Him in Spirit and in truth, we shall receive the blessings that God promised to them. God sends His word to assure us that if we will be obedient to Him, He will acknowledge us as members of His royal family. He will honor His peculiar people above all nations. “This honor have all His saints.” [Psalm 149:9.]

God’s Messengers

Moses was chosen by God as the messenger of His covenant. The Lord called him up into the mountain, to receive the words of God to Israel. Today God chooses men, as He chose Moses, to be His messengers. They are not to be mediators. They are to point to Christ as the all-sufficient Mediator. They must first receive instruction from the living oracles of God, then they are to impart the knowledge they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth. God will require the lives of those who turn the truth of God into a lie and teach falsehood. Their example will lead others to falsify, but those who thus pervert God’s truth will never become

members of the royal family. It is dangerous now to be unable to discern the truth. Those who would minister the Word of God must be men who know His will. They must be careful lest they misunderstand the Word of God and make mistakes which will need to be rectified.

They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently if they have no time nor opportunity to commune with God, to seek Him in earnest prayer? They must obtain their wisdom from God. They are to be “instant in season and out of season,” always prepared for whatever they may be called to do. [2 Timothy 4:2.]

“The priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.” [Malachi 2:7.] The people should counsel with him, as God’s appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from the people, but he is to keep it as a sacred trust, to be imparted to others.

The priest must keep knowledge, not only in the mind, but the “lips should keep knowledge;” he is to have it at his tongue’s end. [Verse 7.] He must be ready always to speak of the good and beautiful things of God.

God’s messengers must make their minds a treasure house of good things, from which they may be able to draw a “Thus saith the Lord” whenever occasion demands. They are to present things new and old. They must continually hold up the covenant of peace between God and man, that He made with His people Israel.

God’s ministers are not to be diverted from their work of soul-saving, to settle difficulties which may arise in board meetings or councils, for this injures their influence. They must not be called from the special work to which they have been ordained to engage in secular matters.

No man is to call the attention of others to himself. All men are finite and erring. All are subject to temptation. Then let no one set himself up as a supreme authority and deal with others as if they were inferior to him, and as if he were qualified to govern the minds and consciences of others.

Unless God is exalted in the heart, selfishness and pride will be manifested. No one can truly love his fellow men unless his own heart is filled with the love of Christ. He may make an idol of some one, but he will thereby imperil the soul of the one he thinks he loves. Those who love God supremely will also love their fellow men and will treat them as they should be treated. They will love their neighbor as themselves.

“Murmur Not Among Yourselves”

After the children of Israel left the Red Sea, “They went three days in the wilderness and found no water.

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses,

saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.” [Exodus 15:22-26.] The Lord reveals Himself as the great Medical Missionary.

The Lord permitted His people to pass through unpleasant experiences. After traveling for three days without water, they came to Marah. But the water here was bitter and could not be used. Instead of quenching their thirst, it increased it.

These experiences were hard for the children of Israel to bear. But these trials were in the purpose of God to prove them, to see if they had learned lessons of trust and obedience from the deliverances God had wrought for them in Egypt and at the Red Sea. God sometimes brings His people into strait places that He may reveal His power and His glory in working out their deliverance.

The Lord allowed this difficulty to come to them to see if they would turn to the Lord in prayer. But they did not trust in God. In their disappointment, they murmured against Moses. They reproached the man whom God had chosen as their leader. Though he had followed the counsel of God, yet they accused him of acting unwisely and blamed him for their disappointments.

By their murmuring the children of Israel brought discouragement and dissension into the whole camp. They quarreled among themselves. One had some plan he thought should be followed, and others who had plans of their own opposed him.

Moses prayed to God. He showed them that he himself was dependent upon the great Leader. He would teach them that God was the only one who could deliver them out of their difficulties. The undershepherds should always carry all their perplexities to the Chief Shepherd.

“And Moses cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet.” [Verse 25.] A remedy was close at hand. God gave them a lesson in nature, showing them how to remove the bitterness from the water.

This History Repeated Today

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” [1 Corinthians 10:11.]

This history is being repeated in our day. There are many murmurers, but only a few can be found who will put their shoulders to the wheel and help just where they are needed.

A man may be led by God into unworked fields, into places where he may meet obstacles and difficulties. Having earnestly sought the Lord in prayer, he is unselfishly endeavoring to do

the work that should have been done by those who, when they should be speaking words of encouragement, are finding fault. His brethren, if they have the right spirit, will then stand by him and pray to God to help him. But often he is left to stand alone in his trial, and his burden is made heavier by the criticism and murmuring of his brethren. His difficulties are increased because others, who should assist him, refuse to stand in their lot and place, seeking rather to discourage than to encourage him.

We should pray for those who by hard labor and sacrifice have accomplished a work that was necessary to be done, and we should seek to hold up their hands.

In the twenty-first, twenty-second, and twenty-third chapters of Exodus are found commandments that the Lord gave to Moses for the children of Israel to regulate their dealings one with another. If all had read these carefully, and would obey them, would there be such a condition of things as is now seen in our world?

If the people of God realized as they should that the prophecies are being fulfilled in our world today, would they be so indifferent? Every soul who has heard the truth for this time must be holy in spirit, in word, and in action.

Ms 65, 1903

Diary

November 8, 1902

The Need of Repentance

I have earnestly prayed that the Holy Spirit may open the minds of those who, though claiming to believe the truth, have lost their first love, that they may realize their condition. Their first work is to repent and to clear away the fog of dissension and misunderstanding. They think that they are rich and increased with goods and know not that they are wretched, and miserable, and poor, and blind, and naked. They are not convinced that they are in the condition in which Christ declares them to be. Jesus does not leave them to perish in their sins. He says to them, "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 sat down with My Father on His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Revelation 3:18-22.]

The ear must be alert to hear the voice of the Spirit. If we hear aright, we will plainly understand the meaning of this parable.

I am very anxious that all those connected with our sanitariums and publishing houses shall be men whose lives are wholly devoted to God, free from all evil works. I greatly fear that the Lord in His providence will send judgments to check the works of iniquity that are being carried on in the world, and to impress the minds of the people, that they may repent.

November 9, 1902

A Message to Church Members

I have had a few hours of precious sleep. Many things are upon my mind that I must repeat to others. I am entrusted with a message to the churches everywhere. Stern trials are to be met.

I entreat of every one who shall read these words, Come to Christ; He is your only hope. Receive Him. "He came unto His own, and His own received Him not. But 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 1:11, 12.] What an inducement to believe on Him! Lay open your inmost soul to Him to whom you belong by right of creation and by redemption. Have faith in the pardoning love of Christ your Saviour.

"And 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 fulness have we all received, and grace for grace." [Verses 14, 16.]

I inquire of our church members, Are you receiving precious beams of light that you may reflect them to others? Open the windows of the soul to the Sun of righteousness, that you may be enlightened, warned, and renovated by His glorious beams. Will you be satisfied with lip service only, while your hearts are far from God? Can you serve God while you are carrying out selfish ideas for your own exaltation? It is a positive denial of Christ for us to leave the path that Christ marks out and follow our own plans. You cannot obtain satisfaction until you surrender the whole mind, soul, and strength, to serve the Lord with meekness and humility, yet with a joyfulness that will bear witness to the grace that is renewed to you day by day. Having surrendered your whole being to the service of Christ, to be worked by His Holy Spirit, realizing that you have been bought with a price, you will seek to "glorify God in your body, and in your spirit, which are His." [1 Corinthians 6:20.] You are His blood-bought possession.

I speak to church members. Be always ready gladly and cheerfully to serve one another. "Bear ye one another's burdens, and so fulfil the law of love." [See Galatians 6:2.] Do not allow your minds to remain in a state of doubt and uncertainty. Believe the words of Christ.

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day." [John 6:37-39.] Mark these words, for they have a deep meaning and should inspire every heart with an earnest desire to

conform his will to the will of God. “And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him may have everlasting life: and I will raise him up at the last day.” [Verse 40.]

Satan was ever ready to put unbelief into the hearts of the Jews in Christ’s day. “And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father.” [Verses 42-46.]

Those are great truths, but in this day also unbelief is manifested to resist the evidence of the truth. Christ met unbelief in the hearts of the people whom He had led out of Egypt. Had the Jews closed their hearts to the evil leaven of unbelief, they would have accepted Christ, and the glory of Jerusalem would not have departed. The same danger exists today. Let the members in our churches refuse to cherish unbelief. Keep the heart, mind, and strength on the Lord’s side. We are not to give place to the devil. Resist him in whatever form he may present his temptations.

Selfishness clamors for recognition. We are tempted to be fretful when our will is crossed or when another seems to be placed in a higher position than ourselves. Unkindness, selfishness, and meanness will be clearly revealed as they are allowed to develop in the character.

The great heavenly Artist is making a faithful representation of our characters. Every cherished sin, though unseen by man, is perfectly delineated in the books of heaven. Every indulgence in wrongdoing makes an eternal impression upon our characters. Our likeness is being taken for eternity. Every one is either forming a character that will fit him to be a member of the heavenly family, or a character that will be found so crooked, that it can never be straightened. If we still seek to have our own way, we shall carry our selfishness with us, until the great Judge shall reveal our characters in all their deformity.

An ungodly man is one who has separated himself from God and has placed himself on the side of Satan to be worked by him. A godly man is one who has separated from himself and is connected with God, one who will receive the truth as it is in Jesus and will live the new and consecrated life.

Ms 66, 1903

Our Duty Toward the Lord’s Institution

July 15, 1903 [typed]

I have a proposition to make to my brethren and sisters in regard to the stock that we have in

the Review and Herald Publishing Company. The money that we invested in this institution was given to the work of the Lord. It was intelligently and wisely consecrated to a sacred work. Were it possible for me now to withdraw the offering that I made in former years to the Lord's instrumentality for the publication of the truth, would I do it?—Never, never! Instead, I will make additional investments as soon as the work is reorganized, so that its original purpose may be more perfectly fulfilled.

Let the publishing work be moved from Battle Creek. The lawyers will make no trouble unless our own people stir them up to create difficulties. I appeal to our brethren who love the advent message, and the institutions established to promulgate this message, to use their influence and means to sustain and help forward every movement being made to place the first and largest publishing house that we have in such a position that it will be as a city set on a hill.

Let us take our position firmly and loyally on the side of the men who are laboring to follow the light given from the Lord and to work out the matter as proposed by the General Conference. Let us give no place to the selfish plans or selfish motives that may suggest themselves in connection with this work.

Why should any one try to hinder the moving of our publishing work to one of the world's great centers of influence? Why should men demand the return of their investment in stock, if this is done? If God had not first given us the money, we could not have purchased the stock. The money invested in the Review and Herald is God's money, and those who have placed it there should allow it to remain. Should any one plead necessity as a reason for withdrawing his stock, I could plead necessity also—and I might plead that my necessity is real. But should I withdraw my gift from the altar, I could not expect the blessing of God to rest upon me. If it were possible to do so, I would not remove one dollar of the money that I invested in the office of publication. I placed the money there when the office needed it, and now, in view of the great loss that the institution has sustained, God forbid that I should, for selfish advantage, do anything that would cripple the work or that would open the way for lawyers to make their power felt.

When the publishing house is established away from Battle Creek, I shall do all in my power to build it up and to encourage those connected with it to carry forward the work of the Lord, exalting the principles of right higher and still higher.

The office will not be able to pay high wages to the workers; for to start the work in a new place will mean great expense. Let the workers maintain the simplicity of Christ. Let them practice self-denial, bearing the cross after Jesus. I call upon them to think of the loss that the publishing house has sustained and to share in its affliction. If they do this, they will gain a precious experience. Let them do what they can to help.

Let no one connect himself with the publishing house to gain advantage for himself. If those who enter the employ of this institution from this time forward do so with a determination to help rather than to be helped, the books of heaven will bear witness to their unselfish action.

Let us do what we can to set the publishing house on its feet again. Let our people everywhere show a liberal spirit. In past years our brethren throughout the field have done a noble work by lending their means to our publishing institutions. Let this good work continue. The time to help in the work is when earnest efforts are being made to put the work on a right basis.

For years the Review office held my note for several thousand dollars invested in the issue of books. Since the fire I have made special efforts to pay the last of this, and I shall endeavor to place money on deposit in the institution. Brethren, this is a time to show who are the true friends of the publishing work. Let no one endeavor to withdraw his stock from the Review and Herald. It would not be right to do this. The money that we invested in stock was the Lord's gift to us and our gift to the institution. Shall we not now do a work that bears the approval of God? Let us bring the principles of the gospel into practice. Let your religion speak, saying, The money in the office of publication is a gift that I made to the institution, and I do not feel at liberty, now that disaster has come to the institution, to withdraw my gift. Wrongs have been done in the institution, but it is not my place to mete out punishment. The Lord has taken this matter into His own hands. I must do all that I can to place the institution on vantage ground.

God's love will be bestowed on His people if they will do as Jesus did, if they will deny self and lift the cross. Christ took our infirmities, and we are to bear one another's burdens. We read of Christ, "When He saw the multitude, He was moved with compassion on them." [Matthew 9:36.] These words are the key to His lifework. We are to reveal in our lives the compassion that He revealed.

Ms 67, 1903

Sermon/Fishers of Men

Healdsburg, California

May 30, 1903

Baccalaureate sermon at the close of the Healdsburg College school year, delivered by Mrs. E. G. White in the church at Healdsburg, California, May 30, 1903.

"And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

"Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and

help them. And they came, and filled both the ships, so that they began to sink. When Simon saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." [Luke 5:1-8.]

Prostrating himself, and clinging to the Saviour's knees, Peter begged Jesus to depart from him. He acknowledged that he was a sinful man. With great force there came to his mind the conviction that He was in the presence of the long-looked-for Messiah; and although he said to Christ, "Depart from me," he did not really desire to see Him go away; for he still held fast to the Saviour's knees. [Verse 8.]

"For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." [Verses 9, 10.]

"And when they had brought their ships to land, they forsook all, and followed Him." [Verse 11.] Thus were these fishermen called by the God of heaven to their lifework.

The Secret of Success in Soul-saving

Every one who in living faith follows Jesus, with an eye single to His glory, will see of the salvation of God just as surely as these discouraged, despondent fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls.

In order to save humanity, Christ, the Majesty of heaven, the King of glory, laid aside His kingly crown and royal robe, clothed His divinity with humanity, and came to this earth as our Redeemer. For thirty-three years He lived the life of a man among men, meeting the temptations that we must meet and overcoming through the strength imparted from above. His divinity was not manifested in any display of pomp and royal power. He could have surrounded Himself with legions of heavenly angels, thereby inducing every one to believe on Him; but this would not have been in accordance with God's purpose. Christ came to stand at the head of humanity and to demonstrate that through the power of the Holy Spirit it is possible for man to withstand Satan's temptations. With His long human arm the Saviour encircled humanity, while with His divine arm He grasped the throne of the Infinite.

What does Christ's sacrifice mean to us? We may endeavor to meet the enemy's temptations in our own strength, doing the best we can to overcome; but we shall meet with disappointment after disappointment. This was the condition in which Christ found the disciples after their night of unrewarded toil. They were annoyed and perplexed. Directing them to "launch out into the deep," Christ said, "Let down your nets for a draught." [Verse 4.]

Long had the fishermen toiled that night; often had they been disappointed in their expectations, as time and again the net was drawn up empty. When the Divine Presence was with them, and they, at His bidding, once more cast their net into the sea, what an abundance they gathered in! They were unprepared to handle so large a draught. Their facilities were not

nearly sufficient to meet the emergency. The sight of the miraculous draught of fish swept away the unbelief of the Galilean fishermen, and they were ready to respond to Christ's invitation to follow Him and to learn to be fishers of men.

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do His bidding—all these are object lessons. Thus it is in the work of soul-saving. However long and faithfully we may toil in our human strength, we can hope for no real results; but as soon as we welcome Christ into the heart, He will work with and through us to the salvation of souls.

God has promised to co-operate with those who choose to labor in harmony with His purposes. We are to do our utmost to fulfil our part faithfully, in order that He may demonstrate to the world what He can do through us. At our baptism, we pledged ourselves that, being dead to the world, we would henceforth remember that our life is "hid with Christ in God" [Colossians 3:3], and that we had taken our position on the exalted platform of truth, there to work in unison with the Hand that never fails.

Paul declares, "Ye are laborers together with God." [1 Corinthians 3:9.] It is God that gives success to human endeavor. Without His blessing, our efforts amount to naught. We are simply channels through whom God's blessings flow to our fellow beings. From every one in whose heart Christ is an abiding Presence will go forth a power that will influence others to accept the Saviour as their Redeemer.

It is the privilege of every Christian constantly to live up to his baptismal covenant. "Ye are dead," says the apostle Paul of those who have been baptized, "and your life is hid with Christ in God." [Colossians 3:3.] To enable us to keep this covenant, there is placed at our command every faculty, every power of heaven.

And what a reward is set before those who are faithful! The promise is, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Verse 4.] In comparison with this reward, of how much value is all the honor and the glory that this world can offer? The end of all things earthly is death, eternal death. Can we afford to choose to "enjoy the pleasures of sin for a season"? [Hebrews 11:25.] Shall we not resolutely turn from every worldly influence and by faith behold the One altogether lovely, the Chiefest among ten thousand—He who died in order that we might live in the earth made new?

To the students of the Healdsburg school who claim to be dead to sin and to the world, I would say, Keep yourselves from everything that would stain the soul. Strive to grasp eternal realities. Realize that God is your heavenly Father and that you are His little children. In comparison with Him, we are all little children. We may attain to the loftiest heights of intellectual learning, so-called, but this will not make us complete men and women. We may reach the highest positions of worldly honor; but in God's sight we never become men and women until we are made complete through Christ Jesus, our Saviour.

A Message to Parents

Fathers and mothers, you are under obligation to God to bring up your children in the nurture

and admonition of the Lord, so that His light shall ever shine about them, lighting the pathway to the kingdom above.

Parents should make a wise use of every spare moment of time in training their children to honor God in the homelife. Parents stand in the place of God toward their little ones. As they desire God to be kind to them, so they are to be kind to their children. But a tender, compassionate parent never allows his child to act contrary to the will and way of God. He teaches him to be obedient to parents and to God.

Parents are not to provoke their children to wrath by a harsh, dictatorial, overbearing spirit. They are simply to teach them the law of the Lord. Concerning Abraham, God declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Genesis 18:19.]

Every one upon whom rests the responsibility of a home should realize that God is calling for obedience to His law.

The father and the mother should be the first teachers of their children. Upon the mother the burden of the home school often rests the most heavily. The father should take this fact into consideration, remembering that through the day he is not usually called upon to deal, in patience and love, with the little trials and variances of the children. With what kindness and tenderness should he treat the woman of his choice!

The husband is to respect his wife, and the wife is to respect her husband. Not a word should pass from his lips, or from hers, that would in any wise disturb the harmony of the household or fall harshly upon the ears of the children.

Parents who honor each other will be honored by their children.

The youth who are educated aright in the home will respect their father as the priest of the household and will regard their mother as the princess of the home. In every way possible will they lighten her burdens, giving her opportunity to preserve her strength and nerve-power, which she so much needs in her work for them.

Parents are not commissioned by the Lord to devote precious time to the work of clothing their children in fashionable attire. The children of many Sabbath-keeping parents cannot be distinguished from the children of worldlings, because of conformity to worldly dress. Christian believers are to clothe their children neatly and teach them lessons of cleanliness, tidiness, and simplicity.

Families who spend much time in dressing for display may be likened to the fig tree that Christ saw from afar. This fig tree flaunted its flourishing branches in the very face of justice; but when Christ came to look for fruit, He searched from the topmost twig to the lowest boughs and found nothing but leaves. It is fruit that He hungers for; fruit He must have.

The Object in View in Establishing Schools

Now cruel it is to leave children to choose their own way and to form a character without the

direction of wise counsel! Yet, from the light that I have, I know that many parents who claim to be Christians have neglected their duty for so long a time that not a few of our young people have swung from the barriers of truth and are in great danger of being swept downward to ruin by the temptations of the enemy.

Long ago this condition of affairs was presented to me by the Lord, and I was instructed to direct our people to establish schools for the education and training of our children and to urge the youth to attend these schools. In our educational institutions must be teachers who fear God and keep His commandments. The children, separated from their former wicked, corrupt associations, and placed under wise instructors in Christian schools, will have a favorable opportunity to form right habits of character and to grow up in the fear and admonition of the Lord.

This is the work that has been and is still being done in our Healdsburg school. Sometimes it requires years for a student to learn to dress and to act as a child of the heavenly King; sometimes the influences of the world are almost irresistible; but through the grace of God every one may become Christlike in word and deed. Those who are numbered as Christ's disciples will follow His example of self-denial and self-sacrifice.

In the life of a Christian, the things of this world, the idols of pride, extravagance, and self-indulgence, are to have no place. God did not form the eye to be used for selfish purposes. He gave us the power of vision in order that we might behold and admire the Saviour in His works, which He has created for our pleasure.

As children prepare to attend one of our schools, wise parents will help them to understand that in school life they are to strive to form a character that will fit them to associate with the unfallen beings of the universe. And this they can do only through the overcoming power that Christ will give them. Without His grace, no one can form a Christlike character.

The Training of Missionaries

Parents, teach your children to become workers with you in the church. Educate them in such a way that they will delight to be workers together with God. Impress upon their minds the thought that as they grow older, their opportunities for service will enlarge, and their power and ability will increase proportionately. Let them understand that those who give themselves to God will become channels of blessing to others who know Him not. Teach them how to have power to prevail with God. If this were done faithfully by every parent, we should see consecrated workers everywhere.

I hope that many of those who are receiving an education in our schools will go forth as missionaries accepted of God. I have faith to believe that He will work upon the hearts of teachers and students and that they shall be clothed with the robe of Christ's righteousness.

To us is given the commission, "Go out into the highways, and hedges, and compel them to come in, that My house may be filled." [Luke 14:23.] Are we preparing for evangelistic house-to-house work?

When school closes, there will be opportunity for many to go out into the field as evangelistic canvassers. The faithful colporteur finds his way into many homes, where he leaves precious reading matter containing the truth for this time.

The Value of Our Denominational Literature

We should treat, as a sacred treasure, every line of printed matter that comes from our publishing houses. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page, containing the truths of the third angel's message, may have upon the heart of some seeker after truth? Every page that comes from the press is a ray of light from heaven, to shine into the byways and the hedges, shedding light upon the pathway of truth. Let us remember that somebody would be glad to receive every page that we can spare.

In the miracle of feeding the multitude with the few loaves and fishes, the food was increased as it passed from Christ to those who accepted it. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will multiply greatly. And as Christ was careful to instruct the disciples to gather up the fragments that remained, that nothing should be lost, so we should treasure every fragment of literature containing the truth for this time.

The Ministry of Song

I am glad that a musical element has been brought into the Healdsburg school. Instruction in singing is greatly needed in every school. Much more interest should be manifested in voice culture than is now generally manifested. Students who have learned to sing, with melodious voices, sweet gospel songs in such a way that the words are easily understood can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, by singing to those who seldom have the privileges of any kind of gospel ministry.

Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor. As you go from house to house to sing, ask, "Would you be pleased to have us sing? We should be glad to hold a song service with you and to offer a few words of prayer to ask God to keep us." Not many will refuse you entrance.

Such ministry is genuine missionary work. God desires every one of us to be converted and to learn to engage in missionary effort in earnest. He will bless us in this work, and we shall see of His salvation.

Our High Calling

Educate yourselves to speak in the language of Canaan, the language spoken in the heavenly school by the members of the royal family. Sternly determine to put away all foolish talking and jesting, all selfish amusements. By faith grasp the promises of God, and determine that you will be Christians here below, while preparing for translation. Those who do this will see

of the salvation of God.

Students, if you strip yourselves of every hindrance to progress in the Christian life, your mind will be worked by the Holy Spirit of God, and you will become fishers of men. The salvation of God will go forth from you as a lamp that burneth. Kindling your taper from the divine altar, you will have the privilege, wherever you may be, of shedding light upon those who are in darkness. If you continue steadfast in His service, He will open wide the gates of the heavenly city, and say, as you enter in, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Matthew 25:23.]

Ms 68, 1903

Answering Christ's Prayer for Us by Obeying His Law

Healdsburg, California

July 6, 1903

We claim to be Christians. What are we doing to answer the prayer of Christ, as recorded in the seventeenth chapter of John? Are we attaining to the standard set before us? This standard of perfect unity is portrayed in the words: "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.]

From the light God has given me, I know that this chapter has not been fully appreciated, and that the principles it teaches have not been generally believed and practiced. Why has not His Word been gladly received and obeyed by all? Why has it not made upon the hearts of many professing Christians the impression that He desired to see made?

"O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me." [Verse 25.]

Christ is not known by the world. But upon the hearts of those who know Him is mirrored His image, which in their daily life is constantly reflected in word and deed upon those who know Him not. By the perfection of our Christian walk, we are to make Christ known to the world; for we are His chosen representatives. By spiritual adoption we are children of God.

In no way are we to unite with the world in wrongdoing. The systems of commercial life, the money-making schemes, even the profound study of commercial investments—all these are alike undesirable. The theater, the concert, the ballroom, the billiard room, the card table, the race course, the drinking saloon, and numerous other places and forms of amusement that might be mentioned, divert the attention of many men and women from the Lord's service. But such persons are not seeking for those things that would give peace to the soul. Thousands and tens of thousands are making no special effort to attain perfection of character. They seem to reason that since mere pleasurable gratification is denied them by the teachings of God's Word, this Word has been written in vain.

I am assured that when believers are truly converted, they will be transformed in character,

and that then the prayer of Christ will be regarded by them as of far greater value than all the favors the world can bestow.

A Study of the Prayer

What a prayer is Christ's petition for His disciples! How high it reaches! How much it embraces! "What shall we do to answer this prayer?" is the question that should be our constant study.

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." [Verse 1.] What does this mean?—That this prayer is the petition of humanity for humanity; a sinless humanity for a sinful humanity.

"As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word." [Verses 2-6.]

"They have kept Thy word." [Verse 6.] This is the standard that every one who desires to walk with the heavenly Father must reach.

"Now they have made known that all things whatsoever Thou hast given Me are of Thee." [Verse 7.] Every believer in Christ is to manifest to a sinful world all that these words imply. He should remember his solemn baptismal vows. In the name of the Father, the Son, and the Holy Ghost, he was buried with his Lord in baptism, signifying that henceforth he would be dead unto the world. His resurrection from the watery grave was symbolic of the new birth that took place at the time of his conversion.

To those who have passed through this experience is given the instruction:

"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 on Him shall not be confounded. 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 offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." [1 Peter 2:1-8.]

A better, even a holy, appointment was given them, but they did not take into consideration,

nor did they value, the possibilities and the probabilities connected with obedience to Jehovah's law. They chose not "to offer up spiritual sacrifices, acceptable to God," and were therefore among those who "stumble at the word, being disobedient." [Verses 5, 8.]

"Unto you therefore which believe He is precious. ... Ye are a chosen generation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [Verses 7, 9-12.] This appeal should be heeded by every soul who claims to be a child of God.

Read, in this connection, the whole of the seventeenth of John. Notice verses fifteen to eighteen: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. ... As Thou hast sent Me into the world, even so have I also sent them into the world."

Let us seek to understand the spiritual truths comprehended in this assertion. God sends us into the world, even as He sent His Son into the world. And of us Christ said, "They are not of the world, even as I am not of the world." [Verse 16.] Let us endeavor to discern the meaning of this comparison.

"Sanctify them through Thy truth: Thy word is truth. ... And for their sakes I sanctify Myself, that they also might be sanctified through the truth." [Verses 17, 19.] Those who cease to follow worldly practices, and choose to stand in the world as Christ's followers, will understand the mystery of godliness—Christ within, "the hope of glory." [Colossians 1:27.]

"Neither pray I for these alone, but for them also which shall believe on Me through their word." [John 17:20.] This includes us. Through faith in Christ, we are blessed with all spiritual blessings.

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." [Verse 21.]

From the light given in this Scripture, cannot we understand the relation that Christians should sustain to one another? Then with what strictness we should guard our every word and act, in order to foster the unity that we are to manifest to the world! This unity is the love spoken of by Christ when He said to His disciples: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." [John 13:34, 35.]

"As I have loved you." Not until after their Master's great humiliation and suffering in Gethsemane, in the presence of the High Priest, in Pilate's judgment hall, and on Calvary's cross did the disciples understand these words. Our Saviour was subjected to humiliation such as few are called upon to bear. The hopes of the disciples died with the death of their

Lord. But after He came forth from Joseph's new tomb and over the rent sepulcher proclaimed, "I am the resurrection and the life;" "behold, I live forevermore" [John 11:25; Revelation 1:18], His disciples understood more fully the meaning of the words: "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.]

Shall not we strive to glorify God by manifesting toward one another the same compassionate love that Christ manifested toward those whom He came into this world to save and make one with Himself?

"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 17:22, 23.]

What a wonderful statement is this! Shall we show that these words mean all that they say, by proving them true? Only by living lives that will reveal to sinners the power that God's grace has upon the human mind and character can we give evidence to the world that God has sent His Son to be the Saviour of mankind. Thus only can we reveal our heavenly Father in His true character—a miracle-working God.

"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 (as the Redeemer of the fallen race): 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.]

Wonderful prayer! It is our privilege to answer this prayer by molding our character in accordance with the principles that this Scripture teaches. Christ Himself defines the use that should be made of His words. "It is the Spirit that quickeneth," He declares; "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [John 6:63.] Since this is true, how important it is that we daily partake of the Scriptures as our spiritual food.

Let those who claim to believe the truth for this time remember constantly that Satan is not dead, neither is he asleep. He is working with all deceivableness of unrighteousness; for unless he can deceive Christ's followers in some unguarded moment, he cannot overcome them.

Glorifying God by Obeying His Law

My brethren and sisters, what more can I say to lead you to discern your privileges? These privileges, so freely granted you, were secured at the cost of the life of the only begotten Son of God. We must guard the soul with diligence. Those who hold the beginning of their confidence steadfast unto the end reveal in their lives the Christ-life by obeying every precept

of God's law. The gospel has not abrogated the law: the gospel is the law, practiced. The gospel demands perfect obedience. Paul asks the question, "Do we then make void the law through faith? God forbid: yea, we establish the law." [Romans 3:31.]

God's law is the transcript of His character. Constantly the Lord is speaking to the human family, saying, "Holier; yes, holier still." This is His work—to gather out from the fallen inhabitants of this world a righteous people. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." [Isaiah 32:17.]

"Blessed are they, whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." [Romans 4:7, 8.] "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." [Matthew 7:17-20.]

The Saviour, instructing His disciples in regard to their work, declared:

"Ye are the light of the world. A city that is set on an 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. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Matthew 5:14-20.]

"Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for His name's sake." [1 John 2:3-12.]

“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. ... Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that He hath promised us, even eternal life.” Let us “abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” [Verses 21, 24, 25, 28.]

Ms 69, 1903

Talk/Instruction Regarding School Work

Healdsburg, California

July 7, 1903

July 7, 1903

Talk given by Mrs. E. G. White at Healdsburg College Board meeting

Prof. Cady: The Board has received a request which was read last night, that I be released from the work here to engage in general educational work throughout the field. This request, which comes from Elder Daniells, can be read now, if you so desire. (Here the letter was read.)

Mrs. E. G. White: The principal of a school cannot do justice to his work when his interests are divided. Brother Cady cannot do justice to this school and be away in the field so much of the time as has been the case in the past. The school needs his presence. It should not be left to the uncertainty that arises when the one who stands at its head is absent. The one who stands as principal should devote the greater part, if not all, of his time and energy to the school. He should study and plan for its success and should put his whole soul into an effort for its advancement.

It is a mistake to allow students to choose their studies. In years past this mistake has been made in the Healdsburg school. As a result students who had not mastered the common branches have sought to climb higher than they were prepared to go. Some who could not speak the English language correctly have desired to take up the study of foreign languages. A knowledge of how to speak and write our own language correctly is more important to us than the knowledge of a foreign language.

The Importance of Voice Culture

Voice culture, is presented to me as of the greatest importance. Students should receive a training that will prepare them to impart the knowledge they receive. Unless they are taught to read and speak slowly and distinctly, with clearness and force, placing the emphasis where it belongs, how can they teach with any good effect? They should not be allowed to speak so fast that they cannot be clearly understood. Every word, every syllable should be plainly spoken.

Students should be taught not to speak from the throat, but to bring the abdominal muscles into action. The throat is only the channel through which the voice is to pass. If public speakers would learn to use the voice properly, there would not be so much throat trouble among them.

Those who are to go into the field as teachers and ministers should be trained to speak in a way that will arouse an interest in the precious truths which they present. A man may not have so much knowledge, yet he can accomplish much if he has a voice so well trained that he can impart clearly that which he knows. But if a man cannot tell in a forcible manner what he knows, of what benefit is his learning, even though his mind be stored with knowledge?

Prof. Cady: Should we provide a special instructor for voice training, or should we distribute the teaching of this branch among all the instructors?

Mrs. E. G. White: The wisest thing to do is to experiment. You will have to do much experimenting before you can decide upon the best methods. If you should know of some one who is especially fitted to teach voice culture, it might be best to secure his services. I know that the voice can and must be trained. The Lord wants the teachers in our schools to make the most of themselves and to teach the students to make the most of themselves.

The Value of the Common Branches

It is important that students be taught to spell correctly and to write plainly. They should be given a thorough drill in these branches. There are men in responsible positions, physicians, lawyers, and even editors, whose writing can scarcely be read. A great mistake has been made in their education.

In education the work of climbing must begin at the lowest round of the ladder. There are many who feel that they have finished their education, but who are faulty in spelling and in writing, and who can neither speak nor read correctly. These need to go back and begin to climb from the first round of the ladder.

When voice culture, reading, writing, and spelling take their rightful place in our schools, a great change for the better will be seen. These subjects have been neglected, because our teachers have not realized their value. But they are more important than Latin or Greek. I do not say that it is a wrong to study Latin or Greek, but I do say that it is a wrong to neglect the subjects that lie at the foundation of education in order to tax the mind with the study of Latin and Greek.

The Question of Grading

The system of grading is a hindrance to the pupil's real progress. Some pupils are slow at first, and the teacher needs to exercise great patience. But these pupils may after a short time learn so rapidly as to astonish him. Others may appear to be very brilliant, but time may show that they have blossomed too suddenly. The system of confining children rigidly to grades is not wise.

A. T. Jones: The sooner grades are done away with, so that the teacher can get close to the children, the better.

Mrs. E. G. White: I know that some better system can be found just as soon as our instructors learn the true principles of education.

The Work of the Fernando School

Yesterday I had a long talk with Brother Giddings, the principal of the Fernando school. A misunderstanding has arisen in regard to what I said in reference to the school at Fernando. I had not the slightest idea of saying what some thought I said. They understood me to say that the Fernando school should do the same work that is done at the Healdsburg school. But those in charge of the Fernando school must know that their school will have to be carried on for a time before they can understand perfectly what its work should be.

Some were under the impression that I said that at Healdsburg and other of our schools, grave mistakes are being made. At the Los Angeles camp-meeting I spoke of the need of simplicity in education. I said that in the past the teachers in Healdsburg College and Battle Creek College had made the mistake of not giving the foundation subjects of education their proper place and of allowing the desires and suppositions of the students to govern the decisions made in reference to their school work. I also said that at Healdsburg some subjects had been taught that were not needed. But I had no idea of giving any one the impression that the Healdsburg College should occupy the position of a school just beginning its work.

I told Brother Giddings that it would be impossible for the Fernando school to take a position on a level with the Healdsburg school, which has been in operation many years. Those in charge of the Fernando school must move slowly at first. They must be careful to give the students what they most need, instead of allowing them to take what studies they choose. They should test the accuracy and knowledge of the students; then they can tell whether they have reached the standard to which they think they have attained.

Some in Fernando think that those in Healdsburg College manifest a feeling of superiority. I have been afraid that they thought this, but have hoped that it was not so. I asked the one who spoke to me of this, "Have you talked with the brethren here in regard to this matter? Have you talked with Brother Cady and other members of the Board to find out if this is not something that exists entirely in the minds of the brethren there? I advise you not to leave this place until you come to a perfect understanding with the brethren here."

The Industrial Work at Healdsburg College

I have heard that the managers of our school here are in difficulty in regard to the industrial work. I trust that you are not discouraged. There is no need for you to be. It would be surprising if these industries could be made to pay immediately after being started. Sometimes God permits losses to come to us to teach us lessons that will keep us from making mistakes that would cause much larger losses. If you have had financial losses in your industrial work, search carefully to find out the cause of these losses, and then manage in such a way that in the future there will be no loss. You should look upon this experience as

of great value to you, not as a source of discouragement. It is of no use to talk discouragement. Look at the matter just as it is, and see how you can benefit by it.

At one time when my son Edson had suffered a financial loss, I wrote to him not to fail nor be discouraged. I said, "If you can learn from this experience to count the cost before undertaking an enterprise, it will be one of the most valuable experiences of your life."

My husband used to say, "Show me a man who never makes a mistake, never gets into perplexity, and I will show you a man who ought to be in heaven."

If a worker makes a mistake, do not think that his work must be taken from him and given to some one else. The one to whom it is given may not do it as well as the one who had it in the first place. Give the worker who has made the mistake every opportunity to improve. Do not discourage him by criticism. Help him in his work. Do not take his work from him unless he shows no desire to improve.

Let us remember that we are all members of God's family. And let us remember, too, that Satan and all his host are seeking continually to force us into making mistakes, that our confidence in ourselves and in others may be destroyed. But when perplexities arise, shall we sit down on the stool of ignorance and do nothing?—God forbid.

At Cooranbong our brethren made a mistake in delaying the purchase of the land that the Lord had said was the place where the school should be established. Then, after the purchase of the land, they went to a lawyer for advice and following his advice brought legal complications that cost thousands of dollars. Had it not been for the lack of faith caused by the delay, this loss would not have come. At one time during the lawsuit that was carried on, our brethren were greatly perplexed to know what to do. Some said, "Let the land go." I said, "What do you mean? Who is it that we are warring against? 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.' [Ephesians 6:12.] Do you think that you can establish the school where the Lord wants it to be without opposition from the enemy? The perplexities that come are an evidence that you are on the right ground and that the enemy is seeking to check the good that will be accomplished here."

Mistakes have been made at Healdsburg, but the brethren need not feel discouraged. The Lord may have permitted us to make these mistakes to put us on our guard in the future, that we may be kept from making greater mistakes. Let us look at these things in a rational light. It is not as if we had not been making aggressive efforts or had had no opposition. Our people are not half awake to the fact that the enemy with whom we have to contend is a keen, intelligent, eloquent being who works in every conceivable way to hinder the advancement of God's work. We must rid our minds of the idea that we may move smoothly along, meeting no hindrances. The enemy works against every effort put forth to advance the cause of God.

You have begun in the right way. Students must have outdoor labor, that their muscles may be kept in a healthy condition, that the brain may be kept clear. The health of the brain depends on the health of the other parts of the human machinery. You need not be discouraged because

there has been a loss in the industrial departments. This experience may save you from a larger loss in the future. Industrial work is a great help and blessing to the students.

M. E. Cady: As far as I am concerned personally, I am not at all discouraged. My only fear has been that, because there have been losses, some might be inclined to give up the industrial work.

Mrs. E. G. White: This work should not be given up. This is one point that I wished to emphasize this morning.

M. E. Cady: Most of the industrial departments show a loss this year, while in previous years most of them have shown a gain. One reason for this is that this year we have depreciated the property. In past years this was not done. The depreciation that has been placed on the property this year should have been divided among several years.

We have started these industrial departments, but they do not show the gain that we would like them to show. Some of the brethren feel that these departments ought to sustain themselves and ought to make a little profit; and because they do not, there is a tendency to advocate that they be abandoned and that other industries be brought in that can be made to pay. I think that a great deal of study and wise counsel is necessary in order to make changes without suffering loss.

In our meeting yesterday, some of our brethren said that they thought that our schools would come to the place—and perhaps they may—where they will be self-sustaining. Others said that this never could be, that these institutions could never be entirely self-sustaining, but that they would have to be assisted by the gifts of those of our people who are interested in their work. These differences of opinion might lead us to take steps that would undo the work that has been done.

Mrs. E. G. White: Let us do the best we can, and then say, “Lord, we leave with Thee what we have done.” If we will work in faith, our hope and courage will increase. But we cannot expect faith unless we work in faith. We do not realize the craftiness and the power of the enemy that we must meet in conflict. Satan and his hosts are all around us. Before the end they will come as angels of light, and also as men. God’s servants must stand by their colors and have firm faith in Him.

M. E. Cady: I am very thankful for the encouraging words to which we have listened this morning. They are a great help to me.

Mrs. E. G. White: My brethren, you may expect difficulties and hindrance. They will surely come. But do not keep your eyes fixed on discouragement. If you do, you will find more and more to discourage you. Take your eyes off discouragement, and “arise and build.” [Nehemiah 2:20.] Let the building go up, and let the cause advance.

M. E. Cady: There have been in the industrial work greater losses than I anticipated; nevertheless, I feel that we have before us in our school work some of the brightest prospects that we have ever had.

Mrs. E. G. White: The influence for good that the manual training work has exerted over the students overbalances the financial loss and would overbalance it were it ten times as large as it is. How many souls this work has helped to save, you will never know till the day of judgment. Satan finds some mischief still for idle hands to do. But when students are kept busy in useful labor, the Lord has opportunity to work with them.

My brethren, let us labor on in the simplicity of godliness. Let us accept the Saviour's invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.]

Ms 70, 1903

Sermon/Divine Sonship

Calistoga, California

June 7, 1903

Sunday afternoon, June 7, 1903

Sermon, Mrs. E. G. White, Open-air service at the Hot Springs Grove, Calistoga, California,

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

In this Scripture are portrayed Christian privileges that are comprehended by but comparatively few. Every one should become familiar with the blessed privileges God has offered us in His Word. He has given us many assurances of what He will do for us. And all these promises are made possible by Christ's sacrifice in our behalf.

John the Baptist bore witness of the One through whom we may become sons and daughters of God. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But 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 1:6-12.]

Divine sonship is not something we may gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. But the promise is to all who "believe on His name." [Verse 12.] What an incentive to greater effort this assurance should be to those who are trying to set the hope of the gospel before those who are still in the darkness of error!

The sinner cannot, by any power of his own, rid himself of sin. For the accomplishment of this work he must look to a higher Power. John exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." [Verse 29.] Christ alone has power to cleanse the heart from sin. As soon as the penitent one turns from sin, and looks to the Saviour for help, the Holy Spirit begins its transforming work upon the heart. Man is dependent on God for transforming grace. Every one who comes to Jesus in faith, nothing wavering, will receive pardon. He who is seeking for forgiveness and acceptance can only say:

"Nothing in my hand I bring;

Simply to Thy cross I cling!"

Through Adam's fall, Man forfeited the right to live. But Christ offered to give His life as a ransom for the fallen race in order that they might have another opportunity to keep God's commandments and live. To us is granted a time of probation in which we may co-operate with God in the work of forming characters acceptable in His sight.

How thankful we should be for the privileges offered us; for the hope we have in the gospel; for the great sacrifice Christ has made in order to give us these blessings! He, the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth to stand at the head of humanity. In His life on this earth He was "a Man of sorrows, and acquainted with grief." [Isaiah 53:3.]

Christ with His long human arm encircles the fallen race, while with His divine arm He grasps the throne of the Infinite. He stands before the Father as the Propitiation for the sins of every repentant one who receives Him and believes on His name. No matter how poor the sinner may be; no matter how numerous may be the difficulties surrounding him; no matter how great may be his infirmities, the compassionate Saviour will accept him. Christ loves every member of the human race; for He has bought them all with a price—and what a price! By a self-sacrificing life and a humiliating death He became the Redeemer of us all; and He now stands in the courts above as our Advocate.

Christ would have given His life, even if He had known that only the little company before whom I am standing today would be saved at last. Yes; if there had been but one member of our little company that could have been saved, He would have given His life as a ransom for that one. How incomprehensible is His infinite love!

Our Redeemer passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the enemy's temptations, He exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but He came unattended and dwelt with those who were poor and lowly. He worked at the carpenter's bench with Joseph for many years. Throughout His youth and manhood He was sorely tried with temptations. He passed through all the afflictions through which we are called to pass. Thus He stood at the head of humanity, as a human being. If He had not clothed His divinity with humanity, no one could have approached Him because of the glory of His presence.

How many of those who are assembled here today are willing to make any sacrifice for Jesus? Are you willing firmly to determine that you will strive not to grieve the Holy Spirit by pursuing a course that would put your Saviour to open shame? Will you constantly remember that He has humiliated Himself and given His life for your salvation? Are you willing daily to consecrate yourselves to His service?

Dear friends, did Christ come to this earth in order that you might receive and enjoy the riches and glory of the world?—No, no. He came in order that you might have life eternal in the kingdom of God. He came in order that you might live a life that measures with the life of God and be a member of the royal family, a child of the heavenly King, in the courts of heaven where there is neither sorrow nor death, where we can associate forever with Christ and the unfallen angels.

With those thoughts in mind, cannot we appreciate a little more fully than before the words we read in the third chapter of John's first epistle? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." [Verses 1-3.]

By being partakers of the divine nature, we may overcome the corruption that is in our natures through lust. Keeping Jesus always in view, we shall be changed into His likeness. He knows all about our trials and difficulties. Let us lay them all at His feet and trust Him to lead us aright. As He overcame Satan on every point, so we may overcome every temptation of the enemy.

Shall we not give our lives to the service of Him who has given so much for us? Shall we not determine to stand always on the side of Christ? The privilege of abiding in Christ and working for Him should make us the happiest people in the world. From personal experience, I know what it means to have severe trials. But night after night, when I cannot sleep, I look to the great Physician, and He fills my heart with joy and love and peace. The same blessings are offered to every one else. Whoever partakes of Christ's sufferings will partake of His glory.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." [Verses 4-6.]

Many profess to abide in Christ, but cherish imperfections of character. Their names may be on the church book; but if they persist in clinging to imperfections of character, it is manifest that they are not "born again." [John 3:3.] God desires us to put away everything that is wrong and to come to the foot of the Cross to learn of Jesus. "Learn of Me," Christ says: "for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.] In this life we are to prepare for promotion to the higher grade, the school above, by learning of

Jesus.

None need heavenly instruction more than fathers and mothers. Upon them rests a great responsibility. If they abide in Christ, He will abide in their home. Men and women, at the beginning of married life, should reconsecrate themselves to God. They are His children, bought by an infinite sacrifice. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

Parents may cultivate sweetness of disposition in the home life and by God's grace be overcomers. Although they may have natural tendencies to wrong, these should be resolutely put away. Let them learn to speak kindly under all circumstances. It takes no more time and effort to speak kindly than it does to speak unkindly. From the beginning, those who have received the Saviour into their hearts as their Redeemer can educate their children to love and fear God, and not to have their own way.

Many of those who have grown to manhood and womanhood have never left the traits of their childhood behind them. They are just as fretful and impatient, just as ready to quarrel over little things, as they were in their youth. God desires us to put away childish things and to prepare to live in the home toward which we are journeying. None whose hearts are unrenewed by the gentle influences of the Holy Spirit can enter the heavenly home. The character must first be transformed. Let us learn in our home life how to live in such a way that we shall be granted a home on the earth made new. Unkindness in speech, harshness of voice, disagreeableness of disposition—these are characteristics that must never be manifested by parents who desire to train their children aright.

Is there a troubled father or mother here this afternoon? Is there one who feels that he is unable to reach the high and holy standard God has given us? If there should be such an one here, come to Jesus just as you are. Seek His forgiveness, and ask Him to give you power to become a child of His and to walk acceptably in His sight day by day. He will not fail to help one who comes to Him in sincerity.

Trials will come, it is true, even to those who are fully consecrated. The patience of the most patient will be severely tested. The husband or the wife may utter words that are liable to provoke a hasty reply; but let the one who is spoken to keep silent. In silence there is safety. Often silence is the severest rebuke that could be given to the one who has sinned with his lips.

Parents, train your children to be missionaries for God. As teachers in the home, you have an important place to fill in the Master's work. There are many lines of work to be carried forward, and not the least important of these is the training of children so that they will become co-laborers with God. This line of work should not be neglected on account of the press of ordinary business matters. If in the time of the judgment you should stand before God without your children, and He would ask you, "What have you done with My little flock that I entrusted to you? Why are they not with you?" what answer could you give? [See

Jeremiah 13:20.] Let us not neglect our duty now; for we cannot afford to allow our children to lose the opportunity of living with us throughout the ceaseless ages of eternity.

Probationary time will not continue much longer. Already we begin to see the judgments of God in the land. God is withdrawing His restraining hand from the earth. Long has He been speaking to the hearts of men and women through the agency of His Holy Spirit; but they have not heeded the call. He is now under the necessity of permitting His judgments to fall upon the inhabitants of the world, because of the universal prevalence of crime and iniquity. He does not desire to destroy; but some have steeled their hearts against every entreaty.

Soon it will be forever too late to enter the fold of safety. Is it not high time that ye should help our children to choose the path that leads to this fold? Jesus loves the children. If He could come into our midst today at the close of this meeting, He would place His hands on the heads of the little ones and bless them. He desires to bless them in their homes. They are His precious little flock, and they need to be carefully, tenderly shielded from temptation.

Jesus says, "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." [Matthew 5:14, 16.] Let every professing Christian search his heart diligently and put away everything unlike Christ. Let him remember that he has been bought with a price, even the blood of the Son of God. So long as he remembers this, he will be the less liable to indulge in pride and foolishness. Constantly he will endeavor so to live that he can meet the Saviour in peace; and he will not fail to repel every suggestion of the enemy to engage in intemperate, wicked practices. Those who are faithful in this life will be ready to welcome the Saviour when He comes in the clouds of heaven, and to say, "Lo, this is our God; we have waited for Him, and He will save us." [Isaiah 25:9.]

For many, many years I have waited for my Saviour's second advent. But do you imagine that I have grown weary of waiting? Is this what saddens my heart? O, no! My heart is saddened by the sight of so many, even among professing Christians, who are still unready for His appearing. The unprepared state of themselves and of their children fills my heart with sorrow; for I know that they are failing to give to the world the impression that Christians should give. The line of demarcation between righteousness and sin, obedience and disobedience, should always be unmistakably distinct.

The father, as the priest of the household, should deal gently and patiently with his children. He should be careful not to arouse in them a combative disposition. He must not allow transgression to go uncorrected; and yet there is a way to correct without stirring up the worst passions of the human heart. Let him in love talk with his children, telling them how grieved the Saviour is over their course; and then let him kneel with them before the mercy seat and present them to Christ, praying that He will have compassion upon them and lead them to repent and ask forgiveness. Such disciplining will nearly always break the most stubborn heart.

God desires us to deal with our children in simplicity. We are liable to forget that children have not had the advantage of the long years of training that older people have had. If the

little ones do not act in accordance with our ideas in every respect, we sometimes think that they deserve a scolding. But this would not mend matters. Take them to the Saviour, and tell Him all about it; then believe that His blessing will rest upon them.

Those who have taken upon themselves the responsibility of bringing children into the world are held accountable by God for the salvation of their little ones. He will give you grace and strength, parents, to overcome by the blood of the Lamb and by the word of your testimony. Surrender yourselves unreservedly to Him, and ask Him to help you to use your talent of influence in the home life. He who has endowed you with capabilities will enable you to increase daily in wisdom and prudence, so that you may discharge faithfully your duties as parents.

Teach the children to bear their share of the burdens of the household. Keep them occupied at some useful employment. Show them how to do their work easily and well. Help them to realize that by lightening the burdens of their mother, they are preserving her strength and prolonging her life. Many a weary mother has been laid away in an untimely grave for no other reason than that her children were not taught to share her burdens. By encouraging a spirit of unselfish service in the home, parents are drawing their children closer to Christ, who is the embodiment of unselfishness. None but the unselfish can become missionaries for God. The basis of missionary effort is self-sacrifice and self-denial.

Our homes will be filled with sunshine and happiness, if we choose to invite the Saviour to dwell with us. And to those who make Him their counselor and guide in this life, He has promised a beautiful home in the new earth. This promise was given to His disciples just prior to His crucifixion. He knew of the sufferings through which He was about to pass. He realized that soon He must leave those whom He loved; but He did not allow His mind to brood over these matters. He directed the minds of His disciples to the life beyond. "Let not your heart be troubled," He said; "ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 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.]

Soon we shall be in our promised home. There Jesus will lead us by the side of the living stream flowing from the throne of God and explain to us the dark providences through which He led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, including the tree that bears twelve manner of fruit, one kind during each month of the year. There we shall behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that He has placed on our heads, and, touching our golden harps, we shall render praise and thanksgiving to Him that sitteth on the throne.

Dear friends, I have talked to you this afternoon in regard to some of the simple truths of the gospel. If you will only practice them, I shall feel that my words have not been in vain. May the blessing of God rest upon you and your children. May you all be among those who will enter through the beautiful gates of pearl into the golden city of our God. May you, as

unbroken families, have the privilege of dwelling forever in that haven of rest. To this end may God help you now to strive to secure the crown of life that fadeth not away.

Ms 71, 1903

Talk/To Every Man His Work

June 18, 1903

Talk by Mrs. E. G. White to the Cal. M. M. & B. A., June 18, 1903, in Sanitarium Chapel.

Elder A. T. Jones in the chair.

A. T. Jones: Sister White, we are glad to have you with us this morning, and are ready to hear what you have to say to us. We turn the meeting over to you.

Mrs. E. G. White: I do not know what matters have been before you in the meetings you have held; and you must excuse me if I speak on subjects other than those you have been considering.

It is God's plan that in His work there shall be unity in diversity. In a garden there are no two flowers just alike. Every leaf on a tree differs from every other leaf. So in the work of God various minds and capabilities are to be employed.

Our minds need to be broadened that we may see beyond our opinions and ideas and ways to the purposes and plans of God. We must give elbow room to our brethren. If their ideas are not precisely like ours, we must remember that God has given them ideas, and we must seek to work in harmony with them, under the guidance of Christ.

When the tabernacle was to be erected, the Lord instructed Moses, "See, I have called by name Bezaleel, the son of Uri, ... and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." [Exodus 31:2-5.]

But Bezaleel was not to work alone. God chose another man to stand at his side to help him. "Behold," He said, "I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee." [Verse 6.]

One man is not to carry the burden of the whole work in the cause of God today. God has given each one a special place and a special work. Each one is to fill his appointed place and is to help others in their God-given work. And each one is to be willing to receive help from those who can assist him.

Brethren, if you are so situated that the work presses too heavily upon you, and you are unable to do all you think should be done, do the best you can, without endangering your health, and carry your burdens to the Lord. Then if God sends some one to help you, do not

be afraid to trust the one who is to associate with you, fearing that he will not work in accordance with your ideas. Do not say, This man does not agree with me; if I unite with him in labor, he will spoil the work I have been trying to do. He will introduce plans that will divert my mind from the plans that I have laid. Perhaps God wants your mind diverted from the plans you have been following. Perhaps God wants you to have a change of places. Of Moab it was said, he “hath not been emptied from vessel to vessel, ... therefore his taste remained in him, and his scent is not changed.” [Jeremiah 48:11.]

The same part of the work that one is called to do is not given to another. We should not expect our fellow workers to think and speak and act just as we do.

Give room for all to work. Do not watch to see if others' footsteps measure exactly with yours. Keep your eye on your Leader, “looking unto Jesus, the author and finisher of our faith” [Hebrews 12:2], and then you will not be continually looking with a critical eye to see what others say and do. Remember that God has other workmen, who, even thou they do not follow exactly in your footsteps, are serving Him in His appointed way. Who made you a judge of your brethren?

God has given talents to every man according to his several ability. Of the man to whom He has entrusted but five talents, He does not require the use of ten. But the man to whom He has given but one talent is not to bury that talent. He may put it to use, and it will increase.

If we will keep ourselves in line, each will know his special work. If every one will keep Christ before him, and speak His words to the people within reach, we shall have a perfect whole.

Medical Missionary Work

Christ, the great Medical Missionary, is our example. Of Him it is written that He “went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people.” [Matthew 4:23.] He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated.

The nurses in this institution are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with their ministry of physical healing.

The Need of Workers

I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be used threadbare.

More workers are needed, that some of the burdens may be removed from some of those who are now so heavily loaded down. The Lord wants those who have gained an experience in His service to be educators. We are to be learners in the school of Christ, that we may teach

others, and that we may plan wisely for the carrying forward of God's work.

God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as evangelists and Bible workers in company with a worker of experience who can show them how to labor successfully. Two and two, let canvassers carry our publications from house to house. When opportunity offers, let them speak of the truth for this time to those whom they meet, and let them sing and pray with them. When in our work for God right methods are energetically followed, a harvest of souls will be gathered.

Called out from the World

The wicked are being bound up in bundles, bound up in trusts, in unions, in confederacies. Let us have nothing to do with these organizations. God is our Ruler, our Governor, and He calls us to come out from the world and be separate. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." [2 Corinthians 6:17.] If we refuse to do this, if we continue to link up with the world, and to look at every matter from a worldly standpoint, we shall become like the world. When worldly policy and worldly ideas govern our transactions, we cannot stand on the high and holy platform of eternal truth.

God promises that if we will separate ourselves from the world, He will receive us and will be a Father unto us, and we shall be His sons and daughters. Shall we not separate ourselves from the world and claim this sacred relationship now, that when our Father comes He may acknowledge us as His children?

In regard to dependence upon worldly lawyers, speaking through Paul Christ says, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? ... I speak to your shame. Is it so, that there is not a wise man among you, no, not one that shall be able to judge between his brethren?" [1 Corinthians 6:2, 5.]

The saints are to judge the world. Then are they to depend upon the world and upon the world's lawyers to settle their difficulties? God does not want them to take their troubles to the subjects of the enemy for decision. Let us have confidence in one another.

Our Duty to Erring Brethren

We are to love one another. But we are not to justify a fellow worker whom we see pursuing a wrong course of action. We do not help him by smoothing over the wrong he is doing and encouraging him to justify himself. A wrong is a wrong, by whomever it is done; and the higher the position of the wrongdoer, the greater his accountability. Take your stand on the platform of eternal truth. Then take your erring brother by the hand, and help him to stand by your side.

If some one comes to you with an evil report of a brother, ask him if he has been to that brother and talked with him about it. If he has not, it is not your duty to listen to him.

Our ministering brethren are not to be belittled. Those who have publicly used abusive

language in speaking of the gospel ministers have spoken against Christ in the person of His saints.

Our Duty to the World

The judgments of God are coming on the earth. The plagues are beginning to fall. Shall we allow these things to come upon the world without telling people of what is coming and how they may escape? Shall we let them go down into darkness without a preparation for the future life? Unless we ourselves realize where we stand, the day of God will come upon us as a thief.

We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you and that He holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness.

All around us are doors open for service. We should become acquainted with our neighbors and seek to draw them to Christ. As we do this, He will approve and co-operate with us.

The Work at Yountville

I am glad that our brethren and sisters have begun to work for the salvation of the old men in the Veterans' Home at Yountville. These men, one by one going down to the grave, are to be shown the Lamb of God which taketh away the sin of the world. Last Sabbath an intelligent man of fine appearance told one of our workers that since our people had been holding services in the home, he had given up drinking and carousing. He is striving to live a better life.

Our Duty to the Unwarned

With the great truth that has been committed to us, and the thousands of people who are unwarned, we cannot afford to spend so much time in meetings among ourselves. Time is too precious. The Lord is coming soon. We are to have meetings among ourselves, but let them be made occasions of pleading that God will let the light of His countenance shine upon us, occasions of seeking for the Holy Spirit. It is the Spirit's power that we need. This can do more for us in one minute than we can ever accomplish by talking.

It is a mistake for God's workers to use their energies wholly in labor among those who for years have heard the truth, line upon line, precept upon precept, here a little and there a little. If our church members would walk in the light they have already received, they would receive power from above.

We might spend all our time in trying to settle difficulties, and seeking to prevent souls who know the truth from making a shipwreck of faith, and yet in spite of all our efforts our labor would be in vain. God calls upon us, wherever we are, to carry the message to those who know not the truth.

Often the inhabitants of a city where Christ labored wished Him to stay with them and continue to work among them. But He would tell them that He must go to cities that had not heard the truths that He had to present. After He had given the truth to those in one place, He left them to build upon what He had given them, while He went to another place. His methods of labor are to be followed today by those to whom he has left His work. We are to go from place to place, carrying the message. As soon as the truth has been proclaimed in one place, we are to go to warn others.

Fishers of Men

The end is near. God's people are to be a chosen people, separate from the world. They are to be fishers of men.

Christ gave His disciples an object lesson of their work as fishers of men. All night they had toiled with their nets on the lake, but had caught nothing. Morning found them weary and discouraged. Christ had come to spend a quiet hour by the waterside. But the people began to gather about Him, and in order to escape from the pressure of the multitude, He stepped into Peter's boat and bade him pull out a little from the shore. Then He taught the people.

The discourse ended, Jesus turned to Peter and bade him launch out into the sea. But Peter was disheartened. "Master," he said, "we have toiled all night, and have taken nothing; nevertheless at Thy word I will let down the net." [Luke 5:5.]

Together Simon and his brother let down the net. As they attempted to draw it in, so great was the quantity of fish enclosed that it began to break. They were obliged to summon James and John to their aid. When the catch was secured, both boats were so heavily laden that they were in danger of sinking.

"And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." [Matthew 4:19, 20.]

Danger of Perverting the Testimonies

The Lord has shown me that it is not my work to try to settle the difficulties that arise among our brethren. God has not called me to carry the burdens and difficulties of our people. I am simply to tell them to look to Jesus. If I were to try to settle differences, some one would misinterpret what I said, and to him it would have a meaning far different from the meaning that I had in mind. Satan would put his thoughts into his mind. He who cherishes a criticizing, objecting spirit, and who always stands on the negative side, does not know his own mind and would interpret my words to mean just what he wishes them to mean.

Sometimes when I receive a testimony for some one who is in danger, who is being deceived by the enemy, I am instructed that I am not to place it in his hands, but to give it to some one else to read to him, because, being deceived by the insinuations of Satan, he would read the testimony in the light of his own desires, and to him its meaning would be perverted.

The Third Angel's Message

I have felt that of late the Lord has been giving me courage and strength as I have been writing. He does not call upon me to travel all over the field. I am to bring the truth before the people by writing. The Lord says to me, Bring the first, second, and the third angels' messages before the people, that they may know whether or not they are living in harmony with these messages. They are to let the truth burn upon the altar of the heart. They are to separate themselves from all iniquity, from all false dealing and dishonesty, and take their stand where the glory of God can shine upon them.

God's people are not to lean upon men or trust to the words of men. They are not to erect a platform other than that which God has bidden them occupy. They are to have a clear understanding of the principles involved in the message that God has given them to bear. A conflict will be waged over the Sabbath of God. Let us be sure that we understand the prophecies, that we know what is coming.

The seal of the living God is to be placed upon His people. He has commissioned an angel to "set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst" of Jerusalem. [Ezekiel 9:4.]

The Need of the Church

We are to reach a higher standard than we have ever yet reached. "Higher, higher," says the heavenly messenger, "nearer the throne of God. Open the windows of the soul, and let the light of heaven in."

There should be more prayer amongst us, more honest dealing with and confidence in one another, more of the Spirit of the Master, that we may see the salvation of God.

In many cases our church members are engaged in judging one another and questioning each other's actions. Some one drops an insinuation in regard to a brother or a sister, and that insinuation is carried from one to another, until suspicion is aroused and criticisms are freely indulged. One brother cannot harmonize with the others, because they do not do just as he thinks they should do, because they do not follow exactly in his footsteps, or think just as he thinks. God's voice is calling for harmony and unity.

If after all the light that has been given us we cannot understand the position we should occupy, we are in the condition of the Laodicean church; and unless we follow the counsel of God, He will spue us out of His mouth.

Do we feel that we are rich and have need of nothing? We have need of much. We need simplicity, and humility of mind, and contrition of soul. The Lord says, "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 hearts of the contrite ones." [Isaiah 57:15.] It is the humble and contrite who will be taught of God. If we have a high estimate of ourselves, we must humble ourselves, that the Lord may give us His Holy Spirit.

You will receive God's blessing when you feel your need of it, and will come to Jesus to buy of Him "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 eye-salve, that thou mayest see.” [Revelation 3:18.]

“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 will 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 sat down with My Father in His throne.” [Verses 19-21.]

Read the message to the church at Sardis: “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.]

Sardis was a very wicked city, yet to its inhabitants the light had been given. Paul had preached there, and some had believed. But many of these departed from the faith. So it is today. Yet God said, “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.” [Verse 4.] Today, there are some who will keep their garments from the pollution of the wickedness that fills the world.

There is before us a mighty conflict. God calls upon His people to stand firm upon the platform of eternal truth. He calls upon them to stand in oneness, in unity; and He promises that He will be with us, to help us by His mighty power. We may lose our lives in the conflict, but at the last great day we shall receive a crown of life, that fadeth not away.

Our Master has gone from us, but He has left with us the comforting words, “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.] Christ is preparing a place for us, and our work is to prepare for an entrance to the heavenly mansions.

Ms 73, 1903

The Color Line

July 27, 1903 [typed]

This manuscript is compiled from earlier manuscripts.

Testimony dated March 20, 1891:

It will always be a difficult matter to deal with the prejudices of the white people in the South and do missionary work for the colored race. But the way this matter has been treated by some is an offense to God. We need not expect that all will be accomplished in the South that

God would do until in our missionary efforts we place this question on the ground of principle, and let those who accept the truth be educated to be Bible Christians, working according to Christ's order. You have no license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren. Every effort should be made to wipe out the terrible wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this question. Some would think it right to throw down every partition wall and intermarry with the colored people, but this is not the right thing to teach or practice.

There are able colored ministers who have embraced the truth. Some of these feel unwilling to devote themselves to work for their own race; they wish to preach to the white people. These men are making a great mistake. They should seek most earnestly to save their own race, and they will not by any means be excluded from the gatherings of the white people.

From Review and Herald, December 17, 1895:

Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves, as did the walls of Jericho, when Christians obey the word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors.

From letter dated June 5, 1899:

As you say, there is no more fruitful field than the South. It is the prejudice of the white against the black race that makes this field hard, very hard. ... The field is one that needs to be worked with the greatest discretion. Any mingling of the white people with the colored people, as sleeping in their houses, or showing them friendship as would be shown by the whites to those of their own color, is exasperating to the white people of the South. ... The relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem. ... As far as possible, everything that will stir up the race prejudice of the white people should be avoided. There is danger of closing the door so that our white laborers will not be able to work in some places in the South.

From letter, July 2, 1899:

In the South there are some places where work can be done. But the neglect of our people to respond to the light God has given has closed some openings which it will now be very difficult for them to enter. I inquire, What do our people mean by this neglect to work the Southern field? True, it is not a desirable field; and unless the Lord shall inspire with His love

the hearts of His people, they will not succeed. They are not to begin by publishing the great and wonderful things they are going to do. Cannot they see that if they do this the gate will be closed against them? That which might have been done years ago in the South cannot now be done. ... The plans and efforts that could have been made years ago will not now succeed in some places.

From Ms. dated November 20, 1895:

The time has not yet come for us to work as though there were no prejudice. Christ said, "Be ye wise as serpents, and harmless as doves." [Matthew 10:16.] If you see that by doing certain things which you have a perfect right to do, you hinder the work of the truth, refrain from doing these things. (Sunday labor spoken of before this paragraph.) Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things are lawful, but all things are not expedient.

From letter dated April 27, 1899:

If the greatest caution is not exercised, bitterness and hatred will be aroused in the white people in the South who are yearning for power to oppress the colored race as they have in the past. ... Common association with the blacks is not a wise course to pursue. To lodge with them in their homes may stir up feelings in the minds of the whites which will imperil the lives of the workers. ... The way in which some of the teachers have managed the work in the South has not been right, and yet many have looked with great enthusiasm on the work of those who through incorrect methods have given a wrong mold to the work. Should these methods be encouraged?—No; for the material worked upon is not being in the least qualified to help the Southern people.

The breaking down of distinctions between the white and the colored races unfits the blacks to work for their own class and exerts a wrong influence upon the whites.

Again I place this matter before you. Will you act upon the light given?

From letter, June 21, 1899:

There is need of level-headed men and women who love the Lord Jesus, and who will love the colored people for Christ's sake, who have the deepest pity for them. But the methods of _____ are not the methods that will be wise to practice. They cannot be petted and treated just as if they were on a level with the whites without ruining them for all missionary work in the Southern field. There is a difference among the blacks, as there is among the whites. Some possess keen and superior talents, that if the possessor is not made too much of, and is treated from a Bible standpoint, as humble men to do a Christlike missionary work, not

exalting them, but teaching them religious love, and Christlike love for the souls of their own colored race, and keep before them that they are not called into the field to labor for the whites, but to learn to labor in the love of God to restore the moral image of God in those of their own race, then a good work can be done.

There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way.

From letter dated July 16, 1901, sent to the Denver Church.

You ask in regard to the wisdom of placing a colored brother as superintendent of your Sabbath school. There are reasons why this would not be advisable. For the spiritual good of the brother this should not be done. And if continued it would prove a detriment to the Sabbath school. In many minds there is a strong prejudice against the colored people, and as a result of such a move constant difficulties would arise, which would hinder the growth and advancement of the school. From the light that has been given me for years in the past, I know that all would not show to a colored man the respect which for the good of a Sabbath school should be shown to the superintendent.

There is a large class of colored people in Denver. Let special efforts be made for them, both by the white and the colored members of the church. Let the missionary spirit be awakened. Let earnest work be done for those who know not the truth. Let the white workers learn to labor for the colored people.

Colored men are inclined to think that they are fitted to work for white people, when they should devote themselves to doing missionary work among the colored people. There is plenty of room for intelligent colored men to labor for their own people. Let those colored men who are fitted for the position of superintendent in a Sabbath school remember that they may do a much-needed work by establishing Sunday schools and Sabbath schools among the colored people.

The field is opening in the Southern States, and wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders.

Could not a school be established in Denver where the colored youth could be taught by teachers whose hearts are filled with love for souls? The most decided efforts should be made to train and educate colored workers to labor as missionaries in the Southern States. Christian colored students should be prepared to give the truth to their own race.

There is much work to be done in the Southern field. Special efforts are to be made in the large cities of the South. White laborers are needed who will enter the Southern field and work so wisely that many, not only of the colored people, but of the white people also, will be converted.

From letter dated February 15, 1900, written to Elder Hyatt, in regard to color line in South Africa.

In regard to the question of caste and color, nothing would be gained by making a decided distinction, but the Spirit of God would be grieved. We are all supposed to be preparing for the same heaven. We have the same heavenly Father and the same Redeemer, who loved us and gave Himself for us all, without any distinction. We are nearing the close of this earth's history, and it does not become any child of God to have a proud, haughty heart and turn from any soul who loves God, or to cease to labor for any soul for whom Christ has died. When the love of Christ is cherished in the heart as it should be, when the sweet, subduing spirit of the love of God fills the soul temple, there will be no caste, no pride of nationality; no difference will be made because of the color of the skin. Each one will help the one who needs tender regard and consolation of whatever nationality he may be.

Ask yourselves if Christ would make any difference. In assembling His people would He say, "Here brother," or "Here sister, your nationality is not Jewish; you are of a different class." Would He say, "Those who are dark-skinned may file into the back seats; those of a lighter skin may come up to the front seats"?

In one place the proposition was made that a curtain be drawn between the colored people and the white people. I asked, Would Jesus do that? This grieves the heart of Christ. The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nationalities, and brought us into His worship, to be prepared for His temple. ... Remember that with God there is no caste or nationality, no divisions or parties.

From letter dated January 8, 1901:

There are some teachers who have taught that no distinction should be made between the white and the colored people. Were their teachings followed, the way for missionary work in the South would be hedged up. Some have flattered and petted the colored people, greatly harming those who with proper treatment and proper education would have made workers in the good cause of educating others. ... You try to make others believe that what has been written with reference to the color line means only those in the South. But it means those in the North as well as the South.

Ms 74, 1903

Lessons From Paul's Ministry

July 27, 1903 [typed]

"Art thou called being a servant? care not for it." [1 Corinthians 7:21.] Do not complain and make yourself unhappy because you occupy a humble position. In your service you may glorify God. By obedience and faithfulness in the daily duties, you may be a witness to the

power of the truth.

“But if thou mayest be free, use it rather. For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called being free, is Christ’s servant. Ye are bought with a price; but be not ye the servants of men. Brethren, let every man wherein he is called, therein abide with God.” [Verses 21-24.]

“For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.” [1 Corinthians 9:19-22.]

Paul did not vacillate. He was established and grounded in the faith. But as far as possible he sought to make himself one with those for whom he labored.

As a gospel minister, it was Paul’s privilege to claim a support from those for whom he labored. But though he became the servant of all, yet he worked with his hands to support himself, that none might find occasion to charge him with selfishness. He did not receive wages for his labor, though as a minister of the gospel this was his right. Thus he made it evident that he was working for souls, not for money.

“What is my reward then?” he asks. “Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.” [Verse 18.]

Paul did not depend upon man for his ordination. He had received from the Lord his commission and ordination. He regarded his ministerial labor as a privilege. To him it was not a duty performed in return for money. He labored for the souls of men. “For though I preach the gospel,” he said, “I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.” [Verse 16.] He studied constantly how to make his testimony of the greatest effect. He sought the approval of God.

Would that today men might be found with faith to do as Paul did, men who would preach the gospel, not looking to men for their reward, but willing to receive their reward in souls.

A Christian Contest.

“Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every one that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” [Verses 24-27.]

This glorious contest is before us. The apostle seeks to inspire us to enter into a noble

emulation, a competition in which will be seen no selfishness, unfairness, or underhanded work. We are to use every spiritual nerve and muscle in the contest for the crown of life. No one who does his best will fail in this contest.

All who seek for the prize are to place themselves under strict discipline. "Every man that strives for the mastery is temperate in all things." [Verse 25.] Those who enter into a contest of physical strength for a corruptible prize realize the necessity of rigid abstinence from every indulgence that would weaken the physical powers. They eat simple food at regular hours. How much more should those who enter for the gospel race restrain themselves from the unlawful indulgence of appetite and "abstain from fleshly lusts that war against the soul." [1 Peter 2:11.] They must be temperate at all times. The same restraint that gives them the power to obtain the victory at one time will, if practiced constantly, give them a great advantage in the race for the crown of life. "If any man will come after Me," said Christ, "let him deny himself, and take up his cross daily, and follow Me." [Luke 9:23.]

Satan's Enmity Against God

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will also sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." [Isaiah 14:12-14.]

The enemy against whom we have to contend was in the courts of heaven an angel of the highest intelligence. As the covering cherub, he stood next to Christ Himself. But he rebelled against the law of God. His heart became lifted up because of his beauty, and he aspired to be like the Most High. He diffused among the angels the spirit of discontent. He endeavored to excite dissatisfaction concerning the laws that governed the heavenly beings, intimating that these laws imposed an unnecessary restraint. He urged that angels, since their natures were holy, should obey the dictates of their own will. He claimed that in aspiring to greater power and honor, he was not aiming at self-exaltation, but was seeking to secure liberty for the inhabitants of heaven, that by this means they might attain to a higher state of existence.

Many of the angels were deceived and followed Satan in his evil course. There was war in heaven, and those who trusted in Satan's wisdom and supported him in his rebellion were with him shut out of heaven. Let this serve as a warning to all not to put their trust in princes, nor to sanction in any one, however exalted his position may be, a course that tends to weaken faith in the principles of God's Word. Those who have been placed in responsible positions have great power and, if they pursue a wrong course, will lead many souls astray with them.

Satan claims as his subjects all who allow their minds to be controlled by him. Unless we recognize Christ as our Master, and let His mind work in us, our thoughts will be prompted by Satan, and our characters will become like his. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are

God's." [1 Corinthians 6:19, 20.]

Satan seeks to retain his power and authority. He endeavors to hold every soul once brought under his control. This is illustrated by the scene presented by Zechariah: "And He shewed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the Angel. And He answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the Angel of the Lord stood by." [Zechariah 3:1-5.]

"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." [Ephesians 6:10-12.]

Every one who has enlisted under the bloodstained banner of Christ has entered upon a warfare that demands constant vigilance. Satan is determined to keep up the warfare to the end. Coming as an angel of light, claiming to be the Christ, he will deceive the world. But his triumph will be short. No storm or tempest can move those whose feet are planted on the principles of eternal truth. They will be able to stand in this time of almost universal apostasy.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." [Isaiah 24:1-6.]

We are living very near the time when these things shall take place. Shall we, as a church, remain in the indifference pictured in the message to the Laodicean church? On which side shall we stand when the "Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" when "the earth also shall disclose her blood, and shall no more cover her slain"? [Isaiah 26:21.]

Ms 75, 1903

Practical Christianity

August 1, 1903 [typed]

I have been impressed with the subject of the influence of the church—what it should be. By earnest prayer the members are to obtain power that will make their influence a savor of life unto life. I call upon our people to use for God the powers that He has given them. If they refuse, they will become unable to use these powers. But the one who uses his capabilities and talents in God's service will grow in strength and usefulness, daily becoming better able to perform the duty laid upon him.

What is needed today is practical Christianity, not merely for a day or a year, but for a lifetime.

The man who professes to be a Christian, and yet reveals in his life no practical godliness, is denying Christ. Opposite his name in the books of heaven are written the words, Unfaithful steward.

How is the world to be enlightened, save by the lives of Christ's followers? You profess to believe in Christ, to be a follower of His. Do you do His works? Can the world see plainly that you have been with Jesus, and learned of Him? How are unbelievers to know that you belong to Christ if you show no zeal in His service, but cherish instead worldly ambitions and follow worldly plans?

Christ declares, "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad." [Matthew 12:30.]

God cannot prepare for the day of trial before us those who are cold and indifferent. With those who are neither cold nor hot He has nothing to do. "I would thou wert cold or hot," He says. "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." [Revelation 3:15, 16.] The half-hearted Christian exerts an influence more harmful than the influence of the avowed infidel.

There are many whose lives are but a pretense of godliness. They are a law unto themselves, and they always will be, unless the grace of Christ subdues their hearts. They refuse the divine illuminations. They lift up their souls unto vanity, and God has no use for them in His service.

To Every Man His Work

While travelling in Switzerland, we passed by a large building in process of erection. Many men were at work. Some were bringing stones from the quarry; others were squaring, shaping, and measuring these stones; and others were placing them in their proper position in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with faithfulness and thoroughness. Over all the men, superintending the work on the entire building, was the master builder.

United action and perfect order prevailed among the men, and the work moved forward

rapidly. Every one was doing something. I was told that in the mountains other men were at work, felling trees for the timber needed in the building and floating them down the stream.

To me this sight was an object lesson of the way in which the Lord's work is to be carried forward. In His work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best faithfully, and all are to work under the direction of the great Head of the church, Christ Jesus.

The Master worker chose fishermen of Galilee as His first disciples. These men, humble and unlearned, He purposed to train and educate as the architects of His church. They in turn were to educate other workers and send them out with the gospel message, to hew timber, as it were, and to quarry stones. Not on man's foundation, but on Christ, the true foundation, was the church to be built.

Those who through the work of the apostles received Jesus of Nazareth as the Messiah were expelled from the synagogues, but before them Christ opened the door that no man could shut. They were to go out into the highways and hedges and compel men to come in, that God's house might be filled. They did not build fine churches and settle down over them as pastors. They went constantly from place to place, proclaiming the good news of salvation through Christ.

The Gospel Commission

“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, 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 always, 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 they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” [Mark 16:19, 20.]

They tarried for a time in Jerusalem, for thus the Lord had directed. Here they spent ten days in prayer and confession of sin. At the end of this time, the Holy Spirit descended on them with mighty power, and three thousand were converted in a day.

After the outpouring of the Spirit, the apostles went forth and raised up companies of believers in many places. Leaving these newly formed companies in charge of faithful teachers, they went on to still other places. Under their labors there were added to the church chosen men, who, receiving the Word of life, consecrated their lives to the work of giving to others the message that had filled their hearts with peace and joy. Hundreds proclaimed the message, The kingdom of God is at hand. They could not be restrained or intimidated by threatenings. The Lord spoke through them, and wherever they went, the sick were healed and the poor had the gospel preached unto them.

As God's workers go forth today into the harvest field, let those who remain at home hold up their hands by prayer. Let them not neglect to do this. Fighting against the Amalekites, the

hosts of Israel were successful while Moses, praying for their success, held up his hands toward heaven. As the battle progressed, it was observed that so long as his hands were reaching upward, Israel prevailed, but when they were lowered, the enemy was victorious. As Moses became weary, Aaron and Hur stayed up his hands, and the enemy was put to flight.

God calls for humble, devoted men who will impart to others the blessings He has given them. He calls for men who will be wise counsellors, men who will act promptly when they see that the time has come for them to act. Let God's workers keep close by His side. All the way along the danger has been that those who were doing God's will would lose sight of His plans and would fail to work with an eye single to His glory.

In the days of the apostles, contention hindered them in their work. Paul writes of this in his letter to the Corinthians. "Now this I say," he declared, "that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" [1 Corinthians 1:12, 13.]

Driven from country to country by persecution, the believers carried the gospel to the dark places of the earth, and new churches were raised up.

Ms 75a, 1903

Diary/The Color Line

July 29, 1903 [typed]

While attending the General Conference in Battle Creek, I was one morning aroused at a very early hour. During the night representations had been made to me and instruction given to me. I was in a meeting where the Southern field was being considered. Plans for the work in this field were being outlined. I was instructed that none of these plans was correct. The matter of the color line was being considered, and one of authority said decidedly, "Your plans are not correct. They do not bear the signature of God. You need not talk about the color line. The Lord has not made any such line, and He has no special lines for His people to define. Such definitions will do harm wherever they are made. Extreme ground will be taken and unhappy results will surely be seen. When the Spirit of God comes in and souls are worked by the Spirit, matters will be adjusted as the case demands."

If the colored people prefer to meet by themselves for worship, if they think that thus they would have more liberty and freedom, let them do so. If they desire to assemble with their brethren and sisters, be they few or many, who shall forbid them? There are those who feel clear in regard to the matter and who think it would be best for white people and colored people to assemble together for worship.

But colored ministers should not be placed in charge of white churches. They have work to do among their own people.

The colored people are to be allowed to enjoy the benefit of the conferences that are held. Let a certain part of the building be set aside for their use. A resolution saying that the colored

should not be allowed to assemble with the white people should never be passed.

Difficulties will confront us, whatever course may be pursued. How long will prejudice be permitted to live in human hearts? Little has been done to fulfil the commission given by Christ 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 always, even unto the end of the world." [Matthew 28:19, 20.]

Ms 76, 1903

The Burning of the Sanitarium

"Elmshaven," St. Helena, California

February 20, 1902

Today we received the sad news of the burning of the Battle Creek Sanitarium. For many weeks I have had a heartache that has made my nights very restless. I would at this time speak words of wisdom, but what can I say? We are afflicted with those whose life interests are bound up in this institution. Let us pray that this calamity shall work together for good to those who must feel it very deeply. We can indeed weep with those who weep.

Our heavenly Father does not willingly afflict or grieve the children of men. He has His purpose in the whirlwind and the storm, in the fire and in the flood. The Lord permits calamities to come to His people to save them from greater dangers. He desires every one to examine his own heart closely and carefully and then draw near to God, that God may draw near to him. Our life is in the hands of God. He sees dangers threatening us that we cannot see. He is the Giver of all our blessings; the Provider of all our mercies; the Orderer of all our experiences. He sees the perils that we cannot see. He may permit to come upon His people that which fills their hearts with sadness, because He sees that they need to make straight paths for their feet, lest the lame be turned out of the way. He knows our frame and remembers that we are dust. Even the very hairs of our head are numbered. He works through natural causes to lead His people to remember that He has not forgotten them, but that He desires them to forsake the way which, if they were permitted to follow unchecked and unproved, would lead them into great peril.

Trials come to us all to lead us to investigate our hearts, to see if they are purified from all that defiles. Constantly the Lord is working for our present and eternal good. Things occur which seem inexplicable; but if we trust in the Lord, and wait patiently for Him, humbling our hearts before Him, He will not permit the enemy to triumph.

The Lord will save His people in His own way, by such means and instrumentalities that the glory will be returned to Him. To Him alone belongs the praise. Let us beware how we give to human beings the credit for their success. It is the abundant grace of Christ that makes the feeble among His disciples strong and the strong mighty. It is from Him that we receive the endowments that enable us to offer Him acceptable service. If we are fully consecrated to

Him, we shall return to God all the glory. We shall make Him our entire dependence.

Every soul that is saved must be a partaker with Christ of His sufferings, that he may be a partaker with Him of His glory. How few understand why God subjects them to trial. It is by the trial of our faith that we gain spiritual strength. The Lord seeks to educate His people to lean wholly upon Him. He desires them, through the lessons that He teaches them, to become more and more spiritualized. If His Word is not followed in all humility and meekness, He brings to them experiences which, if rightly received, will help to prepare them for the work to be done in His name. God desires to reveal His power in a marked manner through the lives of His people.

I am instructed to say, Let no one attempt to give a reason for the burning of the institution that we have so highly appreciated. Let no one attempt to say why this calamity was permitted to come. Let every one examine his own course of action. Let every one ask himself whether he is meeting the standard that God has placed before him. Can we say from the heart, "I lay aside my own will. I delight to do Thy will, O my God; yea Thy law is within my heart"? [See Psalm 40:8.] Do we ask daily, "Lord what is Thy will concerning me?"

Let no one try to explain this mysterious providence. Let us thank God that there was not a great loss of life. In this we see God's merciful hand.

Have We Valued the Sanitarium as We Should?

If we have not valued the great blessing that the Lord has given us in sending us the light on health reform, if we have not felt honored by having the Battle Creek Sanitarium among us for thirty-five years, if we have not diligently garnered up the benefits and advantages to be gained from such an institution, shall we be surprised when something comes to arouse us?

The Sanitarium has been a blessing, the influence of which has been extended to all parts of the world. Through it many have received the light of truth. Eternity alone will reveal how many have been relieved of physical suffering by the skill of the physicians. The great Physician, mighty to save to the uttermost, will hear the earnest prayers that are offered for suffering humanity. His presence and His skill have just as surely stayed the hand of the destroyer in the Battle Creek Sanitarium as when He was on this earth in human form. In that institution angels of God have worked with human beings to save life. God gave skill and understanding to the workers at the time of the fire, enabling them to get the sick and suffering out of the reach of the quickly spreading flames.

We know something of the great good that such an institution has been to us as a people. We know how many times the Lord has spoken of this institution as His helping hand. He has declared that in it men and women were to be trained to be competent physicians and nurses, some to act as educators in the home field, and others to go to far-off fields. Have we valued this institution as we should?

What Our Sanitarium Workers Should Be

God desires the workers in the Sanitarium—physicians, managers, and nurses—to examine

themselves closely to see if they have adhered closely to right principles. It was for the proclamation of these principles that our sanitariums were established. The workers are to stand firmly on the platform of eternal truth. Have those connected with the Sanitarium realized that the Lord designed that our medical institutions should stand in this world as memorials for Him, to reveal the gracious purposes of Him who is the physician of the body as well as of the soul?

Our sanitariums are not to conform, in any respect, to worldly policy or worldly practice. They are to stand forth as memorials for God, free from any tarnish of worldliness or evil working. The workers in these institutions are to be the Lord's peculiar people, daily seeking for that perfection of character that will give them a fitness to enter the heavenly city. Constantly they are to reach higher and still higher, as workers together with God. They are to reach a high spiritual standard. Let them study Christ's lessons in the New Testament, that they may better understand His lessons in the Old Testament. The New Testament is the key that unlocks the Old Testament.

A Solemn Caution

A solemn responsibility rests upon those who have had charge of the Battle Creek Sanitarium. Will they build up in Battle Creek a mammoth institution, or will they carry out the purpose of God by making plants in many places? I pray God that a work may be done that will be for the best interests of the work and cause of God. I know that the plea will be made, Should the Sanitarium be established in some other place, it would not receive the patronage that it would receive were it rebuilt in Battle Creek. But the question has been asked by one of authority, What has been accomplished by this large patronage to win souls to the truth?

Light has been given me that a great reformation must take place in the lives of the managers of the Sanitarium before the institution can be conducted wholly as God desires it to be. For some time it has been deteriorating. Little burden is felt by many to make it a medical missionary center, a place where the truth shall be clearly and distinctly proclaimed.

The half-hearted service offered to Christ by so many is not accepted by Him. We need to be more in earnest. The Lord uses only vessels that are cleansed from defilement. Christ cannot put His Spirit into impure, unsanctified hearts. He calls upon us to put away the unchristlike traits of character that we have cherished.

Wake up, my brethren and sisters. We have no time to spend in wringing our hands and in mourning that the Sanitarium has been destroyed. A wider outlook has been given us. Let us inquire of the Lord His mind and will. Will not the managers of the institution make thorough self-examination? Attempt after attempt has been made to burn the Sanitarium. Do not these things speak to the managers, telling them to look back at the way in which they have carried out their plans? Again and again reproof has come to them from God, but these messages have not led them to take heed. Message after message has been sent that plants should be made in many places. A most solemn review should now be made. God has been speaking, sometimes by unacknowledged mercies, oftentimes by threatened judgments. By blessings

bestowed and blessings removed, He has sought to bring about the needed change of action. Well may He say, "What could have been done more in My vineyard, that I have not done in it?" [Isaiah 5:4.] Shall the word be spoken, "Ye would none of My counsel, ye despised all My reproofs," "Ye would not come unto Me that ye might have life"? [See Proverbs 1:30; John 5:40.]

"Made Like Unto His Brethren"

The men most learned in science cannot interpret or explain the ways and works of God. Those only who have been entirely divested of self and selfishness, and have been made partakers of the divine nature, can understand, by the aid of their spiritual faculties, the ways and workings of God. To those who know Him not, His ways are past finding out.

When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God. God gave His Son to die for sinful human beings a death of ignominy and shame. He who was Commander in the heavenly courts laid aside His royal robe and kingly crown, and clothing His divinity with humanity, came to this world to stand at the head of the human race as the pattern-man. He humbled Himself to suffer with the race, to be afflicted in all their afflictions. The whole world was His, but so completely did He empty Himself that during His ministry He declared, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." [Luke 9:58.]

"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; and deliver them who through fear of death were all their lifetime subject to bondage. 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 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 2:14-18.]

Our Heavenly Father

Those who know not God cannot by their learning or science find out God. Christ does not try to prove the great mystery, but reveals a love that is beyond all measurement. He does not make God's power and greatness the chief theme of His discourses. He speaks of Him oftenest as our Father and of Himself as our Elder Brother. He desires our minds, weakened by sin, to be encouraged to grasp the idea that God is love. He desires to inspire us with confidence and to lead us to heed the word, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.]

The father of the prodigal son is the type that Christ chooses as a representation of God. This father longs to see and receive once more the son who has left him. He waits and watches for him, yearning to see him, hoping that he will come. When he sees a stranger approaching, poor and clothed in rags, he goes out to meet him, if perchance it may be his son. And he

feeds and clothes him as if he were indeed his son. By and by he has his reward; for his son comes home, on his lips the beseeching confession, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." And the father says to the servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry." [Luke 15:21-23.]

There is no taunting, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out forever. And so God says to the sinner, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." [Isaiah 44:22.] "I will forgive their iniquity, and I will remember their sin no more." [Jeremiah 31:34.] "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 55:7.] "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.]

Our Work

The work outlined in these words is the work that is to be done in our sanitariums today. Heaven is waiting and yearning for the return of the prodigals who have wandered far from the fold. Many of those who have strayed away may be brought back by the loving service of God's children. In this work those connected with our sanitariums have an important part. Let those who have allowed opportunities for the saving of the lost to go by unimproved seek now to redeem the time. Let them plead with sinners to lay their burden of guilt upon Him who takes away the sin of the world. All power has been placed in His hands. He can save to the uttermost all who come to Him.

The working members of Christ's church are the objects of His constant love and favor. They are joined in holy love to Christ and to one another. When the union between Christ and His followers is broken, their love for one another decreases. Discord, suspicion, and lack of confidence enter, and Satan obtains standing room to annoy, and tempt, and destroy.

God's Wonderful Love

When man's redemption was to be worked out, God gave the commandment that the sword should awake against His only begotten Son, who had been one with Him from eternity. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." [Isaiah 53:5.] Think of the Father subjecting Himself to sorrow, sparing not His own Son, but freely delivering Him up for us all. God had to do a strange work; for He says, Fury is not in Me. O that we had a better understanding of His love!

A Contrast

Adam became a law to himself, and discord and unhappiness came into his life. A separation was made between him and his God.

Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience, that He might set an example that all could follow. He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.]

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; ... even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." [Romans 5:12, 18, 19.]

The apostle contrasts the disobedience of Adam and the full, entire obedience of Christ. Think of what Christ's obedience means to us! It means that in His strength we too may obey. Christ was a human being. He served His heavenly Father with all the strength of His human nature. He has a twofold nature, at once human and divine. He is both God and man.

Christ came to this world to show us what God can do and what we can do in co-operation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted.

Ransomed From Sin

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful Helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love?

"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. ... And the Word was made flesh, and dwelt among us, ... full of grace and truth. ... And of His fulness have we all received, and grace for grace." [John 1:11, 12, 14, 16.]

Those who are indeed adopted into the family of God are transformed by His Spirit. Self-indulgence and supreme love for self is changed for self-denial and supreme love for God. No man inherits holiness of character by nature, nor can he, by any methods that man can devise, become loyal and true to God. "Without Me," Christ says, "ye can do nothing." [John 15:5.] Human righteousness is as "filthy rags." [Isaiah 64:6.] But with God all things are possible. In the strength of the Redeemer, weak, erring man can be made more than conqueror over the evil that besets him.

The Principles of True Christianity

God regards us with the love of a heavenly Father, and He desires us to treat those who receive Christ as our brethren and sisters—courteously and tenderly giving grace for grace. God will bless those who in the daily life reveal the love of the Redeemer. We are told in the Word of God that we are to love one another as Christ has loved us.

Both in the Old Testament and in the New Testament the principles of true Christianity are plainly outlined. Paul writes, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please our neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, the reproaches of them that reproached thee fell on Me." [Romans 15:1-3.]

"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. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. ... Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, and especially unto them who are of the household of faith." [Galatians 6:1-4, 7-10.]

Ms 77, 1903

The Color Line

August 2, 1903 [typed]

I have much to say in regard to our relation to the colored people of the Southern states. So long were these people under the curse of slavery, so long were they treated as chattels, that how they should be now treated is a difficult problem to solve.

There is danger that if the color-line question is agitated before the people shall hear from the Bible the reasons of our faith, the minds of many will be closed against the truth. We must do all we possibly can to get the truth before the people. We do not want to close the avenues whereby we may gain access to people of every class.

We have no time to get into contention over the color line. What kind of a line could human beings make? They might lay many plans, which would be laid aside as impracticable to be worked out by the church. I have but one testimony to bear: Receive the Holy Spirit before you submit your plans for dealing with the color line. I can not see how, until then, any plans that you devise can be a success. When you receive the truth as it is in Jesus, you will find that the color line has adjusted itself. There will be a wonderful revival of gospel medical missionary work. The workers will all the time be receiving fresh, new ideas.

The great work before us all, as Christians, is to extend Christ's kingdom as rapidly as possible, in accordance with the divine commission. The gospel is to advance from conquest to conquest, from victory to victory. "The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," and they "shall take the kingdom and possess the kingdom forever and ever." [Daniel 7:27, 18.]

It is Satan's object to keep Christians occupied in little skirmishes among themselves. He knows that if they do not watch, the day of the Lord will come on them as a thief in the night.

On one occasion, while Christ was in the midst of His work of teaching and healing, one of the company assembled about Him said, "Master, speak to my brother, that he divide the inheritance with me." [Luke 12:13.] This man had witnessed Christ's wonderful works. He had been astonished at the clearness of His comprehension, His superior judgment, and the fairness with which He viewed the cases brought to Him.

He had heard Christ's stirring appeals and His solemn denunciations of the scribes and Pharisees. If words of such command could be spoken to this brother, he would not dare to refuse the aggrieved man his portion. He solicited Christ's influence on his side. "Speak to my brother," he said, "that he divide the inheritance with me." [Verse 13.]

The Holy Spirit was pleading with this man to become an heir of the inheritance that is incorruptible and undefiled, and that fadeth not away. He had seen evidence of the power of Christ. Now the opportunity was his to speak to the great Teacher, to express the desire uppermost in his heart. But like the man with the muckrake in Bunyan's allegory, his eyes were fixed on the earth. He saw not the crown above his head. Like Simon Magus, he valued the gift of God as a means of worldly gain.

The Saviour's mission on earth was fast drawing to a close. Only a few months remained for Him to complete what He came to do in establishing the kingdom of His grace. Yet human greed would have turned Him from His work to take up the dispute over a piece of land. But Jesus was not to be diverted from His mission. His answer was, "Man, who made Me a judge or a divider over you?" [Verse 14.]

He gave the man plainly to understand that that was not His work. He was striving to save souls. He was not to be turned aside from this to take up the duties of a civil magistrate.

How often today labor is forced upon the church that should never be allowed to enter the work of the gospel ministry!

Again and again Christ had been asked to decide legal and political questions. But He refused to interfere in temporal matters. He knew that in the political world there were iniquitous proceedings and great tyranny. But His only exposure of these was the proclamation of Bible truth. To the great multitudes that thronged His steps He presented the pure, holy principles of the law of God and spoke of the blessing found in obeying these principles. With authority from on high He enforced the importance of justice and mercy. But He refused to become entangled in personal disputes about property.

Christ stood in our world as the Head of the great spiritual kingdom that He came to our world to establish—the kingdom of righteousness. His teaching made plain the ennobling, sanctifying principles that govern this kingdom. He showed that justice and mercy and love are the controlling powers in Jehovah's kingdom.

Christ set an example that is to be followed by those who are today striving to extend the

kingdom of righteousness. He laid down the principle that those who rule over men should be men under the control of the divine Ruler. They must be men who have learned how to control themselves, men who live quiet, peaceable lives in obedience to the commandments. Christ did not enter into the minutiae of the work of those who are given charge of His church; but if they are under the supervision of God, they will know what their work is and what course to pursue.

We shall be brought into close places in religious matters. Discord among church members is one of the most difficult things to deal with. Pride of opinion, selfishness, ambition, enfeeble spirituality. There are those who seek for as much power as possible. The difference between true and false conversion is continually being shown right in our institutions. Day by day character is being tested, and cases are being decided for eternity. The Lord Jesus is weighing moral worth.

Our Lord struck at the root of the affair that troubled this questioner, and of all similar disputes, saying, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." [Verse 15.]

"And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [Verses 16-21.]

To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son hath not life." [1 John 5:11, 12.]

Wherefore He says, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." [Luke 12:15.]

The Warfare Before Us

God's servants are to put on every piece of the Christian armor. We are wrestling with no human foe. God calls upon every Christian to enter the warfare and fight under His leadership, depending for success on grace and help from heaven. In God's strength we are to go forward. Never are we to yield to Satan's attacks. Why should we not, as Christian warriors, stand against principalities and powers, and against the rulers of the darkness of this world? God calls upon us to press forward, using the gifts entrusted to us. Satan will place temptation before us. He will try by stratagem to overcome us. But in the strength of God we are to stand firm as a rock to principle.

In this warfare there is no release. Satan's agents never pause in their work of destruction. Those who are in Christ's service must watch every outpost. To save perishing souls from ruin is our object. This is a work of infinite greatness, and man cannot hope to obtain success in it unless he unites with the divine Worker.

From eternity Christ has been man's Redeemer. Ever since the fall there has come to those uniting with Him in His great work the word, "Be not weary in well doing." [2 Thessalonians 3:13.] "Be steadfast, immovable, always abounding in the work of the Lord." [1 Corinthians 15:58.]

The Christian is encouraged to show patient perseverance in carrying forward the work of the gospel ministry in connection with the medical missionary work. As he gains an experience in genuine religion, he obtains a spiritual knowledge that makes character.

The life of a true Christian is one continuous round of service. "We are laborers together with God." [1 Corinthians 3:9.] Every day brings to the one in God's service duties proportionate to his powers. His usefulness increases as, under the guidance of a supreme power, he performs these duties. The fulfilment of one duty makes us better prepared to take up another. Those who have a true sense of what is to be done will place themselves in the direct light of the Word of God, in union with His other working forces. Every day, clothed with the whole armor, he will go forth into the battle. With prayer and watchfulness and perseverance, he will labor, determined that the close of his life work shall not find him unprepared, not having done all that he could for the salvation of perishing souls.

If Christians were to act in concert, moving forward as one, under the direction of one power, for the accomplishment of one purpose, they would move the world.

Ms 78, 1903

A Worldwide Message

July 24, 1903

God has a controversy with those of His people who have means bound up in homes and in land or in speculation. He calls upon them to put this means into circulation in His cause, that it may do its work of preparing the way for the coming of Christ. How heavy the weight of guilt resting on those who fail to do all in their power to extend the kingdom of God in our world!

We are living in the last days of this earth's history, and to all who claim to believe the truth comes the call, "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 always, even unto the end of the world." [Matthew 28:18-20.]

Believers are not to colonize in any place. It is a sin in the sight of God for those who know

the truth to settle down as has been done in Battle Creek and then refuse to see that the time has come to change the base of operations, because there are other parts of the vineyard in need of help.

As the Lord has presented these things before me, I have presented them to those for whom they were given. The stand that has been taken against God's plain warning may make it very hard to move away from Battle Creek. But I give the warning that just as surely as men stand in the way of God's providence, so surely will the rod of His providence fall again in Battle Creek.

Money is tied up in Battle Creek that is greatly needed in the Southern Field and in other needy places. Many years have passed since the word of the Lord came to us, "Go ye therefore, and teach all nations." Why is there such a determined refusal to obey this word? Clearly and distinctly are the directions given. "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." [Verses 19, 20.]

The principles of truth were given by Christ, not to bless a few places only, as those who have lost their first love seem to think, but to bless every place. The world is to hear the message, and every year's delay makes the work more intricate and dangerous.

The Lord will put new vital force into His work as human agencies obey the command to go forth and proclaim the truth. A class will be reached whose senses are not blinded, and they will discern the signs of the times. They will be alarmed at the failure to obey the Word of the Lord and will establish the truth in many places. A work now left undone will be carried forward. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, and scorned, and derided; but the closer it is examined and tested, the brighter it will shine.

A Revival of the Old Truths

The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan and will give these truths their proper place in the plan of God.

Christ came to implant in the midst of men the great truths of which few knew the value. The Jewish nation had discarded truth for tradition. Christ declared to them, "Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching for doctrine the commandments of men." [Matthew 15:7-9.]

He spoke as one having authority, and not as the scribes, in a hesitating, uncertain manner. With calmness and power He proclaimed the living principles of truth, making them more forcible by His manner of presenting them. He could read and understand the policy of Satan—his desire to cover truth with the rubbish of superstition and tradition. He rescued

truth, and gave it to the world clothed with more than its original glory and lustre.

At this time there is need of men of sharp, spiritual eyesight, who can discern truth from error. The first, second, and third angels' messages are to be proclaimed with no faltering hesitancy, but with power from on high. We know in whom we have believed. We know that as we obey His Word to us, He will give to our words power that will convict and convert souls.

To Every Man His Work

Each one has been given his work. Let no one be anxious to investigate the work of another. To such ones Christ says, as He said to Peter, "What is that to thee; follow thou Me." [John 21:22.]

"Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He said, When He ascended up on high, He led captivity captive, and gave gifts unto men. ... And He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:7, 8, 11-13.]

God's servants are to labor in perfect harmony. Contention brings alienation and strife and discord. I am instructed that our churches have no need to spend their time in strife. When a spirit of contention struggles for the supremacy, call a halt, and make things right, else Christ will come quickly and will remove your candlestick out of his place. Let an earnest work of repentance be done. Let the Spirit of God search through mind and heart, and cleanse away all that hinders the needed reformation. Until this is done, God cannot bestow on us His power and grace. And while we are without His power and grace, men will stumble and fall and will not know at what they stumble.

The love of Christ is the bond that is to unite believers heart to heart and mind to mind.

What Choice Shall We Make?

The blood of Christ has been shed for the whole human family. None need be lost. Those who are lost will perish because they chose to forfeit an eternity of bliss for the satisfaction of having their own way. This was Satan's choice, and today his work and his kingdom testify to the character of his choice. The crime and misery that fill our world, the horrible murders that are of daily occurrence, are the fruit of man's submission to Satan's principles.

My brethren, read the book of Revelation from beginning to end, and ask yourselves whether you might not better spend less time in strife and contention, and begin to think of how fast we are approaching the last great crisis. Those who seek to make it appear that there is no special meaning attached to the judgments that the Lord is now sending upon the earth will soon be forced to understand that which now they do not choose to understand.

The time before Christ's coming is short. We know not the exact measure of it, but God knows the hour of Christ's coming. Soon the consequences of transgression will become to wrongdoers a living reality; for God's judgments will fall upon a disobedient world. Before the minds of sinners will be brought vividly the realization that sin is the transgression of the law of God.

The powers from beneath are working with intensity of effort. Soon will come the time when God will discern between him that serveth God and him that serveth Him not. Soon will come the time of which John writes: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [Revelation 20:12-15.]

Day by day we are deciding whether the future will bring to us eternal life or eternal death. Only by a union with Christ, whose property we are by creation and by redemption, can we win eternal life. He gave His life as a propitiation for man's sin, but His sacrifice avails only for those who accept Him as their Saviour. Only to those who become one with Him can the words be applied, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy." [Revelation 3:4.]

In the message to the church at Sardis two parties are presented, those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation. "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." Who are meant by those that are ready to die, and what has made them thus? The explanation is given, "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." [Verses 1-5.]

To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen.

"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 are 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.” [Verses 14-18.]

Christ came to this world as the great medical missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time. God calls for a reconversion among gospel teachers, and especially among physicians and other medical missionary workers, that Christ may not be misrepresented and put to shame. The cleansing must begin in the heart and mind and flow forth in the actions. The characters of our medical missionary workers need to be refined and ennobled. This result can be brought about only as these workers are made partakers of the divine image, escaping the corruption that is in the world through lust.

My brethren and sisters, study your Bibles. Eat the flesh and drink the blood of the Son of God. Receive into your hearts the words of life, that they may refine and purify and ennoble the whole being. Do not stop with half-way measures. It is too late in the day for this. You cannot serve God and mammon.

Ms 79, 1903

How God Trains His Workers

August 4, 1903 [typed]

Christ has given to every man his work, and we are to acknowledge the wisdom of the plan He has made for us by a hearty co-operation with Him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else.

True, unselfish, consecrated workers gladly use their highest gifts in the lowliest service. They realize that true service means to see and to perform the duties that God points out.

There are many who are not satisfied with the work that God has given them. They are not satisfied to serve Him pleasantly in the place that He has marked out for them, or to do uncomplainingly the work that He has placed in their hands.

It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In His providence God places before human beings service that will be as medicine to their diseased minds. Thus He seeks to lead them to put aside the selfish preferences which, if cherished, would disqualify them for the work He has for them. If they accept and perform this service,

their minds will be cured. But if they refuse it, they will be left at strife with themselves and with others.

The Lord disciplines His workers, so that they will be prepared to fill the places appointed them. He desires to mold their minds in accordance with His will. For this purpose He brings to them test and trial. Some He places where relaxed discipline and overindulgence will not become their snare, where they are taught to appreciate the value of time and to make the best and wisest use of it.

There are some who desire to be a ruling power and who need the sanctification of submission. God brings about a change in their lives and perhaps places before them duties that they would not choose. If they are willing to be guided by Him, He will give them grace and strength to perform the objectionable duties in a spirit of submission and helpfulness. They are being qualified to fill places where their disciplined abilities will make them of the greatest service.

Some God trains by bringing them disappointment and apparent failure. It is His purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success.

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, He will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are not willing to submit to His training process. Moab is spoken of as a failure because, the Word declares, "he hath been at ease from his youth, ... and hath not been emptied from vessel to vessel; ... therefore his taste remained in him, and his scent is not changed." [Jeremiah 48:11.]

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans.

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, longsuffering, gentleness, patience. The cultivation of these precious gifts is to come into the discipline life of the Christian, that when called to service by the Master, he may be ready to exercise the energies of heart and mind in helping and blessing those who are ready to die.

Ms 80, 1903

Sermon/Whoso Offereth Praise Glorifieth God

"Elmshaven," St. Helena, California

August 1, 1903

Sabbath, August 1, 1903

Sermon, Mrs. E. G. White, St. Helena Sanitarium Chapel, Sanitarium, California,

“Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

“Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him.” [Isaiah 56:1-8.] “And take hold of My covenant.” [Verse 4.] There is much more in these words than many comprehend at the first reading. When the Lord gave His law to the children of Israel encamped at the foot of Mount Sinai, the people with one accord promised, “All that the Lord hath said will we do, and be obedient.” [Exodus 24:7.] In return for their loyalty, the Lord promised to bring them safely into the promised land and to prosper them above all nations. “Behold,” He declared, “I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. ... If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies and an adversary unto thine adversaries. ... And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.” [Exodus 23:20, 22, 25.]

During the forty years of wilderness wandering, the Lord was true to the covenant He had made with His people. Those who were obedient to Him received the promised blessings. And this covenant is still in force. Through obedience we can receive heaven’s richest blessings.

Those who claim to be Christ’s followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they pledge themselves in the presence of the Father, the Son, and the Holy Ghost that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk in newness of life, even a life of obedience to God’s requirements. The apostle Paul, in his letter to the Colossians, reminded them of their baptismal pledge, and wrote: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with

Christ in God.” [Colossians 3:1-3.] How much better it is to seek those things which are above, than to seek the things of this world, and to form our characters after a worldly similitude!

Very often I think of the rich promises given us in the Word in regard to God’s keeping power. We are kept by His power. How reasonable then it is that we should be careful to walk in the footsteps of Jesus. He says, “I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.” [John 8:12.] Of those who walk in this light He declares, “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.” [Matthew 5:14, 16.]

When we mingle with the world and yield to the attraction of its pleasures and amusements, we think much less of God than we would if we were following Jesus in the path of self-denial which He has marked out for us. Let us keep our minds in right relation to God’s promises. Then He will keep us, and we shall see of His salvation.

Many are the promises given us by the Lord for our encouragement. At all times we should be ready to show our appreciation of them by expressing gratitude for them. We should thank the Lord for what He has bestowed on us! Every one takes His gifts; but how many are there who, from morning till night, think enough of God to thank Him for these favors?

We try to be polite to one another, and we teach our children that when they are in company with others, they are to be pleasant and polite, cheerful and courteous. The Lord desires us to be polite in our association with one another. Shall we act in any other manner when we catch the divine rays of the Sun of righteousness? When the light of Christ’s countenance shines upon us, and we receive the riches of His grace, shall we not be polite to God? He has done for us far more than any human being can do. He has bought us with a price—and what a price!

In the councils of heaven, before the creation of the world, when it was planned that man should people the earth, there arose the question, What if man should sin, as Satan has sinned? Christ answered this question. The infinite Son of God pledged Himself that if man should sin, He would give Himself, His life, as a ransom for the fallen race, taking upon Himself the transgression of humanity. The Innocent would bear the sins of the guilty and stand before God to make intercession in behalf of the transgressor.

Adam fell. Christ has fulfilled His pledge to redeem the lost race. By His sacrifice we are laid under everlasting obligation to God. We are to serve Him with our whole hearts. “Ye are not your own. ... 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.] To this end we will put to tax every power God has given us, and strengthen our capabilities to the utmost. The talents God has entrusted to us should be increased by cultivation and use. By faithfully using all our powers to God’s glory, we shall be able to fulfil His purpose concerning us.

A talent of great value, and one that nearly all possess, is the talent of speech. Let us be careful not to misuse it. Let us not be rough or coarse in speech. We are to offend no one, not

even little children. Christ says, “Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven.” [Matthew 18:10.] The angels who watch over the children bear to heaven every word, be it cheering or disheartening, that is spoken to the little ones.

Our heavenly Father is in living connection with humanity. If there be one in the universe whom we should respect, it is our Father in heaven; 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.]

Some may say, “But we have so many trials and difficulties. How can we avail ourselves of this gift and be overcomers?” “Tempted in all points like as we are, yet without sin.” [Hebrews 4:15.] Why, then, should we not determine to fortify ourselves against every influence that Satan may bring to bear against us to hinder the formation of Christlike character? The enemy cannot gain possession of us unless we allow him to. If we are connected with the God of heaven, His protection will be over us. Let us, for Christ’s sake, begin now to form characters that He can approve. Let us not put off this work until just before His appearing, when it will be too late for us to begin.

In this world we are given a time of probation, a time in which we can become transformed into the divine likeness. This probation has not been secured for us without an effort. Christ humiliated Himself to the lowest depths in order to redeem us. Laying aside His heavenly honor and glory, His royal robe and kingly crown, He clothed His divinity with humanity and came to this earth as a little child, here to live from infancy to manhood the life through which human beings must pass.

In return for so infinite a sacrifice, what are we willing to do for Christ? The Father has given to His Son all heaven, that we may have every opportunity of overcoming the enemy. To us are granted heaven’s richest gifts; but how often we fail to reach up and grasp them by living faith. We would have much more strength to resist temptation, if we would exercise greater faith. We should cherish and cultivate the faith that works by love and purifies the soul.

There is a heaven for us to win. For our sake Christ left His riches and glory and became poor, that we through His poverty might become rich. Shall we not avail ourselves of this opportunity of becoming rich instead of taking the position that we will have our own way? We shall be under the control of either Christ or Satan, whichever master we voluntarily choose to serve. It seems as if those who, unwilling to give their hearts and minds to Jesus, choose to place themselves under the control of the prince of darkness do not exercise their reason in regard to the future. If they continue in their wrong course, the eternity upon which they are entering will not be an eternity of life, but of death.

If we give ourselves to the One who gave His life for us, He will take us into relationship with Himself as His children. His life will be our life. “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 6:17, 18.]

We cannot be connected intimately with the things of the world without catching the spirit of worldlings who have no respect for Christ or for heaven. We do not say, Separate yourselves from worldly men and women so completely that you will exert no influence over them. No; but as you associate with them, hold firmly to Christ, and speak of Him often. Introduce Christ to your friends. Tell them that you desire to introduce to them the One who is the Prince of Life, the Lord of glory, and that you would be glad to have them become acquainted with Him. Let them know of His invitation to all those who are in perplexity and sorrow. He says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] There are no “ifs” or “ands” about this promise. Rest is assured to all who come. “Take My yoke upon you”—not a binding, galling yoke, but one that will give rest in spirit. “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.” [Verse 29.] In the very act of taking this yoke—the yoke of obedience—comes the rest—the rest that we shall find in our experience. Then we shall realize more fully the truthfulness of the words that follow this invitation: “For My yoke is easy, and My burden is light.” [Verse 30.]

As soon as we submit our will to God’s will, our hearts are filled with the fulness of His love. How I long to have men and women understand this! How I long to hold up the One altogether lovely, the Chiefest among ten thousand! How I long to present Him in His greatness and goodness, and then to show what He has endured for us! He was “wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed”—healed of our sins. [Isaiah 53:5.]

I love Jesus. I was eleven years old before the light broke into my heart. I had pious parents, who in every way tried to acquaint us with our heavenly Father. Every morning and every evening we had family prayer. We sang the praises of God in our household. There were eight children in the family, and every opportunity was improved by our parents to lead us to give our hearts to Jesus. I was not unmindful of the voice of prayer going up daily to God. All these influences were working on my heart, and in my earlier years I had often sought for the peace there is in Christ; but I could not seem to find the freedom I desired. A terrible feeling of sadness and despair rested on my heart. I could not think of anything I had done to cause me to feel said; but it seemed to me as if I were not good enough ever to enter heaven. It seemed as if such a thing would be altogether too much for me to expect.

The mental anguish I passed through at this time was very great. I believed in an eternally burning hell, and as I thought of the wretched state of the sinner without God, without hope, I was in deep despair. I feared that I should be lost and that I should live throughout eternity suffering a living death. But I learned better than this. I learned that I had a God who was altogether too merciful to perpetuate throughout eternity the lives of the beings whom He had created for His glory, but who, instead of accepting the Saviour, had died unrepentant, unforgiven, unsaved. I learned that the wicked shall be consumed as stubble and that they shall be as ashes under our feet in the new earth; they shall be as if they had not been. There is no eternally burning hell; there are no living bodies suffering eternal torment.

When my mother said to me, “Ellen, the minister says that we have been mistaken; there is

no eternal hell," I said to her, "O Mother, don't tell anybody; I am afraid that nobody would seek the Lord!"

For a time not one ray of light pierced the dark cloud surrounding me. My sufferings were very great. How precious the Christian's hope seemed to me then! Night after night, while my twin sister was sleeping, I would arise and bow by the bedside before the Lord and plead with Him for mercy. All the words I had any confidence to utter were, "Lord, have mercy." Such complete hopelessness would seize me that I would fall on my face with an agony of feeling that cannot be described. Like the poor publican, I dared not so much as lift my eyes toward heaven. I became much reduced in flesh. My friends looked upon me as one sinking into a decline.

Finally I had a dream which gave me a faint hope that I might be saved. Soon afterward I attended a prayer meeting, and when others knelt to pray, I bowed with them tremblingly, and after two or three had prayed, I opened my lips in prayer before I was aware of it. The promises of God appeared to me like so many precious pearls that were to be received only by asking for them. As I prayed, the burden and agony of soul that I had so long felt left me, and the blessing of God came upon me like gentle dew, and I gave glory to God for what I felt. Everything was shut out from me but Jesus and glory, and I knew nothing of what was going on around me. It seemed as if I were at the feet of Jesus, and that the light of His countenance was shining upon me in all its brightness.

I remained in this state for some time; and when I realized again what was going on around me, everything appeared glorious and new, as if smiling and praising God. I seemed to be shut in with God. I was then willing to confess Jesus everywhere. O what an effect this vision of Christ's smiling countenance had upon me! The sacrifice that my Redeemer had made to save me from sin and death seemed very great. I could not dwell upon it without weeping. For six months not a cloud passed over my mind. O how I loved Jesus!

I love my Saviour just as much today as I loved Him then. I have passed through much sadness and suffering. Only about a week ago I feared that I might be a cripple for the remainder of my life. Physical infirmities that I have had for twenty-five years began to trouble me, and I knew not but that I should soon be a helpless cripple. But I kept praying for strength. I prayed, "I will keep my petition before Thee, Thou Lord of heaven, until Thou wilt remove the difficulty." And I am glad to be able to say this morning, to His praise, that He answered my prayer. Dr. Kellogg wrote to me that he had sent by express an appliance for me to use in connection with the electric-light bath, by means of which he hoped I might obtain some relief; but the difficulty is removed.

Not long ago I thought that I was losing my eyesight. I was greatly troubled with pain in my eyes and for a time had to be extremely careful about using them. Generally I am up early in the morning—sometimes at twelve o'clock, often by two, and seldom later than three. While others are asleep, my pen is tracing on paper the instruction that the Lord gives me for His people. Not infrequently I write, in one day, twenty pages or more of matter for my books. But when my eyes began to fail, I could write only at the cost of suffering severe pain. I told

the Lord all about it. "I must have my eyesight, Lord," I pleaded; "I cannot write without it; and I desire to communicate to the people the light that Thou hast revealed to me." He heard my prayer and graciously restored my eyesight. My eyes are not strong; I use them so constantly that they are weak; but day by day the Lord strengthens them sufficiently for the work of the day, and for this I am grateful. Oh, I thank the Lord with heart and soul and voice.

I love the Lord. Last evening, as we met together in our sitting room for worship, it seemed to me as if the Lord Jesus were in our midst, and my heart went out in love to Him. I love Him because He first loved me. He gave His life for me. Last night I felt as if I wanted everything that hath breath to praise the Lord. It seemed to me that we should have praise seasons and that constantly our hearts should be filled so full with thankfulness to God, that they would overflow in words of praise and deeds of love. We should cultivate a spirit of thankfulness.

To the fathers and mothers before me I would say, Educate your children for the future, immortal life. Educate them to see the beauty there is in a life of holiness. Bring them to the foot of the cross. Try to teach them what it means to believe in Jesus—that it is to accept Him as our dearest Friend. Help them to understand that He took upon Himself the nature of humanity, in order that He might stand at the head of humanity and become acquainted with all our trials and afflictions. He could have surrounded Himself with angels of glory; but no; He condescended to be made like unto His brethren. He was not born as a prince into this world, but was of humble parentage. He understands the trials of the poor. He knows all about the temptations we meet in daily life. We may safely put our trust in Him.

Oh, I am so thankful, so thankful that we have a Saviour who can sympathize with us in everything through which we are called to pass! He loves us with an infinite love. Shall we not so relate ourselves to Him that He can fulfil His purpose concerning us? He desires to cleanse us from sin. As John the Baptist was preaching and baptizing on the banks of the Jordan, he saw Christ coming toward him, and, recognizing Him as the Saviour, he cried out, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Shall not we decide to let Christ take away our sin? Is sinning so great a pleasure to us that we will decide to continue to grieve the One whose heart is filled with infinite love for us? Why not cease sinning? We can do this by faith, if we lay hold on Christ's promises, and say:

"In my hand no price I bring;

Simply to Thy cross I cling."

Christ asks for our love. Does He not deserve it? Has not He given us instruction at every step? He says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." [Mark 8:34.] He bore the cross of self-denial and self-sacrifice. He passed over the ground where Adam fell. Our first parents were placed in Eden and surrounded with everything that would lead them to obey God. Christ assumed our fallen nature and was subject to every temptation to which man is subject. Even in his childhood He was often tempted. Through life He remained unyielding to every inducement to commit sin. When in His youth His associates would try to lead Him to do wrong, He would begin to sing some

sweet melody, and the first thing they knew they were uniting with Him in singing the song. They caught His spirit, and the enemy was defeated. Ah, my friends, Christ is the Chiefest among ten thousand. Praise the name of the Lord!

We are striving to gain eternal life in the kingdom of glory. We may have it if we will to overcome as Christ overcame. We have in heaven an Advocate who knows our every weakness, and He will answer our prayers for strength to resist the enemy. I used to think that when I prayed for forgiveness of sins, I must have in my heart a feeling that my sins were forgiven before I could know that my prayer had been answered. I do not wait for this feeling any more. I put my whole heart into my prayer, and then I live this prayer. After asking Christ to do certain things for me, I rise and go to work in an effort to do them. Then the sweet influence of the Spirit of God comes over me with such power at times that I feel as if I must break forth into song, to sing His praises. He is good, and praise belongs unto Him.

Christ is our great Physician. Many men and women come to this medical institution with the hope of receiving treatment that will prolong their lives. They take considerable pains to come here. Why cannot every one who comes to the Sanitarium for physical help come to Christ for spiritual help? Why cannot you, my brother, my sister, entertain the hope that if you accept Christ, He will add His blessing to the agencies employed for your restoration to health? Why cannot you have faith to believe that He will co-operate with your efforts to recover, because He wants you to get well? He wants you to have a clear brain, so that you can appreciate eternal realities; He wants you to have healthful sinews and muscles, so that you can glorify His name by using your strength in His service.

These physical blessings cannot be gained by the intemperate. He who desires to regain health must avoid every association that would lead him to indulge in beer, wine, or other intoxicating liquors. We cannot afford to be intemperate. Let us raise our voices against the curse of drunkenness. Let us strive to warn the world against its seductive influences. Let us portray before young and old the terrible results of indulgence of appetite. The man who when entering a saloon is in the possession of all his faculties and powers, in the course of an hour or two, leaves the place a changed being. His steps are unsteady; his utterance is thick and indistinct; his brain is confused; his sensibilities are benumbed: in short, he has temporarily spoiled the image of God. Drunkenness is a terrible evil. Wherever I have travelled, I have regarded it as a privilege to speak on the subject of temperance. I generally begin at the foundation, urging parents to train their children to temperate habits. I dwell upon the necessity of our using every God-given power to His glory, so that we shall fulfil His will in everything we say and do.

You may think that you would be unhappy if you should try to serve Christ; but I testify to you that you would be pleasantly disappointed. When you choose to obey the Lord, and become one with Him, you will realize that the light of His countenance is shining upon you, and that you will see Him as He is when He comes. He will be in all your thoughts, and your heart will be filled with joy. After instructing His disciples to keep His commandments, He declared, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." [John 15:11.] He takes no pleasure in seeing us miserable, but takes

delight in seeing us joyful.

Let us consider these things. They are so simple that we can readily keep them in mind. My brother, my sister, every day lift your heart to God in prayer. Say, "Teach me, lead me, guide me." When affliction comes, and you suffer pain, tell Him that you need Him all the more and that you cannot let Him go; you must have the assurance of His presence. He knows all about your trials. He, the second Adam, redeemed us from suffering the results of Adam's disgraceful fall; in every point He overcame the enemy, and through His strength we can win the overcomer's reward—eternal life.

If we should dwell upon these themes, we should hear much more thankfulness rendered to God. Those who realize what He is willing to do for them will praise Him with heart and mind and soul. They will fully surrender themselves to Him, in order that He may co-operate with them in the work of perfecting a Christian character.

To the patients who have come here for treatment, I would say, Become acquainted with Christ while you are here. Receive Him as your Saviour. Come to His feet, and say, "Lord, if Thou wilt, Thou canst make me whole." [See Matthew 8:2.] We desire to see the great Physician working in this institution; we do not wish to bar Him out. Commit your cases to Him. He is the great Medical Missionary. Let us learn of Him, and do His works, that we may glorify Him.

Let us pitch our tent a day's march nearer home. Let us determine to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." [2 Corinthians 7:1.] Let us come to the waters of life, and freely drink of the health-giving stream. May God help us to strike at the root of the matter. We are liable to be content with mere surface work; but we should never rest at ease until we are joyful in the Lord; and then we shall desire to labor for the conversion of others, that they, too, may receive what we have received from the Life-giver. Christ is the Life-giver and the Crown-giver. "To him that overcometh," He promises, "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.] Thank God for such a Saviour! Thank Him with heart and soul and voice.

Let all the congregation sing the beautiful hymn, "Jesus, Lover of My Soul."

Ms 81, 1903

God's Chosen People

August 4, 1903 [typed]

My heart is made very sad as I think of how poorly God's people represent Him. It is His purpose that we shall be light-bearers to the world, that we shall show forth the praises of Him who has called us out of darkness into his marvelous light. But many of God's professing people fail to fulfil His purpose for them. They are weak where they might be strong.

Some seem to take pleasure in reiterating to the world that our institutions are undenominational, that they are not under the control of the denomination of God—the people He has chosen as His.

If we are true and loyal to God, our business transactions will bear the signature of heaven. We shall do justice and judgment and shall keep the way of the Lord.

We are to come out from the world and be separate. We are to reach a higher and still higher standard. All our business transactions are to reveal that we are God’s denominated people.

“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.] It was upon this foundation that our first sanitariums and schools were established. If any foundation other than this has been laid, it is because human beings have taken it upon themselves to depart from the principles that we were distinctly instructed to preserve.

God said to us, “Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will be a Father unto you, and ye shall be My sons and daughters.” [2 Corinthians 6:17, 18.] Under this command we were denominated, and the signature of God is upon us, unless, indeed, some prefer the signature of the world to the signature of God.

God forbid that we should misrepresent our sanitariums and schools and churches before the world. God forbid that we should fashion our principles after the world’s model. We are in no wise to be ashamed of our name—Seventh-day Adventist. We are to try to be worthy of a name that points us out as a people who keep the Sabbath instituted in Eden and who are looking for the coming of Christ.

Read how Israel was chosen as the Lord’s peculiar people. “In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel: 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.” [Exodus 19:1-6.]

“These are the words which thou shalt speak unto the children of Israel.” [Verse 6.]

Obedient to the charge, Moses called for the elders of the people, “and laid before them all these words which the Lord commanded him.” [Verse 7.]

And in earnest, decided tones the people answered, “All that the Lord hath spoken we will do.” [Verse 8.] Thus Israel took their stand under the divine theocracy, as God’s denominated people.

The Giving of the Law

“The Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. ... Go down unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai.

“And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall surely be put to death; there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount.” [Verses 9-13.]

From this mountain the law of God was to be proclaimed in awful grandeur, and the mountain, even to its foot, was holy. Neither man nor beast was to go up on it, or even touch the border of it.

The Sign Between God and His People

“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.” [Exodus 31:12-17.]

Do not these words point us out as God’s denominated people, and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed on us? The children of Israel were to observe the Sabbath throughout their generations “for a perpetual covenant.” [Verse 16.] The Sabbath has lost none of its meaning. It is still the sign between God and His people and will be so forever.

Ms 82, 1903

Diary/The Promise of the Spirit

San Diego, California

September 25, 1902

I awake at ten o’clock. I cannot sleep. The question urges itself upon my mind, Why do we not plead more earnestly for the impartation of the Holy Spirit. If we had the Spirit, we should not be in such great perplexity. The impartation of the Spirit brings in its train all other

blessings. Why do we not seek for this great blessing, which we need daily, and which we may have for the asking?

Just before Christ left the disciples to go to His Father, He said to them, "I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also. At that day ye shall know that I am in the Father, and ye in Me, and I in you. He that hath My commandments, 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.

...

"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. 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." [John 14:16-21, 26, 27.]

What positiveness there is in these promises! Do we believe them? Christ assures us that the Father is more willing to give the Holy Spirit to those who ask Him than parents are to give good gifts to their children. Have we received the Spirit? The representation shown me declares that the energies that ought to be given to the eternal interests that enrich and ennoble the life are given to the busy activities of the world. The thoughts are fixed on the things of the world, instead of being centered on Christ. Many are serving Satan while professedly serving the Lord. They are letting themselves down to a common, worldly level, filling their time with that which has in it scarcely a trace of heaven. In the chambers of the mind is seen the stamp of the worldly ambitions and projects that are cherished.

God meant that they should bear the image of the heavenly. They were to stand in the circumference of which God is the center. They were to do the work to which Christ gave Himself, withholding nothing, that He might save those who were about to become the prey of the enemy.

Christ denounces the imaginary piety that accommodates itself to the world as the great center. He knows of the false theories, the deceptive insinuations, that Satan is trying to bring into the work that man is doing for God. He sees the deceptive presentation, which excludes God and eternal realities. He knows the peril of exalting the things of the world above the grand, eternal realities of heaven. He lifts His voice in warning and seeks to break the spell that is upon minds. With an earnestness that demands attention He exclaims, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] He points to the threshold of heaven, flooded with living glory, and then to the storm of wrath that sooner or later must break upon all who disregard the law of God.

In the Christian life there is no middle ground. We are either standing with the obedient or the disobedient. Some of those who have long known the truth for this time, who have long been

conversant with their Bibles, are working away from the principles that if cherished will prove the saving of the soul. Their hearts were once drawn out after eternal realities, but their spiritual eyesight has become defective. They cannot see afar off. They have forgotten that the work of the greatest consequence to heaven is the work of preparing a people to receive everlasting life.

Those who are not established in the truth will make this manifest by binding up with the world, for the glorification of self. Men and women will receive a defective gospel, which will develop in them a defective Christian life. They are in danger of perishing in their self-deception. They are not preparing for the Lord's soon coming. In word and deed they say, "My Lord delayeth His coming." [Matthew 24:48.] What is the matter?—They are destitute of the Holy Spirit.

Those who daily eat the flesh and drink the blood of the Son of God have eternal life. Christ declares that the words that He speaks are spirit and life. Do we know this by personal experience? Those only who receive and believe and live Christ's words have life in themselves, even eternal life. They live by every word of God. They believe that Christ is soon to return to this earth, and they bend every power of the being to prepare for this event. They first take heed to themselves and then to the doctrine that must be given to the world.

It becomes divinely natural to the truly converted soul to serve the living and true God and to wait for the appearing of Christ. With earnestness and perseverance he works for the conversion of souls.

Proclaiming the Message in the Power of the Spirit

The following Scripture shows the result that is brought about when the gospel is proclaimed under the influence and in the power of the Holy Spirit. Paul writes:

"Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything. For they themselves show us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." [1 Thessalonians 1:5-10.]

Today there are as many to be turned from idols as there were in the days of Paul. The cause of God is suffering for workers to proclaim the message of warning and to labor for the salvation of souls. The work that should be done is not done.

Our Divine Example

No teacher ever placed such signal honor upon man as did our Lord Jesus Christ. He was

known as “the friend of publicans and sinners.” [Matthew 11:19.] He mingled with all classes and sowed the world with truth. In the market place and in the synagogue He proclaimed His message. He relieved every species of suffering, both physical and spiritual. Beside all waters he sowed the seeds of truth. His one desire was that all might have spiritual and physical soundness. He was the friend of every human being. Was He not pledged to bring life and light to all who would receive Him? Was He not pledged to give them power to become the sons of God? He gave Himself wholly and entirely to the work of soul-saving.

Selfishness He sternly rebuked, sparing not even His disciples. “All ye are brethren,” He would say to any one seeking the highest place. [Matthew 23:8.] Those who were unjust and unfair in their dealings writhed under His parables. He shielded no one, however high his position, who had been guilty of hypocrisy or fraud.

The Worth of Souls

To save a fallen race, Christ gave Himself to a death of shame and humiliation. Since human beings are of such value, let us take heed how we speak of one another. Those who would enjoy the approbation of the great Head of the church must treat their fellow beings as Christ would treat them were He in their place. In their dealings with one another they must reveal the love that Christ revealed for them when they were at enmity with God. The command is upon every soul who receives Christ, to show to the world that Christ has given them power to become the sons of God, power to love one another as He has loved them.

“Love your enemies, bless them which curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to shine upon the evil and upon the good; and sendeth rain upon the just and upon the unjust.” [Matthew 5:44, 45.] “Be ye therefore merciful, even as your Father which is in heaven is merciful.” [Luke 6:36.]

Life is too short, the hours of probation too precious for us to make a mistake in our religious life. Earnest men, men of strength are needed in the Master’s service. The call comes to us, “Be not conformed to this world, but be ye transformed by the renewing of your mind.” [Romans 12:2.] As we obey this command, the power of the Holy Spirit will come upon mind and body, bringing them into conformity to the will of Christ, and renewing us in His likeness. The hereditary and cultivated tendencies to wrong will die, and Christ will be formed within, the hope of glory. It will be seen that we are indeed followers of Christ.

We are not to trust in our own wisdom, but in the wisdom of God. This will bring into the character the patience, kindness, and love of Christ. And we are to remember that in doing well the work lying nearest us, we shall be prepared for a wider field of usefulness. There is to be constant growth in grace. We are to make constant advancement in preparing for the future immortal life. We shall leave behind no knowledge that in this world we have gained of God and heaven. This mental and spiritual wealth we shall take with us when we answer the call, Child, come up higher.

Let us strive to help those connected with us. To this work let us devote our tact and

ingenuity. Let us reach higher and still higher for purity and devotion, our hearts filled with a desire to know the will of God. Let us consecrate our all to the service of humanity. We shall receive our reward in the future life.

Reveal the living charm of the Saviour's love. Represent Christ by revealing faith and hope and love. In short, copy the Pattern. Let your light shine out in good works. Christians have no need of desire for the billiard table, the theater, the dancing hall, or the many other forms of worldly diversion. A Christian does nothing which he cannot do to the glory of God, upon which he cannot ask the blessing of God.

Work as in the presence of the heavenly intelligences. God calls for loyalty, for faithfulness; for we have been bought with a price. Stand firm in the faith; and you will be more than conquerors through Him who loved you and gave His life for you. To all who claim to be in His service, God says, "Ye are a spectacle to the world, to angels, and to men." [1 Corinthians 4:9.]

It is faith and prayer that cast out evil spirits. We may ask Christ with full assurance of faith for enlarged capacity for service, for increased power to help souls. But let us remember constantly that it is through the Holy Spirit that we receive power and efficiency.

He who makes advancement in the school of Christ in this lower life will at last pass through the pearly gates of the city of God to enter the higher school, there to receive instruction from the divine Teacher. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for those that love Him." [1 Corinthians 2:9.]

Ms 83, 1903

Diary/Christ Our Example in Medical Missionary

"Elmshaven," St. Helena, California

October 29, 1902

This morning I thank my heavenly Father that I have been able to sleep. During the latter part of the day yesterday I suffered much pain. After retiring, I slept until half-past eleven o'clock. Then my mind was active, and I knew that I could not sleep any more. I dressed and committed my soul to the Lord, praying most earnestly for wisdom, for clearness of mind, and for words to express the matters that were urged upon my attention. Before breakfast time I wrote out in my diary ten pages of instruction. I know that the Lord helped me to trace on paper important matter that should come before His people.

When writing thus, I feel intensely; but after the instruction has been recorded on paper, relief comes to my mind; for I know then that the subject matter presented to me will not be lost, even if I should forget what had been written in my diary.

Oh, that my mind may be enlightened in regard to that which constitutes what is known as medical missionary work! This is a great and important branch of our denominational work. But many souls are being deceived in regard to the purifying, ennobling principles embodied

in medical missionary work. Many are laboring under a misconception of the real work of a medical missionary.

That which is most needed by medical missionary workers is the guidance of the Spirit of the Lord. Jesus was the great Medical Missionary. Those who labor as He labored must be spiritually minded. But not all who are doing medical missionary work are exalting the Lord God and His truth. Some are laying on the foundation wood, hay, and stubble, which will not bear the test of proving by fire. Every particle of this kind of material will be consumed.

Many exalt their own ideas—human science, fictitious standards—as truth. Genuine truth was taught by Christ when He was in our world and is spoken of by the apostle Paul as being like gold, and silver, and precious stones—material that is imperishable. “Fire will try every man’s work, of what sort it is.” [1 Corinthians 3:13.]

Christ came to our world to represent in His life and teachings the character of God. He came as the express image of His Father’s person, not of His essence. He represented the personality of God. Only those who see that the cross is the center of all hope for the human family can understand the precious gospel that Christ taught. By His life and death He taught that only in obedience to God’s commandments is there safety and life and exaltation for man.

In behalf of the human race, Christ came to bear a living testimony that fallen humanity, through faith in His power and efficacy as the Son of God, might become partakers of the divine nature, having escaped the corruption that is in the world through lust. [2 Peter 1:4.] This word “lust” has many meanings and includes desire for exaltation, power, and worldly honor.

Christ bore the penalty of the transgressor. He alone could be a substitute for the sinner and open the gates of Paradise to the fallen race. He took on Himself not the nature of the angels, but the nature of man. He lived a life untainted by sin and suffered in man’s behalf. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” [John 1:12-14.]

“The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] God’s law is a transcript of His character and was given to man in the garden of Eden as the rule of obedience. In succeeding ages this law was lost sight of. Hundreds of years after the flood, Abraham was called, and to him was given the promise that his descendants should exalt God’s law. In the course of time the Israelites went into Egypt and were made slaves.

The Lord brought His people out from Egypt after they had sojourned there for nearly four hundred years. Long had the Egyptians treated them as slaves, grievously oppressing them. But we have the history of their deliverance from the oppressive power of that idolatrous nation who acknowledged not God and who refused to hearken unto His voice. God delivered

His people by a manifestation of His power to guide and protect His people and to destroy the Egyptian army who sought to overtake them and again enslave them. By mighty acts God revealed Himself to the Egyptians as the Ruler of the Universe, the One who was greater than all the heathen deities.

At Sinai the law was given the second time. In awful grandeur the Lord spoke His precepts, and with His own Almighty finger engraved the decalogue on tables of stone.

Passing down through the centuries to the beginning of the Christian Era we find that there came a time when God's law must again be impressively revealed and plainly illustrated. And at this time God again gave an unmistakable revelation of His standard of obedience. Could the world have been given a more clear demonstration of God's infinite hatred of sin and of His fixed determination to punish sinners, than was given in the scenes connected with Calvary's cross?

Let us give candid consideration to the facts regarding this revelation. Who was the Sufferer?—God's only begotten Son. What language could have described God's love for the human family so forcibly as the act of giving His own sinless Son for our redemption? The Innocent bore the chastisement of the guilty. God's only Son bore the severest punishment that a human being could have suffered. Upon Him, righteous though He was, was inflicted God's wrath because of man's transgression. What an illustration of God's love for mankind and of His desire to lead us to obey His precepts!

Never did Christ deviate one jot or one tittle from loyalty to principle. Never in a single instance did He do anything contrary to the will and authority of His heavenly Father; for He always did those things that pleased His Father. Why did He have to suffer?—Transgressors, claiming to be Christians, acted as agents under Satan's jurisdiction, and transgressed God's law.

Our heavenly Father sacrificed His beloved Son, that the fallen race might have an unmistakable expression of His love for them; that they might know that He "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 on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." [John 3:16-21.]

The glory of the Incarnate! Whose lips can frame words to portray the great interest expressed by the Father and the Son in a fallen world in their efforts to bring man back to his allegiance to God?

Christ was a true Medical Missionary. He gave Himself a whole, ample, effectual sacrifice to

save a lost world. When all our medical missionaries shall live the renewed life in Christ Jesus, and shall take His words as meaning all that they are designed to mean, there will be a much clearer and more comprehensive understanding of what constitutes genuine medical missionary work. And yet this line of work can best be understood by practicing it in simplicity. The unfolding of this work will have a deeper meaning to them after they obey the holy law engraven on tables of stone by the finger of God, including the Sabbath commandment, concerning which Christ Himself spoke through Moses to the children of Israel.

“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 communicating with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.”
[Exodus 31:12-18.]

None but those who are conscientious students of God’s Word can understand the Bible message that is to be given to our world in these last days.

Self-Sacrifice

Christ has said, “He that will come after Me, let him deny himself, and take up his cross, and follow Me. So shall he be My disciple.” [See Mark 8:34.] Who will accept as the definition of a true missionary, the definition given by Christ in His own words? That which is spoken of here is not a pretended or farcical following of Jesus. He requires His disciples to follow closely in His footsteps, enduring what He endured, suffering what He suffered. He is anxiously waiting to see His professed followers manifest a self-sacrificing spirit.

Can it be possible that our eyes are so fully turned from our Leader that we cannot discern the self-denying character of His life? He was the Majesty of heaven, the King of glory. In order to save a fallen race, He stepped down from His exalted position as Commander of the heavenly host, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to a world all seared and marred by the curse. As a babe He entered the world and began life on this earth as the child of humble parents living in poverty in the obscure town of Nazareth. By assuming humanity, He subjected Himself to every temptation wherewith we are tempted. In all points He was tempted like as we are by the arch-deceiver, the one who once stood by His side in the heavenly courts. Now Satan called Christ’s

attention to the fact that He, the One who claimed to be the Son of God, was humiliated far beneath His mighty foe.

Conceive, if possible, the picture of Christ's condition that Satan presented to our Redeemer! Here was the Son of God, a weak human being, subject to Satan's wiles and fierce assaults. Often the enemy tried to destroy Him, but could not until the period of our Redeemer's medical missionary work had been accomplished. Then our Saviour suffered a shameful death on the cross.

Christ has tasted death for every man. And every one who receives the Redeemer as a personal Saviour, and chooses to be a partaker with Him of His self-denial and self-sacrifice, and to endure shame for His sake, will understand God's estimation of what it means to be a medical missionary.

In this age of controversy, many of those upon whom the light of the Saviour's self-sacrificing life is clearly shining will not live in accordance with heavenly principles. They desire to make a different showing than Christ made. To counteract the influence of these men, we must uplift the Christian standard; for many have turned away from Christlike principles. Truth and righteousness have lost their full meaning to them.

I am warned to allow no man to confuse my testimony; for God's servants who are doing genuine medical missionary work have a most solemn, sacred responsibility resting upon them to keep in view Christ's life of unselfish service. They should turn their eyes from everything else and look unto Jesus, the author and finisher of their faith. He is the Source of all light, the Fountain of all heaven's blessings. To every medical missionary worker I am instructed to say, Follow your Leader. He is the Way, the Truth, the Light, the Life. He is the one whose example we as true medical missionaries must follow.

In this age of diseased piety and perverted principle, those who are converted in life and practice will reveal a healthy and influential spirituality. Those who have a knowledge of the truth as it is revealed in God's Word must now come to the front. My brethren, God requires this of you. Every jot of your influence is now to be used on the right side. All are now to learn how to stand in defense of truth that is worthy of acceptance. Those who are endeavoring to live the Christ life must call things by the right name and stand in defense of the truth as it is in Jesus.

It behooves every soul whose life is hid with Christ in God to come to the front now. Something is to be done. We are to contend most earnestly for the faith once delivered to the saints. The spirit in which truth is defended and the kingdom of God advanced must be as it would be if Christ were on this earth in person. If He were here, He would be drawn out to render a solemn rebuke to many who claim to be medical missionaries but who have not chosen to heed the injunction He has urged upon them—to learn of Him His meekness and lowliness of heart. In the lives of some of those who occupy the highest positions, self has been exalted. Until such ones rid themselves of every desire to uplift self, they cannot clearly discern the character and glory of the great Medical Missionary.

When the Holy Spirit works human minds, there will be a much higher standard in speech, in ministry, and in spirituality in our churches than is now seen. Then our church members will be refreshed by the waters of life, and the laborers, working under the one Head, Christ, will reveal their Master in word, in spirit, in every form of ministry, and will encourage one another in the grand, closing work in which they are engaged. There will be a healthful increase of unity and love, which will bear testimony to the world that God has sent His Son for our redemption. There will be a pruning of the branches of the vine, and a bringing forth of much fruit. The branches that bear not the precious fruit of the Spirit, Christlike words and deeds, will be cut off from the parent-stock. Divine truth will be exalted; and as it shines forth as a lamp that burneth, we shall understand it more and still more fully.

Those who hold the truth in righteousness will arouse and put on the gospel shoes. Their feet shod with the preparation of the gospel of peace, they will make no false paths in which the lame would be turned out of the way.

God requires every man to stand free and to follow the directions of the Word. In every movement Christ's followers are to reveal their regard for Christian principles—loving God supremely and their neighbors as themselves; reflecting light and blessing on the pathway of those who are in darkness; comforting those who are cast down; sweetening the bitter waters in the place of giving their fellow pilgrims gall to drink.

We are now to unify and by true medical missionary work prepare the way for our coming King. Let us increase in a knowledge of the truth, and render all excellence and glory due to Him who is One with the Father. Let us seek most earnestly for the heavenly anointing, the Holy Spirit.

The great, holy, precious, testing truths for this time are not the fabrication of any human mind. God has not given to any one man all the power that some by their words and devisings seek to claim in some lines of service.

The truth, appropriated, is genuine philosophy. The incarnation of Christ was essential, in order that we, through belief of the truth, might be sanctified and redeemed. Through His human nature Christ can reach humanity.

We are to have a pure, growing Christianity. In the heavenly courts we are to be pronounced complete in Christ.

“Behold, the Bridegroom cometh! Go ye out to meet Him!” [Matthew 25:6.] Lose no time now in rising and trimming your lamps. Lose no time in seeking perfect unity with one another. Christian unity never means the submerging of the identity of one individual into that of another; nor does it mean that the mind of one is to be led and balanced by the mind of another.

Shall it be said of us, “I know thy works, that thou hast a name that thou livest, and art dead”? [Revelation 3:1.] Christ has assured us that our Father is more willing to give the Holy Spirit to those who ask Him, than parents are to give good gifts to their children. This means that we may enjoy a living connection with Christ.

We must expect difficulties. There is a crown to win, and trials will come. Christ was made perfect in human nature through suffering. All His followers will encounter the enemy many times and be severely tried, but trials develop the Christian graces.

The following lines seem to portray the Christian's warfare:

“I thought that the course of the pilgrim to heaven
 Would be bright as the summer and glad as the morn.
 Thou show'dst me the path: it was dark and rough,—
 All rugged with rock, all tangled with thorn;
 I dreamt of celestial rewards and renown;
 I grasped at the triumph which blesses the brave;
 I asked for the palm branch, the robe, and the crown:
 I asked, and Thou showed me a cross and a grave.”

Ms 84, 1903

Diary/The Restaurant Work

August 3, 1903 [typed]

There is danger, in the establishment of restaurants, of losing sight of the work that most needs to be done. There is danger of the workers losing sight of the work of soul-saving as they carry forward the business part of the enterprise. There is danger that the business part of the work will be allowed to crowd out the spiritual part.

Some good is being done by the restaurant work. Men and women are being educated to dispense with meat and other injurious articles of diet. But who are being fed with the bread of life? Is the purpose of God being fulfilled if in this work there are no conversions? It is time that we called a halt, lest we spend our energies in the establishment of a work that does little to make ready a people for the coming of the Lord.

The only object in the establishment of restaurants was to remove prejudice from the minds of men and women and win them to the truth. The same effort put forth in circulating our publications, in doing evangelistic work, would tell far more for the saving of souls.

Our restaurant workers are not doing the personal work that they should do to bring the truth before those who come for meals. And in some respects impressions are being made on the minds of the workers that are not favorable to a growth in grace. The food itself will not sanctify the souls of those who serve. Are the words being fulfilled: “For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance, ... so that you were ensamples to all that believe; for from you sounded out the word of God ... in every place”? [1 Thessalonians 1:5, 7, 8.]

This is the work that God has outlined before us. Is it done? Are there employed in our restaurants workers who have sufficient spiritual strength to stand against the temptations that they will meet in the cities?

Let there be shown more of a desire to receive the Holy Spirit as an instructor and less of a desire to carry forward in human wisdom a work involving so much.

Our young men and young women are to be put to work where their capabilities will be used to the best account. They are to stand where they can carry on Christ's work of soul-saving. They should not be kept in a work in which they are continually on losing ground, a work in which no souls are brought to a knowledge of the truth.

It is not the large number of meals served that brings glory to God. What does this avail if not one soul has been converted to gladden the hearts of the workers?

The question was asked, What does all the work that has been done amount to? Has it had a sanctifying, hallowing influence upon the minds of the workers, or has it been the means of bringing them into temptations that have destroyed their peace and hope?

Let our ministers and physicians reason from cause to effect. Unless our restaurant work brings favorable spiritual results, let the world do their own serving of tables, and let the Lord's people take up a work in which their talents will be put out to the exchangers.

The time has come for the Lord's people to be sure that they are engaged in a work that produces as well as consumes. Those who have united themselves with the church are to situate themselves in such a way that their spiritual power will not diminish, but increase. They are not to place themselves where they will have no opportunity to grow in grace.

Ms 85, 1903

Diary

San Diego, California

September 29, 1902 [filed in 1903]

I am grateful for the sleep I have had. I was wakeful during the night, but slept till after three o'clock.

I have need to be careful of my strength. Some thought that I ought not to speak yesterday, but I dared not disappoint the people who were expecting to hear me. Though rather hoarse, I spoke to a large congregation, and all present appeared to be much interested. I had hoped that there would be many in from the outside, and I am told that more than half of those present were unbelievers. My great desire is to benefit and help those who know not the truth. I desire also to impress upon the minds of our brethren and sisters the truth that we are to do aggressive work.

As I was getting into the carriage after meeting, an intelligent-looking lady came up to me

and said, “I was much interested in the words you spoke to us today. They have done me good.”

I took for my text the words: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” [Colossians 3:1-4.]

I told the people that we lose much by not being grateful to God for the gift of salvation. We should never forget the mercy and love of God to us. If, instead of complaining, we were to praise God for the blessings He is continually bestowing upon us—too numerous to recount, we should have a deeper comprehension of His goodness. Let us frame and hang in memory’s hall pictures of the goodness and mercy of God.

The Source of Power

At one time the prophet Ezekiel was in vision set down in the midst of a large valley. Before him lay a dismal scene. Throughout its whole extent the valley was covered with the bones of the dead. The question was asked, “Son of man, can these bones live?” The prophet replied, “O Lord God, Thou knowest.” [Ezekiel 37:3.] What could the might and power of man accomplish with these dead bones? The prophet could see no hope of life being imparted to them. But as he looked, the power of God began to work. The scattered bones were shaken and began to come together, “bone to his bone,” and were bound together by sinews. They were covered with flesh, and as the Lord breathed upon the bodies thus formed, “the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.” [Verses 7-10.]

In the work that was accomplished on the day of Pentecost, we may see what can be done by the exercise of faith. Those who believed in Christ were sealed by the Holy Spirit. As the disciples were assembled together, “there came a sound [from heaven] as of a rushing, mighty wind which filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat on each of them.” [Acts 2:2, 3.] And Peter stood up among them and spoke with mighty power. Among those who listened to him were devout Jews, who were sincere in their belief. But the power that accompanied the words of the speaker convinced them that Christ was indeed the Messiah. What a mighty work was accomplished! Three thousand were converted in one day.

The seed had been sown by the greatest Teacher the world had ever known. For three and a half years the Son of God had sojourned in the land of Judea, proclaiming the message of the gospel of truth and working with mighty signs and wonders. The seed had been sown, and after His ascension the great ingathering took place. More were converted by one sermon on the day of Pentecost than were converted during all the years of Christ’s ministry. So mightily will God work when men give themselves to the control of the Spirit.

God did not choose for the carrying on of His work, the learning or eloquence of the Jewish Sanhedrin, or the power of the Romans. He chose humble, unlearned fishermen to proclaim

the truths which were to move the world. That they might have success in their work, He imparted to them the power of the Holy Spirit. Not by human might, nor by human power, was the work of Pentecost accomplished, but by the Spirit of God.

Today God is calling for men to do His work. He calls for men who will look to Him alone instead of following plans of their own devising. He invites men and women to come to Him, to wear His yoke, and to learn of Him meekness and lowliness. As they accept this invitation they will find that His yoke is easy and His burden light. They will find peace in believing and joy in the Holy Ghost.

Physicians and ministers need to cultivate the faith that works by love and purifies the soul. Then they will have a better understanding of what constitutes true medical missionary work.

Let us claim the promises of God. The great Medical Missionary was a man of sorrows and acquainted with grief. He was the friend of sinners—a brother in adversity. He relieved the poorest, the most needy, the most afflicted of His fellow beings. Let us act as His helping hand, always remembering that He stands ready to help us.

For those who come to our sanitariums, a double work is to be accomplished. Their bodies are to be restored to health, and their souls are to be quickened by the living principles of the Word of God. “Not by might, nor by power, but by My Spirit, saith the Lord.” [Zechariah 4:6.]

There is joy in heaven over every soul we lead to the Saviour. “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 3:17.] All heaven is interested in the work of salvation of souls whom Christ created and for whom He died.

“I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them fame and praise in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.” [Verses 18-20.]

Sanitariums Not to Be in Cities

Our sanitariums are not to be erected in the cities. Upon this point God has given definite instruction. The cities are corrupt, and we are not to invest our means in the establishment of large institutions in them. No good will result from the efforts of men who, confident of their own wisdom, seek to establish these institutions where God has forbidden them to be established.

In country places near the cities, land and buildings suitable for sanitarium purposes will be offered for sale at very low prices. These should be secured.

Our Restaurants

For a time health food restaurants may be carried on in the cities. If those who take up this work will make it a means of the conversion of souls, then the plans of God in establishing the health food work will be carried out. But if the managers continue to increase their facilities and to bring in workers who are brought into daily contact with the worldly element, without putting forth a strong effort to counteract the evil influences, the workers will be led astray by temptation, and souls will not be converted. And if souls are not saved by the work of our restaurants, why should these interests continue to be conducted under the present plan?

Los Angeles and San Diego should be worked. At this time of the year large numbers of tourists come to these places, many of whom are seeking to regain lost health. I appeal to our people to invest their means in the establishment of sanitariums near these places.

The tourists may find in our sanitariums a double blessing. They may receive treatment that will restore their bodies to health, and they may find the great Physician who will supply the need of their sin-sick soul.

We should improve every opportunity for doing gospel missionary work, that suffering, sin-sick souls may hear the Word of life.

An Appeal for Greater Effort

I am grieved in spirit as I see how weak are the efforts put forth to reach the unsanctified and unsaved. We need more workers to gather in the sheaves. Those who are converted should watch for souls. They should seek for opportunities to speak words of warning and encouragement to those in darkness, inviting them to come to the Saviour and be witnesses for Him. Many will refuse, but some will come.

“Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I also am in bonds. That I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.” [Colossians 4:1-6.]

Much is comprehended in these six verses. We need not only to read the Word of life, but prayerfully to study the Word, that we may present the truth in the right manner to unbelievers. The light we receive from the Word of God we are to impart to others, that they may become interested in the study of the Scriptures. “Search the Scriptures,” said Christ, “for in them ye think ye have eternal life.” [John 5:39.]

Ms 86, 1903

The Work at Yountville

August 9, 1903 [typed]

Yesterday we drove to the Veterans' Home at Yountville—a distance of thirteen miles—where I spoke in the chapel, according to previous announcement. The State has erected several large buildings at Yountville as a home and a hospital for aged and disabled soldiers. Nearly a thousand soldiers are cared for in this institution.

For several months, services have been held regularly at the Veterans' Home. A company of workers from this vicinity has visited the soldiers every other Sabbath, conducting a song service, speaking to them, and distributing reading matter among them.

Yesterday I visited the Home for the first time. To the soldiers gathered in the chapel, I spoke from the fourteenth chapter of John. As I stood before them I saw many men of fine appearance. All seemed to be deeply interested and paid good attention. I spoke for thirty-five minutes. After the service was closed, several expressed themselves as being much pleased with my remarks. One old man said to me, "You spoke to us the words of life. It was good to hear them."

One man was there in whom I feel a deep interest. In the early days of the message, in 1843 and '44, Brother and Sister Foy of Brunswick, Maine, accepted the message of Christ's soon coming. A few years later our people held meetings in Brunswick, and in Topsham, a city near to Brunswick. As a result, a few accepted the Sabbath truth, among whom were Brother and Sister Stockbridge Howland and their two daughters of Topsham and Brother Foy and his family of Brunswick. I was well acquainted with both families.

Brother and Sister Howland are both sleeping in Jesus. They died true to the faith. Their daughters are still living. John, a son of Brother and Sister Foy, has for years been connected with the Battle Creek Sanitarium as gardener. A few weeks ago I learned to my surprise that the other son Stephen is at the Veterans' Home at Yountville. I last saw him—then a lad of seven years—in Brunswick, Maine. Yesterday we renewed our acquaintance. He is now 50 years old. It was a most interesting meeting to us both.

In the Soldiers' Home at Yountville is an open door for service whereby we may reach needy souls. To labor for the salvation of the men in this home is as important missionary work as any to be found in India or China. I have sent down several copies of *Desire of Ages* and other of my books to be lent to the soldiers. Mr. Foy takes charge of them and circulates them among these who desire to read them.

Good results are being seen from the efforts that are being put forth at Yountville. One man tells us that as a result of the services held by our people, his life has been changed. He used to spend most of his time in drinking and carousing with his companions, but he is now trying to live a Christian life. Some time ago a copy of *Desire of Ages* was lent to him, and he has read it over and over again. At last, thinking that he must soon return the book, he began to copy portions of it. Hearing of this, we presented him with a copy, and he seemed much pleased. During the week, a little company of soldiers meets together in the grove for prayer and Bible study. One man at the home is observing the Sabbath.

The Hour of Satan's Triumph

August 11, 1903 [typed]

The author of sin was once a being possessing wonderful power and glory. The highest of all created beings, he stood next to Christ in the courts of heaven. But he did not recognize the fact that his glorious attributes were a gift from God, and that He who had given him these endowments could also remove them. He aspired to be like the Most High. Not content with being the light-bearer, he desired to be the ruler of the universe. He set himself up against God, and he was cast out of heaven, and with him a host of angels who sympathized with him and supported him in his ambitious designs. Many of these angels had occupied high positions in the government of God. All were enriched with the talent of intellect and were girded with strength and glory.

Those who had risen in revolt against the government of God were apparently conquered, but the rebellion spread still further. Cast out of heaven, Satan and his angels came to this earth, and here they used every means in their power to draw into revolt the human family, that the warfare against God might be carried on upon this earth. Satan led Adam and Eve to transgress the laws of God, and thus sin was introduced into our world. The image of God in man was defaced.

God's chosen people, the nation whom He redeemed from Egyptian bondage and to whom He committed His oracles, left their allegiance and joined the forces of Satan. "When the fulness of the time was come, God sent forth His Son to redeem them that were under the law." [Galatians 4:4, 5.]

"The Word was made flesh, and dwelt among us, ... full of grace and truth." [John 1:14.] But those whom Christ came to save would have none of Him. "He came unto His own, and His own received Him not." [Verse 11.] Yielding themselves to Satan's control, they rejected the Messiah and sought opportunity to put Him to death.

Satan and his angels determined to make Christ's death as humiliating as possible. They filled the hearts of the Jewish leaders with feelings of bitter hatred against the Saviour. Controlled by the enemy, priests and rulers stirred the multitude to take part against the Son of God. Had their eyes been opened, they would have seen that Satan and his angels, some in the form of men, were in the crowd, swelling the blasphemy that rose unrebuked to the heavens.

In the hour of the humiliation of the Son of God no one was found who would vindicate His character. A few days before, thousands of voices had shouted His praise; now when He stood in need of recognition and help, He received it not. What a severe test of His love! Aside from Pilate's declaration of His innocence, no one spoke a word in His favor. And even Pilate, knowing His innocence, gave Him over to the abuse of men under the control of Satan.

Similar events will take place in the near future. Men will exalt and rigidly enforce laws that are in direct opposition to the law of God. Though zealous in enforcing their own commandments, they will turn away from a plain "Thus saith the Lord." Exalting a spurious

rest day, they will seek to force men to dishonor the law of Jehovah, the transcript of His character. Though innocent of wrongdoing, the servants of God will be given over to suffer humiliation and abuse at the hands of those, who, inspired by Satan, are filled with envy and religious bigotry.

As Christ hung upon the cross, He was made the object of scorn and derision. "They that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking Him, with the scribes and elders, said, He saved others, Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God." [Matthew 27:39-43.] "And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself." "And one of the malefactors which were hanged railed on Him, saying, If Thou be the Christ, save Thyself and us." [Luke 23:36, 37, 39.]

Christ felt the anguish which the impenitent sinner will feel when mercy shall no longer plead for the guilty race. He could not see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be understood by man. In His agony He cried, "My God, My God, why hast Thou forsaken Me?" [Matthew 27:46.]

But though apparently forsaken by God, never was He more beloved of His Father, and in those dreadful hours Christ relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father. He understood His justice, His mercy, His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith Christ was victor.

In the death of Christ propitiation was made for every son and daughter of Adam. He died "that whosoever believeth on Him might not perish, but have everlasting life." [John 3:16.] But many, who might lay their sins upon the Sin-bearer, choose to retain them. Of them Christ says, "Ye would not come unto Me, that ye might have life." [John 5:40.] For them Christ has died in vain, and the hour will come when they will realize that they are forsaken by God. The human friends in whom they have trusted cannot pay the ransom for their souls. They will be lost, eternally lost.

When Christ suffered for the human race, He felt neither remorse, despair, or hatred. Far different will be the feelings of the sinner who has not availed himself of Christ's atoning sacrifice. Too late, he will realize what he has lost by refusing to accept the salvation of God. His heart will then be filled with an agony of remorse and despair, even though still fired by satanic hatred against God.

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." [John 17:3.]

Ms 88, 1903

Be Not Weary in Well-Doing

“Elmshaven,” St. Helena, California

August 9, 1903

Unreserved Surrender

“And He said unto them, if any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away. For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father’s, and of the holy angels.” [Luke 9:23-26.]

Those who would at last be received into heaven as members of the royal family must here give themselves—body, soul, and spirit—to the service of Him who paid the price of their redemption. All that we have and are belongs to the Lord. “Ye are not your own,” the apostle declares; “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.]

The foundation of our work was laid in sacrifice, and in sacrifice this work is to be carried on. My brother, my sister, are you willing to follow Christ’s example of sacrifice? He gave His life to save perishing souls. Have you consecrated yourself wholly to the Lord? Can He use you as a vessel unto honor? Are you faithfully acting your part in His cause? To every man God has given his work. He expects every believer to co-operate with Him in the work of soul-saving. When His cause is suffering for means, how can any one set a price on his services, refusing to take up the cross daily, and practice self-denial for Christ’s sake?

The fulfilment of the promise that we shall be joint-heirs with Christ rests upon our willingness to deny self. When Christ takes possession of His kingdom, it will be those who in this earth have followed Him in self-denial and sacrifice who will receive the reward of everlasting life.

Christ’s call to sacrifice and unreserved surrender means crucifixion of self. In order to obey this call, we must have unquestioning faith in Him as the perfect Example, and we must have a clear realization that we are to represent Him to the world. Those who work for Christ are to work in His lines. They are to live His life. His call to unreserved surrender is to be to them supreme. They are to allow no earthy tie or interest to prevent them from giving Him the homage of their hearts and the service of their lives. Earnestly and untiringly they are to labor with God to save perishing souls from the power of the tempter.

Those who are thus connected with Christ learn constantly of Him, passing through the successive stages of progress in Christian experience. Difficulty and perplexity come to them, that they may learn more perfectly the will and way of Christ. But they pray and believe, and

by exercise their faith increases.

“Take My yoke upon you,” Christ said, as in human nature He lived and worked upon this earth. Constantly He wore the yoke of submission, meeting the difficulties that human beings must meet, bearing the trials that they must bear. The enemy will continually assault us as he assaulted Christ, bringing against us strong temptation. But for every one there is a way of escape. “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.]

Power For Service

“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, 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.” [Matthew 28:18-20.]

“These signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” [Mark 16:17, 18.] “And, lo, I am with you always, even unto the end of the world.” [Matthew 28:20.]

“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.]

Our Duty to the School at Berrien Springs

My brethren and sisters, why is so little being done to sell Christ’s Object Lessons? Have you become weary in well doing? Let this work advance; for there is great need that it be carried steadily forward. The school at Berrien Springs needs the money that the sale of these books will bring. This school is making advancement as fast as possible, but it is in need of funds with which to erect buildings. The Lord is pleased with the way in which the school has been conducted, and with the education that is being given to the students gathered there. Will you not remember that in doing your best to bring in means for the advancement of this school, you are co-operating with Him. There is much that needs to be done before the winter sets in. Buildings must be erected and other lines of work carried forward.

Brother Magan and Brother Sutherland have worked with heart and soul to bring this school to its present stage of advancement, and the blessing of the Lord has attended their labors in a marked manner. I wish to say that my confidence in these men has not at all lessened. The Lord is not unmindful of the self-sacrifice and their labors of love. I have feared that they were in danger from trying to do more than they could do. I saw that they were in danger of overtaxing their strength in the effort to advance the work and to economize in the use of means.

The lives of these men are precious in the sight of the Lord. He does not want them to

overwork, and thus sacrifice their strength; for in the end this would mean great loss.

My brethren and sisters, I ask you, in the name of the Lord, to do all that you can to advance the work of the Berrien Springs school. I hope and pray that you will not become weary in well-doing. In carrying forward the work of selling Christ's Object Lessons, you will receive a most precious blessing. As you show this book to your friends and neighbors, telling them of the instruction that it contains, and why you are trying to sell it, you will gain an experience that will enable you to do more successful work for the Master. As you take up this pleasing work—for such it will prove to all who take it up with faith and prayer—the peace of Christ will come into your hearts. The thought that you are doing a good work will fill you with joy and courage.

At one time the suggestion was made to me that it might be best, when the Relief of the Schools Campaign was finished, to make Christ's Object Lessons a regular subscription book. It was said that this book would have as ready a sale as any that could be produced.

As I heard this suggestion, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing for me to do?" I said that it might be right to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came. In an instant the light given at the first regarding Object Lessons flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange His plan for human devising? This book is to be treated as a sacred offering, made to God; and as His plan regarding it is unselfishly carried out, the result will be wholly satisfactory."

I immediately said that I would not make any change in the handling of Object Lessons unless God gave me plain instruction that this should be done. As I said this, I felt the blessing of God resting upon me.

My brethren and sisters, as you go out to sell this book, the Lord Jesus and His angels will open the way before you. Success has attended the effort to sell the book in the past, because God's people have worked in co-operation with heavenly agencies; and success will attend the effort in the future, if our people will still carry forward the work. All will receive grace for grace as they give what they can, in time and influence, to the circulation of Christ's Object Lessons.

I leave these words with you, praying that the blessing of God may rest on the self-sacrificing workers at Berrien Springs and upon all who continue in the work of canvassing for Object Lessons. Time is short, and there is much to be done. Let all who can, old and young, men, women, and children, take up this work. As they go forth, the Lord will open the way before them. The words that they speak will be as seeds sown in good ground. Many souls will be saved as a result of their willing service. And at last, when we join the royal family in the courts above, the Lord will open before us the good that has been accomplished by Christ's Object Lessons.

Ms 89, 1903

“First Be Reconciled to Thy Brother”

August 12, 1903 [typed]

“The end of all things is at hand; be ye therefore sober, and watch unto prayer.” [1 Peter 4:7.]

When Peter wrote these words, the destruction of Jerusalem was near at hand. The persecutions that the Jews had visited upon the believers in Christ were soon to be visited upon themselves.

The greater destruction included in Christ’s description of the destruction of the Jerusalem—the destruction of the world—is near at hand. Soon the history of this earth is to be swallowed up in an endless eternity. Oh, of what great consequence this is to us! In view of this thought, how can members of the church of God spend their time in dissension and strife, criticizing and condemning one another? We have no call to sit in judgment upon others. To no human being is given the work of passing sentence upon his brethren. This work Christ alone can do.

Christ has laid down the rules that we are to follow in dealing with one another. In His sermon on the mount He said, “If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” [Matthew 5:23, 24.]

If these directions were followed, how large an amount of mischief would be saved! How many misunderstandings would be removed!

If there is any difficulty between you and a brother in the church, go to him, and try to explain away the misunderstanding. If possible, remove the cause of variance. Take the trouble from his mind, that there may be fellowship between you.

This duty you are under obligation to perform before you offer your gift to God. The gift will not be accepted until this duty is done. Be reconciled to your brother. If the fault is on your side, remove the stone of stumbling that you have placed before his feet.

A faithful effort to remove the misunderstanding will place you both in such relation to one another and to God that He can bless you. But you cannot receive His blessing while you are unwilling to do what you can to make things right, because to do this would require a humbling of your proud heart.

Perhaps there is wrong on both sides. Perhaps both of you need the preparation brought by this duty, in order that you may be softened and subdued.

Oh, the little misunderstandings that arise may be so easily removed. And until this is done, we are unprepared to take part in the holy ordinances of the Lord. Are you willing to do your part to adjust the differences that exist? Will you do all that you can to set things right between you and your brother? If you will, a vast amount of evil speaking and bitter feeling will be saved.

These words I am instructed to present as a message from God. In the morning and at night let there be close investigation of self. Search the heart diligently, and you will find many wrongs that could and should be righted. Put away all that hinders communion with God.

Christ says, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 John 1:9.] To make the confession necessary may require great strength of inward principle. It may be as a crucifixion to say, I did this great evil and sinned against God.

I am instructed to say that there are sins between man and his God that no other human being need know anything about. If the one on whom such sins rest will make thorough work for repentance, the Lord will forgive him, and the burden will roll off his soul. He will then make confession to his fellow men, if he has wronged them, and as he confesses, God will be merciful and will forgive his sin.

One such confession is the greatest evidence that can be seen of the miracle-working power of the grace of God, and it leads to other confessions, not general confessions, but confession of real wrongs, which have existed between brethren. And God values above gold or silver the one who makes such a confession. “I will make a man more precious than fine gold,” He says, “even a man than the golden wedge of Ophir.” [Isaiah 13:12.]

The Result of Beholding Christ

God has promised to draw near to all who will draw near to Him. All may delight their souls in the Lord. All may grow in grace and wisdom and love; through faithful continuance in well-doing all may become partakers of the divine nature, having escaped the corruption that is in the world through lust.

Those who strive for the Spirit of God will be rewarded in accordance with the promise, “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.] My brethren and sisters, will you not awake out of sleep? Will you not pray and watch unto prayer? Through the power that Jesus gives, we can be more than conquerors. But we cannot manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of Christ and into the mystery of His love “that passeth knowledge.” [Ephesians 3:19.] We are to live in the warm, genial rays of the Sun of righteousness. Nothing but His loving compassion, His divine grace, His almighty power can enable us to baffle the relentless foe and subdue the opposition of the human heart. What is our strength?—The joy of the Lord. Let the melting love of Christ fill the heart, and we are softened and subdued, prepared to receive the power that He has for us.

Let us thank God every day for the blessings that are ours. If the human agent will humble himself before God, realizing how inappropriate it is for him to cherish a feeling of self-sufficiency, realizing his utter inability to do the work that needs to be done in order for his soul to be purified, casting away, making of no account, his own righteousness, Christ will engrave His own image upon his soul. He will put His hand to the work of creating him anew and will continue the work until he is “complete in Him.” [Colossians 2:10.]

Christ will never neglect the work that has been placed in His hands. He will inspire the resolute disciple with a sense of the perversity, the sin-stained condition, the depravity of the heart upon which He is working. The true penitent has learned the uselessness of self-importance. Looking to Jesus, comparing his own defective character with the Saviour's perfect character, he can say,

“In my hand no price I bring;

Simply to Thy cross I cling.”

With Isaiah he declares, “Lord, Thou wilt ordain peace for us; for Thou hast wrought all our works in us. O Lord our God, other lords besides Thee have had dominion over us; but by Thee only will we make mention of Thy name.” [Isaiah 26:12, 13.]

Power That Gains the Victory

Beholding Christ for the purpose of becoming like Him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees that the holiness of the divine law is revealed in the character of Christ, and more and more earnestly he strives to be like Him. A warfare may be expected at any time, for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes which Satan has been strengthening for his own use.

The human agent sees what he has to contend with—a strange power opposed to the idea of attaining the perfection that Christ holds out. But with Christ there is saving power that will gain for him victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency.

Paul passed over this ground. He writes, “For this cause I Paul, the prisoner of the Lord Jesus Christ for you Gentiles, 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 in the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel.” [Ephesians 3:1-6.]

Through the sacrifice of Christ a new and living way has been opened for all.

Dead in Trespasses and Sins

“And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others.” [Ephesians 2:1-3.]

Spiritual death is here spoken of. How many there are who are unwarned and in consequence unconvicted. They are passing on in harmony with the world and with the desires of their own undisciplined, unsubdued hearts. They live in pleasure and in worldliness, and should sickness come and death overtake them, they would be found unready to die. They are not interested in the race for eternal life. They do not look upon as essential the conflict against sin, the warfare with principalities and powers. They are in need of light. Satan holds them fast in his power, and they see not their danger. They know nothing of the crucifixion that shuts away from the life all that separates the soul from Christ. They are subject to the power of the spirit that now worketh in the children of disobedience.

This spirit is Satan, the fallen angel, the ruler of the powers of darkness. He has control of the spirits of evil, and through them he seeks to gain control of human beings. He is the head of the fallen angels. He supplies them with vital force.

How many there are who are left in darkness because the lives of those who have had light, and who claim to believe the truth, are a perpetual falsehood, a fatal deception! These professing Christians have kept the truth in the outer court. It has not been brought into the inner life. They may belong to the church, but this will not save them. Those who do the works of a sinner will receive the punishment of a sinner. Profession is but a snare to those who have no experience in the reality of true Christianity, who know not the principles that lead the Christian to inquire at every step, "Is this the way of the Lord?"

Raised to Spiritual Life

"But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." [Verses 4-6.]

As God raised Christ from the dead, that He might bring life and immortality to light through the gospel, and thus save His people from their sins, so Christ has raised fallen human beings from spiritual death, quickening them with His life, filling their hearts with hope and joy.

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. ... But 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 1:9, 10, 12.]

Paul's Experience

Paul had a wonderful experience. He says, "If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law of Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." [Philippians 3:4-6.] That is, he was trying to keep the letter of the law perfectly. But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed Himself to him. Hereafter his testimony was:

“Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus the Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found of Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” [Verses 8, 9.]

The righteousness that before he had thought worth so much was now worthless in his sight. His own righteousness was unrighteousness. The deep longing of his soul was, “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” [Verse 10.]

He would know for himself the power of the Saviour’s grace. He trusted in His power to save even him, who had persecuted the church of Christ. In his estimation no treasure could equal the value of the gift of the knowledge of Christ.

If God’s people today would see how far short they fall of being what they ought to be, if they would strive with the powers of the whole being to reach the standard that God has declared they must reach, if they would put into their efforts an energy and perseverance proportionate to the greatness of the reward offered, how greatly they would be blessed, and how much God could accomplish through them!

The adversary stands ready to lead church members into strange paths. Let them keep the soul fully guarded and full of the light and grace and life that heaven is always ready to supply. “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized have put on Christ.” [Galatians 3:26, 27.] We are children of one family—a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and policies of the world, but the laws of heaven. We are Christ’s purchased possession, and we should put away envy and evil surmising, and love one another as Christ has loved us, helping one another to press onward and upward.

“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. Bear ye one another’s burdens, and so fulfil the law of Christ.” [Galatians 6:1, 2.]

This is our work. “For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself, and not in another. For every man shall bear his own burden.” [Verses 3-5.]

“Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” [Verses 6-10.]

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the

Ms 90, 1903

A Time of Peril

June 11, 1903

We are living amidst the perils of the last days. Soon everything that can be shaken will be shaken. The world is rapidly taking sides in the great conflict between good and evil. The enemy with all his satanic craft is working diligently to secure souls. He has influenced the minds of many who know the truth, so that they have walked contrary to the light God has given them. And even when God has sent them warnings, they have closed their ears and walked on in ways of their own devising. Those who are in a state of uncertainty regarding the messages of warning that God is sending will soon take their stand either for or against the truth.

Many souls have been presented before me as being tempted by Satan to deny the faith. Fired by an unsanctified, unholy zeal, they will lead others in strange paths, and under their leadership many will become entangled in the specious snares of the enemy.

The Lord calls upon His slumbering people to awake out of their sleep. Many who in their ignorance consider themselves to be wise like the foolish virgins in the parable do not realize that their lamps are going out. When they awake to their condition it will be too late for them to obtain a fresh supply of oil, and they will be unready to meet the Bridegroom. Many do not fully understand the principles of salvation by faith. Only by fully believing in Christ and receiving the Holy Spirit can we understand the saving truths of the gospel and receive the blessings that are given to those who accept Jesus as their personal Saviour. Thus only can we obtain power to become the sons of God, and thus only receive the earnest of our inheritance—a foretaste of the blessedness of heaven.

While many will give heed to seducing spirits and doctrines of devils, those who take heed to God's warnings will stand on vantage ground. Christ will give clear, spiritual perception to those who will now confess and put away their sins. If they hold the beginning of their confidence steadfast unto the end, they will be able to discern in its true light even the miracle-working power of Satan. Christ will decidedly manifest Himself to His loyal and true church, to all who have purified their souls through obedience to the truth. The Law of God will be magnified.

Those who do not hold the beginning of their confidence steadfast unto the end will find in the last great day that they have brought to the foundation worthless material represented by wood, hay, and stubble, which must be consumed by fire.

A Call for Aggressive Work

Satan is seeking to hinder the work of God. He endeavors to pervert the minds of God's people and to bring into the church perplexities and difficulties. Let not the precious time of our ministers be employed in seeking to settle differences among brethren.

Our workers are not to confine their labors to those who have long known the truth. We have reached a time when we must not be drawn away from our work to attend so many gatherings among ourselves to adjust difficulties.

Many of those who for years have heard the call to the marriage supper will not heed the urgent invitation, "Come, for all things are now ready." [Luke 14:17.] Of those to whom the call has been given, but who persistently refuse to heed the invitation, Christ says, "They shall not taste of My supper." [Verse 24.] He calls upon His messengers now to go to those who have not heard the call. "Go out into the highways and hedges," He says, "and compel them to come in, that My house may be filled." [Verse 23.] They are to give to all classes the invitation to the marriage supper of the Lamb.

A special work has been committed to us. God's work must go forward. Let every believer seek to understand and perform his God-given work. Heavenly agencies will co-operate with God's servants as they enter new territory.

Those who would preach the gospel of Christ must be familiar with His life on this earth. They must understand that He met and overcame every temptation to which man is subject. In His strength we may overcome and receive the fulfilment of the promise: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am sat down with My Father on His throne." [Revelation 3:21.]

Let all who would work for the Master first accept the invitation of Christ, "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." Those who accept this invitation will realize that His "yoke is easy" and His "burden is light." [Matthew 11:28-30.]

"To the Praise of His Glory"

The Lord blesses His people that they may be a blessing to others. Those who have been sanctified through the truth are to be channels through which His love and grace may flow. They are to "rejoice in the Lord." [Philippians 4:4.] He delights to hear from human lips fervent prayer, testimonies of thanksgiving, and songs of praise.

With one voice God's people are to praise Him. By the purity and nobility of their lives, they are to reveal His power to the world. Let all exalt and magnify God, speaking of His wondrous works. Why should not those who love God, those whom He has blessed with all spiritual blessings, speak of His goodness and mercy to the children of men?

Let us appreciate our privileges. Let us praise God for making provision whereby we may be united [with] Christ, our Mediator, through whom all blessings flow. Let us rejoice because God has "blessed us with all spiritual blessings in heavenly places in Christ." [Ephesians 1:3.]

The Need of Self-Examination

That people, whom in these last days God has called out from the fallen churches and from

the world, are to examine themselves closely, comparing their lives with the law of God. His law is perfect, converting the soul. But it must be studied, cherished in the heart, and exalted as the transcript of God's character. Those who, having received light and evidence, turn away their ears from the hearing of the law cannot enter into the kingdom of God; for they are not clothed with Christ's righteousness.

Let each one seek God for himself. We are living in the great day of Atonement, when self must be laid upon the altar, a living sacrifice. Our heavenly Father has plainly laid down the conditions with which we must comply in order to gain salvation; and His Word is sure. Now is the time for wrongs to be righted. Now is the time for self-examination. Have you followed the good impulses of your heart, or have you cherished selfishness and covetousness? Have you given place to evil surmising and evil speaking? Have your words been harsh and unkind? Has there been any underhand work in your life? Have you connived at evil? Let the heart be searched as with a lighted candle. Without confession and reformation there can be no pardon. God calls for repentance. The Lord will forgive all who will separate from the world and take their position on His side.

God's Purpose for Us

God is the Counsellor of His people. He takes note of every thought and plan and act of His people. In His Word His plans and His will have been clearly specified, and those who work counter to His purposes do so at the peril of the soul. Those who substitute human inventions and human plans for the will and purpose of God would not, were a second probation granted them, conform to the will of God. Those who insist on carrying out their own ideas will never enter the heavenly courts.

Those who bind themselves up with the world will be judged with the world and found disloyal to God. God's purpose is "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." [Verses 10, 11.] God's will and God's methods are far above the ideas and methods of men. God's purposes will no more blend with worldly plans than oil will mix with water.

"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 the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." [Verses 12-14.]

The purpose of God for us is expressed in the prayer of Paul: "Wherefore I also, after I heard of your faith in the Lord Jesus Christ, 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 us-ward 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 15-23.]

It was faith in Christ that gave Paul confidence when before Felix he preached the gospel with such power that Felix trembled, and when to Agrippa he presented the truths that fastened on him the conviction that Christ is the Son of God. The power of the Holy Spirit upheld the apostle against the tide of persecution. Even when he was called to seal his testimony with his blood, he glorified God, singing hymns of thanksgiving, and rejoicing that even in dying he was a conqueror. The power of Christ is sufficient for every necessity.

We are no longer to be hindered by those who have had many messages of warning and caution and encouragement, but who have used every word of encouragement to justify their works of unrighteousness. I have long carried a heavy burden for these souls, but now the Lord says to me, “It is enough. More will not be required.”

The medical missionary work, as it is now conducted, bears not the signature of heaven. Yet some have thought that this work would be sufficient to prepare a people to stand in these last days.

world is crucified unto me, and I unto the world.” [Verse 14.]

Ms 91, 1903

Talk/Self-Improvement

Healdsburg, California

August 20, 1903

Address given at the Teachers’ Institute, College Chapel, Healdsburg, California, Thursday morning, August 20, 1903.

I have been thinking much in regard to what the Word of God is to us. As we read this Word, we are to remember that God is speaking to us and teaching us. Take, for instance, the book of Revelation. We all know that there are many who regard this Scripture as a closed book, because they cannot understand it; and yet it is a revelation that Christ has given in order to enlighten our understanding. In the very first verses the character and object of the book are brought to view. It is “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 things which are written therein: for the time is at

hand.” [Revelation 1:1-3.]

All through His Word, God has given us much instruction, and we should always be in a proper frame of mind to receive it. In the twelfth of Romans we read: “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.” [Verses 1, 2.]

Every youth of common sense and ordinary capability can constantly improve the mind that God has given him. Until I was seventeen years old, I could not understand the Scriptures; but my experience was a peculiar one. God was teaching me lessons, and He desired me to give my whole attention to these matters for a time, before He opened the Scriptures to my understanding. After I realized that I could not understand His Word, I would lie awake at night, thinking over the matter; and often I would get up and bow before God, to plead with Him to give me understanding. It was some time before my prayer was answered; and when at last it was, it seemed to me as if there shone a beautiful light around every passage relating to our Christian experience, and that this light entered into every fiber of my being.

Some may ask, Why could you not understand the Bible before? It was because our brethren and sisters, immediately after the passing of the time in 1844, were searching diligently for the truth. They would meet together and talk and talk and talk, and it seemed as if they could never come to right conclusions in regard to the teachings of the Word. I would meet with them, and we would study and pray together; for we felt as if we must learn what God’s truth was. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. All could see that my mind was locked, as it were, and that I could not understand what we were studying. Then the Spirit of God would come upon me, and I would be taken off in vision and be shown the meaning of the passages that we had been studying and the position we were to take. A line of truth extending from that time to the time when we shall enter the city of our God was plainly marked out before me, and I gave to my brethren and sisters the instruction God had given to me. They knew that I had not been able to understand these matters, and so they were ready to accept as light coming direct from heaven the revelations given me.

For about two years I continued in this way, when, as I was praying, the precious promises and the words of instruction given us in the Scriptures were laid open before me and the meaning of these words made clear. I knew that my mind had been unlocked by the Lord. From that time to this the Scriptures have been an open book to me. I can understand what I read. God accomplished His purpose through this experience of mine, and ever since that time our people have cherished and maintained the positions that were taken then.

Students, it is not with you as it was with me. God had a special work for me to do: therefore I had to pass through the humiliating experience of believing that we had the truth, and yet of being unable to understand and explain it. But you may gain an understanding of the Word without passing through such an experience.

In Australia many of our young people have not had the advantages that most of our young people in America have had. There our brethren and sisters accepted the message a comparatively short time ago. They were not taught the truth in their youth and so have had everything to learn. While we were living at Cooranbong, where the Avondale School is located, the question of amusements came up. "What shall we do to provide for the amusement of our students?" the faculty inquired. We talked matters over together, and then I came before the students, and said: "Dear friends, we can occupy our minds profitably without trying to devise methods for amusing ourselves. Instead of spending our time in playing the games that so many students play, let us strive to do something for the Master. We have decided that the best course you can pursue is to do missionary work in the neighborhood. When you are listening to a discourse, take notes, and mark down the passages that the minister uses, so that you can study the subject carefully yourselves. Thus you will be able to prepare for giving a synopsis of the discourse, in the form of a Bible reading, to those who do not come to our meetings."

The students decided to follow this suggestion. They had evening meetings for studying the Scriptures together. They worked for one another, and as the result of these Bible studies among themselves, quite a large number of the students were converted to the truth. And the effort resulted in good not only to themselves, but to those for whom they labored in the neighborhood.

Those who went out were instructed to report to us any cases of sickness that they might find. Those who had had some training in giving treatment to the sick were encouraged to use their knowledge in a practical way by helping those who needed help. To work for the Master, I told them, was to engage in the most Christlike amusement in which they could engage.

The Sunday-labor question came up for decision. It seemed as if the lines were soon to be drawn so tightly about us that we should not be able to work during Sunday. Our school was situated in the heart of the woods, far from any village or railway station. No one was living near enough to us to be disturbed in any way by anything we might do. Nevertheless, we were watched. The officers were urged to come around to inspect our premises; and they did come. They could have seen many things; if they had desired to prosecute us; but they did not appear to notice those who were at work. They had so much confidence in us as a people, and so great a respect for us on account of the work we had done in that community, that they believed they could trust us anywhere.

Many recognized the fact that the whole community had been transformed since we went there. A woman who was not a believer, but who had almost accepted the truth before some churchman filled her mind with prejudice against our views, said to me, "You would not believe me, if I could inform you fully in regard to the transformation that has taken place in this community as the result of your moving here, establishing a school, and holding these little meetings."

So when our brethren were threatened with persecution and thrown into perplexity in regard to what they should do, the same advice was given as was given in answer to the question

concerning games. I said, “Employ Sunday in doing missionary work for God. Teachers, go with your students. Take them into the bush (this is what we called the sparsely-settled districts in the woods, where houses are often a mile or two apart), and visit the people in their homes. Let them know that you are interested in their souls’ salvation.” They did so, and, as the result, were greatly benefited themselves and were able to help others as well. The blessing of God rested upon them as they diligently searched the Scriptures in order to learn how to present the truths of the Word in such a way that these truths would be received with favor.

In the Scriptures we read that to every man God has given his work. What does this mean?—It means that every one of us has a work to do. All do not have the same work, but all are to act their part in the service of God.

Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all these other writers who have borne their testimony in regard to the life of the Saviour during His earthly ministry? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ’s life and work? The Gospels differ. One writer brings in points that another does not bring in. If these points are essential, why did not all these writers mention them? It is because the minds of men differ and do not comprehend all things in exactly the same way. Some Scripture truths appeal much more strongly to the minds of certain persons than to others; some points appear to be much more important to some than to others. The same principle applies to speakers. Some speakers dwell at considerable length on points that others would pass by quickly or not mention at all. Thus the whole truth is presented more clearly by several than by one. In the Gospels the records blend in one harmonious whole.

God desires us to move as He directs our minds, and not as some human mind directs us. We should preserve our identity sacred before God, and center our thoughts, not on any human being, but on Christ Jesus. We are members of the royal family, children of the heavenly King.

Students, as you attend school, make it your business to grow in intellect. Realize that it is your privilege so to act that your minds will develop and strengthen from day to day. If you consecrate yourselves to God, your minds will work under the direction of the Holy Spirit. But you must allow no trivial matters to interfere with this work. Concentrate your minds on what you are doing. Pray, pray to God, and He will open your understanding.

The Work of Union Conference Training Schools

All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years, who feel it their duty to fit themselves for work requiring the passing of certain legal tests, should be able to secure at our Union Conference training schools all that is essential without having to go to Battle Creek for their preparatory education.

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What He has promised, He will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified His displeasure that so many of our people are drifting into Battle Creek; and since He does not want so many to go there, we should understand that He wants our schools in other places to have efficient teachers and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true.

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by state laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard.

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. Even after this revealing of His signal displeasure, His warnings were not heeded. The Sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the Sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties.

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our Union Conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each Union Conference can be trained nearer home and be spared the special temptations that attend the work in Battle Creek.

The Importance of the So-Called "Common Branches"

I was talking with one of the teachers of our school at Fernando, in Southern California; and he told me that some had come to this school with diplomas showing that they had taken some of the higher studies in other schools. "Did you examine every such student," I inquired, "to find out whether he had received proper instruction in those branches?" "Why," said the teacher, "we could give the students no credit for the work done in the past, as represented by the diplomas. Their training even in the common branches had been very defective."

And thus it is in many instances. Not a few who study the classics and other higher branches of learning, and who reach certain standards, finally fail. And why?—Because they have neglected to do thorough work in the common branches. They have never obtained a good knowledge of the English language. They have not learned to read and spell and speak correctly. Those who ask to be allowed to take the higher branches should first be examined in these elementary branches, which are of greatest importance.

One of the most important qualifications of a teacher is the ability to speak and to read distinctly and forcibly. I have been instructed that the so-called common branches are of more importance than the higher branches required by law. He who has the ability to use the English language fluently and correctly can exert a far greater influence than he could if he were unable to express his thoughts readily and clearly. There are many who cannot carry on school work successfully, because they are not qualified to do such work. Some will never be able to do acceptable work in this line, because they have not the gift of teaching. Their talents fit them for some other line of service.

One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of these branches. Voice culture should be taught in the reading classes, and in the other classes the teachers should insist that their students speak distinctly and use words which express their thoughts clearly and forcibly.

Let the students understand that God has given to every one of us a wonderful mechanism—the human body—which we are to use to glorify Him. The powers of the body are constantly working in our behalf, and if we choose, we may bring them under control. Students should be taught to use their abdominal muscles in breathing and speaking. This will make the tones more full and clear. It is of greatest importance that we keep the bodily mechanism in good condition, in order that we may be able to impart to others that which we have learned.

Let all guard themselves against becoming disturbed in spirit because they have to be drilled in these common branches. Students, remember that you yourselves will be educators of others. Strive constantly to improve in voice culture and in the ability to speak distinctly. Even ministers often fail in this respect. Not a few lower the voice at the end of sentences and utter the last syllable or two so indistinctly that they cannot be heard. Such ministers almost invariably fail in any missionary effort they undertake. They cannot bring souls to Christ, because the latter part of their work is defective, just as their expression is defective at the close of sentences.

If words are worth speaking at all, they are worth speaking properly. Let the words be uttered in full, distinct tones. If voice culture were unimportant, it would not be so necessary for our youth to attend school. They could study at home. But of what use would their knowledge be, if they had not the ability to impart it understandingly to others?

When I was only about eleven years old, I heard a minister read the account of Peter's imprisonment, as recorded in the book of Acts; and he read in so impressive a manner that the

details of the story in all their reality seemed to be passing before my eyes. So deep was the impression made upon my mind that I have never forgotten it. When, a few years afterward, I was speaking in general meetings, I met this man again, and at the close of my discourse he asked, "How did you get that wonderful voice?" I told him that the Lord had given it to me. When I began my public labors, I had no voice, except when I stood before the congregations to speak. At other times I could not speak above a whisper. "And," I added, "I have often thought of what you said to the people when someone asked you how you became a minister. You told them that your friends said you could never be a minister, because you could not speak properly; but that you went away by yourself and talked to the trees in the woods; and then when driving the oxen, you would talk to them just as if you were in meeting. 'This,' you said, 'is the way I learned to speak in public.'"

Elder Andrews, our first missionary to Europe, was a self-educated man. I do not think he was in school a day after he was eleven years old. He almost always kept in his pocket a book treating on some language that he desired to understand, or on some historical or scientific subject; and as he went about his daily work, he would keep referring to this book. Whenever he had a little spare time, he would take out the book and improve his leisure moments by studying. At one time, when in feeble health, he went to Waukon, Iowa, to labor in the open air, hoping thereby to benefit his lungs and regain his health. He would go into the field with his oxen, and as he drove them, he would refer to his book and read a few words or sentences and then repeat these in full, loud tones in order to exercise his lungs as well as to impress the words and sentences upon his memory. Thus he improved his opportunities and became one of our most valued laborers.

I could speak of several others who obtained an education by their own efforts. By keeping a book before them as they toiled from day to day, and by diligently improving all their spare time, many have gained knowledge that fitted them to be useful laborers in the Master's service.

Every one of us, if we will, can be successful. Brethren and sisters, whatever your calling may be, whatever opportunities you may have had, you can be successful in your work. But before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar and that you have learned to read and write and spell correctly. Ascend the lower rounds of the ladder before reaching for the higher rounds.

Great improvement can be made in singing. Some think that the louder they sing, the more music they make; but noise is not music. Good singing is like the music of the birds—subdued and melodious. In some of our churches I have heard solos that were altogether unsuitable for the service of the Lord's house. The long-drawn-out notes, and the peculiar sounds common in operatic singing, are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone. The songs in which every word is uttered clearly, in a musical tone, are the songs that they join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding.

Students, try to make the most of yourselves. Christ has paid an infinite price for you, and you cannot afford to disappoint Him by neglecting to avail yourselves of the opportunities for self-improvement presented to you. Cultivate a spirit that is calm, kind, gentle, tender. By doing this you can learn so much the more rapidly, because you are not troubled over something that somebody has said in regard to you. When we come into a position where we can help one another, we shall have the satisfaction of knowing that we have done our best.

The Healdsburg School

It is important that in our school in Healdsburg all the instruction shall be as thorough as it is in any similar school. If the laws of the land require that youth preparing for a medical course shall study some branches which you do not now teach, you should provide instruction in these required branches. Which is worse—to send our youth to Battle Creek to gain this required knowledge, or to give it to them in our schools in the various Union Conference where they are living? If it is right for this instruction to be given, we are to provide facilities for giving it in every training school in our land. Thus we shall be able to avoid the necessity of sending our youth to Battle Creek, or, as has been done in the past, to some worldly institution—to Ann Arbor or some other school of the world.

A High Standard

Again there has been brought to my mind the instruction given years ago in reference to the great amount of trash that was brought into our schools—things that really unfitted many of our youth for usefulness as Christian teachers and workers. All our schools must be Christian schools; the education given must be based on the Word of God. Both teachers and students are daily to consider how much Christ has sacrificed in order to save them; and they are to ponder the instruction that He gave to His disciples just before He left them. “All power,” He declared, “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.” [Matthew 28:18-20.] These things we shall be able to find in His Word.

We are not to search after oddities or after things that are not revealed. Some have asked me in regard to things that are in the heavenly courts. I have always sent them to the Bible to search out those things that God has commanded them to observe. Paul received revelation after revelation, but in no instance did he satisfy the curiosity of men by relating what he saw in the heavenly courts. He wrote that he “was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.” [2 Corinthians 12:4.] Many things cannot be described so that they will make a correct impression upon minds befogged by sin. A wrong use would be made of such knowledge. The things that God has commanded us to study are the things that we are to teach and to live. To those who fashion their daily conduct in accordance with these teachings, Christ gives the promise, “Lo, I am with you always, even unto the end of the world.” [Matthew 28:20.]

Students, never rest satisfied with a low standard. In attending school be sure that you have in view a noble, holy object. Go because you desire to fit yourselves for service in some portion

of the Master's vineyard. Do all that you can to attain this object. You can do more for yourselves than any one else can do for you. And if you do all that you can for yourselves, what a burden you will lift from the principal and the teachers!

To every student I would say: Remember that you are under the rule of God. He has given you opportunity to train yourself for usefulness in His cause. He has given you good teachers, and a principal in whom you have confidence. Be careful not to load down these faithful workers with unimportant details that you should attend to yourself. Give special attention to the little things of every-day school life. All these have to do with the formation of character. You may form a character that will make you useful in this world, or you may form one that will make you of no benefit to your fellow men.

Let every student gain a rich experience in having his life hid with Christ in God. Let every one perfect a Christian character. Remember always that the holy angels are watching over you, and that when the day is completed, you have either lived to the glory of God or else you have been defective and have detracted from His glory. When tempted, resist the enemy. Realize constantly that you are receiving to impart; that you are consumers in order that you may become producers.

I have a decided interest in every school in our land; and I greatly desire that the work which should be done in all these schools shall not be centered in one place that is already congested. Every school is to have the best teachers that can be obtained so that the work done will be thorough. Both teachers and students are to rise as high as they can in and through Christ. The religion of Jesus Christ lies at the foundation of all true education.

By receiving to impart, we shall become laborers together with God. Then He will work in and through us according to His good pleasure. Students, if you realize that you are to be laborers together with Him, you will not stoop to frivolity; all your work will be done thoroughly and conscientiously. You are standing on a high platform: you are God's husbandry, God's building; and therefore you are to bring into your character building no rotten timbers or other imperfect material. All things are open to Him with whom we have to do. Let us so conduct ourselves that at last it may be said of us, "Ye are complete in Him." [Colossians 2:10.]

Ms 92, 1903

Honor to be Shown to Our Pioneer Workers

"Elmshaven," St. Helena, California

July 24, 1903

The aged standard-bearers in the cause of God are far from being useless. The men who have held the beginning of their confidence steadfast unto the end are not to be accounted second or third in the work of God. They are not to be cast aside as having outlived their usefulness. God has an important part for them to act in His work. By learning of Christ they have obtained a rich experience. When they have made false steps, they did not refuse to be

corrected. When they wandered from the path that Christ trod, they allowed Him to lead them once more into it. Thus they have learned to help others.

The apostle John is an example of the way in which God can use aged workers. Read his stirring words, written when he was an old man. Who could bear a firmer, more decided testimony?

He writes, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." [1 John 1:1-10.]

"My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins; and not for our's only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we know Him." [1 John 2:1-5.]

In his old age John revealed the life of Christ in his life. He lived to be nearly one hundred years old, and over and over again he repeated the story of the crucified and risen Saviour. Persecution came upon the believers, and those young in experience were often in danger of losing their hold on Christ. But the old, tried servant of Jesus steadfastly maintained his faith. From his lips there came ever the same glad message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, ... that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." [1 John 1:1, 3.]

Christ visited John on the Isle of Patmos and gave him a revelation of what should be in the last days of this earth's history. John writes of this: "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in 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. ...

“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 candlesticks one like unto the Son of man. ... 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 forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” [Revelation 1:9-13, 17-19.]

We are living in perilous times, and we need the testimonies of the men who can bear a witness similar to that of John. The aged laborers, who have acted a prominent part in the work of God, and who for many years have borne the burden and heat of the day, are not to be set on one side, while young men of far less experience are placed at the front.

I have a knowledge of the that work Elder Haskell did when the cause was young and advancement was slow. My husband and Elder Haskell carried the burdens of the cause when these burdens were heavy and when there was little money on hand for the building of our institutions. Not thinking of the hardship, Elder Haskell girded on the armor and, under most trying circumstances, went forth to gather means with which to advance the work.

Elder Butler joined our ranks at a very early date, took his place as a burden-bearer, standing in the forefront of the battle.

These men are to have special recognition. Elder Butler was separated from the work for years by the sickness of his wife. Since her death he has once more entered the ranks, and he has a testimony to bear that is highly essential. His labors are to be appreciated and his testimony respected. He should be given the help that God has signified he should have. Strong, worthy men should unite with him in service. They will gain an invaluable experience as they labor in connection with him.

So it should be also with other worn laborers. Abundant help should be provided them. If care is not taken, they will labor beyond their strength.

The Lord has instructed me that these men should receive recognition and help. They should not be left to struggle along as Elder Haskell was left in New York City. He was allowed to press his way through against many difficulties. Sister Haskell does efficient service, and while she and Elder Haskell are laboring in a new field, wrestling with difficulties, their wages should not be cut down. They should receive additional help, instead of being deprived of means. Elder Haskell does pioneer work, and this class of work demands larger wages than the work done by those laboring where the truth is already established.

I have been instructed to present this matter as it is regarded by the Lord. Those who have charge of the financial business of the cause should understand the difference between work in such places as Greater New York and work in other places, which are not so difficult. They

should realize what it means to do the work that Elder Haskell has done in New York City.

I have been instructed that, if those who have charge of the payment of such workers as Elder Haskell cannot appreciate the difficulties of his work and realize his need of help, they should be removed and their place supplied by men of wise judgment who can appreciate the situation.

Elder Haskell and his wife have done a work that has required forethought and skilful management. They have done a work that not every one could do. The time came in their efforts when twenty times the force then laboring in New York should have been set at work there. Had this been done, means for the support of the work would have been brought in. Many souls would now be standing on vantage ground, laboring under the direction of experienced workers. The sum has been proved. With proper facilities, such cities as Greater New York can be worked.

I am instructed that I must no longer hold my peace in regard to this matter. I must not refrain from presenting it in truth and righteousness. These aged, experienced laborers, who give evidence that God is working with them, are to be sustained. They are to be given facilities that in the past have not been furnished them. The Lord calls for workers. Those who have a wide knowledge of the truth, and of the way in which the Lord's work should be conducted, are to be given every advantage. They should never be refused the help that they ask for.

I have done all in my power to advance the work of God. I have, in a pleasant home, facilities for carrying on my work. But I borrowed nearly all the money with which to purchase this home and am now paying interest on it. I bought this place under the direction of God, and when He directs me to leave it and go elsewhere, I shall be ready to go. I am willing to dispose of my home at any time, but I find it a most convenient location, and I shall abide here until the cloud moves, directing me elsewhere.

I am in debt, because I have borrowed money with which to advance the cause of God; but I hope that soon my books will bring me in sufficient money to settle these debts. I do not hesitate to hire money to invest in the work and cause of God when He points me to needy places where help is needed to place the truth before those who have never heard it. The warning message must be proclaimed in these neglected places. Those who are far from God must be told what they must do in order to gain eternal life.

Eternal life means more than we can estimate. It is Christ's gift to the world. Christ is the bread of life and the water of salvation, which we are to eat and drink. Thus we become partakers of the divine nature. Thus we receive grace that enables us to trade upon our talents and to bring a harvest of souls to the Master. "If any man serve Me, let him follow Me; and where I am there shall also My servant be. If any man serve Me, him will My Father honor." [John 12:26.] Spiritual individualism, which leads man to make self a center, is common in our world today, but it has no endorsement in the Word of God. It is selfishness and can produce no good fruit.

"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.] Let us walk with Jesus. His companionship is a priceless treasure.

“If a man abide not in Me, he is cast forth as a branch, and is withered.” There are among us many withered branches. Shall we not change this order of things? Unless a decided reformation takes place, the result portrayed in the following words will come: “And men gather them, and cast them into the fire, and they are burned.” [Verse 6.]

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” [Verse 7.] Is there not enough at stake to lead us to make earnest, decided efforts to be what God wants us to be? We have full assurance of His help. Christ declares, “Herein is My Father glorified, if ye bear much fruit; so shall ye be My disciples.” [Verse 8.]

“As the Father hath loved Me, so have I loved you; continue ye in My love.” [Verse 9.] These words seem almost beyond our feeble conception, but they are true; for Christ speaks only the truth. Shall we not cast away our cruel unbelief, and show the world that we take God at His word. “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.” [Verses 10, 11.]

“This is My commandment, that ye love one another, as I have loved you.” [Verse 12.] The love that Christ has shown for us is the measure of the love that we are to show for one another.

“Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you.” [Verses 13-16.]

Ms 93, 1903

Concerning the Signing of Contracts

August 31, 1903 [typed]

The Lord would not have Dr. Kellogg discouraged, but He cannot sanction all his inventions. It is not heaven’s law that sanitariums shall be brought under human restrictions. The Lord does not design that any sanitarium shall be bound by the rules of any other sanitarium that has been established. He designs that every institution shall obtain an experience in God that shall be of the highest value. This work of binding minds to human yokes cannot be done and God be glorified. It is not necessary for every sanitarium to have an experience after the order of the sanitarium at Battle Creek. Because this has been thought essential, many souls have been hurt. All who stand in responsible positions before God are to look to the highest source

for their orders; they are to copy the practice of pity, tenderness, compassion, and purity of principle that characterized the life of Jesus Christ. Nothing else is genuine or safe.

For workers to be bound about by pledging themselves to carry on the Lord's work according to certain restrictions framed by Dr. Kellogg is in no wise the will of God. There is no human being to whom man is to look for his orders to do this or that. No human being is to be conscience to any other human being. All ye are brethren.

Scenes have been presented to me as taking place in America—scenes that the Lord could not justify, but that the doer of the works would justify. The doer would not humble himself to say, "I was wrong; will you forgive me? I now recognize that this principle of dealing with my fellow men is not such as should be acted upon." Men are not to occupy the place of God. Because a man occupies a position of superiority and power, and is sustained by his associates, is no reason for injustice to be sanctioned in him. This work has been done too long.

Dr. Kellogg's power of representation is great, but the representation is not always true. He who is chosen of God to act as His helping hand, if he acts with apparent unselfishness, will generally gain the confidence of the people. How essential, then, that his course of action shall always be such as to retain that confidence—that he be unselfish, sincere, not carrying out his own ideas, but manifesting the true spirit of Christ! But if he does not retain a humble and contrite spirit, a spirit of gratitude because Christ has pardoned his many transgressions, and because he has been placed in a position where equity, compassion, and the love of God must predominate, if he forgets that it is God that justifieth, how can he represent Christ?

No human being can read the weakness and sinfulness of the human heart. Actions determine the character. If one's associates vindicate a wrong action, they are guilty with the one who has erred and will stand justly condemned as working on Satan's side.

I see the greatest dangers before the people of God, and I must take my stand and let them know their peril. No man is to exert an overmastering or kingly power. This God forbids; for man is but man. None are perfect. We see the imperfection that has been, and men are now no less subject to temptation and trial than they have been in the past. No man is to judge another, for human judgment is not an infallible criterion. Let no one envy another or set too high an estimate upon his own capabilities; for He who created man is willing to bestow great wisdom and grace upon all.

Every one entrusted with capabilities is made proportionately accountable for all the treasures of wisdom, and if he in any way abuses that power, God will deal with him. In purity and sacred holiness he is to use the talents God has given him, acting the part of a worker together with God in sacred awe lest he shall belittle the work which should always be on a sacred eminence. All his natural and hereditary traits of character are to be kept under strict control, for he is born again to live Christ's life. His own life is not to be placed on the throne; self is not to have the supremacy. He is to battle with the powers of Satan, that not one thread of selfishness or covetousness shall be drawn into the web. The highest and noblest specimens of charity, love, kindness, meekness, longsuffering, gentleness, goodness are to be brought

into the character building. Each worker is to give the one next to him an equal chance with himself to have advantages and encouragement, that the talents of all may be strengthened and developed.

Whatever his position, man is to look not to man, but to Jesus Christ. All our capabilities are gifts of God, and God will give His skill, His understanding, and His knowledge to many. One man is not to underrate another in Christ's service, because he feels inclined to do this, neither is he to overrate another. Human nature is an uncertain commodity, and when it has its own way, there is a cropping out of the objectionable words and objectionable actions that do great harm. This God condemns, though man may vindicate himself. He who vindicates himself in an action that God condemns can never find a place in heaven. It therefore becomes every man to be afraid of himself, to hide self in Jesus Christ, and to work out Christ's character by purifying his own soul, repressing and subduing his own natural tendencies.

God would have every man look unto Jesus who is the Author and the Finisher of our faith. As Christians, we must in words and actions exercise the noble traits of character that dwelt in Jesus Christ, as the very highest gift that can be conferred upon the soul of man. Will every one who names the name of Christ depart from all iniquity? The word used here does not always mean the grosser forms of sin; it means every action we would not be pleased to meet in heaven. From all such actions we are to depart; we are not to practice them in this life, either in the family or in the church. All who enter heaven where Jesus is will have in this life the characteristics that will make a heaven here below. Blessed and beneficent are the rays of light from the Sun of righteousness who is now pouring His enlightening, healing beams upon every one who will open the windows of the soul heavenward.

There are many who, though they profess to be Christians, would spoil heaven should they be translated with a spirit and character such as they now have. Their lives are full of earthliness; their tempers are unsanctified; they harbor prejudices that ought never to exist; they are wholly human. An atmosphere so unlike the character of Christ has surrounded the soul, so that they could not enjoy the change from earth to heaven. This earth is our school where we are to be proved and tried to see if we will become stewards of the grace of Christ. The power of the grace of Christ is to work in the children of disobedience until Christ Himself is formed within, the hope of glory. We must reveal that we are converted, born again, before we can see heaven. Shall we begin now to labor as humble learners of Jesus Christ? O how infinite is His love and grace! How utterly beyond price is His love expressed for fallen men! Christ, because He loves us, holds the standard high, and He will take our disposition and make it like His own. Pride, self-esteem, self-exaltation are blind and cannot see afar off. Thus it is with the natural man.

Bear in mind that Battle Creek is a place where you can easily become spiritually careless and indifferent. Here, many things that would not be wise for you to copy will be seen and done by professed believers. I cannot express in suitable language to the churches the things which the Lord has presented before me. I need not try. You have the Word of the living God. Study this for yourselves most earnestly. The Lord has His instrumentalities here upon earth;

hear ye them. But these are not able to impart one thing that they have not first received from the Lord. Through faith all may receive much, if they will open the windows of the soul heavenward to let the Sun of righteousness shine in and close the windows of the soul earthwards to the fogs and miasma of the earthly atmosphere. Who is it we are waiting for? Who are watching for the glory, not of men and their achievements, but the glory of God expressed through men? We are to accept the ways and works of God through whomsoever He shall send them. We are to follow humbly in the way of the Lord.

The way to evidence to the world that we are Christ's followers is to manifest unselfish love for one another, not seeking the supremacy. "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 might also 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 know that Thou hast sent Me." [John 17:17-21.]

Read the second chapter of First Corinthians and see that none of us, men or women, are reproved for our unsanctified preferences. How much is expressed in verses 1-10! Wonderful words! and so large with possibilities and hope! Will we by faith grasp these statements that are for our benefit? "And I, brethren, when I came before you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness and in fear, and in much trembling." [Verses 1-3.] There was a sanctified humility in the labors of Paul. There was a continual fear lest at any time he should prove unfaithful and manifest imperfections that would not reveal the real power of the Word, and thus the truth be dishonored and the Holy Spirit grieved. Rightly to divide the words of truth requires the science of salvation in the righteousness of Christ.

Paul's fear and trembling is thus interpreted: "And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." [Verses 4, 5.] Paul was not deficient in eloquence, and oft he repressed the inclination to impress the people with his eloquence. The illumination of the soul needed the life of the Spirit of God. "Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed it unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." [Verses 6-10.]

Let the truth of the gospel be in the heart and upon the lips of the teacher; let men practice the truth, and not a lie, and there will be an integrity that will bind heart to heart and soul to soul. Then written documents binding men to be true to principle will not be essential. We are in a

most solemn period of this earth's history. We are preparing for eternal life. The simplicity of the truth as it is in Jesus will break down Satan's strongholds. Worldliness, pride, self-sufficiency, self-exaltation, and lukewarmness which now prevail in the world have come into our own churches. We have a most solemn work to do. I am to give the warning that our sanitariums cannot be made amenable to Battle Creek or bound to pledges that fetter them in any way. Not a bond, not a contract is to be signed by those engaged in the work of God. They are to be under the jurisdiction of Jesus Christ. "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.]

Workers in our institutions are to be left perfectly free as laborers together with God. Should some of those now living close up their earthly accounts and others take their places, there are in these contracts expressions and terms that Satan, taking possession of minds and hearts, would use to bring about the most bitter consequences similar to those in the College View experience, only more oppressive. These documents are not of heavenly birth—they are a specimen of men's wisdom.

Let every church member and every individual in God's service cut himself free from secret societies—these are all a snare. Those who cannot see the evils of secret confederacies are blind and can not see afar off; their discernment is clouded. The Lord has warnings for His people—Beware of worldly policies. Let none encourage any one to bind up with secret orders for the sake of financial gain. For their souls' sake, let all make a surrender to God. Let every blood-bought soul be up and doing. If Dr. Kellogg will humble himself before God, there is hope for his future; if not, he will go on in double self-confidence. Loyalty to Christ means loyalty to Him in every service in which we are engaged. We need now, just now, to make no provision for our own selfish plans and indulgences. All churches are now on trial in their individual and collective capacity. Let the guiding light from the beacons of the past, given in testimonies of reproof, warning, and encouragement, become the mandatory word of the present. If nothing further were to come in warnings and in testimonies, the light already given and published would, if heeded, be sufficient that not one soul need be lost.

Let every one be impressed with the thought: God's eye is upon me; it is like a flame of fire. He readeth the secret of the soul. All things are naked and open unto the eyes of Him with whom we have to do. That eye is a discerner of the thoughts and intents of the heart. No deed of darkness can be screened from His view, no sin meditated by human minds can be unknown to Him. If the Lord should mark iniquities, who could stand? We have now a Mediator, one who will plead in our behalf. Let us now humble our hearts before God and repent, that we may know that all our sins are laid upon the Sin-bearer. The message to the Laodicean church is applicable to those who have light and privileges, who have their Bibles, who have the ministry of the Word, who have the testimonies with their appeals and instruction.

There is danger that Dr. Kellogg will become so commingled with the world as to be leavened by its spirit of ambitious devisings so that warnings given him in regard to

Nebuchadnezzar will not be heeded, but he will go forward in his own spirit to do after his own mind and his own will. There is danger that he will disregard all the warnings that have been sent to him from the Lord and multiply in Battle Creek. The Lord has said that plants should be made in many places, that the work must not be disproportionately large in Battle Creek. Too much, altogether too much, is centered in Battle Creek, and this is not in the order of the Lord; it is all because men do not desire to walk in the Lord's ways, but follow their own ideas and ambitious plans. The Lord would have memorials in many places where as yet there is nothing to represent Him.

This morning, I am unable to sleep. I am deeply moved as things are constantly presented to me. So many are seeking for the highest position. The best place for each one of us is the place where we are best fitted to do service to God. If we occupy positions of responsibility it will be because we have learned to wrestle with difficulties. We have only a little time to form a character 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 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? Prepare, prepare, every church member and every youth, prepare to meet thy God! The great Head of the church, the living Presence of a living Being announced Himself to John as the Alpha and the Omega, the First and the Last. Under the proclamation of the third angel, great power is to come to the church. This is represented in the description given by John in Revelation 18. "And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory." [Verse 1.] This is the last call to Babylon, the fallen churches; it is the loud cry to be given at the closing up of the last message of mercy to a fallen world. Who can bear these wondrous themes of contemplation! O that God would so impress His people that they may behold His glory, and exclaim, I have seen the King, the Lord of hosts!

Ms 94, 1903

Lessons From the Past

August 27, 1903 [typed]

As Noah's descendants increased in number, apostasy soon led to division. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower reaching unto heaven—so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to make themselves independent of God.

But among the men of Babel there were living some God-fearing men who had been deceived by the pretensions of the ungodly and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the

wonderful representations and the grand outlook. For the sake of these faithful ones, the Lord delayed His judgments and gave the people time to reveal their true character. They heeded not the counsel of the Lord, but carried out their own purposes. The great majority were fully united in their heaven-daring undertaking. Had they been permitted to go on unchecked, they would have demoralized the world by their wonderful plans.

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation and not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness and inaugurating a new religion. The mixture of certain religious ideas with a mass of erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have been urged on by him and would have permitted nothing to interfere with their plans or to stop them in their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes.

But God never leaves the world without witnesses for Him. Those who loved and feared Him at the time of the first great apostasy after the flood humbled themselves and cried unto Him. "O God," they pleaded, "interpose Thyself between Thy cause and the plans and methods of men." "And the Lord came down to see the city and the tower (the great idol-building), which the children of men builded." [Genesis 11:5.] He defeated the purpose of the tower builders and overthrew the memorial of their rebellion.

God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of this tower, He confounded the language of the builders, so that none could understand the words of his fellow worker.

The Lord has not ordered some of the arrangements that have been made in Battle Creek. He has declared that other places have been robbed of the light and advantages that have been centered and multiplied in Battle Creek. Through a circular letter sent out to the leading men and the church elders of our conferences, a call has been made for the names of young men and young women of capability, in order that they may be corresponded with and invited to come to Battle Creek to receive a training for missionary work.

Through the light given in the testimonies, the Lord has indicated that He does not desire students to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done in sharing with other places the advantages still centered in Battle Creek. The Lord signified His displeasure over this matter by destroying two of the principal institutions remaining there.

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men in council meetings have not hesitated to stand before their brethren and make light of the statement that these buildings were burned because men had been swaying things in directions the Lord could not approve.

Principles have been perverted. Men have been departing from right principles for the promulgation of which these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to "build up the old waste places" and to stand in the breach, as is represented in the fifty-eighth chapter of Isaiah. [Verse 12.] In this Scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and He desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide-awake missionaries to do the work portrayed in the fifty-seventh chapter of Isaiah:

"Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope; thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me, nor laid it to thy heart? Have not I held My peace even of old, and thou fearest Me not? I will declare thy righteousness, and thy works; for they shall not profit thee.

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but be that putteth his trust in Me shall possess the land, and shall inherit My holy mountain: and shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of My people. For thus said 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 forever, 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." [Verses 10-20.]

For their spirit should fail before Me, saith the Lord, if I were to deal with My people in accordance with their perversity. They could not endure My displeasure and My wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness I will convert and heal and restore unto him My favor.

I am instructed to say that in His judgments the Lord will remember mercy. For His own name's sake He will not permit the froward and independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." [Verse 21.]

Concerning those who have been deceived and led astray by unconsecrated men, the Lord

says: “Their course of action has not been in accordance with My will; yet for the righteousness of My own cause, for the truth’s sake, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips will put My message in the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honor My name. All the penitent of Israel shall see of My salvation. I the Lord do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept My way.”

When iniquity abounds among the nations; when presentations are as marked as they have been during the past few years in America; when the Lord’s money is freely circulated by those who do not take the Word of God as their guide; when multitudes are honored, and great festivities are held; when all are interested in making everything possible of men, and are seeking their own pleasure, (and we see all these things taking place now); then we may know that the condition of things is similar to the condition that existed in the days of Noah, when the Lord caused the inhabitants of the earth to drink the waters of the flood.

Lot’s Experience

The state of the world now is similar to that which existed in the days of Lot, when Sodom’s corruption called for the angels’ visit to that wicked city, to see whether the cries coming up before heaven were of such a character that the inhabitants of beautiful Sodom—a city that had been so highly favored of God—had so corrupted their ways before the Lord that there was no hope of their redemption. God’s wrath was revealed so signally because the corruption of the Sodomites had extended so deeply. The heavenly visitants could see for themselves that the Sodomites had passed the limits of divine forbearance.

The angels took Lot and his wife and daughters by the hand, to hasten their flight from the city, lest the storm of divine judgment should break upon the place they hesitated so much to leave. They were solemnly commanded to hasten; for the fiery storm would be delayed but little longer. But one of the fugitives presumptuously ventured to cast a regretful look backward to the doomed city, and she became a monument of God’s judgment—showing how He regards unbelief and presumptuous rebellion.

This visitation of God’s wrath upon Lot’s wife hurried the remaining three on their way from the city. But Lot, not desiring to flee to the mountains, had pleaded with the Lord to spare a smaller city a few miles from Sodom where he could flee. What unbelief he manifested! His faith was very weak. But God in His mercy spared Zoar, in answer to Lot’s petitions.

The result of their going into Zoar is plainly recorded in the Scriptures. All the cities surrounding Sodom were corrupted with the sins of the Sodomites.

When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils, had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place

some distance away from the city. Enoch walked with God, and yet he did not live in the midst of any city, polluted with every kind of violence and wickedness, as did Lot in Sodom.

I have not time now to present all that I hope the Lord will strengthen me to present to His people, in regard to this matter.

Seductive Influences

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit:

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignitaries. 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. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” [Jude 1-25.]

Jude bears this message to guard believers against the seductive influences of false teachers, men who have a form of godliness but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, leading them to make a pretense of being righteous, but to fail of placing themselves under the guidance of the Holy Spirit.

False theories will be mingled with every phase of experience and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words and make skilful misrepresentations with seductive tact.

A Message to Church Members

The only hope of our churches is to keep wide-awake. Those who are well grounded in the truths of the Word, those who test everything by a “Thus saith the Lord” are safe. The Holy Spirit will guide those who prize the wisdom of God above the deceptive sophistries of satanic agencies.

Let there be much praying, not in human lines, but under the inspiration and love of the truth as it is in Christ Jesus. The families who believe the truth are to speak words of wisdom and intelligence—words that will come to them as the result of searching the Scriptures. Now is our time of test and trial. Now is the time when the members of every believing family must close their lips against speaking words of accusation concerning their brethren. Let them speak words that impart courage and strengthen the faith which works by love and purifies the soul.

Christian fathers and mothers are now called upon to fulfil their duties in the home. They must try to save their children unto eternal life. Let them not advise their children to connect with the Sanitarium at Battle Creek or with the schools that shall be set in operation at Battle Creek. There is tenfold more danger now in our youth’s going there, than there has been in any period in the past.

“There were false prophets also among the people,” says the apostle Peter concerning the church anciently, “even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth now to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.” [2 Peter 2:1-9.]

The Lord is guarding His people against a repetition of the errors and mistakes of the past. There have always abounded false teachers who, advocating erroneous doctrines and unholy practices, and working upon false principles in a most specious, covered, deceptive manner, have endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confessions may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls, because these souls believe and rely upon the men advocating these theories.

Words of Caution

I am instructed to charge parents to take heed, to keep their children guarded and away from Battle Creek. And let all take heed how they learn. Many things are reported in regard to Sister White. Some say one thing and some say another. There are those who say that Sister White does not object to our having a college in Battle Creek. Until Sister White herself makes this statement, do not believe it. To those who know the messages from the Lord, I would say, “Hold fast; for soon all will be fulfilled. Hold fast to the Bible.” “Search the Scriptures,” Christ said, “for in them ye think ye have eternal life, and they are they which testify of Me.” [John 5:39.]

Many will become so pleased with erroneous sentiments that they will engage in the promulgation of these sentiments and of specious, deceptive theories. And more than this, they will liberally pay any one who will assist in promulgating these sentiments.

Let our churches beware of any effort made to draw our youth from their home churches to unite with an institution in order to wait upon worldlings.

I call upon those in charge of our churches to beware. You are shepherds, set to watch over the sheep and lambs of Christ's flock. Our youth better far receive their education in a limited sphere than to go to Battle Creek. But because our youth should not go to Battle Creek, they are not to be bound about, so that they cannot develop. They should daily be given the highest motives to advance. They should attend our schools, and the teachers should work with them and pray with them. They should leave these schools true medical missionaries, firmly bound up with the gospel ministry.

Our churches who have a deep interest in the children and youth, and in the work of training workers to carry forward the work essential for this time, need not blunder; for God will open ways before all who are perfecting Christian characters. He will have places ready for them in which to begin to do true missionary work. It was to prepare workers for this work that our schools and sanitariums were established.

Let us make no mistakes. The Word declares, "Many shall come in My name, saying, I am Christ." "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." [Matthew 24:5, 24.] Shall we receive these into our confidence? No, No! We are to receive only those who give the surest evidence that they are doing the work appointed them by God.

The Work Before Us

I say to our people, Let not those on whom we must depend to do gospel missionary work, in places where the truth should be represented, be drawn away by any pretense from their work. The cause of God needs the very best workers. God's workers are ever to cherish a clear idea of what is constituted by pure and undefiled religion. In the cities where the truth is to be established there will be needed workers of Bible faith and practice. The work of God is to be carried forward in the South, and the youth whose talents make them most desired in Battle Creek are to be ready to step into the places prepared for them in institutions where they can obtain a training for work without being thrown into the companionship of worldly people, who know not God, and whose wrong sentiments will leaven the minds of those with whom they are brought in contact. We cannot afford to allow the minds of our youth to be thus leavened; for it is on these youth that we must depend to carry forward the work in the future.

The work at Washington will demand the best and most earnest missionaries. This place, the headquarters of the nation, is a most important field, and there must be those there who are able to state wisely the reasons of their faith. There will be needed young men and young women of capability who can take up the work as pioneers and carry it forward in the strength of the Lord.

God's people are to keep their lamps trimmed and burning amidst the moral darkness and the unbelief of the world. Canvasser-evangelists are needed to circulate the publications containing the messages of warning for this time.

I call upon the presidents of our conferences to exert their God-given influence to open the

fields that have never yet been worked. These fields stand as a reproach to our people. Organize your work intelligently, and then proceed to action. Let your simplicity of speech and your simplicity and neatness of dress speak of your work as missionaries. Educational advantages will be provided, and the Lord will go before those who will take up the work in the spirit of self-sacrifice.

Study the life and teachings of Christ. Men may bid for your services, offering large inducements. Remember that Christ paid for you the price of His own life, and that you are not your own. You are to glorify God in your body and in your spirit, which are His.

Humility and benevolence are traits of character that God acknowledges. The Word of God inculcates humility and encourages benevolence. Humility places man on vantage ground, through the grace of Christ. Christ came to this world to reveal these precious graces as an illustration of the graces that those must reveal who are received as members of the royal family, children of the heavenly King.

To all Christ 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 (in the daily experience) unto your souls." [Matthew 11:28, 29.] Rest will come to all who follow the example given them in the life of Christ. The one whose life practice shows that he has savingly embraced the gospel of Christ will gain access to many souls. This is true of both men and women, and especially of the youth.

"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. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." [1 Thessalonians 5:1-6.]

Professing Christians who are being transformed into the likeness of Christ, and who love Him with all the heart, will earnestly labor to establish the truth in many places.

This is the very work that the great Medical Missionary has given us to do. Steadfast faith and perseverance in practical godliness will open the way before every true Christian. And when souls are converted through the instrumentality of such workers, they will give all the glory to God and will rejoice with exceeding great joy.

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Lessons From the Past—1

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Centralization

As Noah's descendants increased in number, apostasy soon manifested itself. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of Jehovah. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower which should be the wonder of the world. This tower was to be so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to secure their own safety and make themselves independent of God.

God had directed men to disperse throughout the earth, to replenish and subdue it; but these tower builders determined to keep their community united in one body and to found a monarchy which should eventually embrace the whole earth.

Among the men of Babel there were living some who feared God, although they had been deceived by the pretensions of the ungodly and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these loyal ones, the Lord delayed His judgments and gave the ungodly time to reveal their true character. But the great majority were fully united in their heaven-daring undertaking. They heeded not the counsel of the Lord, but strove to carry out their own purposes.

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts, in order that they might carry out their purposes.

But God never leaves the world without witnesses for Him. At the time of the first great apostasy after the flood, there were men who humbled themselves before God, and cried unto Him. "O God," they pleaded, "interpose between Thy cause and the plans and methods of men." "And the Lord came down to see the city and the tower (the great idol building), which the children of men builded." [Genesis 11:5.] Angels were sent to bring to naught the purpose of the builders.

The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions regarding the work. As messages were thus passing from one to another, the language was confounded, so that material was called for which was not needed, and the

directions received were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confusion ended in strife and bloodshed. Lightnings from heaven broke off the upper portion of the tower and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens, and that He is able to confuse and to multiply confusion in order to teach men that they are only men.

God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law.

Up to this time men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence, upon the face of all the earth." [Verse 8.] In our day the Lord desires that His people shall be dispersed throughout the earth. They are not to colonize. Jesus said, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world.

For years messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest fields and labor unselfishly for souls.

From testimonies written in 1895 and 1899 I copy the following paragraphs:

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investments of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines.

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute.

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success?

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work today in

My vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call.’

“God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines.

“It has been urged that there were great advantages in having so many institutions in close connection; that they would be a strength to one another, and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended.”

Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald office. Things were swayed first in one way and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek.

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek.

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren.

An Educational Center

The Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek, to work in the Sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure.

Through the light given in the testimonies, the Lord has indicated that he does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the

advantages still centered in Battle Creek. The Lord signified His displeasure by permitting the principal buildings of these institutions to be destroyed by fire.

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men have not hesitated to stand before their brethren and council meetings and make light of the statement that these buildings were burned because men had been swaying things in directions which the Lord could not approve.

Principles have been perverted. Men have been departing from right principles for the promulgation of which these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to "build up the old waste places," and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this Scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and He desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide-awake missionaries to do the work portrayed in the following Scripture:

"Is not this the fast that I have chosen? To loose the bands of wickedness, ... and to let the oppressed go free, and that ye break every yoke? ... [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 noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build up the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Verses 6, 10-12.]

For His own name's sake, God will not permit the froward and the independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." [Isaiah 57:21.] But I am instructed to say that in His judgments the Lord will remember mercy. He declares:

"I will not contend forever, 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." [Verses 16-19.] "The spirit of My people should fail before Me, saith the Lord, if I were to deal with them in accordance with their perversity. They could not endure My displeasure and My wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore him unto My favor."

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says, "Their course of action has not been in accordance with My will; yet for the

righteousness of My own cause, for the truth's sake, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put My message into the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors My name. All the penitent of Israel shall see of My salvation. I, the Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept My ways."

"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." [Verse 15.]

Ms 95, 1903

The Contending Forces of Good and Evil

August 28, 1903 [typed]

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. ... 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 1-7, 9.]

"In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in color to polished brass, and the voice of His words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell

upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of His words: and when I heard the voice of His words, then was I in a deep sleep on my face, and my face toward the ground.

“And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before the Lord, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia.” [Daniel 10:1-13.]

In these Scriptures scenes in the heavenly courts are brought to our view. Angels of the highest rank in the kingdom of God are represented as taking an interest in the affairs of men. Both the good and the evil angels take an active part in matters connected with earthly kingdoms.

Daniel afflicted his soul before God. His earnest prayer moved a mighty angel from heaven to come to his relief. But satanic forces were working upon the mind of the king of Persia, to prevent him if possible from doing the work that would answer Daniel’s prayer. Michael Himself—the Archangel—came to the assistance of Gabriel.

A similar scene of controversy is portrayed in the third chapter of Zechariah: “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?

“Now Joshua was clothed with filthy garments, and stood before the Angel. And He answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth My servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.” [Verses 1-10.]

“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.]

In the Word of God are represented two contending parties that influence and control human agencies in our world. Constantly these parties are working with every human being. Those who are under God’s control and who are influenced by the heavenly angels will be able to discern the crafty workings of the unseen powers of darkness. Those who desire to be in harmony with the heavenly agencies should be intensely in earnest to do God’s will. They must give no place whatever to Satan and his angels.

But unless we are constantly on guard, we shall be overcome by the enemy. Although a solemn revelation of God’s will concerning us has been revealed to all, yet a knowledge of His will does not set aside the necessity of offering earnest supplications to Him for help, and of diligently seeking to co-operate with Him in answering the prayers offered. He accomplishes His purposes through human instrumentalities.

Mercy Tempered With Judgment

“Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as uncleanness. ... Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it.” [Ezekiel 36:16-18.]

What was the result of their wicked course?—“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.

“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. I will also save you from all your uncleannesses: and I will call for the corn, and I will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.” [Verses 19-38.]

Some whom God has called out of the world have lent themselves to the service of Satan and have done the same unprincipled works that the men of the world are doing. To bring them to repentance, the Lord chastises them, humbling them in the eyes of the world. But He is merciful. Though His unfaithful people deserve only disgrace and punishment, because they have sinned in the face of great light and opportunities, He continues to bear with them. If they consent to part with their sins, He will cleanse them. Heartfelt repentance and the doing of righteous works bring a return of God’s favor. Having forsaken their evils works, the members of the church will reveal their love for God by manifesting love toward one another. No longer will God permit their enemies to triumph over them.

All true reformation begins with soul-cleansing. It is by the washing of regeneration and the renewing of the mind through the power of the Holy Spirit that a change is wrought in the life. God’s power alone can change a heart of stone to a heart of flesh and cause the mind to render willing obedience to the commandments of heaven.

In His great mercy, God has spoken words of encouragement to the children of men. To all who repent and turn to Him, He offers abundant pardon. But how often have His messages of warning and mercy been misunderstood, misinterpreted! Some who receive these messages, instead of humbling their hearts before God, and loathing themselves for pursuing a course that has hindered His work, have used every word of encouragement to justify themselves in their works of unrighteousness. By their treatment of the Lord’s workers, they have put their Master to open shame.

If the church members would put away all self-worship, and would receive in their hearts the love for God and for one another that filled Christ's heart, our heavenly Father would constantly manifest His power to the churches in every place. Let His people be drawn together by the cords of divine love. Then the world will recognize the miracle-working power of God and will acknowledge that He is the Strength and the Helper of His commandment-keeping people.

Ms 99, 1903

Diary/Christian Education in Our Schools

September 1, 1903 [typed]

The study of the Bible in our schools will give the students special advantages. From its study they will receive moral power. Those who receive in their hearts the holy principles of Bible truth will work with increasing energy. No circumstances can alter their determination to attain to the highest standard possible. And that which they have received they will impart to others. As they themselves drink from the fountain of living waters, from them will flow living streams that will bless and refresh others.

The diligent Bible student will constantly increase in knowledge and discernment. His intellect will grasp elevated subjects and lay hold of the truth of eternal realities. His motives of action will be right. He will use his talent of influence to help others with whom he is associated more perfectly to understand their God-given responsibilities. His heart will be a wellspring of joy as he sees success attend his efforts to impart to others the blessings he has received.

The talent of knowledge, sanctified and put to use in the Master's service, is never lost. A self-sacrificing effort to do good will be crowned with success. "We are laborers together with God." [1 Corinthians 3:9.] God will co-operate with the human worker. To Him is to be given the praise and the glory for what we are able to accomplish. "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 Lord is dishonored by the deterioration of the perversion of the talents He has entrusted to men. It is the duty and the privilege of the Christian to improve his talents. Christ gave His life to purchase for man the privilege of being co-workers with God. Yet thousands who have received much light and many opportunities do not grasp the blessings that are within their reach.

That education only is wholesome and essential which leads to a knowledge of the value that God has placed upon mankind. The students in our schools are to be taught that they are of value in the sight of God, that they have been bought with an infinite price. They should be made to realize the importance of putting to a right use every faculty of their being. They are to put on Christ, and all their powers should be put to persevering, taxing labor in His service.

The students are to be taught to help those who need encouragement. As they seek to help

others, they themselves will “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” and their efficiency will be increased. [2 Peter 3:18.] “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] You will fulfil the purpose of God for you only as you increase in knowledge and return to God in earnest service the gifts you have received from Him.

Much more may be done than has been done to secure an all-round education in physical and intellectual accomplishments. Let every student with an eye single to the glory of God, taking for his motto, “I study for time, and for eternity.” If he studies with the right purpose, he will be successful. “Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power.” [Colossians 2:8-10.]

“And 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 fulness have we all received, and grace for grace.” [John 1:14, 16.]

No system of education can be thorough without the teaching of the principles of physiology. The students should become familiar with the laws of the working of the human machinery. The Lord would have every man become intelligent in regard to the laws of health and know that he cannot safely trifle with the “temple of the Holy Ghost.” [1 Corinthians 6:19.] It is important to understand the workings of the physical structure and to realize that we are Christ’s property bought with an infinite price.

Teachers and students in our schools, I appeal to you to fulfil your obligation to obey the laws of God respecting the treatment of your own bodies. All who transgress physical law must suffer the sure consequences. Learn to reason from cause to effect. He who disregards dietetic laws abuses his privileges. Nature may bear long with him, but after a time the abused organs of the body will no longer bear up under the strain.

Christ, the Second Adam

Christ took upon Himself humanity and laid down His life a sacrifice, that man, by becoming a partaker of the divine nature, might have eternal life. Not only was Christ the Sacrifice, but He was also the Priest who offered the sacrifice. “The bread that I will give,” said He, “is My flesh, which I will give for the life of the world.” [John 6:51.] He was innocent of all guilt. He gave Himself in exchange for the people who had sold themselves to Satan by transgression of God’s law—His life for the life of the human family, who thereby became His purchased possession.

“Therefore doth the Father love Me,” said Christ, “because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.” [John 10:17, 18.]

“The wages of sin is death.” [Romans 6:23.] To Adam before his fall the Lord said, “In the day that thou eatest thereof thou shalt surely die.” [Genesis 2:17.] “If you transgress My law, death will surely be your punishment.” By disobeying God’s command, he forfeited his life.

Before his fall, Adam was free from the results of the curse. When he was assailed by the tempter, none of the effects of sin were upon him. He was created perfect in thought and in action. But he yielded to sin and fell from his high and holy estate.

Christ, the second Adam, came in the likeness of sinful flesh. In man’s behalf, He became subject to sorrow, to weariness, to hunger, and to thirst. He was subject to temptation, but He yielded not to sin. No taint of sin was upon Him. He declared, “I have kept My Father’s commandments (in My earthly life).” [John 15:10.] He had infinite power only because He was perfectly obedient to His Father’s will. The second Adam stood the test of trial and temptation that He might become the Owner of all humanity.