

Ellen G White 1903 Manuscripts 101-204

Ms 101, 1903

Diary/"Temperate in All Things"

September 1, 1903 [typed]

In every important work there are times of crisis, times when there is great need that those connected with the work shall have clear minds. There must be men who realize, as did the apostle Paul, the importance of practicing temperance in all things.

"Know ye not," wrote Paul to the Corinthians, "that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." [1 Corinthians 9:24-27.]

The apostle mentions the footraces with which the Corinthians were familiar. The contestants in these races were subjected to severe discipline in order to fit them for the trial of their strength. Their diet was simple. Their food was carefully selected, such as would produce no disturbance in their system. They studied to find what food would be the best to render them active and healthful, and to impart strength and endurance to the muscles, that they might put as heavy a tax as possible upon their strength. "Every man that striveth for the mastery is temperate in all things." [Verse 25.]

By this figure, Paul seeks to impress upon the Christian the necessity of doing his best to obtain a fitness for the work to which he is called. "So run that ye may obtain," he says. [Verse 24.] Let all who believe the present truth seek to understand this figure and then act as wise men. What a vast difference between the contest for a corruptible crown, and the race of the Christian for a crown that is incorruptible.

Ministers of the gospel are engaged in a most solemn work. They should be encouraged to deny themselves on the point of appetite, refusing to eat anything that will work an injury to their physical and mental powers. It is their privilege to have physical strength which they may use to the honor of God in carrying forward His work. The fact that a man preaches the gospel does not give him license to indulge in selfish practices that will imperil his health. The ministers should set an example of temperance before the church members. They should keep their physical and mental powers in the very best condition, that they may do the greatest amount of good.

As we receive light, we are to make advance moves. No one can depend upon a past experience. Let all seek to walk in the light, cleansing themselves from every habit which would tend to cleanse the physical system. We are to govern our appetites and passions by the revealed will of

God.

Those who, by habits of intemperance, injure their mind and body, place themselves in a position where they are unable to discern spiritual things. Their mind is confused, and they yield readily to temptation, because they have not a clear discernment of the difference between right and wrong. The conscience becomes defiled, and the man passes into the power of Satan, to be led away from God by the specious temptations of the enemy.

Ms 102, 1903

Co-Laborers With Christ

“Elmshaven,” St. Helena, California

November 17, 1902

God calls upon His people to come into line. Let all, for Christ’s sake, seek to overcome the disposition to draw apart, standing alone or in little companies. We need to cherish love for God and for one another, that there may be seen among us the unity for which Christ prayed just before His crucifixion. Every believer is to seek for sanctification through the truth. He is so to use his talents that he may answer the prayer recorded in the seventeenth chapter of John.

“The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] Those who are converted will, even in this world of selfishness, live well-ordered, unselfish, sanctified lives. They will do all in their power to heal the differences that have arisen among God’s people, saying to those who would draw apart, “Press together. Be one, as Christ was one with the Father. Seek to fulfil the prayer of Him whose we are by creation and by redemption.”

To no man has God given the work of ruling over or judging his fellow men. Man is finite, erring, fallible. Every one has a work to do for himself. He is to wear the yoke of Christ, and learn His meekness and lowliness.

Let a work be done that will reach to the ends of the earth. Let those who have made self their center, and whose circumference has therefore been narrow, make their circumference the universe, by taking the Lord Jesus as their center. What men need now is to be very humble, wearing Christ’s yoke, learning their lessons from Him, and teaching these lessons, not merely in word, but in deed. “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out.” [Romans 11:33.]

The Holy Spirit has been prevented from coming in to mold and fashion heart and mind, because men suppose that they understand best how to form their own characters. And they think that they may safely form their characters after their own model. But there is only one model after which human character is to be formed—the character of Christ. Those who behold the Saviour are changed from glory to greater glory. When men will consent to submit to Christ’s will, to be

partakers of the divine nature, their crooked, human peculiarities will disappear. When they decide that they will retain their own peculiarities and disagreeable traits of character, Satan takes them and places his yoke on them, using them to do his service. He uses their talents for selfish purposes, causing them to set an example so disagreeable, so unchristlike, that they become a reproach to the cause of God.

Some sell themselves to the enemy, accepting his propositions and working directly contrary to the Word and works of God. Satan keeps them very busy, carrying out a multitude of plans that the Lord never thought of bringing to His people. The enemy takes advantage of their zeal and energy, using these to work out his purposes, improving every favorable opportunity to unfold to them plans that will work decidedly against God's plans.

The Lord will give due warning; and if this warning is despised, if men are determined that they will not leave their crooked devising for the Lord's way of working, He will leave them to themselves. They must either serve the Lord wholly or be the servants of sin.

The Lord is greatly displeased when His people fraternize with the world in its scheming, seeking the counsel of worldly lawyers and following in the footsteps of worldly men. The Holy Spirit cannot work in harmony with the methods of the world. "Ye cannot serve God and mammon." [Matthew 6:24.] "What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Mark 8:36, 37.]

The Holy Spirit's work is to mold and fashion human agencies, leading them to use their abilities in the work of the Lord in co-operation with Christ. The Word of God urges us to accept the companionship of Christ, that the fragrance of His character may be imparted to us. Through union with Him, we shall be sanctified, enabled to work out our salvation according to Bible principles. The Lord gives us power to become His sons. "It is God that worketh in you, both to will and to do of His good pleasure." [Philippians 2:13.] The power of God working in the heart will remove the evils that have been caused by a misuse of the talents entrusted to man by his Creator. The Lord makes His will and way known to him who becomes a partaker of the divine nature. The discouraging influence that such a one has had over others is changed by the indwelling Spirit—the power by which God works on the heart of man. By imparting to others the grace received, he becomes an instrument in God's hand for the uplifting of humanity.

Jesus came to this world to act as the leader in the work of saving souls. The efforts of those who co-operate with Him will receive His sanction.

Man's greatest enemy is himself. When he comes under the deceptive power of Satan, he obstinately insists on carrying out his own devisings. Yet the power of Christ is stronger than the power of Satan, and through human beings who are sanctified by His presence, God causes to flow forth to the world the knowledge of His infinite love.

The Holy Spirit will surely manifest His presence whenever man separates himself from the

world and comes into union with God.

I speak to my brethren and sisters who know the truth. Will you not seek to blend in Christian fellowship? Will you not strengthen one another, in God's way? In your work of character building, be sure that Christ is your director. It makes a great difference whether you are laborers together with God or whether you are laborers together against God, whether it is your highest ambition to magnify God or to magnify yourself and your plans. Christ declares, "Without Me ye can do nothing"—nothing that will be approved by God. [John 15:5.] Study your motives carefully, and make sure that you are not working in your own wisdom, apart from Christ.

Satan seeks to keep himself and his work in disguise. He does not wish to be known as the one who in heaven sought to be equal with God and brought on a war amongst the angels.

In these last days men will arise who in self-sufficiency will do some wonderful work, following worldly plans and drawing away many disciples after them. These leaders are seeking their own interests, rather than the glory of God and the well-being of His people. Beware of such. You cannot depend on them. Unless you are sure that men are wholly consecrated to the service of God, beware how you accept their plans. Unless a man reveals that his message and his works are inspired by God, beware of his working. In many cases the character is such that the man exerts his influence on the side of Satan. When God controls the mind of a man, He imparts new and higher impulses to him.

God has promised to strengthen the humble and contrite ones who seek Him on the highway of holiness. His followers shall not walk in darkness. They will understand what the perfect will of God is. But they will be favored thus only as they present their bodies a living sacrifice, holy, acceptable to Him.

Be careful how you receive the propositions of men who see no objection to linking up with those who do not obey the truth. Are those who do this holding the truth in righteousness? Are they holding the beginning of their confidence firm unto the end?

To those who are conscious that they are not fully doing the will of the Lord, I would say, Do not delay to make your peace with Him. If you accept the representations of Satan, he will gladly lead you in false paths, away from God. The heart must be kept pure and holy, free from every vestige of selfishness. Satan will come to you as he came to Jesus and will beset you with various forms of temptation. Unless you are kept by the power of God, you will fall under the enemy's temptation. If he once obtains a foothold in your mind, he will work upon it with all his deceptive power.

Sin is drawing the world on to ruin. God's people are to come out from the world and its evil practices and be separate. Each one is to make a sincere, thorough examination of self. Each one is to ask, What is my faith? What is my calling? Is my spiritual eyesight clear? Each one is to make Christ his pattern. Those who do this will exert a Christlike influence. Our deeds, our

words, our purposes are to be sanctified to one great end—a preparation for eternal life.

Christ became one with the human family—bone of our bone and flesh of our flesh. He came to this world and dwelt among men. He came in human form, yet possessing all the fulness of the Godhead bodily, to proclaim the principles of heaven, and to enable men and women to walk in divine wisdom. He came to reveal to the universe the infinite love of God for fallen human beings.

It was that He might draw humanity into one family that Christ came to this world. He came to lead men and women away from all sin. He lived before them a life of unparalleled self-denial. In every act, in every word, He made His Father's glory His first consideration. In order that He might know how to deliver His people from temptation, He met in conflict the fallen host, with Lucifer at their head. He pledged Himself to endure all the temptations that man must endure, that He might know how to succor those who are tempted.

We are to learn the lessons that God has given in His Word. So long as God spares my life, I will refuse to sanction the underhand, disguised working that shows evidence of unsanctified minds. Our work is to proclaim the message for this time. Christ is competent to empower His church with His own earnestness, and yet keep them free from every phase of fanaticism.

The Family an Educational Agency

In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. The education of the child is to begin in the home. There it is to learn the lessons that are to guide it throughout life. From its infancy it is to be taught to obey and honor its parents. Never should it be allowed to show them disrespect. Self-will, hasty words are never to be allowed to go unrebuked.

Parents should realize the sacredness of family discipline. The children are to be taught to respect themselves, because they are the Lord's property, bought with an infinite price.

Parents have been entrusted with a most important stewardship, a sacred charge. They are to make their family a symbol of the family in heaven, of which they hope to become members when their day of test and trial here below shall have ended.

The influence exerted in the home must be Christlike. This is the most effective ministration in the character building of the child. The words spoken are to be pleasant. No boisterous, arbitrary, masterful spirit is to be allowed to come into the family. Every member is to be taught that he is to prepare to be a member of the royal family.

The father and the mother are to place themselves decidedly on the Lord's side. It is their part to bring light and peace and joy into the home circle. They are to exert an influence which shows that they are guided and controlled by the principles of heaven. They are to draw in even cords. Their every act is to be in harmony with heaven.

The parents in the home and the teacher in the school are to co-operate. The instruction given the child in the home is to be such as will help the teacher. In the home the child is to be taught the importance of neatness, order, and thoroughness, and these lessons are to be repeated in the school.

Our schools are to be built up. They are to be as the schools of the prophets. We are to expect that angels of God will be the helpers of the teachers in all the service that is done to the glory of God.

But remember that the child's first school is the home. There it is to learn its most important lessons. Parents, remember that your home is a training school in which your children are to be prepared for the home above. Deny them anything rather than the education that they should receive in their earliest years. Allow no word of pettishness. Teach your children to be kind and patient. Teach them to be thoughtful of others. Thus you are preparing them for higher ministry in religious things.

The history of every one is written in the books of heaven, that all may know that their reward or punishment is according to their works—their service in this life. Let parents remember that every day makes part of their history, and that no neglect must be permitted in the home, because they never know how soon sickness and death may come to them or their children.

In the church, in the home, children are to learn to pray and to trust in God. They are to learn that they are to prepare to become members of the family of heaven, and that therefore they must be kind and dutiful to their parents, respecting their wishes.

The father and mother should work together, in full sympathy with each other. They should make themselves companions to their children.

Do not give the children playthings that are easily broken and thus teach them lessons of destructiveness. The influence thus made upon their minds is not the most helpful to them. Let them have few playthings, and let these be strong and durable. Such things, small though they may seem, mean much in the education of a child. When children reach a suitable age, they should be provided with tools. Both boys and girls should learn to use these tools. You will find them apt pupils.

If the father is a carpenter, he should give his boys lessons in house building, ever bringing into his instruction lessons from the Bible, the words of Scripture in which the Lord compares human beings to His building.

If possible, let your home be out of the city, that your children may have ground to cultivate. Let them each have a piece of ground as their own; and as you teach them how to make a garden, how to prepare the soil for the seed, and the importance of keeping all the weeds pulled out, teach them how important it is to keep unsightly, injurious practices out of the life. Teach them to

keep down wrong habits as they keep down the weeds in their gardens. It will take time to teach these lessons, but it will pay, yes, greatly pay.

God demands of parents a faithful study of His Word and a determined effort to make a success of the church in the home. Then parents with their converted children—the result of their obedience with God—can carry into the church their self-denial and sacrifice and their spiritual strength.

Our First Parents

The Lord created man out of the dust of the earth. He made Adam a partaker of His life, His nature. There was breathed into him the breath of the Almighty, and he became a living soul. Adam was perfect in form—strong, comely, pure, bearing the image of his Maker. God gave him a companion, a wife, to share with him the beauties of nature. In order for this holy pair to continue to be happy, God gave them something to do. The fact that they were holy did not debar them from working. God is never idle. To every one of the angelic host is given an appointed task. Adam and Eve were given the garden of Eden to care for. They were “to dress it and to keep it.” [Genesis 2:15.] They were happy in their work. Mind, heart, and will acted in perfect harmony. In their labor they found no weariness, no toil. Their hours were filled with useful work and communion with each other. Their occupation was pleasant. God and Christ visited them and talked with them. They were given perfect freedom. Only one restriction was placed on them. “Of every tree in the garden thou mayest freely eat,” God said; “but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” [Verses 16, 17.]

This was the test of their obedience. God was the owner of their Eden home. They held it under Him.

Ms 103, 1903

Instruction to Ministers and Physicians

Los Angeles, California

September 15, 1902

I thank the Lord this morning for His keeping power. I awake very early, unable to sleep.

My mind has been greatly exercised the past night. I have been instructed to say to some of our ministering brethren that they need to be reconverted. They do not understand the philosophy of genuine missionary work.

To every man God has given his work. All have not the same work, but all are to be laborers together with God, living in perfect unity and bearing the fruits of righteousness. All are branches of the living Vine. Every branch must draw its sustenance from the parent stock, Christ

Jesus. Every man, to whatever work he may be called, if he will receive life from Christ, will bear good fruit.

Our ministering brethren need to empty themselves daily of self, that they may be cleansed from their hereditary and cultivated tendencies to wrong. Unless the heart is emptied of self, and prepared for the reception of the Holy Spirit, self will reign, controlling the whole being. The words will not be prompted by Christ, but will be an expression of self. Self-confidence is unbecoming in one who professes to be a co-laborer with Jesus Christ. Such a one should lay aside his own wisdom and by wearing the yoke of Christ obtain the experience that brings rest and peace to the soul. He must daily depend for strength upon Christ, the greatest Teacher the world has ever known.

Christ's invitation to all is, "Learn of Me; for I am meek and lowly in heart. As you learn to practice My meekness and lowliness, My patience and forbearance, as you learn to speak words fragrant with love, you will find rest unto your souls." [See Matthew 11:29.]

Jesus Christ is the unseen Medical Missionary, and you are to be His co-laborers. You may be called upon to give up some of your plans, because the Lord has better plans for you. He wants His work done in His own way. If, instead of being led by human counsel and human wisdom, men would allow Christ to guide and control them in their work, far better results would be seen. The Lord knows the end from the beginning. He can see what would result were we allowed to follow a course of our own choosing.

Men may persist in having their own way and following their own judgment, but the results will bring sadness to their own hearts and hindrance to the cause of God.

I am instructed to say to ministers, to physicians, and to all medical missionary workers: Be careful what spirit you manifest toward one another. When you meet together for counsel, some who have passed through trials and difficulties are tempted to give expression to the intensity of their feelings in words of bitterness and reproach. But instead of looking at the faults of others, look to Jesus, the Author and the Finisher of our faith. Behold His patience and long-suffering in trial and abuse. Never did He speak a word of complaint. Then let not His followers show by words of complaint, that they have allowed Satan to control their hearts.

I have words to speak to Brother Butler. My brother, God has been watching over you all these years. He has had a purpose in permitting the afflictions to come to you which have so long bound you. You are prone to choose your own way, and it is hard for you to learn by trial the lessons God would teach you.

I have the most tender regard for you, but I know that you are in danger of falling under temptation. You were presented to me as a man preparing for battle. You were inspired by a spirit that was not meek and contrite. One came to your side and said, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones."

[Isaiah 62:10.] “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and lofty 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.” [Isaiah 57:15, 16.]

Your severe words and harsh manner of speech show that you have not learned from Christ the lesson of meekness and lowliness. The Lord desires you to lay aside your spirit of wrath and be disrobed of your war garments. Your contentious spirit is the result of your inherited and cultivated tendencies. Put on the robe of Christ’s righteousness. Let not one word be spoken that is not subdued by the Spirit of God. Let your heart break in tenderness before God. Become as a little child. The Lord has not appointed to you the work of dictating to others. You are to be an example to those connected with you in preparing the way of the Lord and removing the stumbling blocks.

You will have severe trials, but put your trust in the Lord Jesus Christ. Some come to council meetings with hearts stirred up ready for battle. But do not clothe yourself in Saul’s armor. Meet opposition, clad only in the robe of Christ’s righteousness. Bring no charges against your brethren. Vehemence will only wound yourself. It was your harsh spirit of criticism that for so many years separated you from the work of God. Remember that things are not as bad as they might be. Mistakes are often made by men under severe trial and temptation, and as did Moses, they speak unadvisedly with their lips.

The Lord would have those who are engaged in His work remember that He is the unfailing Source of strength. Let them seek the Lord in prayer. As they realize their utter dependence upon Him, and look to Him in faith, He will never disappoint them.

Brother Butler, you are the Lord’s servant, called to His service. You are not to brood over your trials, or to do Satan’s work by wounding others. Your bitter feelings are strengthened as you criticize and speak harshly to others. Yield not an inch to the enemy. Give him no advantage over you. Do not ride the war-horse. You cannot do it gracefully.

The Lord will use you if you will place yourself in a position where you can be used, if you will open the door of your heart and let Christ come in to reign in your life. If in a humble spirit you bear your testimony, it will have an influence for good that will be as a leaven working among those with whom you are associated.

“Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descended not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of

righteousness is sown of peace of them that make peace.” [James 3:13-18.]

In these words the Lord has outlined your work. “Let nothing be done through strife or vain glory.” [Philippians 2:3.] “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. ... And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear. ... Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” [1 Peter 1:13, 17, 22.]

Important questions await your decision. If at all times you sit with Christ in heavenly places, your words will not be as arrows, to wound and to destroy.

There is danger of our leaving the simplicity of Christ. Study carefully the instruction found in the gospel of John from the thirteenth to the seventeenth chapters. The Word of God is here plainly stated. Live these truths before your fellow ministers. Study especially these words found in Christ’s wonderful prayer:

“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. 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. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. 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.” [John 17:14-26.]

The Father loves His people today as He loves His own Son. Some day it will be our privilege to see Him face to face. Even now we may rest in the promise, “I will not leave you comfortless. I will come to you.” [John 14:18.] Let us have many love feasts, and rejoice because of this assurance, knowing that Christ is ever with us to own and to bless.

Ms 106, 1903

The Last Supper

September 14, 1903 [typed]

In the upper chamber of a dwelling at Jerusalem Christ was sitting with His disciples. They had gathered to celebrate the Passover.

Christ had chosen Peter and John, who were to be closely associated in labor, to prepare for the supper. "Go and prepare us the passover," He said, "that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with My disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as He had said unto them: and they made ready the passover." [Luke 22:8-13.]

Christ desired to guard against any premature movements that might be made by traitors coming to the supper and reciprocating the action designed by Judas.

It was customary for those living in the metropolis to accommodate strangers desirous of celebrating the Passover.

The message took the form of a command. It might seem to us to be unbecoming for these two Galileans to speak thus to a stranger. But circumstances happened as Christ foretold. The disciples met the man carrying a pitcher. They followed him and entered the house that he entered and repeated their message, and it met a ready assent on the part of the master of the house.

"And when the hour was come, He sat down, and the twelve apostles with Him." [Verse 14.]

It was the last Passover that Jesus would keep with His disciples. He knew that His hour was come; He Himself was the true Paschal Lamb, and on the day the Passover was eaten, He was to be sacrificed. He knew that the circumstances connected with this occasion would never be forgotten by His disciples. They would be recalled to memory and handed down from generation to generation in the history of the church.

Christ's first words after they had gathered about the table were, "With desire have I desired to eat the Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." [Verses 15, 16.]

"And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." [Verses 17, 18.]

The wine that Christ gave to His disciples as a symbol of His own blood, and that which at the beginning of His ministry He provided for the marriage feast, was the pure juice of the grape. As

there was to be no leaven in the bread used, so there was to be no fermentation in the wine. Christ never places before any one that which would be a temptation. The sacramental service was designed to be soul-refreshing and life-giving. There was to be connected with it nothing that would in any way minister to evil.

It was Christ who in the Old Testament gave the warning to Israel, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." [Proverbs 20:1.] And He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. His whole life was an example of self-denial. In order to break the power of appetite, He suffered in our behalf the severest test that humanity could endure.

On this last evening with His disciples, Jesus had much to tell them. If they had been prepared to receive what He longed to impart, they would have been saved from heart-breaking anguish, from disappointment and unbelief. But Jesus saw that they could not bear what He had to say. As He looked into their faces, the words of warning and comfort were stayed upon His lips. Moments passed in silence. Jesus appeared to be waiting. The disciples were ill at ease. The glances they cast at each other told of jealousy and contention.

There was "a strife among them, which of them should be accounted the greatest." [Luke 22:24.] This contention carried on in the presence of Christ grieved and wounded Him. The disciples clung to their favorite idea that Christ would assert His power and take His position on the throne of David. And in heart each still longed for the highest place in the kingdom. They had placed their own estimate upon themselves and upon one another, and instead of regarding their brethren as more worthy, they had placed themselves first. The request of James and John to sit on the right and left of Christ's throne had excited the indignation of the others. That the two brothers should presume to ask for the highest position, so stirred the ten that alienation threatened. They felt that they were misjudged, that their fidelity and talents were not appreciated. Judas was the most severe upon James and John.

When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor.

Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. Bitterness filled their hearts. Dissensions marred their fellowship.

Looking at the disturbed countenances of His disciples, Christ rose from the table; and laying aside His outer garment, which would have impeded His movements, He took a towel and girded

Himself. “After that, He poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded.” [John 13:5.]

Judas was the first whose feet Jesus washed. Judas had already closed the contract to deliver Jesus into the hands of the priests and scribes. Christ knew his secret. Yet He did not expose him. He hungered for his soul. His heart was crying, How can I give thee up? He hoped that His act in washing Judas’ feet would touch the heart of the erring disciple and save him from completing his act of disloyalty. And for a moment the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance. He made no remonstrance, no protestation against the Saviour, thus humiliating himself. He was offended at Christ’s act. If Jesus could so humble Himself, he thought, He could not be Israel’s king.

When Peter’s turn came, he was unable to restrain himself, and he exclaimed with astonishment, “Lord, dost Thou wash my feet?” [Verse 6.] He was filled with shame to think that one of the disciples was not performing this service.

Calmly Christ replied, “What I do thou knowest not now; but thou shalt know hereafter.” Feeling keenly the humiliation of his Lord, and filled with love and reverence for Him, Peter with great emphasis exclaimed, “Thou shalt never wash my feet.” [Verses 7, 8.]

Solemnly Jesus said to Peter, “If I wash thee not, thou hast no part with Me.” [Verse 8.]

A ray of light penetrated the mind of the disciple. He saw that the service which he refused was the type of a higher cleaning—the spiritual cleansing of mind and heart. He could not endure the thought of separation from Christ; that would have been death. “Not my feet only,” he said, “but also my hands and my head.” [Verse 9.]

“Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit.” [Verse 10.]

These words mean more than bodily cleansing. Christ is speaking of the higher cleansing, as illustrated by the lower. He who came from the bath was clean, but the sandaled feet soon became dusty and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by this very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they had then, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the Paschal supper or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet. A change of feeling was brought about. Looking upon them,

Jesus could say, "Ye are clean." [Verse 10.] Now there was union of heart, love for one another. They had become humble and teachable. Except Judas, each one was ready to concede to another the highest place. Now with subdued, grateful hearts they could receive Christ's words.

Even Judas, had he repented, would have been received and pardoned. The guilt of his soul would have been washed away by the atoning blood of Christ. But, self-confident, and self-exalted, cherishing a high estimate of his own wisdom, he justified his course.

The ordinance of humility is Christ's appointed preparation for the sacramental supper. While pride, variance, and strife for the supremacy are cherished, the heart cannot enter into fellowship with God. We are not prepared to receive the communion of His body and His blood. Therefore it was that Jesus appointed the memorial of His humiliation to be first observed.

Before the emblems of Christ's broken body and shed blood are partaken of, every difference existing between brother and brother is to be removed. The heart is to be cleansed from evil thoughts. We are to seek for a preparation to sit with Christ in His kingdom. Misunderstandings are to be swept away, that we may have a true appreciation of the service in which we are about to take part.

"And as they were eating, Jesus took bread, [and blessed it,] and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is My blood of the New Testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in My Father's kingdom." [Matthew 26:26-29.]

Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, "This do in remembrance of Me." [Luke 22:19.] And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his dark purposes and cherished his sullen, revengeful thoughts.

At the feet washing Christ had given convincing proof that He understood the character of Judas. "Ye are not all clean," He said. [John 13:11.] These words convinced the false disciple that Jesus read his secret purpose. Now Christ spoke out more plainly. As they were seated at the table, He said, looking upon His disciples, "I speak not of you all. I know whom I have chosen. But that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me." [Verse 18.]

The disciples saw the grieved expression on the face of Christ, and John, sitting next to Him, and best able to observe His movements and the expression of His face, saw that He was greatly troubled and wondered what could cause Him trouble.

At last Christ spoke. In the tone and manner of one pressed as a cart beneath sheaves, He said, "Verily I say unto you, that one of you shall betray Me." [Verse 21.] As the disciples heard these

words, all except Judas were spellbound with amazement. Betray their Lord and Master! There must be some mistake. How could this be possible? For what cause could they betray Him? and to whom? Whose heart could give birth to such a design? Surely not one of the favored twelve, who had eaten bread with Him, who had been privileged above all others to hear His teachings, and who had been treated as beloved friends? How could such a thing be?

With sorrowful hearts the disciples looked at one another to see if any face showed signs of guilt. They questioned one another, and then one after another inquired, "Lord, is it I?" In deep distress, John inquired, "Lord, is it I?" And Jesus answered, "He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him; but woe to that man by whom the Son of man is betrayed; it had been good for that man if he had not been born." [Verses 22-25; Matthew 26:22-24.]

The disciples had searched one another's faces closely as they asked, "Lord, is it I?" Until now Judas had sat silent, as if unconcerned. Now his silence drew all eyes to him. To escape the scrutiny of the disciples, he nerved himself to ask, as they had done, "Lord, is it I?" Jesus solemnly replied, "Thou hast said." [Verse 25.]

The rest of the disciples did not hear the words spoken to Judas. Neither had they in the confusion heard what Jesus said in answer to John.

"And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon." [John 13:26.] The others, not having heard the words, did not interpret the sign.

Even now Judas could have acknowledged his guilt, even now broken the spell upon him. Christ was close beside him, ready to aid him. But his pride and the temptation of the enemy were so strong that he had no power to escape from the snare. Instead of casting himself upon the mercy of a compassionate Saviour, he braced himself in resistance.

"He then having received the sop, went immediately out; and it was night." [Verse 30.] Night it was to the traitor as he turned away from Christ into the outer darkness.

Till this step was taken, Judas had not passed beyond the possibility of repentance. But when he left the presence of the Lord and his fellow disciples, the final decision had been made. He had passed the boundary line. He had now given himself fully into the control of Satan, to do his will and to brave the consequences.

Lessons From the Life of Judas

The history of Judas presents the sad ending of a life that might have been honored of God. Had Judas died before his last journey to Jerusalem, he would have been regarded as a man worthy of a place among the twelve and one who would be greatly missed. The abhorrence which has followed him through the centuries would not have existed, but for the attributes revealed at the close of his history. But it was for a purpose that his character was laid open to the world. It

would be a warning to all who, like him, should betray sacred trusts.

Judas had himself solicited a place in the inner circle of disciples. With great earnestness and apparent sincerity he declared, "Master, I will follow Thee whithersoever Thou goest." [Matthew 8:19.] Jesus neither repulsed nor welcomed him, but uttered only the mournful words, "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.]

The disciples were anxious that Judas should become one of their number. He was a man of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in His work.

The face of Judas was not repulsive. It was keen and intelligent, but it lacked the tenderness and compassion that is seen in a truly converted man.

Possessing financial ability, he was given the work of acting as treasurer of the little company. He was called upon to provide for their needs, and to relieve the necessities of the poor. In ministering to others, Judas might have developed an unselfish spirit. But though listening daily to the lessons of Christ, and witnessing His unselfish life, Judas indulged his covetous disposition. The small sums that came into his hand were a continual temptation. Often when he did a little service for Christ or devoted time to religious purposes, he paid himself out of this meager fund. In his own eyes his pretext served to excuse his action; but in God's sight he was a thief.

He was careful to see that all the money received was given him, but he thought himself at liberty to use it when and where he pleased, without consulting any one. He grumbled when called upon to part with some of the contents of the bag for the poor.

The disciples looked upon Judas as a wise financier. Christ read his heart, and in His teaching He dwelt upon the principles of benevolence that strike at the very root of covetousness. He presented before Judas the heinous character of greed, and many a time the disciple realized that his character had been portrayed and his sin pointed out. But he did not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he continued to follow his fraudulent practices. Often, as he listened to Christ's words, conviction came to him, but he would not humble his heart or confess his sins of selfishness. Christ was before him a living example of what he might become if he reaped the benefit of the divine mediation and ministry, but lesson after lesson fell unheeded on the ears of Judas.

Notwithstanding the Saviour's own teaching, Judas was continually advancing the idea that Christ would reign as king in Jerusalem. At the feeding of the five thousand he tried to bring this about. On this occasion Judas assisted in distributing the food to the hungry. He had an opportunity to see the benefit which it was in his power to impart to others. He felt the satisfaction that always comes in service to God. He helped to bring the sick and suffering from

among the multitude to Christ. He saw what relief, what joy, what gladness came to human hearts through the healing power of the Redeemer. He might have comprehended the methods of Christ. But he was blinded by his own selfish desires. Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project to take Christ by force and make Him king. His hopes were high, his disappointment bitter.

Christ's discourses in the synagogue concerning the bread of life was the turning point in the history of Judas. He heard the words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." [John 6:53.] He saw that Christ was offering spiritual rather than worldly good. He regarded himself as far-sighted and thought that he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch, and he did watch.

We read that after hearing this discourse on the bread of life, "many of His disciples went back, and walked no more with Him." [Verse 66.] Their defection may be traced to the influence of Judas. By his false representations he aroused prejudice against Christ. Judas exalted his own ideas, and when something did not meet his mind, he was not slow to place upon it his own interpretation, to make of no effect the words of Christ. He spoke in a speculative style. When Christ told the people that He was the bread of heaven, Judas put a mystical construction on His words, robbing them of their true significance. He was known as a disciple of Christ, and this gave him influence with those who were lacking in knowledge, and he turned into false paths many who had not received one twentieth of the evidence that he had received.

Christ read the heart of Judas as an open book and knew that he was educating himself to be a traitor. "There are some of you that believe not," He said. "For Jesus knew from the beginning who they were that believed not, and who should betray Him." [Verse 64.]

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God. Jesus answered them. Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot; for it was he that should betray Him, being one of the twelve." [Verses 67-71.]

Thus worked one who should have been altogether loyal and true. He was a continual source of temptation to the other disciples, ever ready to bring dissension and strife into their ranks. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples and increased the discouragement that was continually pressing upon them. Yet all this

was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples are searching for evidence to confirm the words of the great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious and apparently wise way, he was presenting matters in a different light from that in which Jesus had given them and attaching to His words a meaning that He had not conveyed. His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas.

Yet Christ did not condemn Judas and send him away. He kept him with Him till the end. The opportunity to repent was given him to the very last.

Judas was present at the sacramental supper. He received from Jesus the emblems of His broken body and spilled blood. He heard the words, "This do in remembrance of Me." [Luke 22:19.] And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes and cherished his sullen, revengeful thoughts.

Christ's words at the feet washing went to the heart of Judas as an arrow of conviction. But his pride would not yield. He hardened his heart and braced himself in opposition.

Though Jesus knew Judas from the beginning, He washed his feet. And the betrayer was privileged to unite with Christ in partaking of the sacrament. A long-suffering Saviour held out every inducement for the sinner to receive Him, to repent, and to be cleansed from the defilement of sin. His example is for us. When we suppose one to be in error and sin, we are not to divorce ourselves from him. By no careless separation are we to leave him a prey to temptation or drive him upon Satan's battle ground. This is not Christ's method.

Wonderful was the longsuffering of Jesus in dealing with this erring disciple. Nothing that could be done to save him had been left undone.

To Judas had been given the privilege of close communion with Christ. To him had been offered the bread of life and the water of salvation. To him the Saviour's lessons had been given. But Judas refused to be benefited.

The work that Judas did will be done in our day. There are those who for their own good have been reprov'd by the Lord, but who have not believed the messages sent them, and have interpreted them as it suited their inclinations, putting their own construction on the testimonies of the Spirit of God. So many times have they done this that they have reached the place where they misapply and misappropriate every message of mercy and grace sent them. The Lord understands. He bears long with them, even as He bore with Judas. But unless they change, the time will come when for effect they will say anything that comes into their minds, making false statements.

God's servants are to proclaim the message for this time just as it is, in its true meaning. And God would have them bear and forbear with those who are working against Him, until He shall say, "Ephraim is joined to his idols; let him alone." [Hosea 4:17.]

All the way along in the history of the third angel's message there have been found amongst the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; tares among the wheat; wolves among the sheep, ready to bite and devour. Delighting to bear false witness, they cruelly injure the reputation of others. Every such one will be rewarded according to his works. God "hath appointed a day in the which He will judge the world." [Acts 17:31.] Then will be made the separation between the wheat and the tares. In that day it will be clearly revealed that those who seek to destroy the reputation of God's servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil.

Ms 107, 1903

Diary/Unity With the Father

"Elmshaven," St. Helena, California

October 31, 1902

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

Jesus perfectly understood their hearts, and in a clear, distinct voice He "cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me." [Verse 44.]

In these words Christ speaks of His unity with His Father. And those who are commissioned by Christ to go forth in His name to carry the message of truth to the world will bear the same testimony. Those who are engaged in the work of the gospel ministry are to be respected.

"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." [Verses 46-50.]

Criticism and Faultfinding

In this world innocence is not a security against trial and unjust suffering caused by the misapprehension of men who place themselves on the judgment seat. The greater a man's

influence for good, the more is he exposed to the envy and malice and hatred of men who, though they are supposed to be the friends of God, are false accusers of His workmen.

Whenever they have opportunity, some give utterance to evil thoughts. They drop seeds of suspicion. Their words are as evil leaven, working in the minds of the hearers. The evil is passed from mind to mind. The accusations are repeated to others. A feeling of superiority takes possession of them, and they sit in judgment on their brethren. Those who are so ready to spread evil should seek to understand the character of the leaven they are putting in the minds of others.

Those who are thought to be in wrong are often made the subjects of debate, and because of misunderstanding and false charges brought against them, are caused the keenest suffering. Their good deeds are blanketed, but their mistakes are freely and mercilessly criticized. Thus many are driven to discouragement.

Satan fires men with a zeal that is not according to knowledge. They do not heed the instruction of Christ: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." [Matthew 18:15.] If he is reclaimed, if by the confession of sin a brother is gained, what a precious work has been accomplished!

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." [Verses 16, 17.]

Study the whole of this eighteenth chapter of Matthew. When Christ's instruction is fully carried out, there will be a different atmosphere in the family, in the school, and in the church.

Christ took occasion to give this instruction at a time when there was a contention among His disciples as to which of the twelve should be first in authority in the kingdom of heaven. Christ knew perfectly well of their dispute, and He told them that every man will be called to account for his unkind words and for his harsh spirit that gendereth strife.

"And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter the kingdom of heaven. ... And whoso receiveth one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea.

"Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it

out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” [Verses 2, 3, 5-9.]

These particulars are more definitely stated in the ninth chapter of Mark:

“He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; but after that He is killed He shall rise the third day. But they understood not that saying, and were afraid to ask Him.

“And He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms He said unto them, Whosoever shall receive one of such children in My name receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

“And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me. For he that is not against Me is on our part. For whosoever shall give you a cup of water in My name, because ye belong to Christ, verily I say unto you, He shall not lose his reward. And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.” [Verses 31-42.]

These words are given as a warning to every one who is tempted to injure or hinder in his work, a servant of Christ, however humble that servant may be. Even though your brother does not precisely carry out your plans, you are not to forbid his working for the Master.

Christ understood the tendency of the human heart to become exalted. He warned His disciples of the danger of being envious for high positions and for selfish authority to control others.

The Majesty of Heaven stepped down from His royal throne, gave up His authority as Commander in the heavenly courts, laid aside His kingly robe and crown, and clothed His divinity with humanity, that He might take on Himself the weakness of human nature. This He did that He might give men an example of true humility.

Only by living a sinless life, while clad in the garb of humanity, could Christ, as man’s substitute and surety, bear the burden of the sin of a fallen world. He was to suffer, being tempted in all points upon which fallen men are tempted, that by His own experience He might become acquainted with the temptation of humanity and know how to succor those who are most severely tempted.

Those who believe in Christ have joined themselves to Him and have become members of His

body, adopted into the heavenly family. They work with Christ and are owned and accepted by Him. In doing His work, as His servants, they are to wear His badge. A manifestation of His tender love is to be seen in their lives.

To no man has God given the work of criticizing believers in Christ. Instead of hindering others in their work, the Christian is to be an example of helpfulness.

Those who create disputes and introduce in the church the evil leaven of strife and dissension must answer to Christ for the evil results of their course.

The human family is on trial. This is our time of probation. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] Our actions and our treatment of others will be brought into the judgment. Our conversation should be such as we would engage in were Christ present in person.

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

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest thy trample them under their feet, and turn again and rend you." [Matthew 7:1-6.]

A Call to Repentance

The past night, as I have seen the need of reformation among our brethren, I have felt a burden of distress and anguish. Many have been presented to me as men who do not understand their true spiritual condition. Spiritually blinded, they work according to their defective eyesight. They consider as an evidence of sharpness of site their ability to discern the faults of others. They need to understand that they are not, as they suppose, being worked by the Spirit of God, but by another spirit. They think that to them has been entrusted a great work, and they take upon themselves many responsibilities that God has not laid on them.

Instead of being worked by the Holy Spirit, many, even among those engaged in the solemn work of God, are barring the way against its holy, life-giving influences. They freely criticize and judge their brethren, and yet they do not realize the necessity of earnestly looking into the divine mirror to see what spirit they themselves are manifesting. Their defects of character they regard as virtues and cling to them. They justify themselves in doing things which are positively forbidden by Christ.

Let there be a work of reformation and repentance. Let all seek for the outpouring of the Holy Spirit. As with the disciples after the ascension of Christ, it may require several days of earnestly

seeking God and putting away of sin.

When God's people are worked by the Holy Spirit, they will manifest a zeal that is according to knowledge. When they are guided by the Spirit, they will no longer lead others in false paths. They will reflect the light that God has been giving for years. The spirit of criticism will be put away. Filled with the spirit of humility, they will be of one mind, united with one another and with Christ.

Ms 108, 1903

Diary/Instruction Concerning Wages

"Elmshaven," St. Helena, California

August 15, 1902

Diary—Instruction Concerning Wages to be Paid to Laborers

My heart is deeply stirred by the scenes which during the night have passed before me. In the night season I heard from some of my brethren propositions with which I cannot agree. The statements they made indicate that they are on the wrong track, that they have not an experience which will guard them from deception. I was grieved to hear from the lips of some of our brethren expressions that show neither faith in God nor loyalty to His truth. Propositions were made that, if carried out, would lead away from the straight and narrow way.

Some think that if higher wages were paid to men of superior talent, these men would remain among us; then more work would be accomplished, in a more thorough manner, and the cause of truth would stand on a more elevated platform.

Concerning this question I have received instruction from One who never errs. Suppose this plan were followed: Who, I ask, is competent to measure the genuine usefulness and the influence of his fellow workmen? No man is qualified to judge of another's usefulness in the service of God.

The position or office a man may hold is not alone an indication of his usefulness in the cause of God. It is the development of a Christlike character through sanctification of the Spirit that will give him influence for good. In the estimation of God the degree of his faithfulness determines the value of his service.

God accepts the services of those only who are partakers of the divine nature. Without Christ man can do nothing. Love for God and man alone places human beings on vantage ground with God. Obedience to the divine commands enables us to become laborers together with God. Love is the fruit that is borne on the Christian tree, the fruit that is as the leaves of the tree of life for the healing of the nations.

To every man God has given his work. But some are not willing to take up the work that God

appoints them. They take up a work that is beyond their capability and prove to be unskilful workmen.

Some think that their position gives them a right to command others. But no degree of authority can give a man rightful authority over another's conscience. The Lord, our Lawgiver, is our Judge and our King whom we are to honor and obey.

A man is not to submerge his individuality in that of another. We are not to bind ourselves up with men or societies that disregard the law of God. Christ's agents are not to unite with the satanic agencies. We are to stand firm in the service of God, pure and holy in principle. United with the Father and with Christ, we are to obey every requirement of the Word, regardless of consequences.

We are all servants of one Master. In the eyes of God all are equal, whatever service they render, if they do their work faithfully. To every worker God will give the reward that rightfully belongs to him.

The talents that God entrusts to His workmen are to be traded upon. In the parable the master commended all who had improved their talents. He pronounced the same blessing upon the one who had faithfully traded with the two talents as upon the one to whom had been given the five talents. "Well done," the master said, "thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." [Matthew 25:21.]

Talents are given to men that they may improve on them. Some receive one gift, others another. In the twelfth chapter of Romans, the various gifts are spoken of. These gifts are to be blended as threads to form a perfect pattern. We are all to be members of one body, under one Head, Christ Jesus.

The New Life

Not one thread of selfishness is to be drawn into the pattern of our lives. At conversion, self dies. As the truth is received, a new life of heavenly origin is imparted. The principles of the new life are to be brought into the daily experience, and every man is to seek to understand his place in the Lord's work. He who has experienced the new birth is dead to his old sinful, self-indulgent character. His life purposes are changed. To him it is said:

"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. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of

disobedience: ... but now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth: lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.” [Colossians 3:1-6, 8-11.]

There is to be a clear distinction between those who serve God and those who serve Him not; between those who honor Him by keeping His commandments and those who are disobedient. If we have respect to the future reward, we will in this life be separate from those who disobey God. We need to be Bible students. No one need be in doubt as to the character he is to develop that he may make his calling and election sure.

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves to your own husbands, as it is fit in the Lord. ... Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.” [Verses 12-25.]

Some lift up their soul unto vanity, seeking for the supremacy. They accept as truth the suggestions of Satan. Those who, notwithstanding the blessings God has given them, fail to honor and reverence God and His truth, who do not openly proclaim their allegiance to Him, have forfeited their right to God’s blessings, and the Lord cannot work in harmony with them.

Those who truly believe in the Word of God will say, “Unto Thee, O Lord, do I lift up my soul. O my God, I trust in Thee: let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. Show me Thy ways, O Lord, teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation: on Thee do I wait all the day.” [Psalm 25:1-5.]

What a precious privilege is ours—that of learning from the Lord Jesus Christ, the great Teacher, and of forming our characters according to His example!

“Good and upright is the Lord; therefore will He teach sinners in the way. The meek will He

guide in judgment: and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.” [Verses 8-10.]

The Holy One has given rules to govern the conduct of His servants. These rules are not the result of human devisings. They form a standard to swerve from which is sin. Those who do not give the will of God the first place in their lives turn aside from the principles of holiness that we are every one to respect and obey. Whatever position a man may occupy, the Lord cannot abide with him unless he respects the commands of God, walking before Him with a humble and contrite spirit.

Christ’s Example of Self-denial

Christ is the Light, the Life, the Joy of His people. Those who are members of His church are those who are building on the solid Rock. Let us consider His example of self-denial.

He gave His whole life as a sacrifice. He was the Commander of the heavenly hosts. Yet He laid aside His royal robe and kingly crown; He hid His rightful dignity, that He might serve the fallen race. Clothing His divinity with humanity, He came to a world seared and marred with the curse. With His human arm He encircled our race, while with His divine arm He grasped the throne of the infinite God. He might have come to our world attended and honored by the heavenly host. But had He appeared in the fulness of His glory, no man could have looked upon Him.

Our Saviour was of humble parentage. His character, not His birth was to bear witness to His mission. He must take up the work of character building, as must every other child and youth.

To the humble shepherds the first announcement of the birth of the Messiah was made. “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. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.” [Luke 2:9-14.]

From earliest years to manhood, Christ lived a life that was a perfect pattern of humility and industry and Obedience. He was always thoughtful and considerate of others, always self-denying. He came bearing the signature of heaven, not to be ministered unto, but to minister.

His education began in His earliest years. Early in His life He began to understand His position and His work. Even in His childhood He was a teacher. Study His life during His ministry; see how He worked. He chose as His disciples, to be co-laborers with God, poor, illiterate fishermen.

The unselfish life of Christ is an example to all. His character is a pattern of the characters we may form if we follow on in His footsteps.

“We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee. And again, I will put My trust in Him. And again, Behold I and the children which God hath given Me. 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 2:9-18.]

Ms 109, 1903

Diary/Notes of Travel

Santa Barbara, California

September 11, 1902

I attempted too much today. Dr. Jones provided horses and carriage, and a few of us went to look at some places which are thought to be favorable for sanitarium work. After we had ridden for a few miles, my afflicted hip gave me so much pain I could go no further. We were obliged to turn back. I was very thankful when we reached the house and could lie down; for the pain was extremely severe.

But the affliction of my soul is more painful than my physical suffering. While I have strength I will begin a letter to Dr. Jones and write as much as I can before we have to take the cars.

I have several times been instructed in regard to the dangerous place in which Dr. Jones is standing. He needs to be converted. He has yielded to the evil influences with which he has been surrounded. Influences which should never have been tolerated were introduced into the St. Helena Sanitarium. The strong spirit of Sister Sanderson was a snare to Dr. Jones, and I was instructed that unless changes were made at once in the Sanitarium, Dr. Jones would be captivated by the temptations that came to him in a certain way. He was infatuated with evil.

I have been painfully surprised that Brother C. H. Jones did not discern the danger of the situation in which his son was placed. He seemed to have lost discernment and did not reason from cause to effect.

On Sabbaths I exerted myself to speak to the patients. But the concerts that were held as soon as the hours of the Sabbath were over counterworked the influences of the religious services that were held during the day. Dr. Jones acted as leader in these concerts against which I bore my testimony.

When the change did come, and Dr. Sanderson and his wife were separated from the institution, the developments were but the reaping of that which had been sown.

In obtaining his education, Dr. Jones had been under evil influences. And when he connected with the institution in St. Helena, he did not let his light shine forth in clear, bright rays. He failed to give the light to others. His record in the Sanitarium was such as would call forth the words of God, Thou art weighed in the balances and found wanting. [Daniel 5:27.]

I sincerely hoped that when Dr. Jones severed his connection with the Sanitarium, he would see the importance of taking heed to the instruction that outlined what sanitarium work should be. The lives of the young people connected with our sanitariums should be such as to exert a convicting and converting power upon those who have not received the message for this time. But when those at the head of the institution exerted an influence that was deleterious, many of the nurses learned from them and walked in their footsteps.

Instead of gaining ground in St. Helena, Dr. Jones lost ground. And when he opened the Sanitarium in Santa Barbara, he was not a proper representative of what constitutes a Christian. His influence was such as to be a reproach to the sacred truth of heavenly origin.

September 28, 1902

San Diego, California

Good is the Lord, and greatly to be praised. His praise should be in our hearts and upon our lips. We should praise Him with our voices; for "whoso offereth praise glorifieth God." [Psalm 50:23.] "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. ... Unto the upright there ariseth light in the darkness: He is gracious, and full of compassion, and righteous." [Psalm 112:1, 4.]

The Lord blessed me yesterday as I spoke to the people in the little chapel in San Diego. I am thankful that the brethren and sisters here have interested themselves to secure a place appropriate for a house of worship. This is a neat, but economical structure. We hope that ere long it will be enlarged.

Our medical workers here are doing their best with the facilities they now have for the treatment of the sick. The building they occupy was once a saloon. With a little work, the rooms where the liquor was served have been converted into treatment rooms. This will answer the purpose until

money is obtained for the purchase of property for a sanitarium. We hope soon to purchase for this purpose a property about five miles from San Diego. This property consists of about twenty acres of ground, and a building of about sixty rooms which was built for a sanitarium. This property is offered to us at one third its cost. We do not want to lose this opportunity. We must call upon our brethren to help us purchase this property in Southern California.

Ms 110, 1903

Diary/"Blessed With All Spiritual Blessings"

"Elmshaven," St. Helena, California

June 10, 1903

The apostle Paul had received many revelations from God. His judgment is reliable; for it was formed under the teaching of the Holy Spirit. The knowledge he imparts is pure, elevating, ennobling. He speaks decidedly: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." [Philippians 3:8.]

To the Ephesians he writes: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are of Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself." [Ephesians 1:1-9.]

The whole of this first chapter of Ephesians contains precious instruction for every soul.

A Remedy for Spiritual Blindness

We are to sit at the feet of Jesus and learn how to be like Him. "Learn of Me;" He says, "for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.]

We are not to brood over the inconsistencies of men whose minds are perverted, who are self-confident, determined to carry out their own way. Such men have always been found among those who are carrying on the Lord's work. Though they lack wisdom to see the practice the truth, they consider themselves to be rich and increased with goods.

When you are brought into connection with men who try your soul by holding back and hindering the work which God bids you carry forward, men who refuse to follow the light of

God's word, do not condemn them. They are on the side of the enemy, deceived and led by Satan. They should be pitied. Pray for them that the Lord will open their eyes by anointing them with the heavenly eyesalve. But if they refuse to be converted, they should not be left to guide the flock of God.

Christ is the light of the world. "He that followeth Me," He says, "shall not walk in darkness, but shall have the light of life." [John 8:12.] Those who allow Christ to anoint their eyes with His eyesalve will clearly discern spiritual truths. No longer will they see as through a mist, walking uncertainly in the sparks of their own kindling. They will have a divine knowledge of Christ formed within, the hope of glory—their wisdom, and righteousness, and sanctification, and redemption.

Concerning Alternations in the Review and Herald

August 3, 1902

I have been asked by many, in regard to the changes made in the Review and Herald, why there is on the first page illustrations, sometimes of a heathen deity, or of some celebrated man who was not a Christian. Some who love the truth say, "We are not pleased with the new arrangements of the Review. Can Sister White explain the reason for these changes? Of course she was consulted in regard to the matter. Are we to have in the front of our paper pictures of heathen deities and of men whom God regards as unwise, men who, exalting human science, refused to receive Jesus Christ?"

I tell them that I had nothing to do with the change; that I was not consulted in regard to the matter. Those who had control of the paper followed their own judgment.

I have never expressed any opinion in regard to this change, although many have asked me in regard to it. I could have told them, however, that the suggestion was not from the Holy Spirit, but was simply human judgment, and that whether or not it was so designed, it stands before the world as a parable.

This action is similar in principle to the one taken when the book Bible Readings was placed in the field to the exclusion of Great Controversy, a book that would have acted a prominent part at that time in convincing many that the seventh day is the Sabbath of the Lord, set apart as a sign to distinguish between the people of God and unbelievers.

My soul is troubled in regard to the change made in our church paper. The Lord has shown me that this rearrangement is an acted parable. The articles containing the special light for this time are not easily found. Those who have made these changes know not how the Lord regards their action.

I was instructed that men who are opposing the truth would interpret this parable to the people. I saw Elder D. M. Canright holding up a copy of the Review and Herald before a congregation and telling them that the messages of Ellen G. White were now regarded by most Seventh-day Adventists in the manner indicated by changing them from the first page of the Review to the middle of the paper.

It was the Lord's purpose that the first article in the paper should be written by the one who, in connection with Joseph Bates, was one of the first in establishing the work of Seventh-day Adventists. The Lord would have it known to the world that she still bears an active part in communicating light to the people of God. The action taken in placing before these articles the editorials has not been pleasing to the Lord, but it has pleased the enemy of righteousness and truth. This action has spoken louder than words to hundreds, saying that these articles are less esteemed by some than are the editorials which are now given the precedence.

August 24

Yesterday, the Lord gave me strength to speak in the Sanitarium chapel to a company who listened with interest. I spoke from the first chapter of First John.

Professor Beardslee was present and led the singing. He gave some instruction regarding pitch and emphasis. He gives valuable help at our meetings, helping others to improve in their singing.

To my surprise, I was unable to present the subject on which I had intended to speak. I was led to speak of the obligation resting upon every one to strive for the mastery over self, refusing to be led by inclination or selfish desires.

Called to Service

It is not position or influence, but obedience to the principles of truth that makes a man of value in the sight of God. We are not to thwart God's purpose for us, by seeking to follow our own ideas.

We are to be learners, searching the Scriptures. By the prayer of faith, we are to present our necessities to the Lord. As God's little children, we are to ask Him to guide us into all truth, that we may walk worthy of Him who has called us to glory and honor. Receiving help from God, we are enabled to go on from victory to victory.

Paul's greatest joy was the knowledge that his converts were standing fast in the liberty of the gospel. His greatest desire for them was that Christ should be formed within, the hope of glory. "What is our hope, or joy, or crown of rejoicing?" he wrote to the Thessalonians. "Are not even ye in the presence of our Lord Jesus Christ at His coming?" [1 Thessalonians 2:19.]

To follow Christ means to suffer with Him. This we must do if we would share in His glory.

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” [Hebrews 12:1, 2.]

Our great Teacher has left us a perfect example of self-denial and self-sacrifice. “Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.” [Verse 3.] To every man God has given his work—God’s work, and man’s work. “Ye are laborers together with God.” [1 Corinthians 3:9.] We are carefully to consider whether we are doing the work God would have us do in His service. In the case of many of us, much of life has already passed away. Have we done all that we might have done to save souls ready to perish? Day after day is passing into eternity. Are we improving the opportunities that come to us to speak words that will lead others to take an interest in their own salvation? Are we making straight paths for our feet, lest the lame be turned out of the way? God calls upon us to watch for souls, as they that must give an account.

August 25

Yesterday with its record has passed into eternity. Brother Beardslee came just as we were going to the station to meet Brother and Sister C. H. Jones, so we invited him to accompany us. This is the first opportunity I have had to visit with Brother Beardslee.

We had a profitable conversation with Brother C. H. Jones. The time was quite fully occupied in considering matters regarding the publication of my books.

I was much pleased to hear that the talk I gave in the Sanitarium chapel on Sabbath was to many souls a leaven of truth. One brother who was present had been contemplating entering a worldly business. He was halting between two opinions, undecided whether to give his efforts to the work of soul-saving, or whether to enter business. He has now decided to take up the work the Lord has for him to do and he is very thankful for the light that has shown upon his pathway.

I now understand why I was unable to present the subject I had in mind. This brother had, in the providence of God, been led to the Sanitarium to hear that which the Lord led me to speak. God will lead our minds if we will submit to Him. We should have full confidence that after we have asked God for light and instruction He will guide and lead us, if we are willing to follow Him.

“The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall

not fear: Though war should rise up against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple. For in the time of trouble, He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock.” [Psalm 27:1-5.]

Ms 111, 1903

“That They May Be One; As We Are One”

October 22, 1903

“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.” [John 1:1-5.]

How precious are these words! By them some have been led to believe in Christ as the Son of God. A young man who had lived a careless life was converted by reading these verses in a Bible that he opened one day. He was so impressed with the divinity of the argument, and the authority and majesty of the language, that he was struck with amazement, and trembled. For a whole day he was scarcely conscious of his surroundings. He said that the words came to him as the words of a letter from God to him. From that time he dates his religious experience.

The writer of these words plainly shows that Jesus Christ is one with the Father. Christ is called the Word. He is the first-begotten of the Father. By Him God has spoken unto us in these last days.

“God who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His (God’s) glory, and the express image of His (God’s) person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?” [Hebrews 1:1-5.]

God is the Father of Christ; and Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the councils of God are opened unto His Son.

Jesus said to the Jews, “My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His

Father, making Himself equal with God. Then answered Jesus and said unto them, Verily, verily I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel.” [John 5:17-20.]

Here again are brought to view the personalities of God and the Son, showing the unity that exists between them. This unity is clearly expressed in the prayer of Christ recorded in the 17th chapter of John:

“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.” [Verses 20-23.]

What a wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ and of His power to take away sin.

Christ in His prayer to His Father says, “All Mine are Thine, and Thine are Mine; and I am glorified in them.” [Verse 10.]

As Christ beholds His disciples, He can say, “Through the grace I have given them, they are of one mind, speaking the same things. Their love for one another is an evidence to the world of what the truth can do when brought into the life and character. By conforming to My will, they have a knowledge of the truth. I have sanctified Myself in human flesh, that I might set before them a perfect example.

As they receive and obey My words, they give evidence to the world that I have chosen them.

“They are given to Me of My Father. They are resisting the wiles of the enemy, and they are daily increasing in a knowledge of Me. By conforming to the will of My Father, they are obtaining the victory over the world, and over Satanic agencies.”

Trials and temptations are sometimes sent to us that from them we may learn the lessons we need in our preparation for the future immortal life. Moses, in the fulness of his faith, esteemed “the

reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.” [Hebrews 11:26.]

Ms 112, 1903

The Work to be Done in Battle Creek

Healdsburg, California

August 22, 1903

To the officers of the Union Conference and the managers of the Sanitarium

Dear Brethren,—

My mind has been much troubled in regard to our youth's being drawn to Battle Creek. Many helpers will be needed to care for the large number of patients coming to the Sanitarium. These helpers will meet with worldly influences. What can be done to save them from backsliding?

I am instructed to say that we must do all in our power to guard the employees of the Sanitarium and the medical students from the temptations and snares of the enemy. As faithful watchmen, we must guard the sheep and lambs, lest they be led astray. We must improve every opportunity to present the true situation of our work before those who do not understand the dangers that beset us on every side.

When the Lord warned His people against making Battle Creek a Jerusalem center, and said that plants should be made in many places, He meant just what He said. The large patronage of the Sanitarium is no sign that this institution should have been built up in its present magnificence. Even though it had many more patients, this would be no evidence in this matter.

It is God with whom we have to deal, and we are not to move in accordance with human policy or with man's shortsighted wisdom. The Lord is in earnest with us. He means what He has said, and for us to build up in Battle Creek something to draw our youth there, and to give the families already there an excuse for staying, is working contrary to the light He has given.

Had our brethren been humbly studying the light which has been given in regard to the scattering of our forces, the new Sanitarium in Battle Creek would have been established in some other place, even though apparently strong reasons called for its rebuilding in Battle Creek.

The Lord presented to us the reasons for removing the College from Battle Creek. This instruction should now be searched out and studied by those who desire to see the former college re-established there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified. It is not wise to plan to maintain such a school in a place where worldly influences prevail to so great an extent as to counter work that which the Lord has outlined should be done for the youth in our educational institutions.

Many youth should not be brought together in Battle Creek. Let no plans be laid for enlarging the work at Battle Creek. But the question remains, What shall be done for those who are there? It is certainly our plain duty to do our best to guard the young men and young women who are serving those who know not the Lord. Knowing that those who are trying to obey God will be brought into close connection with those who know not the truth, let faithful pastors and teachers work zealously to save the souls both of helpers and of patients.

There is special need of faithful watchmen in Battle Creek—watchmen who will keep guard resolutely, determinedly, who will not be found sleeping at their post of duty. There is need that the managers of the Sanitarium, realizing the difficulties and dangers of the situation, shall bring into the institution men and women of mature years, who have a good Christian experience, and who will make an earnest, faithful effort to be a help to the youth and a blessing to all in the institution.

The young helpers must not be left to be led away from the truth by the unbelievers with whom they are brought in contact. Faithful watchmen are needed in Battle Creek, to sound forth the note of warning, giving the trumpet a certain sound. We are not to stand by passively, seeing souls exposed to temptation without doing anything to help them. There is a work to be done for believers and unbelievers, that those who will listen to the truth may have an opportunity to hear and understand. Those who go to Battle Creek, for whatever reason, are souls for whom the Lord gave His only begotten Son.

The Lord will not permit His truth to be extinguished, and those who love and serve Him distressed and afflicted. There are men who must be on the ground at Battle Creek, to do their best to hunt and fish for souls, to uphold the truth before the multitudes. Let us take the very best view possible of the situation and work for souls as they that must give an account. We must call strong men to Battle Creek; men who will clearly and distinctly outline our position, from a Bible standpoint, and who will present straight, plain Bible truth; men who have not been receiving popular, poisonous errors. Every opportunity to teach the truth to worldlings is to be improved. And among the patients there will be true-hearted Christians to reach. These, as well as our medical missionary students, must be helped.

In all that we do, we are to labor together with God. Let us work intelligently, that those who are working as medical missionaries in Battle Creek may not be ensnared. The Lord of heaven will help us to do His work in a way that will be recognized of heaven.

Ms 113, 1903

“That They All May Be One”

October 8, 1903 [typed]

In many of our institutions conditions exist that are not in harmony with the Lord’s purposes.

These institutions are controlled by men who are not rightly related to God. Selfishness is seen in their business transactions. Satan rejoices to see their spiritual defection; for through such men he can accomplish his purposes.

Those who wear Christ's yoke share His companionship. Daily they learn of Him His meekness and lowliness. Every one who learns these lessons in the school of Christ finds rest and peace.

Those who wear Satan's yoke are uneasy, complaining, oppressed in spirit. Wherever they go, they carry with them a cloud of darkness. They do not realize how Satan exults as he uses them to oppose the work that God's people are trying to carry forward.

Every business transaction is to be such as can be endorsed by heaven, else it will bear the unsavory odor of Satan's influence. Every action is to represent the science of heaven's principles—the harmony of the human mind with the revelation of the divine will.

Selfishness is a root of bitterness by which many are defiled, thus greatly hindering the work of God. Those who seek to control themselves, who will eat the words of life, and who will copy the great Example will be emptied of the selfishness that is so abhorrent to God.

The household of faith are to be as one family, upholding the principles of heaven in every transaction. They will not grieve Christ by opposing one another. As they work in harmony, co-operating with the divine agencies, a mighty work is accomplished. The Holy Spirit works in their hearts, exerting a sanctified, refining, and ennobling influence.

We are all amenable to God. We are not to assert ourselves in independence. Of many of the plans which men are supposed to have originated, God is the Originator. But in their self-sufficiency, men often suppose themselves to be acting independently.

O that the veil could be withdrawn, that all might see that the plans that are devised for the advancement of the Lord's work are not the invention of men, but are of God! But when God's agencies are controlled and conducted contrary to the divine law, the result will be confusion and perplexity.

God has a work to be done in the world. Those who believe in Jesus Christ and accept Him as their personal Saviour are "laborers together with God." [1 Corinthians 3:9.] This "together" means much more than many realize. Together in unity, and in love, in the Spirit of Christ, let each one take up his appointed work.

Let us seek to answer Christ's prayer for unity:

"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 might be one in Us: that the world

may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one: and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [John 17:18-23.]

What a testimony was borne by Paul concerning those to whom he was writing!—“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?” [1 Corinthians 3:2, 3.]

Many will be lost because they refuse to bring their lives into harmony with the will of God. Many hearts are waxed gross because of their low conception of the spirit that should govern their lives. Carelessness, sensuality, pride, and selfishness are opposed to the pure principles of truth.

Christ is the truth. In His teaching He used language that could be easily comprehended. Yet He taught truths of deep meaning. By means of parables and simple illustrations He taught truths of eternal importance.

To those who receive light He says, “Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light to 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.” [Matthew 5:14-16.]

Ms 114, 1903

Talk/Duties and Privileges of the Christian

Calistoga, California

June 14, 1903

“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.]

It is worth everything to us to be the children of God. To His children He communicates His will.

We are to give to the world an evidence of our sonship. Let Christ live and abide in you. Then man will take knowledge of you that you have been with Jesus; that you have learned lessons from the great Teacher. Guard carefully words and actions, striving to form characters like the character of Christ. Reveal His love and tenderness, His patience and forbearance. Thus you will show to the world that you are children of God.

Christ said to His disciples, “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.] Only by letting our lights shine forth in good works can we gain true happiness. We cannot be happy unless we strive earnestly to do that which is right. When we obey God we not only gain happiness ourselves, but we become a source of happiness and strength to others.

We are to bring the sweetness of Christ's presence into the home. We are to carry the principles of Christianity into all that we do. He who is engaged in a business into which he cannot bring religion, let him seek another business.

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” [John 15:7.] When you pray, present this promise. It is our privilege to come to Him with holy boldness. As in sincerity we ask Him to let His light shine upon us, He will hear and answer us. But we must live in harmony with our prayers. They are of no avail if we walk contrary to them. I have seen a father who, after reading a portion of Scripture and offering prayer, would often, almost as soon as he had risen from his knees, begin to scold his children. How could God answer the prayer he had offered? And if after scolding his children a father offers prayer, does that prayer benefit the children? No; not unless it is a prayer of confession to God.

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you”—that you may be unbelieving, sad, and unhappy? No—“that My joy might remain in you, and that your joy might be full.” [Verses 8-11.] God wants us to be joyful. He is not pleased when we murmur and complain.

“This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that he 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.” [Verses 12-16.] Does Christ here refer to ministers only? No. God has ordained all who believe in His name—ordained them to be His children, to communicate His grace to those with whom they associate. He will help and strengthen those who seek to represent Christ to the world.

“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.” [Verse 16.]

“These things I command you that ye love one another. If the world hate you, ye know that it hated Me before it hated you.” [Verses 17, 18.] If you are the children of God, and work the works of God, you must expect to be hated by the world. “If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not

greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." [Verses 19-21.]

Home Influence

Every day there are battles to be fought. Parents, in the home fight the good fight of faith. Help your children to gain victories. Talk with them about heaven. Tell them that you want them to be there. Surround them with an atmosphere of love. Thus you can subdue their stubborn dispositions. Christ will co-operate with you in your efforts to win your children to Him.

Show respect for your children, and do not allow them to speak one disrespectful word to you. Teach them that they are a part of the family firm, and that they are to help in bearing its burdens. Let them help you; thus you are helping them. And as you teach them to work diligently, with neatness and order, you yourselves will learn valuable lessons.

Remember that as your children go to school, they carry with them the influence that prevails in the home. If a spirit of kindness and helpfulness prevails in the home, your children will go from it to speak kind words and to perform unselfish acts.

Do not allow your children to have their own way in everything. Thus you do them untold harm. Teach them to give up their own wishes for the sake of others. Teach them lessons of self-control and submission. But in order to do this, you need not scold and fret. Harsh, angry words are not of heavenly origin. Scolding and fretting never help. Instead, they stir up the worst feelings of the human heart. When your children do wrong and are filled with rebellion, and you are tempted to speak and act harshly, wait before you correct them. Give them an opportunity to think, and allow your temper to cool.

As you deal kindly and tenderly with your children, they and you will receive the blessing of the Lord. And think you that in the day of God's judgment, any one will regret that he has been patient and kind with his children?

Abraham's household numbered no less than a thousand souls, and God said of him, "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.]

In your work for your children, take hold of the mighty power of God. Commit your children to the Lord in prayer. Work earnestly and untiringly for them. God will hear your prayers and will draw them to Himself. Then, at the last great day, you can bring them to God, saying, Here am I and the children whom Thou hast given me.

How to Meet Opposition

As you endeavor to do what is right, you will meet opposition. Take your stand firmly for Christ.

“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.]

Christians will meet opposition. But those who wear constantly the armor that God has provided will never be defeated.

“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.” [Verses 13-17.]

Preparing for Eternal Life

Angels of God will co-operate with us as we seek to bring to the foundation traits of character represented by gold, and silver, and precious stones, material that will bear the test of the purifying fires of the last day. There are many who are bringing to the foundation that which is represented by wood, hay, and stubble. Those who do this, whose service is unprofitable to God, yet who at last repent, are represented as being saved as by fire. As they realize their danger, and return to the Lord, He forgives them and accepts them, notwithstanding their many years of unfaithfulness. But all such will testify to the loss they have suffered in failing to improve the opportunities granted them.

God’s Word, studied and obeyed, gives eternal life. “Whoso eateth My flesh, and drinketh My blood,” Christ said, “hath eternal life, and I will raise him up at the last day. ... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [John 6:54, 63.]

Those who bear the name of Christian are to reach the high standard of godliness set before them in the Word of God. Ever they are to bear about with them the evidence that God is imparting to them strength that enables them to live Christlike lives.

Life is uncertain. When I stand before a congregation, I wonder whether I shall ever speak to them again. I am afflicted with heart trouble, and at times it seems that at any moment my breath may cease. I want to be ready should death call me suddenly. And I want you all to live in readiness to die, that when Christ comes He may place on your brows a crown of gold. In the kingdom of God above, I want to hear these little children singing praises to their Saviour.

A Message From Revelation

In the third chapter of Revelation we find our duty plainly marked out: “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.” [Verse 1.]

Sardis was a very wicked city. To this city the apostles had carried truth, but the inhabitants had refused to walk in the light. As men refuse to walk in the light that comes to them, their hearts become hardened, and God’s judgments are permitted to come upon them. Can it be said of any of us that we bear the name of Christians, but are spiritually dead? If so, the word comes to us:

“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.” [Verses 2, 3.] There can be no genuine repentance without sincere prayer. At your daily work, at your place of business, wherever you are, pray for the keeping power of God, and He will keep you from falling.

“If therefore thou wilt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.” [Verse 3.]

“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 4, 5.]

There are many whose names, when they first accepted Christ, were written in the book of life, but who have since become careless, indifferent, and prayerless. Their names will not always remain in the book of life. Those who would have their names retained in that book must be Christians every day, every hour, every minute.

“He that hath an ear 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. I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.” [Verses 6-8.]

That which Christ opens, no human power can close; that which He closes no opposing force can open. Then let Him open the windows of your soul heavenward and close them earthward, that your heart may be illuminated by rays from the throne of God. When Christ closes the door of your heart against the enemy, no power can open that door to Satan. But if, because you will not repent, the door of your heart is closed to the Saviour, your prayers, your good works, and all the praise of men will be of no avail.

“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.” [Verse 9.]

“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.” [Verse 10.]

Those who follow Christ must walk by faith. “If any man will come after Me,” He said, “let him deny himself, and take up his cross daily, and follow Me.” [Luke 9:23.]

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” [Revelation 3:11.] Crowns are being prepared for us, but unless we strive, we shall not receive them. Let us seek to win the crowns of everlasting life.

“Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God, and I will write upon him My new name.” [Verse 12.] This does not mean that we shall be stationary as a pillar. But we shall bear responsibilities.

Christ was once asked, “Who is the greatest in the kingdom of heaven?” In answer He called a little child to Him, and said to those who asked the question, “Verily I say unto you. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” [Matthew 18:1-3.]

“Take My yoke,” said Christ, “and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [Matthew 11:29.] The rest that Christ gives brings the peace that passes all understanding. This peace we may have in our hearts by complying with Christ’s conditions for finding rest. “I will write upon him My new name.” [Revelation 3:12.] We may not now fully understand what some of these things mean. Let us leave with the Lord that which He has not revealed. When we see the King in His beauty, we shall understand many things that now we do not understand.

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

“And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.” [Verses 14-16.]

Professing Christians who live cold-hearted, selfish lives are nauseating to Christ. Let us not be lukewarm Christians, heartless in our treatment of others. Let us surround ourselves with an atmosphere of courage and hope. Let us speak pleasant, encouraging words to those around us.

Those who do not follow the teaching of the Word of God are ignorant of their true condition. God says to them:

“Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” [Verses 17-21.]

Let us cherish the truth of God. Unless we are successful in obtaining eternal life, it were better for us that we had never been born. Let us not refuse to avail ourselves of the privileges that are ours through the sacrifice of Christ. Although equal with God, He came to this world to give His life for us. On the cross of Calvary, He died a death of shame, that He might make an atonement for the sins of those who receive Him as their Saviour. To those who receive Him, and believe on Him, He promises to give power to become the sons of God.

Jesus loves you. He has purchased you with His blood. Had He not loved you, He would not have died for you. His heart of love is grieved when you work contrary to Him, because you are thwarting His plan for your salvation. God cannot bless those who oppose Him, those who refuse to accept the words of comfort and peace that would bring light and love to their souls.

To every man is given his work. Those who are connected with God will reveal their connection by working with Him. They are co-partners with God and with Christ. They are joint-heirs with Christ to an immortal inheritance.

If in this world we do our best, following our divine Example, overcoming in the strength that He gives, we shall be granted an abundant entrance into the courts above. There Christ will lead us by rivers of living water and teach us the meaning of the providences that in this world we did not understand. Then we shall be able to discern the love of God in what now seem to us adversities. We shall see that trials were permitted to come to us to remove our unchristlike traits of character and to strengthen our weak points.

God is calling upon you to surrender to Him. Will you not come? Will you not give Him your heart's best and holiest affections? Will you not receive from Him gold tried in the fire, that you may be rich, and white raiment that you may be clothed? Will you not allow Him to anoint your eyes with His heavenly eyesalve, that you may see clearly? Draw nigh to God, and He will draw nigh to you. He will lift up a standard for you against the enemy. As in the power of Christ you gain victory after victory, you will be filled with the spirit of praise. In the home and in the church you will praise God. He in whose heart the mighty power of God is working cannot be silent.

Let those in this church lift the standard higher, and still higher. Live close to Christ, that you

may exert a saving influence on those with whom you come in contact. Seek earnestly for the conversion of souls. All around are men and women who will gladly receive the message of salvation. Take your Bible, and show them the beauty of the truth. If you say nothing to them about the love of God, if you allow them to continue unwarned, the time will come when you will bitterly regret your wasted opportunities. Doors for service are open everywhere. Unless God sends us, we need not go to India or China. All around us are those who need our help. Let us do our best. I often wish I could go back to the time when I was about twenty-five years old, that I might live my life over again. I long to bring souls to Christ.

The Lord is coming soon. We have but little time in which to prepare for His coming. Every day, the record of our life for that day is recorded in the books of heaven. At the judgment, may those books say of every one here, "Ye are complete in Him." [Colossians 2:10.]

Ms 115, 1903

Diary/Instruction Regarding Sanitarium Work

September 4, 1902

I have been calling upon God to heal my eyes and to give me clearness of mind, that I may be able to express in proper language, some subjects that I have dreaded to write out, fearing that I would be unable to do justice to the subject.

In our sanitarium work plants should be made in many places. In the sanitariums established a decided influence for temperance and for all points of truth should be exerted. The workers should seek to help one another. Those who possess the true missionary spirit will esteem all for whom Christ has died.

God has declared that sanitariums and hygienic restaurants should be established for the purpose of making known to the world His law. The closing of our restaurants on the Sabbath is to be a witness that there is a people who will not, for worldly gain or to please people, disregard God's holy rest day. These restaurants are to be established in our cities to bring the truth before many who are engrossed in the business and pleasure of this world. Many of these are professed Christians, but are "lovers of pleasure more than lovers of God." [2 Timothy 3:4.] These are to know that God has a people who fear Him and keep His commandments. They are to be taught how to choose and prepare the simple food that is best suited to nourish the body and preserve the health.

Regarding Long Courses of Study

Questions have arisen in regard to the management of sanitariums and in regard to the plans to be followed in the education of physicians and nurses. We are asked whether few or many should take a five years' course.

All are to be left perfectly free to follow the dictates of an enlightened conscience. There are those who with a few months' instruction would be prepared to go out and do acceptable medical missionary work. Some cannot feel that it is their duty to give years to one line of study.

Nurses Not to be Restricted

After the nurses have served the term agreed upon, and have given their services in return for their education, they should be at liberty to take up work where they wish and to earn what they can. Some many not have been able to give any money while getting their education. Their board and clothing, with the gifts they have made to the cause of God, may have taken all their earnings. Then if they are taken sick, they have no money to fall back on, and they are helped by the sanitarium as cases of charity. This is a species of slavery to which some will conscientiously submit, while others will backslide from the truth.

The young men and young women who take their medical course or the nurses' course should not be taught that after their graduation they will ever after be amenable to the association under which they received their education. When nurses go to patients not in the sanitarium, they should not be required to return to the sanitarium all that they earn, except just enough to cover the cost of food and clothing.

There is much to be considered in regard to this matter. From the light that I have, I know that these things are not properly adjusted. The nurses give their services in return for the education that they receive. They are not always to be required to pay a portion of their wages to the sanitarium. This is not just.

And when their term of service has expired, the nurses should be left free to work where they please, and to recognize that they are accountable only to God for the use they make of the money they earn. They are not to be required to pay to the sanitarium at which they received their training a certain part of their earnings. They are to be left free as those who have settled their indebtedness, and are now at liberty to use their earnings as God directs.

Perhaps they have brothers and sisters who need an education in our schools. Perhaps their parents need what they can spare of their earnings. Their duty to their parents comes first. There has been suffering in families for want of the means that nurses have given in donations to our sanitariums. This very money was needed by their parents.

A reformation is needed on this point, for justice has not always been done. A hold is not to be retained on the nurses educated in our sanitariums, as if they had sold themselves to the institution for life. This matter has been presented to me as something that needs to be set right.

How much depression and anxiety has been the result of this unwise business arrangement will never be known until the cases of all are seen as they really are. Many of the arrangements made in the name of medical missionary work need adjusting by the wisdom of a Physician that is

above all human physicians. Men need to understand that equity and justice and mercy are the attributes of the Most High. In no case will the Lord be pleased with a course such as has been followed in dealing with those who are anxious to obtain a knowledge in the treatment of the sick. These nurses and helpers have rendered faithful service, but have not received an equivalent.

Practical Instruction to be Given

Great care should be exercised in the training of young people for the medical missionary work; for the mind is molded by that which it receives and retains. Too much incomplete work has been done in the education given. The most useful education is that found in practical work.

Our institutions are not to be so overgrown that the most important points in education do not receive the proper consideration. Instruction should be given in medical missionary work. The teaching given in medical lines should be blended with a study of the Bible. And physical training should not be neglected.

Great care should be exercised in regard to the influences that prevail in the institution. The influences under which the nurses are placed will mold their character for eternity.

The home is the child's first school. Here it should receive its first training in regard to right principles. In childhood the mind is readily impressed and molded, and it is then that boys and girls should be taught to love and honor God. In sympathy and love parents should teach them line upon line, precept upon precept, the lessons of His Word. Neither the church school nor the college afford the opportunities for establishing a child's character building upon the right foundation as are afforded in the home. In the school there are not the strong ties of love that there are in the home.

The youth in their waywardness and inexperience need to associate with teachers who feel an intense interest in the work of educating and training the members of the Lord's family. The teachers are to have no favorites among their students. They are not to give the most attention to the bright, quick students.

First impressions are not to be trusted. It is those who apparently are the most unpromising, who need the most tact and kindly words that will bind their hearts to the heart of the teacher. Angels of God come to every schoolroom. If their presence is welcomed they will keep the minds of the students fresh with the love of God. And they will help the teacher to preserve order and discipline.

Students who at first may seem to be dull and slow, may in the end make greater progress than those who are naturally quicker. If they are thorough and systematic in their work, they will gain much that others will fail to gain. Those who form habits of patient, persevering industry will accomplish more than those of quick, vivacious, brilliant minds, who, though grasping a point

quickly, lose it just as readily. The patient ones, though slower to learn, will stand ahead of those who learn so quickly that they do not need to study.

Sanitariums to be in the Country

I have received much instruction regarding the location of sanitariums. They should be a few miles distant from the large cities, and land should be secured in connection with them. Fruit and vegetables should be cultivated, and the patients should be encouraged to take up outdoor work. Many who are suffering from pulmonary disease might be cured if they would live in a climate where they could be out of doors most of the year. Many who have died of consumption might have lived if they had breathed more pure air. Fresh outdoor air is as healing as medicine and leaves no injurious after effects.

To the young and strong the bustle of the city is sometimes more agreeable than the quiet of the country, but the sick long for the quiet of the country. As these things are presented before me, and as I think of how much is lost by an indoor life, I can scarcely endure the thought of our sanitariums being situated where the patients must endure the rigor of cold winters, where during the winter months they must remain inside most of the time, the rooms heated with steam coils, and the air impure. In every place there are in winter some things that are disadvantageous to the sick, but some places have fewer disadvantages than others. There are localities where all the year round fruit-bearing trees may be seen, and where but little fire is needed for purposes of warmth. In sanitariums established in such places the patients can have the advantages of the outdoor air at all seasons of the year. When fires are required, there should, if possible, be open fireplaces in which wood can be burned.

Why do not our physicians see and understand that patients should be treated out of and away from the cities? And not the patients only, but physicians and nurses need a cheerful, sunshiny atmosphere. Is it surprising that under gloomy surroundings, workers should be downhearted and depressed, leading unbelievers to think that their religion makes them gloomy? Let there be light and love and cheerful song in the place of gloom, and what a change would take place!

Our schools also should be established away from the cities, where the influences will be favorable for receiving the instruction that is to be given in Bible lines. "The fear of the Lord is the beginning of wisdom." [Psalm 111:10.] Both the students in our schools and the patients in our sanitariums may receive great advantages by having before their eyes the open book of nature instead of the walls of a room, the air of which is often laden with the poisonous exhalations of the lungs.

Cultivate Cheerfulness

Would it not be well to cultivate gratitude and to offer grateful songs of thanksgiving to God? As Christians we ought to praise God more than we do. We ought to bring more of the brightness of His love into our lives. As by faith we look to Jesus, His joy and peace are reflected from the

countenances. How earnestly we should seek so to relate ourselves to God that our faces may reflect the sunshine of His love! When our own souls are vivified by the Holy Spirit, we shall exert an uplifting influence upon others who know not the joy of Christ's presence.

Said David, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." [Psalm 66:16.]

Nebuchadnezzar because of his pride was humiliated, his reason was taken away, and for seven years he was as one of the beasts of the field. At the end of that time he praised God. "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned to me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" [Daniel 4:34, 35.]

In the open air, the patients, some in wheel chairs, will feel songs of joy coming from their hearts, and some will receive Christ by faith. Many more might be brought to a knowledge of the truth if their surroundings were of a softening and subduing nature. As they behold the beauties of nature, their minds will be led to think of the glories of the home that Christ has gone to prepare for His people. They will realize that the Bible has been given to point out the way to this home and to prepare the soul for the region of bliss. Joy unspeakable will fill their minds.

"In that day shall it be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." [Zephaniah 3:16, 17.]

Simplicity in Diet and Treatments

It would have been better if, from the first, all drugs had been kept out of our sanitariums and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field. These would be just as efficacious as the drugs used under mysterious names and concocted by human science. And they would leave no injurious effects in the system.

Thousands who are afflicted might recover their health if, instead of depending upon the drugstore for their life, they would discard all drugs and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct rays to all who are weak and feeble.

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the

creation of man.

There is a great work to be done. And all are to undertake this work, not for self-exaltation, but wholly for the glory of God. They are instruments, chosen by God to co-operate with Him.

There is blessing in the association of old and young. The young may bring sunshine into the hearts and minds of the aged. Those of hoary heads need the vitality and action of the young. And the young need the wisdom and mature experience of older persons. There is to be a blending of the two. Wisdom and patience will do a great work for the weak and sickly.

The Lord has a controversy with the inhabitants of the earth. They are no longer of benefit to the world in advancing truth and righteousness. They are about to be gathered in bundles, ready to be burned. They are as faggots ready to be cast into the fire.

Ms 116, 1903

Lessons From the Story of Cornelius

October 8, 1903 [typed]

The story of Cornelius was written for encouragement for all who are honestly seeking for the truth.

“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.” [Acts 10:1-6.]

Although Cornelius was a Gentile, it is said of him that he “feared God, with all his house.” [Verse 2.] He had not a theoretical understanding of the truth, but in his life he manifested the true principles of Christianity, and the Lord sent an angel to him with a message of commendation.

His course was far more pleasing to God than that of many who, though having opportunity to know the principles of truth, do not, because it is inconvenient or unpleasant, obey the laws of God.

Cornelius was walking in all the light he had received, and the Lord gave him an opportunity of hearing the gospel message and of uniting with the newly formed church. Those who today are, like Cornelius, asking God for wisdom will receive it. The Lord is always ready to supply the necessities of the self-sacrificing and liberal when they call upon Him.

“And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on them continually, and when he had declared all these things unto them, he sent them to Joppa.” [Verses 7, 8.]

In all this transaction, the wisdom of Christ is manifested. The Lord will work marvelously, when men will not, by human wisdom, thwart His purposes. The Lord has His own means of accomplishing the work He wishes done. “All power,” said Christ, “is given unto Me in heaven and in earth.” [Matthew 28:18.]

At this time the Jewish converts still retained their prejudice against the Gentiles. Even Peter needed to be converted. God must teach him that he was not to belittle those who had had no opportunity of hearing the truth. Note how carefully God worked to overcome the prejudices against the Gentiles that had been so thoroughly introduced into Peter’s mind by all his Jewish training.

“On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance.” [Acts 10:9, 10.]

Peter hungered not for physical food alone. As from the housetop he viewed the city and the surrounding country, he hungered for the salvation of his countrymen. He had an intense desire to point out to them from the Scriptures the prophecies relating to the sufferings and death of Christ. He longed that they might accept the wonderful revelation of the truth as it is in Jesus.

As he prayed, he became lost as to his whereabouts. He “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 manner of fourfooted 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. Now while Peter doubted in himself what this vision which he had seen should mean, behold the men which were sent from Cornelius had made enquiry for Simon’s house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

“While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he

whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nations of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up: I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in mine house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside: who, when he cometh, shall speak unto thee. Immediately therefore, I sent to thee; thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed Him openly: not to all the people, but unto witnesses chosen before of God, even unto us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever shall believe on Him shall receive remission of sins.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And He commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.” [Verses 11-48.]

Paul was the appointed minister to the Gentiles; Peter was the apostle of the circumcision. Yet

Peter was the one whom God used in doing the first work among the Gentiles. This was ordered by a wise God, who knows the end from the beginning. The Lord chose Peter to lead out in proclaiming the gospel to the Gentiles. He was the one best able to accomplish this work without friction and to remove the prejudice existing among the Jewish Christians.

Peter accepted the interpretation of the vision. Never did he attempt to force the rites of the ceremonial law upon the Gentile converts.

This record illustrates the power of God to break down prejudice. When “some of the circumcision contended with him,” because he had transgressed the traditions of the Jews in associating with the Gentiles, Peter related his vision. He told of his experience in Cornelius’ house and how the Holy Ghost descended on the Gentiles as well as on the Jews. “Then remembered I,” he said, “the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed in the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” [Acts 11:2-18.]

Thus without controversy, prejudice was broken down, and the way was opened for the work to be carried on among the Gentiles without further opposition.

“But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made with hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now in Jesus Christ ye who sometimes were far off are made nigh by the blood of Christ.” [Ephesians 2:4-13.]

Let those who are ready to take up burdens that the Lord has not given them be careful lest the work to which they are appointed remains undone.

Ms 117, 1903

A Neglected Work

“Elmshaven,” St. Helena, California

September 24, 1903

We are living amidst the perils of the last days. Are we ready for Christ's appearing? Should He come suddenly, would He find us unready to meet Him? What is the matter with Christians, that they do not do more for the Master? There are many, many who know not the time of their visitation. Many are showing by the daily life that they have lost their first love. Their spirituality is feeble and diseased. They need the leaves of the tree of life, which are for the healing of the nations.

God's followers are to press together in unity. They are to walk and talk like men who have the fellowship of the Spirit. They are to be bound up with Christ in God. For ten days the disciples continued in one accord in prayer and supplication. These were days of heart-searching and confession of sin. They prayed for the impartation of the Spirit, and their prayers were heard.

We must be united. Only thus can we bear witness that God has sent His Son to save sinners. It was when the disciples were one in heart and mind that the promise of the Spirit was fulfilled.

My brethren and sisters, do not, by professing to be Christians, yet living the life of a sinner, place before the feet of unbelievers stones of stumbling. Let the light of the life of Christ shine out through your lives.

Who Is My Neighbor?

On one occasion, when Christ was speaking to a large company, the Pharisees, hoping to catch something from His lips that they could use to condemn Him, sent a lawyer to Him with the question, "What shall I do that I may inherit eternal life?" Christ read the hearts of the Pharisees as an open book, and His answer to the questioner was, "What is written in the law? how readest thou?" "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:25-27.]

"Thou hast answered right," Christ said; "this do, and thou shalt live." [Verse 28.]

The lawyer knew that by his own answer he had condemned himself. He knew that he did not love his neighbor as himself. But willing to justify himself, he asked, "And who is my neighbor?" [Verse 29.]

Christ answered this question by relating an incident, the memory of which was fresh in the minds of His hearers. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." [Verse 30.]

In journeying from Jerusalem to Jericho, the traveler had to pass through a portion of the wilderness of Judea. The road led down a wild, rocky ravine, which was infested with robbers and was often the scene of violence. It was here that the traveler was attacked, stripped of all that was valuable, and left half dead by the wayside. As he lay thus, a priest came that way: he saw

the man lying wounded and bruised, weltering in his own blood; but he left him without rendering any assistance. "He passed by on the other side." Then a Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do, but it was not an agreeable duty. He wished that he had not come that way. He persuaded himself that the case was no concern of his, and he too "passed by on the other side." [Verses 31, 32.]

But a Samaritan, traveling the same road, saw the sufferer, and he did the work that the others had refused to do. With gentleness and kindness he ministered to the wounded man. "When he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." [Verses 33-35.] The priest and the Levite both professed piety, but the Samaritan showed that he was truly converted. It was no more agreeable for him to do the work than for the priest and Levite, but in spirit and works he proved himself to be in harmony with God.

The lawyer found in the lesson nothing that he could criticize. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves," he answered, "He that showed mercy on him." [Verses 36, 37.]

"Then Jesus said unto him, Go, and do thou likewise." [Verse 37.] Show the same tender kindness to those in need.

Thus you will give evidence that you keep the whole law.

The priest and Levite had no excuse for their cold-hearted indifference. The law of mercy and kindness was plainly stated in the Old Testament Scriptures. It was their appointed work to minister to just such cases as the one whom they had coldly passed by. Had they obeyed the law they claimed to respect, they would not have passed this man by without helping him. But they had forgotten the principles of the law that Christ, enshrouded in the pillar of cloud, had given to their fathers as He led them through the wilderness. They looked upon it as beneath them to minister to an unknown sufferer by the wayside.

Many today are making the same mistake made by the priest and the Levite. They separate their duties into two distinct classes. The one class is made up of great things, to be regulated by the law of God; the other class is made up of so-called little things, in which the command "Thou shalt love thy neighbor as thyself" is ignored. [Leviticus 19:18.] This sphere of work is left to caprice, subject to inclination or impulse. Thus the character is marred and the religion of Christ misrepresented.

The same one that said to Moses, "Lo, I come unto thee in a thick cloud, that the people may

hear when I speak with thee, and believe thee forever” [Exodus 19:9], condescended to come to our world in the garb of humanity. The only begotten Son of God became a helpless babe in Bethlehem. It was He who was now speaking to the Jewish people, but they knew Him not. From the mount He had spoken, saying, “I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.” [Exodus 20:2.] He was now standing before them in His assumed humanity, giving them a lesson that they would never forget, whether they heeded it or disregarded it.

Who is my neighbor? This is a question that all our churches need to understand. Had the priest and the Levite read understandingly the Hebrew code, their treatment of the wounded man would have been far different.

The laws given to Israel guard especially the interests of those who need help.

“Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.” [Exodus 22:21-24.]

Let those in our churches, and those who stand in positions of responsibility in our institutions, learn from these words how carefully the Lord guards the interests of those who cannot help themselves. He hears the cry of the widow for her fatherless children. He will surely bring into judgment those who disregard the rules that He has laid down to shield them from harm.

And yet, in spite of the warnings that God has given, there are those who are not afraid to do injustice to the widow and the fatherless. The Word of the Lord has come to them, but they would not change their course in order to help the needy. They turned their ears away from the plea of the fatherless. The tears and prayers of the widow were nothing to them.

With those who dare to deal without mercy, God will deal as they have dealt with those who besought them for aid. I have been instructed that the blind have often been dealt with in a merciless way.

True sympathy between man and his fellow man is to be the sign distinguishing those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ expressed in coming to this world to give His life a sacrifice for a dying world. His religion led to the doing of genuine medical missionary work. He was a healing power. “I will have mercy and not sacrifice,” He said. [Matthew 9:13.] This is the test that the great Author of truth used to distinguish between true religion and false.

God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world. Is it not time that we understood that not a sparrow falls to the ground without the notice of our heavenly Father? Will not the Lord visit with judgments those

who have disobeyed His Word? Money will relieve the blind. Sympathy can be exercised toward a wrongdoer who has confessed his sin and pleads for another trial. But often such an one has been turned away without a thought in regard to the Word of the Lord.

I am instructed to place these matters before those who have misrepresented the great Medical Missionary. Is it not time that we began to understand that God is in earnest with us? God declares that He will not bear with the continued transgression of those who have had great light, but who, because their hearts are filled with prejudice, refuse to relieve the suffering of those who ask their sympathy. As they have dealt with those who cried for help, so will they be dealt with.

I am sorry to write of these things, but I know that unless this wrong is put away from our institutions, unless medical missionary work is carried on with the tender compassion that Christ designed should be revealed through it, the truth will be greatly dishonored.

The Lord calls for deep searching of heart. "Repent, and be converted," He says, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." [Acts 3:19.]

God is not pleased with the variance and strife and discord that exist among us. He calls for a blending of heart with heart. Time is fast passing. The end is near. Were Christ to come today, could we meet Him with peace?

There is abundant reason why we have not more of the power of God's grace, why our light does not shine more brightly. Christ says, "You have left your first love." "Except you repent, I will come unto you quickly, and will remove your candlestick out of his place." [Revelation 2:4, 5.]

Shall we not humble ourselves before God in behalf of those who apparently have little spiritual life? Shall we not have appointed seasons of prayer for them? Shall we not pray every day for those who seem to be dead in trespasses and sins? As we plead with God to break the hearts of stone, our own hearts will become more sensitive. We shall be quicker to see our own sin.

If we believe the Word of God, we must know that we are in a perilous condition. To those who feel that they are rich and increased with goods and have need of nothing, God says, "Thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." [Revelation 3:17-20.]

My brethren, will you hear this Word? Will those connected with our institutions clear away the rubbish from the door of their hearts, and let Jesus in? Will they pray with strong crying and

tears, as Christ prayed for just such blind, ignorant ones as those who are now professedly serving Him, but who are in reality exalting themselves? Cast the root of bitterness out of your hearts; for thereby many are being defiled.

Ms 117a, 1903

Decided Action to be Taken Now

“Elmshaven,” St. Helena, California

October, 1903

During the night the Spirit of God has been presenting many things to my mind. The experience that was given us at the last General Conference was of God. Had Dr. Kellogg then done thorough work, the terrible experience through which we are now passing would never have been. Again, God has permitted the presentation in Living Temple to be made to reveal the danger threatening us. The working that has been so ingeniously carried on, He has permitted in order that things might be developed, in order that it might be seen what man can do with human minds because he has obtained their confidence as a physician. He has permitted this crisis to come to open the eyes of those who desire to know the truth. He would have them see how Satan’s sophistry has been aided by Satan’s devising.

Dr. Kellogg has been regarded as a god, and he has been left to show what self-exaltation leads to when man acts a part similar to the part that Satan acted in Eden; when he presents to those who know the truth scientific, spiritualistic sentiments, which do away with a personal God, representing the Creator as an essence pervading nature.

This work has been done, and the results of this insidious devising will break out again and again. Dr. Kellogg is no longer to be looked upon as a safe teacher of Bible truth. There are many for whom efforts will have to be put forth to lead them away from specious deception. How dangerous it is and always will be so to exalt a man that he seeks to make on minds impressions that are opposed to the sacred truths that for the last fifty years God has been giving us.

I am now authorized to say that the time has come when decided action should be taken. The development seen in the cause of God is similar to the development seen when Balaam caused Israel to sin just before they entered the promised land.

Few can see the meaning of the present apostasy. But the Lord has lifted the curtain and has shown me its meaning and the result that it will bring if allowed to continue. We must now lift our voices in warning. Who will acknowledge God as the supreme Ruler? Who will choose the misleading arguments and views that make Him, in the minds of those who accept them, as nothingness?

These words were spoken to me in the night season. The sentiments in Living Temple regarding

the personality of God have been received even by men who have a long experience in the truth. When such men thus consent to eat of the fruit of the tree of knowledge of good and evil, we are no longer to regard the subject as a matter to be handled with the greatest delicacy. That those whom we thought sound in the faith have failed to discern the specious, deadly influence of this science of evil should alarm us as nothing else has alarmed us. It is something that cannot be treated as a small matter that men, who have had so much light and such clear evidence as to the genuineness of the truth we hold, should become unsettled and led to accept theories that rob us of a personal God, putting in His place a farce. These doctrines sweep away the whole Christian economy. They estimate as nothingness the light that Christ came from heaven to give to John to give to His people. They teach that the scenes just before us are not of sufficient importance to be brought into account.

Nothing could be more false than the doctrines that bring God down to a level where He is nothingness. These doctrines make of no effect the truth of heavenly origin. Were they received by the people of God, they would rob them of their past experience, giving them a lie instead.

During the past night, I have been shown more distinctly than ever before that these sentiments are looked upon by some as the grand truths that are to be brought in at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Dr. Kellogg was directing this man and that man to loosen the timbers supporting the platform. Then I heard a voice saying, Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent? This foundation was built by the Master-worker and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action. Every effort has been made to save this man. He has been used to do a good work. But no longer can he be trusted as a teacher of truth.

I was instructed to call upon our physicians and ministers to take a firm stand for the truth. We are not to allow atheistic, spiritualistic sentiments to be brought before our youth. God has led us in the past, giving us truth, eternal truth. By this truth we are to stand. Dr. Kellogg and his associates have been deceived, and if they continue to hold fanciful, spiritualistic ideas, they will make many believe that the platform upon which we have been standing for the last fifty years has been torn away. I now bear my testimony plainly that Dr. Kellogg has departed from the faith and has given heed to the seductions of satanic agencies. He has not heeded the admonitions that have come to him from the Lord, and I am instructed to say that for years he has been departing from the faith. Who will now take their stand on the Lord's side? Let these fanciful theories now be regarded as soul-destroying sentiments; for thus they are. No longer is there to be any hesitancy in calling things by the right name.

How dare any man venture to speak of God as he is spoken of in Living Temple? How dare any one seek to make of no effect the experience of Seventh-day Adventists for the last fifty years. I know what this means; for the truth in its reality has been presented to me. The Lord God

omnipotent reigneth. The men who have been deceived, who call themselves medical missionaries, need now to see with anointed eyes, with clear, spiritual vision, that in spite of all man can do, “the foundation of God standeth sure,” and “the Lord knoweth them that are His.” [2 Timothy 2:19.]

The message to the Laodicean church comes to us at this time with special meaning. Read it, and ask God to show you its import. Thank God that He is still sending us messages of mercy. The one believing the theories contained in Living Temple regarding God would, unless he should change, be led finally to look upon the whole Bible as a fiction; for these theories make of no account the plain Word of God.

Satan is working to get as large a number as possible gathered together at Battle Creek, to make of no effect the impression that God would have made on the minds of those engaged in the medical missionary work and in the gospel ministry. The judgments of God have been distinctly visited upon Battle Creek, and these judgments call for humiliation, rather than for proud boasting and self-exaltation. Dr. Kellogg has not known whither his feet were tending. His tendencies toward Pantheism have at last been revealed. God abhors his great swelling words of vanity.

The heavenly messenger turned to those professing to be medical missionaries, and said, “How could you allow yourselves to be led blindfold? How could you so misrepresent the name you bear? You have your Bibles. Why have you not reasoned from cause to effect? You have accepted theories which have led you away from the truths that are to stamp their impress upon the characters of Seventh-day Adventists. Dr. Kellogg has been removing the foundation timbers one by one, and his reasoning would soon leave us with no foundation for our faith. He has not received the testimonies that God through His Spirit has given. They are to him as idle tales. The books containing such important instruction are discarded because they say so much about a personal God.”

What authority has man for treating God as a mere vagary? Where is the spirituality in this? What evidence does the one who does this give that he possesses a character higher than the character of God? Oh, to what lengths of folly and folly Satan, through his hypnotism, leads men.

Satan has sought to bring in the supposition that a reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the pillars of our faith for a process of reorganization. Were this reformation to take place, what would result? The principles that God in His wisdom has given would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be shown to be error. A new organization would be established. A system of intellectual philosophy would be formed. Books of a new order would be written. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would go with the God who created it.

Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and the storm and tempest would sweep away the building.

Who has authority to say that such a reformation should take place? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? A mind trained only in worldly science fails to discern the deep things of God, but the same mind, converted and sanctified, would see the divine power in the Word. Only the mind cleansed by the sanctification of the Spirit can discern heavenly things.

The Scriptures, given by the inspiration of God, are “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:16, 17.] Go to the Word of God, brethren, to a “Thus saith the Lord.” We have had enough of human methods. Awake to your God-given responsibilities. Your judgment, unless perverted by a long practice of false principles, will discern the deep things of God, given by His Holy Spirit, and your hearts will be made susceptible to the teaching of the Word. The leadings of the Holy Spirit of God, through His Word, are to be our guide.

May God bring His people under the deep movings of His Spirit. The Spirit makes efficient the ordinary means of grace. God teaches that His kingdom is to be established in the earth “not by might, nor by power,” but by His Spirit. [Zechariah 4:6.] The Spirit is the efficiency of His people. The spirit of prayer is mighty through faith to the pulling down of the strongholds of the enemy.

I am instructed to say that those who would tear down the foundation that God has laid are not to be accepted as leaders of His people. We are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, step by step, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there will be a resurrection from apparent death.

In the future God will call for the gifts and talents of men not now actively engaged in His service. Let these respond to His call, putting their trust in the great Medical Missionary. The power that is the life of the soul has not been seen as it must be. It has been smothered for want of spiritual ventilation—the blending of human effort and divine grace.

God is calling upon His people to work. As they idle away the precious, golden moments of opportunity, He comes to them, saying, “Go work today in My vineyard.” [Matthew 21:28.]

We must clear the King’s highway by prayer and confession of sin. The power of the Spirit will come to us as we do this. We need pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power. Mighty is this power. The precious God, whom we all love, will inspire the energies of His people.

Men may still learn the things that belong to their peace. Mercy’s voice may still be heard, calling, “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 only when spiritual life is given that rest is found and lasting good secured. We must be able to say, in storm or tempest, “Our anchor holds.” He who builds upon any other foundation than that which has been laid, builds upon shifting sand. He who seeks to bring about a reformation, without the aid of the Holy Spirit’s reviving power, will find himself adrift. God calls for a reformation. Those who turn from human foolishness and frailty, from man’s seductive arts, from Satan’s planning to Christ—the shepherd and bishop of our souls—will stand secure upon the platform of eternal truth.

Ms 118, 1903

What a Medical Missionary Leader Should Be

“Elmshaven,” St. Helena, California

August 13, 1903

Christ was the Majesty of heaven, the King of glory, but He humbled Himself and came to this earth in human nature, to show men and women God’s ideal of what a medical missionary should be. He who consents to bear the responsibilities of a medical missionary leader should be guided in all things by pure, well-defined gospel principles. If there are in his work defects that would bring reproach upon the cause of his Master, let him bow in contrition before God, confessing his sins and the mistakes he has made, and asking forgiveness for misrepresenting in word or act the holy name he bears.

In every phase of Christian experience, in every line of missionary effort, the Lord expects His representatives to speak the right words at the right time. He expects them to speak words of caution, of warning, of encouragement, adapting their efforts to the necessities of the situation in which they find themselves, and in every respect showing themselves to be true representatives of the great Medical Missionary.

When Christ was on this earth, how surprised His associates would have been to hear Him utter one word of impatience, one word of accusation or faultfinding! He expects those who love Him

and believe in Him to represent Him in sweetness of character.

Although a man may attempt to educate others, yet if he himself does not glorify God with his lips, he might better refrain from teaching until in word and deed he shows that he is a child of God.

Is a leader in any branch of God's work—when his plans and projects are interfered with—led to speak threatening words, declaring that if such and such a thing takes place, he will appeal to the civil law? If so, let his associates take knowledge of him that he is not walking in the footsteps of the meek and lowly Jesus. He has not complied with the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.]

No word of boasting is to be brought into the life of the Christian. It does not become those who name the name of Christ to boast of the harm they will do their fellow men if their plans are interfered with. God despises all such pomposity. If the one who has done the boasting and has placed himself in a threatening attitude could see on whose side he is standing, he would be ashamed of his weakness of character. From the life of a true Christian, all boasting, all bravado is excluded. Our salvation is the gift of God; it is not earned by our works, "lest any man boast." [Ephesians 2:9.]

There is no room for boasting in the life of the one who wears Christ's yoke and heeds the invitation, "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.] It is an evidence of great weakness for a man to boast of his cunning and his power to deceive, as if this were something worthy of praise. And it is also an evidence of weakness for a man to boast of his own abilities. He who boasts thus shows that he is a stranger to the blessed experience gained by wearing Christ's yoke. Self is brought into the words and acts, as if it were a precious treasure. But in the end the man will find that he has placed himself under the dictation of a cruel tyrant.

Medical missionary leaders who refuse to be led and taught by God will sadly misrepresent in word and act the self-sacrificing Redeemer. They will make propositions that are not in harmony with the gospel. They will follow theories and plans that will lead them away from God.

Medical missionary work is to open the way for the entrance of the truth as it is in Jesus. In its every feature and department, this work is to commend itself to intelligent men and women. Those engaged in this work as leaders and teachers are to do nothing that will dishonor the great Medical Missionary. They are to show that a practice of the principles of health reform has brought to them physical, mental, and spiritual improvement.

Only those whose hearts are filled with the love of God and whose lives are adorned by the grace of Christ should engage in medical missionary work. Those who take up this line of Christian effort should look upon their work as a high and holy calling. It is committed to them as a sacred

trust; and whatever may be its difficulties, the Lord expects them to reveal the excellence of their mission.

The greater the knowledge of leaders and teachers in medical missionary lines, the heavier and more solemn the obligations resting on them to represent, in word and deed, the mighty, all-powerful Medical Missionary, who came to remove all sin and disease from the bodies and minds and souls of those who accept Him as their Teacher and their Physician-in-chief.

Messages of Mercy and Warning

Never are missionaries for Christ to make untrue statements in order to bring about certain ends and to accomplish certain purposes; of all who stoop to engage in such work, He who reads the heart will say: "I know their works. Their good deeds do not excuse their sinful works."

To His church today Christ says: "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 2:2-5.]

Will those who have fallen, repent? Some will, and some will not. I have felt very sad as I have heard men, who have stood as educators and as guardians of sacred trusts, say, while others were confessing wrongs, "I mean to change my course of action, but I will make no confessions; for to confess might injure my influence." Men whose many actions have resulted in terrible injury to the cause of God have refused to humble themselves and to walk in the way of genuine repentance and reformation.

In the third of Revelation is brought to view a most earnest work that must be done: "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.]

Let not those whose characters are defective, those who for years have known the truth and yet have not obeyed it, refuse to humble their proud hearts. Even though they may be standing in positions of responsibility, let them repent. The Lord will surely remove His protection from those who dishonor Him. There will come a time when they will pass the boundary line, and then the Lord will reveal that He knows all about the evil works so dishonoring to His name. He is ashamed of those who, instead of repenting, desire to climb upon the judgment seat and threaten

to coerce their brethren; He is ashamed of those who, refusing to make crooked things straight, take a course that hurts and bruises their brethren. The Lord, who has been so merciful toward them and has done so much for them, is dishonored; for in the estimation of such men no distinction is made between the righteousness of the righteous and the wickedness of the wicked. Let us remember that those who act as sinners will be punished as such, unless they repent.

The divine Teacher continues: “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.” Then follow the impressive words, “He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 4-6.]

Let all give careful attention to this instruction. Let those who have a name to live, but who are dead, heed these words of mercy and encouragement and warning. “Be watchful,” ye stewards who have thought it your privilege to ascend to high places, “and do the first works.” “Strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.” [Revelation 3:2; 2:5.]

The Messenger of heaven gives this warning. It comes not from human lips, but from the lips of One who cannot be “inspired” by human influence. The whole of the third chapter of Revelation was penned by the inspiration of the Spirit of God. Let us “hear what the Spirit saith unto the churches.” [Verse 6.]

“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; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 7-13.]

Following this message is the warning to the Laodicean church. And who can question its application?

“Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither

cold nor hot: I would that 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 14-16.] This is a most appropriate representation of the state of those who have once known and loved the truth. “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [Verses 17, 18.]

In this Scripture is portrayed a church fully satisfied with its spiritual condition, but under a terrible deception. “As many as I love, I rebuke and chasten: be zealous therefore, and repent.” [Verse 19.] These are not words concerning which some human being can say, “Somebody has told the human agent.” It is the Lord, the true Witness, who is speaking, and He will vindicate His Word to the letter. Shall we not unitedly engage in the work of searching our hearts diligently for the prevarications and subterfuges and other evils that God hates? Let us make most careful search; for it is a terrible thing for the very ones whom God has loved and co-operated with, to be rejected as offensive to Him.

“Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” Again is given the admonition: “He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 20-22.] In the very last days of this earth’s history a revelation is given to the church. God will not leave any one without an opportunity to hear, if he will, “what the Spirit saith unto the churches.”

Many have closed their hearts to light and warning. I am now instructed to call attention to the message that Christ has borne to the churches. A crisis has come, and the call that comes to us is inspired by no human messenger. God’s words are presented, in order that no man shall dare to claim, “I inspired this message that has been given.” God gives a warning that all will soon, very soon, wish they had heard with a determined purpose to understand and to heed. What excuse can any one frame for not hearing what the Holy Spirit saith unto the churches?

Again I call attention to the words: “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. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down from heaven from My God: and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the

churches.” [Verses 9-13.]

Ms 119, 1903

Lessons From Israel

October 7, 1903 [typed]

We may with profit study the record of the preparation made by the congregation of Israel for the hearing of the law. “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 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.” [Exodus 19:1-5.]

Who, then, is to be regarded as the Ruler of the nations?—The Lord God Omnipotent. All kings, all rulers, all nations, are His, under His rule and government.

“And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.” [Verse 7.]

What was the response of the congregation, numbering more than a million people?

“All the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.” [Verse 8.]

Thus the children of Israel were denominated as a peculiar people. By a most solemn covenant they were pledged to be true to God.

Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law.

God accompanied the proclamation of His law with manifestations of His power and glory, that His people might be impressed with a profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of His law.

The people of Israel were overwhelmed with terror. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, “Speak thou with us, ... but let not God speak with us, lest we die.” [Exodus 20:19.]

The minds of the people, blinded and debased by slavery, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the precepts of the ten commandments. Unlike the ten commandment, these were delivered privately to Moses, who was to communicate them to the people.

Upon descending from the mountain, Moses "came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." [Exodus 24:3-8.]

Thus by a most solemn service the children of Israel were once more set apart as a peculiar people. The sprinkling of the blood represented the shedding of the blood of Jesus, by which human beings are cleansed from sin.

Once more the Lord has special words to speak to His people. In the thirty-first chapter of Exodus we read:

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. And He gave unto Moses, when He had made an end of communicating with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [Verses 12-18.]

Obedience the Condition of Prosperity

"The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance, as ye are this day. Furthermore the Lord was angry with me for your sakes, and sware that I should not go over Jordan: ... but ye shall go over, and possess that

good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God. ...

“When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice, ... He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of the heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard it, and live? Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord He is God; there is none else beside Him. Out of heaven He made thee to hear His voice, that He might instruct thee; and upon earth He showed thee His great fire; and thou heardest His words out of the midst of the fire.

“And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath; there is none else. Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever.” [Deuteronomy 4:20-24, 30-40.]

“Behold, I set before thee this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.” [Deuteronomy 11:26-28.]

God's Law

The law of God is a transcript of His character. Its holy precepts were spoken from Sinai with God's own voice and written with His finger upon tables of stone. They stand forth alone, bearing the distinct, awful significance of their supreme importance. They mean life to the obedient and death to the disobedient.

Through the ages God's law has been preserved as the highest standard of morality. Not all the inventions of science or the imaginations of fruitful minds have been able to discover one essential duty not covered by this code.

God's law is the security of life and property and peace and happiness. It was given to secure our present and eternal good. The antediluvians transgressed this law, and the earth was destroyed by a flood.

Let no man, by scientific presentations, lead minds away from the real to the imaginary. Let God be revealed in His true greatness. God calls for men who, in the midst of the idolatry offered to nature, will look from nature to nature's God. God uses nature as one of His servants, to reveal His power. These things, the objects of His creation, show forth His handiwork. Of all that God has created, man, the crowning object of His creation, has the most greatly dishonored Him. In the judgment, human beings will stand before God ashamed and condemned, because, though given intellect and reason, power of speech, they would not obey God's law.

I am instructed to say that upon the ten commandments we are to build our characters. I am instructed to say to the members of our churches, With the Bible in your hands kneel before God, and ask Him to forgive you for allowing your imagination to fasten upon every subject your fancy may have called up, drawing your mind away to unreal things, from the lessons Christ came to give. When men bring in sophistry, and would mingle it with Scripture to prove its divinity, tell them you choose the words of Christ. Then you will make no mistakes.

Satan has his students, and he is teaching them his methods of secrecy, teaching them how to do underhand work. His family is large. In his hands, crime has become a cruel science. To destroy is the motto of the arch-deceiver. Satan has laid many snares for unwary souls. There are those who have so long responded to his ingenious plans that they now seem to have no power to break the spell that is upon them.

When the leaders of God's people depart from principle, and bring dishonor on His cause, their sin is greater than the sin of those whose opportunities and privileges have been fewer.

Again, a man is but a man. The words that fall from his lips are not to be regarded as coming from God. Unless God stands beside those in His service, and works with them, they are nothingness. For God's people to put their trust in men and make flesh their arm is the height of folly.

Ms 120, 1903

Lessons From the Epistle of John

October 8, 1903 [typed]

I am instructed to say that the book Living Temple is a mixture of scripture with ideas that are an outgrowth of strange things believed and acted. We need not at this time pry into the mystery of the Godhead or the personality of God. Those who yield to the temptation to do this are in danger of receiving pleasing, flattering superstitions, which lead the mind into mysticism which no one is called to explain.

The knowledge that God wants us to have is clearly defined in His word. The first chapter of first John gives us definite instruction.

“That which was from the beginning,” John writes, “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.” [Verses 1, 3.]

“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 one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” [Verses 5-7.] It speaks of that which every soul may experience. What is sin? John tells us in plain, decided language. “Sin is the transgression of the law.” “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. 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.” [1 John 3:4-8.]

This refers to our union and communion with God. Communion with God is the life of the soul. It is not a something that we cannot interpret, something that we can clothe with beautiful words, but which does not give us the genuine experience that makes our words of real value. Communion with God gives us a daily experience that does indeed make our joy full.

Those who have this union with Christ will declare it in spirit and word and work. Profession is nothing unless in word and work good fruit is manifest. Unity, fellowship with one another and with Christ—this is the fruit borne on every branch of the living vine. The cleansed soul, born again, has a clear, distinct testimony to bear. With unfaltering accents he bears the message, “We declare unto you that God is light, and in Him is no darkness at all.” [1 John 1:5.]

“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.” [Verses 8-10.]

He who lives a cold, selfish, half-hearted life shows that he is not walking in the light. He knows not the truth; he does not practice its principles. Deceived by the enemy, he leads others out of the right way. If the truth interferes with the promptings of an unsanctified heart, he does not hesitate to disobey it. He does not make it his rule of conduct in all his dealings. Kindness and unity and love are not the fruit that he bears.

Many a one in a position of grave responsibility wishes to carry out plans that God cannot and

will not endorse. His defects are plainly condemned in the Word of God. Plain reproofs come to him, but he justifies his course of action and denies his wrong. Such a man lies against the truth. He will not humble his heart to confess his sin.

This is the course that Satan followed in the heavenly courts. He justified every movement that he made. There are those in positions of responsibility who, though they know that they are wrong, will throw over themselves the robe of righteousness. Such ones use Scripture when they see a possibility that it will cover up misleading statements.

“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 work 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.” [1 John 3:8, 9.]

To know God is, in the scriptural sense of the term, to be one with Him in heart and mind, having an experimental knowledge of Him, holding reverential communion with Him as the Redeemer. Only through sincere obedience can this communion be obtained. Where this communion is lacking, the heart is not in any sense a temple of God, but is controlled by the foe, who is working out his own purposes through the human agency. Such a man, whatever his profession or claims, is not a temple of the Holy Spirit.

The experience is perfected by fruit-bearing. He who does not bear good fruit in words and deeds, in the strength of elevated, ennobling principle, is as a bad tree. The fruit that he bears is unpalatable to God. His professed knowledge of Christ is a falsehood, a deception.

“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.” [Verses 9, 10.]

The light is all contained in the great commandment of love. In the light of the love of Christ, the gospel is an open book. This is the true light, which Christ came to bring to the world. The Saviour’s true disciples have received this love, and they do not perform one deceptive action. They do not, to gain advantage for themselves, make movements that would place others in a position of sore trial.

From the light that God has given me, I know that men’s great danger is in being self-deceived. Satan is watching his chance. He will come to men in human form and will speak to them most entrancing words. He will bring against them the same temptations that he brought against Christ. Unless their minds and hearts are filled with the pure, unselfish, sanctified love that Christ revealed, they will fall under Satan’s power and will do and say and write strange things to deceive, if it were possible, the very elect.

“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.” [1 John 2:11.] Not long before His crucifixion Christ said to His disciples, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.” [John 13:34, 35.]

Why was this called a new commandment? The disciples had not loved one another as Christ had loved them. They had not yet seen the fulness of the love that He was to reveal in man’s behalf. They were yet to see Him dying on the cross for their sins. Through His life and death they were to receive a new conception of love. The command to love one another was to gain a new meaning in the light of His self-sacrifice. In the light shining from the cross of Calvary they were to read the meaning of the words, “As I have loved you, that ye also love one another.” [Verse 34.]

Following Christ’s example of unselfish service, trusting like little children in His merits, and obeying His commands, we shall receive the approval of God. Christ will abide in our hearts, and our influence will be fragrant with His righteousness.

Ms 121, 1903

A Solemn Warning

October 8, 1903 [typed]

Impenitence has taken hold upon some who once acted a prominent part in the work of God. There is on their part a settling down to a fatal hardness of heart, a confirmed resistance of the Spirit’s pleading. Should death overtake them as they are now, the dreadful words would be spoken, “Weighed in the balances, and found wanting.” [Daniel 5:27.]

It is possible for men to offer the Saviour outward homage, to be Christians in profession, to have a form of godliness, while the heart, whose loyalty He prizes above all else, is estranged from Him. Such ones have a name to live, but they are dead.

I am in great agony and distress as I see how determined are some who have often been warned in their refusal to hear the words of entreaty. They have linked their arms in the arm of the deceiver and are led captive by him at his will. I heard the words spoken, “So long have they been impregnated with the life and customs of the enemy that they have no desire to break away from his companionship.”

To the marriage supper of the Lamb will come many who have not on the wedding garment—the robe purchased for them with His life-blood. From lips that never make a mistake come the words, “Friend, how camest thou in hither not having on the wedding garment?” [Matthew 22:12.] Those addressed are speechless. They know that words would be useless. The truth, with its sanctifying power, has not been brought into the soul, and the tongue that once spoke so

readily of the truth is now silent. The words are spoken, “Take them out of My presence. They are not worthy to taste of My supper.” [See Luke 14:24.]

As they are separated from the loyal ones, Christ looks upon them with deep sorrow. They occupied high positions of trust in God’s work, but they have not the life insurance policy that would have entitled them to eternal life. From the quivering lips of Christ come the mournful words of regret, “I loved them; I gave My life for them; but they persisted in rejecting My pleadings, and continued in sin. O that thou hadst known, even thou, in this thy day, the things which belong to thy peace! But now they are hid from thine eyes.” [See Luke 19:42.]

Today Christ is looking with sadness upon those whose characters He must at last refuse to acknowledge. Inflated with self-sufficiency, they hope that it will be well with their souls. But at the last great day, the mirror of detection reveals to them the evil that their hearts have practiced and shows them at the same time the impossibility of reform. Every effort was made to bring them to repentance. But they refused to humble their hearts. Now the bitter lamentation is heard, “The harvest is past, the summer is ended, and my soul is not saved.” [Jeremiah 8:20.]

Satan and his angels will appear on this earth as men and will mingle with those of whom God’s Word declares, “Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” [1 Timothy 4:1.] The world is full of men and women whom Satan uses as his agencies. Christ has bought them with a price—even His life-blood. But they have given themselves into Satan’s control. They are blind and have forgotten that they were purged from their sins.

In His sermon on the mount, the Son of God mourns over lost souls. Before His eyes pass the millions of souls yet unborn who would multiply their evil works, reject His pleadings, and rob Him of the glory that He would have received had they allowed Him to impart to them the divine nature.

Christ tells us how in the last great day ministers, elders, evangelists, physicians, teachers will confront Him with their claims. They will plead how they have led the singers in their songs of praise, how they have waved the palm branches, how they have spoken of Him before thousands. “Lord, Lord, have we not prophesied in Thy name,” they say, “and in Thy name done many wonderful works?” [Matthew 7:22.]

But Christ says, “‘Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.’ [Verse 23.] O that you had known, even in the day of your visitation, when like sweetest music mercy’s voice fell upon your ears, the things that belonged unto your peace! But you were not ready. If you had been faithful to the warnings of the Word; if you had dismissed Satan instead of linking your arm in his; if you had preserved untarnished the principles of right; if you had obeyed My commandments, broken with ungodly advisers, scorned their impious bribes, which tempted you to worldly honor; if you had lifted the cross, and followed Jesus in self-denial, I could have welcomed you into My presence. But you have not cared for My

society, and now you have no power to go from the snare.

“I offered you My saving grace, but you refused it, and chose the side of the enemy, even as the priests and rulers did. You refused to be touched by My dying agony, on the cross, and mocked at My humiliation. So will I refuse to acknowledge you. I weep for your future, but you have not cared to weep for yourselves. I was pledged to bear you and care for you, even as a father beareth and loveth his own son that serveth him. But you would not harmonize with Me.

“The precious invitation was often given, ‘Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.’ [Isaiah 27:5.] But you would none of My counsel. You have despised all My entreaties and scorned My invitations. You have caused many to follow your sinful ways, and now your punishment has come. You will receive as your works have been. You must lose everlasting life. You have chosen your own ways, and with such ways, such sentiments, such characters, you could not enter the gates of the holy city.”

What a scene is this! I pass over the ground again and again, bowed down in an agony that no tongue can express, as I see the end of the many, many who have refused to receive their Saviour. Justice will take the throne, and the arm strong to save will show itself strong to smite and destroy the enemies of the kingdom of God. Christ will lay bare the motives and deeds of every one. Every hidden action will stand out as clearly before the doer as if proclaimed before the universe.

Ms 122, 1903

The Time of the End

October 9, 1903 [typed]

We are living in the very last days of this earth's history. All the signs that our Saviour predicted would herald His second advent are being fulfilled. We must earnestly continue laboring until the work given us to do is finished. As we see and sense the perils of the last days, and as the powers of darkness press more heavily than ever upon us, should not we, as Bible believers, do our very best work?

God may spare my life, that I may still work in His cause. Physically, I have always been as a broken vessel; and yet in my old age the Lord continues to move upon me by His Holy Spirit to write the most important books that have ever come before the churches and the world. The Lord is evidencing what He can do through weak vessels. The life that He spares I will use to His glory. And, when He may see fit to let me rest, His messages shall be of even more vital force than when the frail instrumentality through whom they were delivered was living.

It may sometime be said of me, as of some others, “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” [Revelation 14:13.] If Sister White should lay off her armor at the feet of her

Redeemer, she would still bear witness through the testimonies that He has given her. Thus she would continue speaking to all who read the books published. This is why I desire to immortalize in print as many precious revelations as possible while I have a clear brain and a firm right hand to trace the lines of instruction that God gives me.

The Closing Work

We see before us a special work to be done, in the time when the whole earth shall be filled with the light and the glory of the Lord, as the waters cover the sea. We are now to pray for the Holy Spirit's guidance. Let us seek the Lord with our whole hearts, that we may find Him. We have received the light of the three angels' messages; and we now need to come decidedly to the front and take our position on the side of truth.

The fourteenth of Revelation is a chapter of deepest interest. This Scripture will soon be understood in all its bearings, and the messages given to John the Revelator will be repeated with distinct utterance.

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power;" and the earth is to be "lightened with his glory." [Verse 1.] The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities, that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea.

Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light shall be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.

The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: "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." [Ezekiel 36:25-27.] This is the descent of the Holy Spirit, sent from God to do its office work. The house of Israel is to be imbued with the Holy Spirit and baptized with the grace of salvation. Their state of lethargy will no longer exist. All who have not received the light will be convicted; all who will turn unto the Lord with full purpose of heart will confess their sins.

Amidst the confusing cries, “Lo, here is Christ! lo, there is Christ!” [Matthew 24:23] will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God’s people, but the truth is to stand clothed in its beautiful, pure garments as the Spirit of truth. The Word, precious in its holy, uplifting influences, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies that Satan fabricates to deceive, if possible, the very elect.

The proclamation of the gospel is the only means by which God can employ human beings as His instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes and will write upon the hearts of the truly penitent His law. The animating Spirit of God, working through human agencies, leads the believers to be as one mind, one soul, unitedly loving God and keeping His commandments—preparing here below for translation.

There have been conflicts and will be until in heaven is heard the voice of the Lord saying, “It is done.” [Revelation 16:17.] And after the redeemed host is taken to heaven, God the Father will be glorified in crowning the Lord Jesus, who gave His life a ransom for the world.

“And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.” [Revelation 22:1-9.]

This is the warning that I am to give to all who are living on the face of the earth. Lean your helpless souls upon the Lord alone, and not upon any man. There are many who are exalted, to their eternal ruin, by being worshipped by their fellow men. Led astray themselves, they lead others astray. It is time now to stop all contention, all faultfinding, all lifting up of the soul unto vanity.

To my brethren and sisters I am bidden to say: Let the work of proclaiming the gospel of Jesus Christ be directed and made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The living Word is the Sword of the Spirit. Mercies and judgments will be sent from heaven. The workings of Providence will be revealed both in mercies and in judgments. The judgments will sometimes precede the mercies and sometimes follow.

Ms 123, 1903

The Battle Creek College Debt

October 8, 1903 [typed]

Brethren Magan and Sutherland and their associates have wrestled with many difficulties in connection with the educational work at Battle Creek and Berrien Springs. But few have understood how heavy have been the financial burdens and how great have been the perplexities brought to these brethren by the removal of the school from Battle Creek to Berrien Springs. Much was involved in the transfer and in the constant effort made to build up an educational institution, the work of which would be in accordance with the exalted principles underlying Christian education.

In harmony with the instruction given by the Lord, our brethren have devoted themselves to the task of beginning anew and of introducing into their model school only those books and methods of teaching that they thought would help the students to form symmetrical characters and to become useful workers in the cause. They desired that their school should be approved of by God for the excellence of its work and for the exalted standard that it maintained. Their effort was at first largely experimental—an attempt to answer the question, “How shall our training schools for Christian workers be established and carried on?”

In this pioneer effort our brethren advanced, not inch by inch, but in sweeping strides, in the right direction. Some tried to discourage them; others criticized and condemned; but God blessed their efforts.

Not the least discouraging feature of this pioneer work was the question of finances. A heavy debt rested on the old Battle Creek College property. Those in charge of the institution at the time the school work was removed to Berrien Springs were not responsible for incurring this debt. The buildings and grounds were worth considerably more than the debts; and if the property could have been sold for its full value, there would have remained, after the payment of all debts, a good sum to be used in providing the necessary facilities at Berrien Springs.

Those who had conducted the affairs of the College in past years, and who were to some extent responsible for the debts on the institution, should at this time have come forward and nobly said: “We are responsible for these debts; and we will take upon ourselves a large part of the

burden of raising means with which to pay them. We will not leave this burden resting altogether upon those who are establishing the school in a place where the surroundings are more favorable for training our young people.” By an effort to share the burden of these heavy obligations, those who had been largely responsible in creating them would have been acting in harmony with the first four as well as the last six commandments.

When the book Christ’s Object Lessons was given for the relief of the schools, all who were connected with Battle Creek College worked very hard to carry out the Lord’s plan for reducing the indebtedness on our educational institutions. They hoped that they might be able so to lessen the debt on their own school, that they could feel free to leave Battle Creek and to reopen the College in some place where they could follow out the Lord’s instruction in regard to Christian education.

About the time of the General Conference in 1901, the way opened for the sale of the Battle Creek College property; and the understanding was that the buildings and grounds would be used for the American Medical Missionary College. Our brethren left Battle Creek and established Emmanuel Missionary College at Berrien Springs. They secured a beautiful tract of land in the country and began small. There they have labored untiringly for the upbuilding of an educational institution that would be an honor to God and His cause. They have striven to get things in order so that they could receive and properly care for the students who came. Faithfully they have endeavored to train the youth to be laborers together with God and to depend upon Him for wisdom and guidance. Through their efforts, many young men and young women have been imbued with a love for souls and have been prepared to give to the world the message of warning that is to be proclaimed before Christ’s second advent.

From the light given me by the Lord, I know that the teachers connected with the Berrien Springs school walked out by faith, depending wholly on God’s promises. They have made mistakes, it is true; but they have not allowed these mistakes to stop their work; instead, they have turned their mistakes into victories, by learning wisdom from their errors, and by avoiding them thereafter. The Lord helped them, gave them courage, and increased their faith.

All this was not done without severe trials. The heavy debt on the Battle Creek College property has been a burden to Brethren Magan and Sutherland, and they have labored very hard to reduce this. The strength of both men has been severely taxed. At one time Brother Magan, worn by the burdens he was carrying, suffered a severe attack of typhoid fever, and for a time his life was despaired of. He had given himself no periods of rest. This was not after the Lord’s order; the life and health of His servants is precious in His sight.

While attending the General Conference at Oakland, the Lord instructed me that Brethren Sutherland and Magan should be relieved from some of the financial burdens they were carrying. They have used much of their time and strength in the effort to decrease and, if possible, wipe out the heavy indebtedness on the Battle Creek College—a debt for the creating of which others

were responsible. Those who were more directly responsible should labor to relieve their brethren at Berrien Springs of this burden. They should place themselves in the position of these pioneers who were under constant pressure to pay obligations they had not incurred—pioneers who had by faith left Battle Creek and who now are building up a school that God can approve. Too long the burden has rested on our brethren at Berrien Springs. They have kept their gracious intentions in view, devoting themselves to the task of clearing the old College property from debt. How pleasing to God it would be for all our people to share in lifting the obligations of the old Battle Creek College!

In the councils of our brethren it was arranged that the Battle Creek College debt be paid from the proceeds of the Missionary Acre Fund. It was thought that our people throughout America who had land could set apart a small portion of it for the Lord and send the proceeds to the general treasury to be applied in the payment of the College debts and the clearing of the property for the use of the American Medical Missionary College. It was suggested that those who had no land to use might give of their earnings. Those who kept chickens could contribute from the profits received from this source. Our brethren felt sure that if our people everywhere would give liberally of the fruit of their toil, a large sum could be raised and the debt be canceled.

Recently some have questioned the propriety of sending in means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the College debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of God, and that the Missionary Acre Fund plan of raising means for this purpose is a good enterprise. Those who will help in this way will be blessed.

Some have thought that the sale of Object Lessons should meet the demands; but it will not, in the purchase of this property for the Medical College. Brethren Magan and Sutherland have worked with earnestness to carry out the Lord's plan to cancel the debts on our schools. At the Oakland Conference I tried to point out the fact that these brethren worked untiringly, and that the past must not be repeated.

Brother Magan nearly lost his life in the struggle to free the schools from debt. Their talents are needed in the Lord's work. They should be provided with proper facilities at Berrien Springs. On account of the scarcity of funds, they have been obliged to move very slowly.

Ms 124, 1903

A Personal God

October 14, 1903 [typed]

The mighty power that works through all nature and sustains all things is not, as some men of

science represent, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being; for men were made in His image. As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, "and the express image of His person," was on earth found in fashion as a man. [Hebrews 1:3.] As a personal Saviour, He came to the world. As a personal Saviour, He ascended on high. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." [Daniel 7:13.]

God Revealed in Christ

As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself. "I and My Father are one," Christ declared. [John 10:30.] "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him." [Matthew 11:27.]

And Christ is also the revealer of the hearts of men. He is the expositor of sin. By Him the characters of all are to be tested. To Him all judgment has been committed, "because He is the Son of man." [John 5:27.]

Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from spot or stain of sin. "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." [Hebrews 4:15.] In His strength men and women can live the life of purity and nobility that He lived.

Christ came to teach human beings what God desires them to know. Just before His trial and crucifixion, He said to His disciples, "Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." [John 16:24, 25.]

"At that day ye shall ask in My name; and I say not unto you, that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

"His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now we are sure that Thou knowest all things, and needest not that any man should ask Thee; by this we believe that Thou camest forth from God.

“Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me. These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world.” [Verses 26-33.]

The disciples had asked many questions that revealed their ignorance of God’s relation to them and to their present and future interests. Christ desired them to have a clearer, more distinct knowledge of God. I will show you the Father and will make you better acquainted with Him, He said. It is this knowledge that Christians today need. This knowledge, which Christ alone can give, is the highest of all education.

When on the day of Pentecost, the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in proverbs. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness compared with the knowledge of heavenly things that now came to them. Their confused ideas were gone; they were led of the Spirit; and light shone into their once darkened understanding.

While with the disciples, Christ had revealed to them all the knowledge of God that they could bear. The complete fulfilment of the promise that He would show them plainly of the Father was yet to come. Thus it is today. Now we know in part only. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them.

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him, He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout all eternity. If during this life they are loyal to God, they will at last “see His face; and His name shall be in their foreheads.” [Revelation 22:4.] And what is the happiness of heaven but to see God? What greater joy could come to the sinner, saved by the grace of Christ, than to look upon the face of God and know Him as Father? “Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.” [1 Corinthians 13:12.]

Some today are coming to hold false ideas of the invisible God and are presenting these ideas to others. Let those who do this know that their childish portrayal of God is a misconception. They know not God. Before the world, before angels, and before men, they are giving a false representation of Him.

To those to whom these fanciful interpretations are presented, I would say, Let not these sentiments charm your senses and lead you into paths of Satan’s making. Beware, beware of spiritualistic ideas of God. Those who entertain such ideas greatly dishonor Him. Let every one

humble his heart before God.

Personality and Individuality

The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ and of their relation to each other. "Father, the hour is come," Christ said; "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." [Verses 1-3.]

"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.

"They have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came from Thee, and they have believed that thou didst send Me. I pray for them; I pray not for the world, but for them which thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me; that they may be one, as We are." [Verses 5-11.]

Here is personality and individuality.

There is no new gospel to be preached. Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had He thought us in need of revelations other than those made in His Word, He would have given them.

Christ revealed God to His disciples in a way that performed in their hearts a special work, such as He has long been urging us to allow Him to do in our hearts. There are many who in dwelling too largely upon theory have lost sight of the living power of the Saviour's example. They have lost sight of the brightness and glory of His transfiguration; lost sight of Him also as the humble, self-denying worker, bearing up under the weariness of constant effort, walking through the dusty streets to secure in the thoroughfares of travel a position from which His voice could reach the multitudes passing to and fro, that some souls might be helped to walk in the narrow path of holiness.

God's handiwork in nature is not God Himself in nature. God uses nature to reveal His power and His love. But no one is authorized to say that God Himself is in leaf or flower or tree.

Who By Searching Can Find Out God?

Human talent and human conjecture have tried by searching to find out God. But guesswork has proved itself to be guesswork. Man cannot by searching find out God. This problem has not been given to human beings. All that man needs to know and can know of God has been revealed in His Word and in the life of His Son, the great Teacher.

Let men remember that they have a Ruler in the heavens, a God who will not be trifled with. He who puts his reason to the stretch in an effort to exalt himself and to delineate God will find that he might far better have stood as a humble suppliant before God, confessing himself to be only an erring human being.

God cannot be understood by men. His ways and works are past finding out. In regard to the revelations that He has made of Himself in His Word we may talk. But other than this, let us say of Him, "Thou art God, and Thy ways are past finding out." [See Psalm 90:2; Romans 11:33.]

There is a knowledge of God and of Christ which all who are saved must have. "This is life eternal," Christ said, "that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." [John 17:3.]

The question for us to study is, "What is truth" [John 18:38]—the truth for this time, which is to be cherished, loved, honored, and obeyed? The devotees of science have been defeated and disheartened in their effort to find out God. What they need to inquire is, What is truth? How many of those who profess to minister at the altar of God have asked this question? How many of those who search the heavens have inquired, as they have beheld the wondrous works of God, "What is man, that thou art mindful of him? or the son of man, that Thou visitest him?" [Hebrews 2:6.]

Let us learn from the representation made in the sixth chapter of Isaiah the greatness of our God. The prophet writes: "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 filled with 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 purged." [Verses 1-7.]

Ms 125, 1903

The Workers Needed Now

October 16, 1903 [typed]

God chooses as His workmen of different gifts and varied abilities. It is His purpose that these workers shall unite with one another in their labor. All selfishness is to be cast out of their hearts. If it is allowed to develop, it will spring up in a root of bitterness, whereby many shall be defiled.

When a crisis comes, there is need of men of deep experience in the things of God, men who can carry the work forward with tact and forethought and skill. Those who allow themselves to be leavened by influences that endanger their spirituality are unfitting themselves to be used by God as men of opportunity. God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side, warring against God, full of wrath and bitterness. Great weakness is brought to His cause by men who, at the very time when they should be quick to discern the specious devising of Satan, are helping him to carry on his work by giving up to the power of his delusions, closing their eyes to light and truth.

We are not to conceal the truth for this time. It is to stand forth in its power and purity. The trumpet is to give a certain sound; for there are those who, though they have long known the truth, need to be awakened. They have closed their eyes to the result of walking contrary to the light that God has given. We are living in the last days of this earth's history, and God calls upon those who have an understanding of the truth for this time to pray, to believe, to stand fast in the faith, proclaiming the message of mercy to be given to the world. My brethren, I pray most earnestly "that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." [Colossians 1:9-11.]

There are those who today are standing in perilous places, giving heed to seducing spirits and doctrines of devils. From this time on, Satan will bring in deceptive influences of every kind. True, staunch, whole-hearted believers are needed—men who are not fashioned after a worldly mold, but who see and realize that it is at this time that Satan's power will be exercised through believers who have not kept the beginning of their confidence firm unto the end.

Workers are needed who understand that the warnings given in the Word of God are appropriate for this time. Shall we not pray and watch unto prayer and see that we need to be reconverted. God's purpose for us is that we shall be constantly "increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." [Verses 10, 11.]

At this time we need men who are as true as steel to principle. We need the help of every one who has had an experience in the giving of the first and second angels' messages.

There are those who have so linked themselves with the world that they have lost the knowledge of God and are departing from the faith. How glad we should be to say to all such ones, "And

you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard.” [Verses 21-23.]

Paul wrote these words to the Colossians, and he continues: “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for His body’s sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God: even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily.” [Verses 24-29.]

There is now need of unity; and there will be unity. Those who have greatly hindered the cause of God, and have caused heavy burdens to rest upon their fellow laborers, because they have lost their bearings, will either humble their proud hearts and be converted, or they will be moved out of the way. The warning comes:

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.” [Colossians 2:6-10.]

Amidst the temptations that abound in these last days, some will depart from the faith. Those who have been trying to quench their thirst at broken cisterns, which can hold no water, will have a misleading message to proclaim. They will speak smooth things. It is now, just now, that genuine gospel medical missionary work is to be done by men who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to God for the use made of the talents entrusted to them. God’s workers are to acknowledge no earthly master. One higher than men, even Him who is the way, the truth, and the life, is their Master.

Men are needed who can speak intelligently of the sacredness and the importance of the truth; men who can point their fellow men to the needs of the present hour; men who have an inspiring message to bear against perverted principle; who watch for souls as they that must give an account, pointing souls to God’s standard of righteousness.

Many who have known the truth, but who have not cherished its principles in their hearts, will become leavened with evil. This evil they do not discern. In word and act they say, “Speak unto

us smooth things; prophesy deceits.” [Isaiah 30:10.] We are now to call things by their right name. No longer are we to look upon unrighteousness as righteousness. Let every one now be prepared to lift up the standard of truth. We are to have no fellowship with the worldly practices that have perverted the faith of some who have enjoyed great privileges and who should now be standing on vantage ground.

We are to respond to God’s call to take a decided stand for truth and righteousness. No longer are we to bind up with worldly elements. The leaders in God’s work are not to be men who do not know God, who have no experimental knowledge of God. They are to be men who love and fear God and Christ; otherwise, they must be relieved of their responsibilities.

The Value of the Experience of Pioneer Workers

God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom He has appointed to stand in the forefront of the battle in times of emergency. In a crisis, He will raise up men as He did in ancient times. Young men will be bidden to link up with the aged standard-bearers, that they may be strengthened and taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of His Spirit, God has so often spoken, pointing out the right way and condemning the wrong way. When perils arise, which try the faith of God’s people, these pioneer workers are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in.

The experience of these aged workers is needed now; for Satan is watching every opportunity to make of no account the old waymarks—the monuments that have been raised up along the way. We need the experience of the men who through evil report as well as through good report have been steadfast to the truth; men who have not built their house upon the sand, but upon the solid rock.

In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, The commandments of God and the faith of Jesus. Consideration should be given to these faithful missionaries. They are not to be left to the caprice of men who are neither cold nor hot and who because of their lukewarm condition are an offense to God.

The Lord has self-denying men in the ministry who have been abundant in labor and in self-sacrifice. Let justice be done to those who have borne the burden in the heat of the day. They have grown old in the service of God. They are His men of opportunity, men who will deal justly, love mercy, and who will help where help is needed.

These men are to be appreciated. They led out in the first of the conflict, when the truth was yet to be established. They carried burdens when there were few to share the burdens. Under all circumstances they were faithful to principle. For the sake of the truth they practiced constant

self-denial, and their brethren should deal with them considerately, kindly, generously. The truth for which they have sacrificed everything will bear away the victory. They have labored earnestly for the advancement of the kingdom which is righteousness and peace and joy in the Holy Spirit; and they are now to be encouraged and sustained.

Plans for Medical Missionary Work

Young men who have a practical knowledge of how to treat the sick are now to be sent out to do gospel medical missionary work in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly.

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message.

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past.

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the higher school and will be fitted to take their position in the rank and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform.

Decided changes are taking place in our world. The Lord has declared that He will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers.

To those who go out to do medical missionary work, I would say, Serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to His service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering.

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour full of love and tenderness, longing to receive those who

come to Him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of Him who has said, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.]

"Behold," Christ declares, "I come quickly; and My reward is with Me, to give every man according as his work shall be." God calls upon us to voice the words, "Even so, come, Lord Jesus." [Revelation 22:12, 20.] God will do much more for His people if they will have faith in Him. Infidelity is stalking abroad through the land. Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren?

My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that He has given us to proclaim. I testify in the Lord that our youth should not be encouraged to go to Battle Creek to be made infidels. God will help us to see what can be done to prevent this. We are now to work earnestly and intelligently to save our youth from being taken captive by the enemy.

Ms 126, 1903

Christ at the Marriage Feast

October 26, 1903 [typed]

"And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there, and both Jesus was called, and His disciples to the marriage." [John 2:1, 2.]

The joyous festivities of a Jewish wedding were preceded by solemn religious ceremonies. In preparation for their new relationship, the parties performed certain rites of purification and confessed their sins.

A most interesting part of the ceremony took place in the evening when the bridegroom went to meet his bride and bring her to his home. At the house of the bride a company of invited guests awaited the appearance of the bridegroom. As he approached the cry went forth, "Behold, the bridegroom cometh; go ye out to meet him." [Matthew 25:6.] The bride, clothed in pure white, her head encircled with flowers, received the bridegroom, and, accompanied by the guests, they went from her father's house. By torchlight, with impressive display, with sounds of singing and instruments of music, the procession slowly proceeded to the house of the bridegroom, where a feast was provided for the guests.

For the feast the best food that could be secured was provided. Unfermented wine was used as a beverage.

It was the custom of the time for marriage festivities to continue several days. On this occasion, before the feast ended, it was found that the supply of wine had failed. When a call was made for more wine, Jesus' mother, thinking that He might suggest something to relieve the embarrassment, came to Him and said, "They have no wine." [John 2:3.]

Jesus replied, "Woman, what have I to do with thee? Mine hour is not yet come." [Verse 4.]

Jesus loved and honored His mother, and His words were not spoken disrespectfully. Notwithstanding His reply, Mary felt assured that He would do something to help them in their perplexity.

The active part that Mary took in this feast indicates that she was not merely a guest, but a relative of one of the parties. As one having authority, she said to the servants, " whatsoever He saith unto you, do it." [Verse 5.]

"And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing about two or three firkins apiece. Jesus said unto them, Fill the waterpots with water. And they filled them to the brim." [Verses 6, 7.]

Christ did not touch the water, nor approach the jars. He simply said to the servants, "Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine," with glad surprise he said to the bridegroom, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." [Verses 8-10.] The bridegroom made no reply. He knew not whence this wine had come.

In answer to the inquiries that arose, the servants gave an account of the miracle by which water had been changed to wine of the purest flavor.

The action of Christ at this time was left on record for all ages, that men might see that Christ did not fail even in such a perplexity as arose on this occasion.

Yet He never worked a miracle to help Himself. A few days before this He had refused to satisfy His own hunger by changing a stone into bread at Satan's suggestion. He refused to work a miracle to supply His own necessities; He refused to secure popular favor by casting Himself from the dizzy height of the temple into the surging crowds below, saving Himself from injury by the exercise of His divine power.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him." [Verse 11.] This action increased the confidence of these humble fishermen whom He was preparing to lay the foundation of His new kingdom. Throughout Palestine an interest was awakened in Christ and His work.

Christ's Example of Temperance

When the temperance question is agitated, and the need of reformation urged, some refer to this miracle as an instance where Christ sanctioned the use of fermented wine. But the wine that was created by this miracle was not fermented wine. It was the pure juice of the grape. Christ never by word or act sanctioned the use of fermented wine. At the sacramental service, He used neither leavened bread nor fermented wine. He it was who instructed the wife of Manoah, "Drink not wine nor strong drink, and eat not any unclean thing." [Judges 13:4.]

The father of John the Baptist was visited by an angel who instructed him concerning his son that should be born, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." [Luke 1:15.]

The necessity of strictly temperate habits was outlined to John, of whom Christ said, "Among them that are born of women there hath not arisen a greater than John the Baptist." [Matthew 11:11.] John lived in the wilderness, where he would not be molded by the habits and practices of society or even of the Jewish church. As the forerunner of Christ, he was to lift his voice in rebuke of sinful practices. Many, even of the priests and rulers, came to him to be baptized, and he addressed them all as sinners. He condemned their course in departing from right principles. They were riotously eating and drinking and indulging in sinful practices.

The pure juice of the grape, free from fermentation, is a wholesome drink. But many of the alcoholic drinks which are now so largely consumed contain death-dealing potions. Those who partake of them are often maddened, bereft of their reason. Under their deadly influence men commit crimes of violence and often murder.

Christ was the perfect pattern for the gospel medical missionary. He came to seek the lost sheep, to save souls ready to perish. In answer to the charge that He ate with publicans and sinners, He replied, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Christ understood the laws of health. He partook of simple food and only ate that which would preserve the body in a condition of health.

The early Christians were especially instructed to preserve sobriety, to be temperate in all things. No Christian will take into his system food or drink that will cloud his senses, or that will so act upon the nervous system as to cause him to degrade himself, or to unfit him for usefulness. The temple of God must not be defiled. The faculties of mind and body should be preserved in health, that they may be used to glorify God.

It was by eating that which God had forbidden that man lost his right to Paradise. In preparing for Paradise restored, it is necessary that man should bring perverted appetite under strict control.

The indulgence of depraved appetite weakens the power to resist evil. Satan is enabled to fasten upon man evil habits, ensnaring him in the net of his devices.

The Home School

By His presence Jesus honored the marriage ceremony. The active interest that He manifested on this occasion showed that He came not to put a cloud over the happiness of the family and the guests. Jesus was in full sympathy with the pure joy to be found in this occasion. By His presence He showed Himself to be in harmony with the blessed institution of marriage. And He gave His sanction to every gathering that is pure, and lovely, and of good report.

Jesus did not enforce celibacy upon any class of men. He came not to destroy the sacred relationship of marriage, but to exalt it and restore it to its original sanctity. He looks with pleasure upon the family relationship where sacred and unselfish love bears sway.

The family on earth should be a type of the family in heaven. The home that is beautified by love, sympathy, and tenderness is a place that angels love to visit and where God is glorified. The influence of a carefully guarded Christian home in the years of childhood and youth is the surest safeguard against the corruptions of the world. In the atmosphere of such a home, the children will learn to love both their earthly parents and their heavenly Father.

The husband is to be the “house-band,” the priest of the family. Like Abraham, he is to be a faithful instructor of his household. And he is to cherish and respect the mother as the guide and educator of their children.

The education of the child for good or for evil begins in its earliest years. The children should be taught that they are a part of the family firm. They should be trained to act their part in the home. They are not to be continually waited upon; rather they should lighten the burdens of father and mother. As the older children grow up, they should help to care for the younger members of the family. The mother should not wear herself out, by doing work that her children might do and should do.

Parents, fit your children to become members of the Lord’s family. Give them an education such as they can continue in the school above. Do not allow them to be careless or disrespectful. Unless you discipline yourselves, you will be unable properly to discipline your children. Train the voice, that you may cultivate a kindly tone. Refrain from all scolding and fretting. In the home no unkind words should be heard.

Let the clothing for your children be simple, and such as can be easily made and frequently changed, that they may cultivate a love for cleanliness and order. Ruffles and ornaments are unnecessary. Their care consumes precious time and brings unnecessary worry, thus tending to create an atmosphere of gloom and sadness.

O how many more souls might be saved to enter the kingdom of Jesus Christ if parents would do thoroughly the work that should be done in the home school!

In some cases it would be better if children had less work in the school and more training in the performance of home duties. Above all else they should be taught to be thoughtful and helpful.

Many things to be learned from books are far less essential than the lessons of practical industry and discipline.

Ms 127, 1903

A Call to Service

October 27, 1903

Christ labored untiringly to accomplish the great work that He came to this world to perform. His desire to save the lost race was manifest on all occasions. During His ministry He went about doing good. It was His mission to help those in need of help, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. His heart was ever touched with human woe. How earnestly He worked for sinners! How constant were His efforts to prepare His disciples to carry the gospel message to the ends of the earth! He placed Himself on the altar of service, a living sacrifice.

If Christ, the Majesty of heaven, worked thus, should we, His followers, spare ourselves? In these last days there is a great work to be done. Unceasing activity is called for. "Darkness hath covered the earth, and gross darkness the people." [Isaiah 60:2.] Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise. The Lord is coming soon. Already the judgments of God are in the land. Shall we let the unwarned multitudes go down into darkness and death without a preparation for the future life?

If we only realized how earnestly Jesus worked to sow the world with the gospel seed, we, living at the very close of probation, would labor untiringly to give the bread of life to perishing souls. Why are we so cold and indifferent? Why are our hearts so unimpressible? Why are we so unwilling to give ourselves to the work to which Christ consecrated His life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

My dear brethren and sisters, I speak to you in words of love and tenderness. Arouse, and consecrate yourselves unreservedly to the work of giving the light of the truth for this time to those in darkness. Catch the spirit of the great Master Worker. Learn from the Friend of sinners how to minister to sin-sick souls. Remember that in the lives of His followers must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in His life. God's claims must always be made paramount. Christ's example is to inspire us to put forth unceasing, self-sacrificing effort for the good of others.

God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work and to stand in his lot and place as a burden-bearer. Every addition to the church should be one

more agency for the carrying on of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

The Needed Preparation

As surely as we seek the Lord earnestly, He will make the way plain before us. All around us are doors open for service. Let us prayerfully study the work to be done and then enter upon it with full assurance of faith. We are to labor in quietness and humility, in the meekness and lowliness of Christ, realizing that there is a trying time before us, and that we shall always need heavenly grace in order to understand how to deal with minds. It is the patient, humble, Godlike worker who will have something to show for his labors.

As a people, and as individuals, our success depends not on numbers, on standing, or on intellectual attainments, but on walking and working with Christ. The more fully we are imbued with His spirit, the greater will be our love for the work, and the greater our delight in following in the footsteps of the Master. Our hearts will be filled with the love of God; and with earnestness and power we shall speak of the crucified Saviour. As He is uplifted before the people, as they behold His self-sacrifice, His goodness, His tender compassion, His humiliation, His suffering, their hearts will be melted and subdued.

The Cities to be Enlightened

The ministry of the Word in our cities rests not merely upon those who preach the Word, but upon all who read and hear the Word. God calls upon His people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work that Christ did while on this earth—cheering the sorrowful, strengthening the weak, comforting the mourners, preaching the gospel to the poor. In many of the cities of America scarcely anything has been done to proclaim the message of warning. Our brethren and sisters living in these crowded centers should let their light shine amidst the moral darkness. More than one may think that his light is too small to do any good; but he should remember that it is what God has given him, and that he is held responsible for letting it shine forth. Some one else may light his taper from it, and his light may be the means of leading others out from the darkness.

Our Duty Toward Our Neighbors

O that thousands more of God's people had a realization of the times in which we are living, and of the work to be done in field service, in house-to-house labor! There are many, many of our neighbors who know not the truth. Let us become acquainted with them, and seek to draw them to Christ. Entering the homes of our neighbors to sell or to give away our literature, and in humility to teach them the truth, we shall be accompanied by the light of heaven, which will abide in these houses. Our feet "shod with the preparation of the gospel of peace," we shall be prepared to go from house to house, carrying the truth to the people. [Ephesians 6:15.]

Sometimes we shall find it trying to do this kind of work; but if we go forth in faith, the Lord will go before us and will send His angels to co-operate with us in our efforts to bring our neighbors to a knowledge of the truth.

The Distribution of Literature

In the miracle of feeding the multitude with a 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 the disciples by Christ's direction gathered up the fragments which remained, that nothing should be lost, so we should treasure every fragment of literature containing the truth for this time. None can estimate the influence that even a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth.

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. Our literature is to be distributed everywhere. The truth is to be sown beside all waters; for we know not which will prosper, this, or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth the most readily. We know not what may be the results of giving away a leaflet containing present truth.

I have been instructed that the canvassing work is to be revived and that it is to be carried forward with increasing success. I feel very thankful to our heavenly Father for the interest that my brethren and sisters have taken in the sale of Christ's Object Lessons. By the sale of this book great good has been accomplished; and the work should be continued. The effort to circulate Object Lessons has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson of how to canvass in the prayerful, trustful way that brings success. Many of our larger books could be sold if our canvassers should take up this work earnestly and energetically, filled with the realization that these books contain instruction that God desires to go to the world. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, the canvasser-evangelist's work will not, cannot be without fruit.

A Word to the Discouraged

Many are so sad and discouraged, so weak in faith and trust, that they cannot appropriate to themselves the rich promises of God. Let them, then, do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books and distributing our papers and tracts. Thus they will help others, and they will gain an experience that will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, He will guide them to those who are seeking for the light.

The Result of Earnest Effort

When our church members during the week act their part in the service of the Lord, they will be roused from the despondency that is ruining many, body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The Sabbath meeting will be like meat in due season; for all will bring precious offerings to the Lord. When God's people see the great need of sinners' being converted, turned from the service of Satan to serve the living God, the testimonies they bear in the Sabbath service will not be dark and gloomy, but full of joy and courage, life and power. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ and will strive earnestly to become more efficient workers for Him.

Ms 128, 1903

Wrongdoing to be Condemned; Righteousness to be Exalted

October 4, 1903 [typed]

I have a message to bear to those who occupy responsible positions as physicians. My brethren, the Lord has committed to each of you a work, which is plainly outlined in His Word.

Those who walk with God are prepared to call wrongdoing by its right name. Sin is sin, whether practiced by ministers, teachers, medical missionaries, or other workers in the Lord's service. Those who discern unchristlike traits in professed Christians occupying positions of responsibility must use great plainness of speech in pointing out these evils, instead of apparently continuing in fellowship with erring men because they are standing in high places. It is on account of the positions of trust that these unchristlike workers occupy, that I am instructed to say to our physicians, Great plainness of speech is required. Those who, though occupying positions of grave responsibility, are Christians only in name are not to be sustained and upheld and strengthened by their brethren; for Satan works through the sinners in Zion to bring in strife and contention and difficulties which make God's people a reproach and a shame to Christ Jesus.

The apostle Paul gives to Timothy a most solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:1-5.]

"Sound doctrine" [Titus 2:1] is Bible truth; standard truth for the time in which we live; truth that is always to be kept before the people; truth that is adapted to promote increased piety and devotion, confirming God's people in the most holy faith. "Sound doctrine" means much to the receiver; and it means much, too, to the teacher, the minister of righteousness; for wherever the

gospel is preached, every laborer, whatever his line of service may be, will be either true or untrue to his responsibility as the Lord's evangelist.

Gospel medical missionary workers, as faithful representatives of their Leader, are to bear a message from God. If among this class of workers there should be found those who are not sanctified through the truth; those who are unable to work the works of truth and righteousness, who in word and act dishonor the truth and lower the standard that should always be elevated to represent the medical missionary work in its purity, then faithful work is to be done by God's ministers. Like Timothy, they are to "reprove, rebuke, exhort with all long-suffering and doctrine." [2 Timothy 4:2.]

All our medical workers are earnestly to use their capabilities in the right way, that there may go forth the impression that the ministry of the Word and the medical missionary work are, in reality, one united work. Some will need to be watched, lest their natural propensities overrule, causing them to manifest self instead of the Christlikeness that should always be prominent. When such persons labor not in accordance with the will and way of God; when in business transactions they fail of elevating the gospel standard, their associates are not to keep silent; they are to strive to change the evil, lest they become co-workers in that which will do great injury to the cause and work of God.

Every Christian is a standard-bearer of righteous principles. Let there be no lowering of the standard, no countenancing of wrong movements. It was while men slept that the enemy sowed tares among the wheat. It is the unwatchful, sleeping condition of God's servants that implicates them with their associates in guilt. The only way to escape being an unfaithful watchman is to watch and not allow to continue the evils that can be checked. To sustain by silence a work that God cannot approve is to abet Satan's work, and this results in the loss of souls. No one should be at ease until he has done all that it is possible for him to do to counterwork evil.

Let our physicians engage in fervent prayer and in the study of God's Word. Let every missionary be on guard, doing all in his power to counterwork evil, deceptive influences. If faithful work were done, even to a limited degree, it would tell on the side of right. If the senses were keen, quickened and illuminated by the Holy Spirit, wrongdoing would be met and counterworked before it found standing room. Thus many of the objectionable devisings of men would be arrested, and the widespread influence of evil would be circumscribed.

When will faithful work be done to arrest the evils that ministers and medical missionaries have seen, but have not corrected? The Lord now calls for decided action, in order that the gospel medical missionary work shall not be entirely spoiled by the tares that the enemy has sown. Let none continue the work of leavening our institutions, our churches, and the world with the objectionable sentiments that have been coming in of late. Let not one wrong thing be passed by uncorrected. Christian medical missionary work is to bear the signature of God, not of man.

O that every man who has been redeemed by the blood of Christ would disrobe himself of his

earthly, citizen's dress, and, for the sake of the Christian name, put on the robe of Christ's righteousness. Strange work has been done to bring honor to man, and not to God. For the sake of Christ, let matters be brought up to the Christian standard.

To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly principles have been stealthily introduced, until in practice many of our workers are becoming like the Laodiceans—half-hearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.

Nor will the Lord endorse the spirit that leads a man to engage in commerce in our institutions, after the manner of the world, and to make the laws of the land his defense. Yet the Lord has instructed me that this very spirit is being manifested by some who occupy positions as leaders. If they continue to follow their own way, God will leave them in the hands of the enemy, that they may be spoiled either through success or through failure. Success will bring them to certain ruin.

The present spiritual condition of some of our church members who stand in high positions of responsibility shows that in the future there must be a great change. God has no place in His mansions for lovers of deception, of fraud, of sin. In the beginning Satan prevailed on man to sin, and he is still carrying on his mischievous work. He puts forth efforts in our churches, and I call upon our people to be on their guard against him.

God calls for staunch, faithful workers who understand the truth and are sanctified through the truth. Our ministers, physicians, and teachers need to be converted anew, that they may be vessels unto honor. In every place Satan has his forces leagued together to counterwork the work of God. Those who give place to the subtle theories that the enemy seeks to introduce into minds do not regard sin as sinful. Those who set in motion an influence opposed to Christ are doing that to undo which will require a lifetime of Christian effort on the part of those who are standing on the platform of truth. The evil seed sown will spring up and produce a root of bitterness, whereby many shall be defiled. Wrong impressions will be made that it will seem impossible to efface.

He who says that which weakens the force of the principles of God's Word can never efface the impressions made by his words. God alone can undo the injurious effects of such words.

Could each one who proposes to be a believer in the message for this time multiply himself and his means a thousandfold, we as a people should not be able by our good deeds to retrieve the losses we have sustained on account of our neglect of duty during the last twenty-five years. The guilt of the past is resting upon us, even upon all the camp of Israel. A complete reformation is now needed in all our institutions. We must arouse and by the Lord's help strive to put away the evils now existing and to redeem the time, if possible. The spiritual life of God's people is being enfeebled by the spirit of centralization and of commercialism. We are losing our distinguishing characteristics as Christians. The works of the enemy have been enthroned in many of our

institutions, where business is done in accordance with worldly principles, which have come in through unconsecrated men. Great blindness of perception has been revealed. A thorough reformation must now take place.

Soul-Saving

“Walk in wisdom toward them that are without, redeeming the time.” [Colossians 4:5.] Precious time has passed into eternity, unused in the Master’s service. Men have been doing a work that the Lord has warned them not to do. The actions of the professed religious world are to be no criterion for those to whom God in His great mercy has given advanced light. We can see that the world is in a great moral conflict. Unwarned souls are perishing in their sins, while many of our churches remain content to do little or nothing to let the full light of the gospel, the light of true medical missionary work, shine into the hearts of men and women, that they may behold the way to heaven. We are failing to gain access to souls.

Christ, the great Teacher, was accused of eating with publicans and sinners. He did eat with them; but it was for the purpose of letting the truth shine forth. His example, always high and noble and pure, was in marked contrast with the example of the Pharisees, the priests, and the rulers of His day. They disregarded the work that He had commissioned them to do.

Christ met the people where they were—at the guest table, in the streets, by the lakeside, in the synagogues and the temple, and on the crowded thoroughfares of travel. In these places were found the multitudes who were willing to admit that they were sinners. In their hearts Christ could sow the seeds of truth; and after His resurrection and ascension these seeds, scattered in almost every place, sprang up under the teaching of the apostles, and in one day five thousand believers were converted.

Just before His ascension, Jesus said to His disciples, “All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.]

This commission is ours. Not all have the same work to do; but to every man is given his work. To no one man is committed the whole work. No man is to exalt himself or any other man; for whatever man’s position may be, he is not free from defects, and he should guard against self-exaltation, envy, jealousy, selfishness, covetousness.

“Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” with God. [Colossians 3:23-25.]

God's Estimate of Men

In heaven's sight, the standing of persons in the church is in no wise dependent on the estimation in which they are held by their fellow men; their acceptance by God is dependent on their union with Christ, by whom alone they are enabled to do right, and to whom they are always amenable. Every moment they are accountable to God.

It matters not how high a position a man may occupy in the work of God; unless he is a follower of the meek and lowly Jesus, he puts the Saviour to open shame. He may be a leader among his brethren, and he may be upheld and sustained in his course; but unless he is converted, unless he receives Christ as his counselor, making his confession of Him before believers and unbelievers, he can never win the crown of eternal life.

A Call to Watchfulness and Prayer

The time is at hand when the case of every soul will be decided. The Lord calls upon those who are truly converted to watch and pray; for the controversy between truth and error will increase in intensity. The Bible is to be the man of our counsel.

When our medical missionaries should have been wide-awake, they were asleep; and consequently the enemy has established himself in the midst of them. Physicians have cherished lax principles and have stooped to follow worldly methods. Their inferior piety has enfeebled the church and impaired its usefulness.

Many of those who should be standing as watchmen on the walls of Zion are Christians only in name; and when they should have been on their guard as men of God's appointment—protesting, counterworking, earnestly praying that the Lord God of heaven would work by His Holy Spirit to counteract the movements that were being made by men who trusted in the arm of flesh—they failed of doing their duty.

There is need of a most thorough work in our Conferences. God is calling for missionaries who have not upon them the stamp of the specious deceptions of the enemy—missionaries who have not by agreement bound themselves to any other human agencies. To us, as God's chosen people, has been given special light. This light is constantly increasing and is to shine forth through the gospel ministry and through gospel medical missionary workers.

Our Influence

No true physician or minister will feel that he is partially his own and that he can do as he pleases. At the present time, some clear-sighted, clean-hearted men are almost neutral in their influence; but they cannot long remain in this position without losing ground spiritually. Unless they reflect the character of Christ Jesus, they will begin to reflect the character of the man of sin.

With the results of sin before them, why are not men fortified against the suggestions of the evil one? Will not our leading brethren keep God's Word before them and be diligent students of His will, that they may not fail as did Adam and Eve? Never should our God-given powers be used to hurt one of His children. Never should we become the agents of Satan to deceive others.

The masterly spirit of self, which many manifest, is abhorrent to God; for it leads to actions that savor of evil. If Satan once gains a place in the mind, not only will he strive to retain all the advantages he has gained, but he will seek to obtain full possession. He will use the person over whom he has gained an influence to influence others. The man whose mind is controlled by Satan cannot be used by God to communicate His grace. With such a man Christ cannot cooperate. The deceived one becomes inflated with thoughts of his own importance. He is filled with zeal to accomplish some work that he regards as being great. Satan and his angels lead him on by putting into his mind pleasing and flattering suggestions. He unites in counsel with worldly associates, linking up with men who are not wise unto salvation. And while following the suggestions and methods of the enemy, he thinks that God is directing his mind.

Let no man be treated as lord and dictator over the gospel ministry or the gospel medical missionary work. The Lord is testing and proving every one to see if in humility men will perform the divine will, taking Christ for their counselor, carefully studying His character, and walking as He walked. To every one who gives himself unreservedly to Christ is assigned a post where he may engage in acceptable service.

God's cause is now in need of the influence that protests against evil and strives to counteract it—the influence that Christ has always demanded of His people. Let there be no delay; for the message that I am bearing is from God. While He has been calling upon His people to come out from the world and to be separate and distinct, not touching that which is unclean, human agencies have been counterworking His work by linking up with worldly men, cultivating the spirit of commerce, and depending on worldly lawyers and worldly methods. The Lord is sorely displeased with these men who have made themselves one with the world.

No one is without influence. Those who, in an effort to be neutral, manifest no positive hostility toward Christ and their brethren may think that they are rendering a service to God; but such a thought is delusive. Upon the minds of those who are endeavoring to stand in a neutral position, satanic agencies are working. The first act of selfishness opens the way for the enemy's forces to enter. Our only safety is in active service for Christ Jesus. He declares: “Ye cannot serve God and mammon.” [Matthew 6:24.] All your talents, all your capabilities are Mine. I have entrusted you with gifts which are to be put to the very best use as consecrated offerings to Me.”

If every man who has influence could ascend some mount of vision from which he could behold all his works as Christ beholds them when He declares, “I know thy works;” if the laborer could trace from cause to effect every objectionable word and act, the sight would be more than he could bear.

My brother, when you have been tempted to cherish feelings of self-exaltation because of the thought that you were a great worker in God's cause; when, in accordance with your judgment, you have endeavored to gather in means and to appropriate it as if you had created it; when you have cherished a spirit of selfish ambition in different movements with which you were prominently connected; when you took pleasure in working out some special schemes that were pleasing to you—if at these times you could have seen the full results of the influence you were exerting, results for which you are responsible, you would have been appalled.

Consider these matters. Trace them from cause to effect. The influences set in operation by our words and deeds are like many threads, which bind us in intimate relationship either with God or with the world, and which connect mind with mind, heart with heart. God is fully acquainted with the multitudinous effects of certain influences. Even at times when man is most sure that certain traits of his character are unobserved, there are going forth influences that are a savor of life unto life, or of death unto death. As soon as these influences cease to be decidedly good, they are decidedly bad; and the longer evil influences are exerted, the greater swells the tide of evil; the greater is the number of souls led to perdition.

A Message of Warning and Mercy

Those who have sinned against great light are not left without a message of warning and mercy. God says to them: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Revelation 3:15-22.]

This is the testimony borne concerning the church at Laodicea. This church had been faithfully instructed. In his letter to the Colossians, Paul wrote: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis." [Colossians 4:12, 13.] Much excellent labor was bestowed upon the Laodicean church. To them was given the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] But the church did not follow up the work begun by God's messengers. They heard, but they failed to appropriate

the truth to themselves and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord's warning and entreaties.

In every age the Lord has sent messages to point out the right way; and just as surely as men have united in walking contrary to the plain word of God, so surely have they been used by Satan to carry out his purposes.

Some to whom the Lord has for years been sending messages have clearly understood and have magnified every word of encouragement, but have treated as if they were of naught the cautions, the warnings, and the reproofs.

This self-satisfaction is to be dreaded. This is why the Jewish nation did not receive Christ. They rejected the Bible prophecies given in regard to His coming and chose their own way in accordance with their natural preferences. Their spiritual condition need not be portrayed by us; for Christ has clearly represented it to His servant John. The history of the Jews has been recorded for our admonition, that we should not follow their example of unbelief and worldliness.

Many are assimilating with the world and leaving upon human minds the impression that the special messages of warning given in the fourteenth of Revelation, messages that have called us out from the world, are secondary to the medical missionary work. God calls upon those who have heard these messages to gain an experience very different from that gained by the Jewish nation. He desires His people to come to their senses and to make their lives an expression of genuine faith and spirituality.

The Need of a Reformation

A failure to reveal the truth in the daily life has resulted in lax views as to what constitutes the truth for this time. Because of this, there exists an inferior piety by which the church is enfeebled and its usefulness impaired. Men and women have come to believe that they are partially their own; that they have a right to take themselves into their own hands and to do as they please, following their own judgment and planning to carry out their ideas as they may choose. Those who believe that they have this right are on losing ground.

In every health institution that has fallen into worldly practices, the Lord calls for a decided change. Let our workers now come out from the world and be separate. There is to be a full understanding as to who is on the Lord's side. "He that is not with Me," said Christ, "is against Me; and he that gathereth not with Me scattereth abroad." [Matthew 12:30.]

Let no one suppose that because a man is constantly busy, he demonstrates his fidelity; for the tempter is constantly busy and is helping those who are endeavoring to labor in accordance with their own devisings. Idolatry of self, of my plans, my devisings, Christ looks upon with contempt.

We are not to do a particle less than it is in our power to do to advance Christ's kingdom. We are to labor in the spirit and manner in which He labored. He holds every man responsible for working in the right way. Only those who labor for the Master in a Christlike spirit and manner, because of their love for Him and their desire to please Him; only those who refuse to take to themselves any praise and glory will receive the approbation of heaven.

Ms 128a, 1903

Wrongdoing to be Condemned; Righteousness to be Exalted

October 4, 1903 [typed]

I have a message to bear to those who occupy responsible positions as physicians. My brethren, the Lord has committed to each of you a work which is plainly outlined in His Word.

Those who walk with God are prepared to call wrongdoing by its right name. Sin is sin, whether practiced by teachers, medical missionaries, ministers, or other workers. Those who discern unchristlike traits in the professed Christians occupying positions of responsibility must use great plainness of speech in pointing out these evils instead of apparently continuing in fellowship with such men because they are standing in high places. It is on account of their position that I am instructed to say to our brethren, Great plainness of speech is required. Those who are Christians only in name are not to be sustained and upheld and strengthened in their positions of grave responsibility by their brethren; for Satan works through these sinners in Zion to bring in strife and contention and difficulties which make God's people a reproach and a shame to Christ Jesus.

The apostle Paul gives to Timothy a most solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:1-5.]

"Sound doctrine" [Titus 2:1] is Bible truth; standard truth for the time in which we live; truth that is always to be kept before the people; truth that is adapted to promote increased piety and devotion, confirming God's people in the most holy faith. "Sound doctrine" means much to the receiver; and it means much, too, to the teacher, the minister of righteousness; for it means that the laborer shall be either true or untrue to his responsibility as the Lord's messenger-evangelist in any line of service, wherever the gospel may be preached.

Gospel medical missionary workers, as faithful representatives of their Leader, are to bear a

message from God. If among this class of workers there should be found those who are not sanctified through the truth; those who are unable to work the works of truth and righteousness, but who in word and act dishonor the truth and lower the standard that should be elevated to represent the medical missionary work in its purity, then faithful work is to be done by God's ministers. Like Timothy, they are to "reprove, rebuke, exhort with all longsuffering and doctrine." [2 Timothy 4:2.]

All our medical workers are to use their capabilities in an earnest, righteous way, that there may go forth the impression that the ministry of the Word and the medical missionary work are in reality one united work. Some will need to be watched, lest their natural propensities overrule and cause them to manifest self instead of the Christian example that should always be prominent. When such persons do not labor in accordance with the will and way of God; when in nearly every business transactions they fail of elevating the gospel standard, their associates are not to keep silent; they are to say something to change the evil, lest they become implicated with the ones who have done great injury to the cause and work of God.

Every Christian is a standard-bearer of righteous principles. Let there be no lowering of the standard, no countenancing of wrong movements. It was while men slept that tares were sown among the wheat. It is the unwatchful, sleeping condition of God's servants that implicates them with their associates in guilt. The only safe and righteous way to escape being an unfaithful watchman is to watch, and not allow to continue the evils that can be checked. To sustain by silence a work that God cannot approve is to abet Satan's work; and this results in the loss of souls. No one should be at ease until he has done all that it is possible for him to do to counterwork evil.

Let there be much praying. Let every missionary be on guard, doing all in his power to counterwork deceptive, evil influences. If faithful work were done, even to a limited degree, it would tell on the side of right. If the senses were keen, quickened and illuminated by the Holy Spirit, wrongdoing would be met and counter worked before it found standing room; and many of the objectionable devisings of men would be arrested. Thus the widespread influence of evil would be circumscribed.

Let the first blow be struck to arrest the evils that ministers and medical missionaries have seen, but have not corrected. The Lord now calls for decided action, in order that the gospel medical missionary work shall not be entirely choked by the tares that the enemy has sown. All our Conferences need not be leavened with the objectionable sentiments that have been expressed. Let not one wrong thing be passed by uncorrected. The Christian medical missionary work is to bear the signature of God and not of man who is not under God's supervision.

O that every man who has been redeemed by the blood of Christ would disrobe himself of the civilian's dress, and for the sake of the Christian name, for Christ's sake, put on the robe of Christ's righteousness. Strange work has been done to bring honor to the character of man and

not the character of God. For the sake of Christ, let matters be brought up to the level of the Christian standard.

To lean upon the arm of the law is a disgrace to Christians; yet this evil has been brought in and cherished among the Lord's chosen people. Worldly cut garments, worldly ordained principles have been stealthily introduced until in practice we are becoming like the Laodiceans—half-hearted, because so much dependence is placed on lawyers and legal documents and agreements. Such a condition of things is abhorrent to God.

Could each one who claims to be a believer in the message for this time multiply himself and his means a thousandfold, we as a people should not be able by our good deeds to retrieve the workings of the last twenty-five years. The guilt of the past is resting upon us. A thorough, complete reformation is now needed in all our institutions. We must arouse and by the Lord's help strive to retrieve the past if possible. The very vitals of God's people are being eaten away by the spirit of colonization and of commercialism. We are losing our distinguishing characteristics as Christians. The works of the enemy have been enthroned in many of our institutions where business is done in accordance with worldly principles which have come in through unconsecrated men. A thorough reformation must now take place.

Soul-Saving

“Walk in wisdom toward them that are without, redeeming the time.” [Colossians 4:5.] Precious time that has passed into eternity should have been improved. The actions of the professed religious world are to be no criterion for those to whom God in His great mercy has given advanced light. We can see that the world is in a great moral conflict. Unwarned souls are perishing in their sins, while many of our churches remain content to do little or nothing to let the full light of the gospel, the light of true medical missionary work, shine into the hearts of men and women, that they may behold the way to heaven. We are failing to gain access to souls.

Christ, the great Teacher, was accused of eating with publicans and sinners. He did eat with them; but it was for the purpose of letting the light of truth shine forth through the revelation of a godly character. His example, always high and noble and pure, was in marked contrast with the example of the Pharisees, the priests, and the rulers of His day. They disregarded the work that He had commissioned them to do.

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Just before His ascension, Jesus came and spake unto His disciples, 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.]

This commission is ours. Not all have the same work to do; but to every man is given his work. To no one man is committed the whole work. No man is to exalt himself or any other man; for whatever man’s position may be, he is not free from human defects, and he should guard against self-exaltation, envy, jealousy, selfishness, covetousness.

“Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” with God. [Colossians 3:23-25.]

Love to God and to Man

The standing of persons in the Christian church, their rights and privileges as church members, is in no wise dependent on their outward condition spiritually; in God’s sight, their acceptance is dependent on their union with Christ Jesus, by whom alone they are enabled to do right, and to whom they are always amenable. Accountable to God they are every moment. Love to God as supreme always, and love to their fellow men, is the whole duty of the fallen race.

In answer to the lawyer’s question, “Master, which is the great commandment in the law?” Jesus said unto him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” [Matthew 22:36-40.]

In these commandments are comprehended all the principles of the decalogue. Perfection of human character is revealed in supreme love to God and unselfish love to man.

The Lord calls upon those who are truly converted, who watch and pray; for the controversy between truth and error will increase in intensity. To every one who gives himself unreservedly to Christ is assigned a post where he may engage in active service. To us, as God’s chosen people, has been given special light. This light is constantly increasing and is to shine forth through the gospel ministry and through gospel medical missionary workers.

The time is at hand when the case of every soul will soon be decided. The Bible is to be the man of our counsel. No man is to be treated as lord and dictator in regard to gospel medical missionary work; for God will not endorse any work that leads any man to engage in commerce in our institutions after the manner of the world, and to make the laws of the land his defense. Yet the Lord has instructed me that this very thing is being done. God will leave such men in the

hands of the enemy, that they may be spoiled either through success or through failure. Success will bring them to certain ruin.

There is need of most thorough work's being done in our Conferences. God is calling for missionaries who have not upon them the stamp of the specious deceptions of the enemy—missionaries who have not by contract bound themselves to any other human agencies.

When our medical missionaries should have been wide-awake, they were asleep; and consequently the enemy has established himself in the midst of them. Many are Christians only in name; and when these professed Christian missionaries should have been on their guard, as men of God's appointment, protesting, counter working, earnestly praying that the Lord God of heaven would work by His Holy Spirit to counteract the movements that were being made by men who trusted in the arm of flesh—they failed of doing their duty. Physicians have cherished lax principles and have stooped to follow worldly methods. Their inferior piety has enfeebled the church and impaired its usefulness.

Our Influence

No true Christian physician or minister of the gospel will feel that he is partially his own and that he can do as he pleases. At the present time, some clear-sighted, clean-hearted men are almost neutral in their influence; but they cannot long remain in this position without losing ground spiritually. They will begin to reflect the character of the man of sin instead of reflecting the character of the meek and lowly One, who has said, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.]

Love to God is pure, fragrant—a sweet-smelling savor unto Him. The masterly spirit of self, which many manifest, is abhorrent to Him; for it leads to all kinds of actions that savor of evil. God's cause is now in need of the protesting, counteracting influence that Christ has always demanded of His people. Let there be no delay; for the message that I am bearing is from God. While He has been calling upon His people to come out from the world, and to be separate and distinct, not touching that which is unclean, human agencies have been counter working His work by linking up with worldly men, cultivating the spirit of commerce, and depending on worldly lawyers and worldly methods. God turns away in disgust from these men who have made themselves one with the world.

Those who have sinned against great light are not left without a message of warning and mercy. God says to them: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore,

and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Revelation 3:15-22.]

This is the testimony borne concerning the church at Laodicea. This church had been faithfully instructed. In his letter to the Colossians, Paul wrote: “Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.” [Colossians 4:12, 13.] Much excellent labor was bestowed upon the Laodicean church. To them was given the exhortation, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] But the church did not follow up the work begun by God’s messengers. They heard, but they failed to appropriate the truth to themselves and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord’s warnings and entreaties.

Some to whom the Lord has been sending messages for years have clearly understood and have magnified every word of encouragement, but have treated as if they were of naught the cautions, the warnings, and the reproofs.

This wholeness is to be dreaded. This is why the Jewish nation did not receive Christ. They rejected the Bible prophecies given in regard to His coming and chose their own way in accordance with their human judgment. Their spiritual condition need not be explained by us; for Christ has given to His servant John a clear representation of their condition.

God calls upon those who have heard His message of warning for this time, as given in the fourteenth of Revelation, to reveal a showing far different from that which was revealed by the Jewish nation. He desires His people to come to their senses and to represent in their lives genuine faith and spirituality. Many are assimilating with the world, and leaving upon human minds the impression that the special messages of warning that have called us out from the world, are secondary to the medical missionary work. The Lord calls for a decided change in every health institution that has been established and that has fallen into worldly practices. Let God’s workers now come out from the world and be separate.

There is to be a full understanding as to who is on the side of Christ. “He that is not with Me,” said Christ, “is against Me; and he that gathereth not with Me scattereth abroad.” [Matthew 12:30.] Many have fulfilled this saying to the letter. Lax views as to what constitutes truth for this present time are the result of losing the demonstrated character of the truth. As the result, there exists an inferior piety, by which the church is enfeebled and its usefulness impaired. Men and women have come to believe that they are partially their own and that they have a right to take themselves into their own hands and to do as they please, following their own judgment and

planning to carry out their ideas as they may choose. Those who believe that they have this right, are on Satan's platform.

No one really has a neutral influence. Those who, in an effort to be neutral, manifest no positive hostility toward Christ and their brethren, they think that they are rendering a service to God; but such a thought is inspired by Satan. Not the least advantage is to be given to our foe. Upon the minds of those who are endeavoring to stand in a neutral position, unnumbered satanic agencies are working. The first act of selfishness opens the way for the enemy's forces to enter. Let us use none of our influence on Satan's side of the controversy. It is a sad fact that many who are professedly standing on Christ's platform are doing the enemy's work. Christ declares: "Ye cannot serve God and mammon. All your talents, all your capabilities, are Mine. I have entrusted you with gifts, which are to be put to the very best use as consecrated offerings to Me." [See Matthew 6:24.]

If every man who has influence could ascend some mount of vision from which he could behold all his works as Christ beholds them when He declares, "I know thy works" [Revelation 3:15]; if the laborer could trace from cause to effect every objectionable word and act, the sight would be more than he could bear.

My brother, at the time when you cherish feelings of self-exaltation because of the thought that you were a great worker in God's cause; when satisfied with your judgment, you gathered in means, and appropriated it as if you had created it; when you revealed a spirit of selfishness in different movements that for years have led you away from Christ, away from the truth of heavenly origin; at the time when you took pleasure in being freed from various responsibilities in order that you might work out some special schemes that Christ has condemned—if at these times you could have seen the full results of the influence you were exerting, results for which you are responsible, you would have been appalled.

Consider these matters. Trace them out from cause to effect. The influences set in operation by our words and deeds are like many threads which bind us in intimate relationship either with God or with the world and which connect mind with mind, heart with heart, moral influence with moral influence. God is fully acquainted with the multitudinous effects of certain influences. Even at times when man is most certain that certain traits of his character are unobserved, there are going forth influences that are a savor of life unto life or of death unto death. As soon as these influences cease to be decidedly good morally, they are decidedly bad; and the longer they are exerted, the greater swells the tide of good or of evil; the greater is the number of souls led to heaven or to perdition.

We are not to do a particle less than all we can do to advance Christ's kingdom in the same spirit and manner in which He worked. He holds every man responsible for working in the right way. Let no one suppose that because he is constantly busy, he demonstrates his fidelity; for Satan is constantly busy and is helping those who are endeavoring to labor in accordance with their own

devisings. Idolatry of self, of my plans, my devisings, Christ looks upon with contempt. Only those who work for the Him in a Christlike spirit and manner, because of their love for Him and their desire to please Him; only those who refuse to take to themselves any praise and glory will receive the approbation of heaven.

Ms 129, 1903

Lessons From the Past—3

October 28, 1903 [typed]

How Shall Our Youth Be Trained?

John the Baptist, the forerunner of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and rabbis, or by learning their maxims and traditions, through which right principles were perverted and belittled. The religious teachers of the day had become so blind spiritually that they could scarcely recognize the virtues of heavenly origin. So long had they cherished pride, envy, and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to destroy their true meaning.

It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From his childhood his mission had been kept before him, and he accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-persuading. He distrusted his own power to withstand temptation and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness.

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men, that he might understand how to reach their hearts with the message of heaven.

Christ lived the life of a genuine medical missionary. He desires us to study His life diligently, that we may learn to labor as He labored.

His mother was His first teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully He acted His part

in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil His word; now He was a willing servant, a loving, obedient son. He learned a trade and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer He walked the streets of the little town, going to and returning from His humble work.

With the people of that age, the value of things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's greatest essentials. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from heaven-appointed sources: from useful work, from the study of the Scriptures and of nature, and from the experiences of life—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

“The child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him.” [Luke 2:40.]

Thus prepared, He went forth to His mission, in every moment of His contact with men, exerting upon them an influence to bless, a power to transform, such as the world had never witnessed.

Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord—that our youth should not collect in Battle Creek to receive their education—has in no particular been changed. The fact that the Sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for our youth makes it unsuitable today, as far as influence is concerned.

When the call came to move out of Battle Creek, the plea was, “We are here and all settled. It would be an impossibility to move without enormous expense.”

The Lord permitted fire to consume the principal buildings of the Review and Herald and the Sanitarium and thus removed the greatest objection raised to moving out of Battle Creek. It was His design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller sanitariums should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well, and more than well—it is essential—that efforts be made to carry out the Lord's plan in this respect.

But a large sanitarium building, different in design, yet capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are not really sick, but like tourists are seeking for rest and pleasure. The large number at the Sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world.

The care of the large number of guests at the Sanitarium requires a large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the Sanitarium and the most efficient invited to come to the Sanitarium to take the nurses' course.

But shall we encourage our most promising young men and young women to go to Battle Creek, to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the Sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the Sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way in which Satan is working.

To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God's design that our youth shall be called to this place, to associate with worldly people of all grades, high and low.

Because the Sanitarium is where it should not be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our Conferences to be called to Battle Creek, to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our Conferences allow our youth, who in the schools for Bible workers could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon His people to move?

We desire that our youth shall be so trained that they shall exert a saving influence in our churches by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question His word?

The Family Firm

The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skilfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The elder children may greatly assist her by helping to care for the little ones. And the younger ones may learn to perform many of the simple duties of the home.

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be relieved of the burdens that the sons and daughters can take upon themselves.

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." [Exodus 20:12.] And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother.

Fathers and mothers should do all in their power to carry forward the work of the home in right lines. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practiced. The parents are to teach their children lessons from this holy Book, making these lessons so simple that they will readily be understood.

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home.

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established to which the children can be sent and still be under the watchcare of their mothers and have opportunity to practice the lessons of helpfulness that it is God's design they shall learn in the home.

In our larger schools provision should also be made for the education of younger children. This work is to be managed wisely in connection with the training of more advanced students. The older students should be encouraged to take part in teaching these lower classes.

Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities; and in connection with these schools, provision is to be made for the

teaching of higher studies where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole.

Let us study the way of the Lord diligently, that we may discern His methods and plans. His wisdom is far reaching.

Ms 130, 1903

Christ Stilling the Tempest

November 3, 1903 [typed]

Jesus was beside the Sea of Galilee. The view was not one of the surpassing grandeur, yet to Him it was one of peculiar interest. It was in the region round about the Sea of Galilee that He had wrought many of His miracles. And it was beneath the sheltering trees of the mountain side, but a little distance from the Sea of Galilee that, not long before, the twelve disciples had been called to the apostolate and ordained to be fishers of men.

All day Jesus had been teaching and healing, telling the people that the way to be most happy is to seek to be a blessing to others, and that when men and women give themselves wholly to this work, the earth will be filled with the glory of God.

For days Jesus had labored with scarcely any rest. Day after day He had ministered to the crowds that pressed upon Him. His mother and His brothers had sent word by the disciples, desiring to see Him. They feared that He was wearing Himself out by His incessant labors. His brothers were unable to account for His attitude toward the Pharisees, and there were some who feared that His reason was becoming unsettled. But to the message sent, Jesus had answered, "Who is My mother, and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren. For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." [Matthew 12:48-50.]

The malicious criticism and misrepresentations with which the Pharisees constantly pursued Christ made His labors much more severe and harassing; and now the close of the day found Him so utterly wearied that He determined to seek retirement in some solitary place across the lake.

"When even was come, He saith unto them, Let us pass over unto the other side." [Mark 4:35.] There was still a multitude of people on the shore, and Christ looked upon them with the deepest compassion. But His physical strength had been heavily taxed, and He was unable longer to bear the strain. There is a limit to human endurance, and this is why Christ left the people at this time. He was about to faint with weariness. He must have rest in order to be prepared for future work.

As soon as the multitude had been dismissed, the disciples took Him even "as He was" into the boat and hastily set off. [Verse 36.] The eastern shore of Gennesaret was not uninhabited, for

there were towns here and there beside the lake; yet it was a desolate region when compared with the western side. It contained a population more heathen than Jewish and had little communication with Galilee. Thus it offered Jesus the seclusion He sought, and He now bade His disciples go thither.

Overcome with weariness, Christ lay down in the stern of the boat and soon fell asleep. Not long before, to one who, impressed by His words and His wonderful works of healing, had asked the privilege of following Him, He had said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." [Matthew 8:20.]

Behold the weary, exhausted medical missionary Worker, who for us suffered so much physical discomfort and pain, who was tempted in all points like as we are, yet without sin. He is lying asleep, not on a comfortable bed, His head resting on a soft pillow, but in the bottom of the boat, with a coil of rope under His head.

Happy are they who can lie down to rest, wearied with unselfish effort to bless and benefit suffering humanity. The weary, trusting toiler, after courageously doing his best, can go to his rest at peace with God, saying, "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety." [Psalm 4:8.]

"And so He giveth His beloved sleep." [Psalm 127:2.] Look at the face of the Saviour, so careworn, yet so peaceful. There is upon it no trace of sin, save the weariness that the sins of others have caused. Love, mercy, purity, goodness are there revealed. Heavenly nobility is there. Soon that dear face was to be marred by the cruelty of those for whom the Son of God came to give His life. Soon the Saviour was to hang on the cross, revealing to the world, to angels, and to men the unspeakable love of God.

One of the greatest blessings that will ever come to human beings is spoken of in the words, "They shall see His face"—the face that angels adore. [Revelation 22:4.] But who will see it? Will it be those who did not choose to see it in this world, those who turned away from beholding it, choosing rather to look upon evil and unite with sinners? No, no! In that day such ones will not want to see His glorified face. They will turn from it with pain, because on this earth they despised His counsel and would none of His reproof. As the shadows of night settle down upon the lake, the disciples realize that a change has taken place in the weather. The wind sweeps wildly down the mountain gorges and along the eastern shore. The disciples have spent their lives upon the lake, and they see that a fierce storm is upon them. Their fears are aroused. They say little, but work quickly to make everything secure.

With a roar the tempest smites the lake, and the waves rush upon one another as if in conflict. The sea wrestles as if in fearful rage.

Still Christ sleeps on—the deep sleep of exhaustion. His human nature has been drawn on to its utmost capacity in His effort to impart the virtues of His divine nature to the sick and sorrowing.

The tempest roars, the thunder crashes, the lightnings flash, the rain beats on His face, yet He sleeps on. His clothing is drenched. The angels look upon the scene with amazement.

This is part of Christ's appointed lot. The King of glory humbled Himself to the low estate of the fallen race, that He might bring peace and rest to the weary and tempest-tossed and guide the wanderers in the wilderness of sin to the haven of eternal rest.

The disciples have guided their craft safely through many a storm, but now their strength and skill avail nothing. Their boat has become unmanageable. They find that they must let it drive before the gale. They keep a firm hold of the helm and let the boat drive straight before the wind and the sea. The fury of the tempest increases, and they begin to despair of saving themselves. The deck is being flooded, and the waves come in faster and faster. One wave after another is hurled over the ship. Mark says, "The waves beat into the ship, so that it was now full." [Mark 4:37.]

Just as all hope is leaving them, there comes to them the thought that Jesus is on board. One of them, touching Him, says in accents of despair, "Master, save, or we perish." [Matthew 8:25; Luke 8:24.] That cry reaches Christ's heart. The thunder of the elements could not wake Him, but one alarmed touch from His disciples, one agonized cry, and He was instantly upon His feet.

He rose, and rebuke the wind, and as one having authority over the boisterous elements, said to the sea, "Peace, be still." [Mark 4:39.] He had slept as an exhausted man. He awoke as a commander, as one to be obeyed. He showed no signs of alarm, but spoke as one equal with the Father, and the winds and the waves obeyed His voice. He was master of the situation. As He spoke the words, "Peace, be still," the sea became perfectly calm. Nature recognized the voice of her Lord and Master and obeyed.

Thus Christ sought to increase the faith of the disciples and to give an evidence that through all time would testify to the divine character of His mission as the Sent of God.

For us, as well as for the disciples, this miracle was wrought. How often the disciples' experience is ours. When the tempests of temptation gather, and the fierce lightnings flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust in our own strength till hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life and will deliver us from danger in the way that He knows to be best.

Our Leader

The Saviour gave Himself to a life of self-denial and self-sacrifice. He laid aside His royal robe

and kingly crown and stepped down from His position as commander in the heavenly courts, to take humanity upon Himself and stand at the head of the human race. He came to be tempted as man is tempted, to pass through the vicissitudes through which human beings are called to pass, and to live a life of sinlessness, showing to all the “better part” [Luke 10:42] that they may obtain by living for God, through the grace received from heaven. For our sakes He became poor, that we might come into possession of eternal riches. He took our nature upon Him, that we might be partakers of the divine nature and escape the corruption that is in the world through lust. He subjected Himself to poverty and temptation, that human beings, seeing His example, listening to His teaching, obeying His lessons, might obtain everlasting life—even an eternal weight of glory.

O Jesus, what humiliation, what suffering, what trial Thou didst endure to procure for us happiness in this world and in the world to come! Thou wast wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon Thee, and by Thy stripes we are healed.

It is a marvel to the angels that human beings should choose to be incapable of realizing how greatly Christ humiliated Himself in their behalf. They marvel that men and women do not rejoice to acknowledge Christ as their Saviour, to accept Him as their Leader, and to follow His example of self-denial.

Why are men and women so easily led to follow a course that grieves the Lord Jesus? Why do they choose to stand under the banner of the one who rebelled in the heavenly courts? Why do they not choose to take their position on the side of Christ—the side of Omnipotence?

To the angels, the course followed by human beings seems strangely inconsistent. They see how plainly degradation is revealed on the side of unbelief and indulgence of appetite. They see how untiringly Satan is working to destroy the image of God in man. They wonder why beings dependent on their Creator for every breath they draw act so unreasonably and inconsistently; why they choose the side of the one who crucified Christ and who has filled the world with strife and envy and jealousy.

Can we, as reasoning beings, regard as wise the choice that leads us to stand under the black banner of rebellion, rather than under the banner of Prince Emmanuel?

May God help all who read these words to see their import and to begin to inquire, “What shall I do that I may inherit eternal life?” [Mark 10:17.] We should not need one moment to decide to step from under the banner of rebellion to the banner of loyalty.

Christ is the Lord our righteousness. Let us take our stand on His side now, just now. Let none be ashamed to acknowledge Christ as their Saviour, their counselor, their guide, and their exceeding great reward. Is this sacrificing anything? Is it an honor to be numbered among Satan’s army? Those who make this choice gain nothing. Only death, eternal death, awaits them.

Let those who are tempted to choose the world, to strive to gain the recognition of the world, remember that unless they choose Christ here, they will not have the recognition of heaven. Tempted ones, whom have you chosen as your leader? The one who, though greatly honored in heaven, became a rebel, and who, with all his sympathizers, was cast out? Will you dishonor your Creator and Redeemer by choosing the great apostate as your leader? Christ, the only begotten Son of God, came to this world to redeem the fallen race. He has given us evidence of His great power. He will enable those who receive Him to build up characters free from the tendencies that Satan reveals. You can resist Satan and all his temptations. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right.

Commit the keeping of your souls to God. Our divine Lord is equal to any emergency. With Him, nothing is impossible. He has shown His great love for us by living a life of self-denial and humiliation and dying a death of agony, to save us from eternal ruin.

Come to Christ just as you are, weak, helpless, and ready to die. Cast yourselves wholly on His mercy. There is no difficulty within or without that cannot be conquered in His strength. Some have stormy tempers. But He who calmed the stormy sea of Galilee can say to your heart, "Peace, be still." [Mark 4:39.] There is no nature that Christ cannot subdue, no temper so stormy that He cannot quell it, if the heart is surrendered to His keeping.

No one need despond who commits his soul to Jesus. We have an all-powerful Saviour. Looking to Jesus, the author and finisher of your faith, you can say, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." [Psalm 46:1-3.]

Do not think that the Christian life is a life free from temptation. Temptations will come to every Christian. Both the Christian and the one who does not accept Christ as his leader will have trials. The difference is that the latter is serving a tyrant, doing his mean drudgery, while the Christian is serving One who died to give him eternal life. He must not look upon trial as something strange, but as the means by which he is to be purified and strengthened.

"Count it all joy when ye fall into divers temptations," James declares; "knowing this, that the trying of your faith worketh patience." [James 1:2, 3.]

In the future life we shall understand things that here greatly perplex us. We shall realize how strong an opponent we had and how angels of God were commissioned to guard us as we followed the counsel of the Word of God.

Christ tells us that our sea will not always be smooth. We shall have tribulation. This is a part of our education, necessary to the formation of a strong, symmetrical character. There is nobility of character for us to gain. Every day we are to acquire a deeper knowledge of Christ.

Christ desires to give all who receive Him power to become the sons of God. He is a very present help in every time of trouble. Let us be ashamed of our wavering faith. Those who are weak in moral power have only themselves to blame that they do not resist the enemy. We have no excuse for failing to do our best. The Bible has been placed in our hands as a guide. It is a light shining in a dark place. All who choose can walk in the light. All who choose can come to Christ and find the help they need.

Looking at the Mistakes of Others

There are those who say, I might have been a Christian could I have seen in the lives of professing Christians anything better than I saw in the lives of those making no profession. They endeavor to excuse their own defects by pointing to the defects of others. To such ones I would say, Did you try to show these professing Christians that they were doing the Saviour great harm by their unchristlike lives? When you saw them doing that which you knew to be wrong, why did you not say, in the strength of your God-given manhood or womanhood, "I will not bear the name of Christian, and practice deception. I have the Bible, the Word of the living God. I will be an honest Christian. I will not misrepresent the One who gave His life for me. I have the sure word of promise, As many as received Him, to them gave He power to become the sons of God." [See John 1:12.]

Because others are making mistakes in the Christian life, do not think that you are justified in sinning. Do not think that God will excuse you for being a hypocrite because others practice hypocrisy. What some one else does will not answer your case. It is your privilege to place yourself where you may reach the highest point of Christian excellence. As you strive for the crown of eternal life, praying that you may be made strong in the strength of Him who is invincible, you can help those who seem to have no power to escape from the snare into which they have fallen.

"Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] "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.] If you have become weak in spiritual power by following a course of your own choosing and looking at the mistakes of others, resolve that you will now make a decided change. You do Christ a great dishonor by looking at the sins that you suppose others are committing, while you yourself are not following in His footsteps. God is pitiful and full of tender mercy. Rise in the strength of Christ to your God-given manhood. You gain nothing when you attempt to excuse your defects by pointing to the defects of others. Since you can see the faults of some one else so plainly, does it lessen your guilt for you to copy these faults? Why should you blind your eyes and weaken your mental, moral, and spiritual powers because some one else is doing wrong?

The doctrine of indifference needs to be torn into shreds. It strengthens the hands of the wrongdoer, puts arguments into the mouths of unbelievers, injures souls, perplexes the anxious,

and gives a plea to the caviler. The full truth of God is now to be unfolded. Truth, present truth, is needed now.

Ms 131, 1903

Genuine Conversion

November 6, 1903 [typed]

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight, profession is nothing; position is nothing. He asks, Is the life in harmony with My precepts?

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the Word of God. Sad will it be, in the day when every man is rewarded according as his works have been, for those who cannot bear this test.

Many of those whose names are on the church books are stony-ground hearers. In their lives there has been no genuine change. The truth has been kept in the outer court. There has been no real conviction, no genuine conversion, no positive work of grace done in the heart. The feelings have been wrought upon, but deep heart sorrow for sin has not been felt. A fatal deception is upon the mind and has been for years.

Many a one who looks at himself in the great moral looking glass, and is convinced that he is not justified, cleansed, purified, fails to make the needed change in his life. He goes his way to his business and forgets his defects. He may, perhaps, go to a religious meeting, and he may talk of the truth. He may profess to be a medical missionary, but what does this avail if his character has undergone no change? The Holy Spirit has not wrought upon his heart. The work done has been superficial. Too much of the human element is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God.

Let us not forget that in his conversion and sanctification, man must co-operate with God. "Work out your own salvation with fear and trembling," the Word declares; "for it is God which worketh in you, both to will and to do of His good pleasure." [Philippians 2:12, 13.]

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and he works for himself, seeking to find out his defects and to see what he can do, with fear and trembling, to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured any one, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in

harmony with the Spirit's working, and his conversion is genuine.

The nobility and dignity of the man increase as he takes his position against the wily foe, who for so many years has kept him in slavery. He feels a holy indignation arising within him as he thinks that for so long he has been Satan's bondsman, allowing the enemy to lead him to refuse to acknowledge his best friend, lest some should ridicule him.

Let the sinner co-operate with His Redeemer to secure his liberty. Let him be assured that unseen heavenly agencies are working in his behalf. Dear souls in doubt and discouragement, pray for the courage and strength that Christ waits to give you. He has been seeking for you. He longs to have you feel your need of His help. He will reach out His hand to grasp the hand stretched out for aid. He declares, "Him that cometh to Me, I will in no wise cast out." [John 6:37.] Let mind and heart be enlisted in the warfare against sin. Let your heart soften as you think of how long you have chosen to serve your bitterest foe, while you turned from Him who gave His life for you, who loves you, and who will accept you as His, even though you are sinners. Step out from under the rebel flag, and take your stand under the bloodstained banner of prince Emmanuel. Instead of feeling ashamed that you are standing under the banner of loyalty, you should feel that you are highly honored in being allowed to serve the Lord of the whole earth. He owns the world. All the gold and the silver are His. "If I were hungry, I would not tell thee," He says; "for the world is mine, and the fulness thereof." [Psalm 50:12.]

He has borne long with your persistent rebellion. As you acknowledge that you are His property, that He has bought you with a price, you become His in a peculiar sense. You realize that, during all the years that you were the bondsman of the enemy, you were robbing God of the service that you owed Him.

The Divine Life-Giver

It is by the power of God that we live. With one word He might take from us the breath that keeps life in our bodies. Yet thousands upon thousands, though kept alive by the forbearance of God, use their powers of mind and body against their Creator, and they do this as if it were something to be proud of. Joining the ranks of the enemy, they place themselves under His instruction, to learn how to defeat the plans of God, and to carry their rebellion against Him to the highest point.

As I read the book of Revelation, I wonder that many more do not study the wonderful instruction given to John on the Isle of Patmos. Notice the description given of Christ in the first chapter. The apostle says:

"I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to His feet, 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 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, two-edged sword; and His countenance was as the sun shineth in His strength.

“And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last. I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.” [Verses 10-18.]

Read the twenty-fourth, twenty-fifth, and fiftieth Psalms, and learn from them the greatness of our God. Those who are working on the side of Satan do not know what a fearful loss they are incurring. At the last great day, those who have given themselves to anarchy, and war, and strife will see how many souls have been lost as a result of their failure to take their stand under the rule of Christ.

The words of the fifty-second Psalm describe two men. One has chosen to stand in selfish independence, trusting in himself. To him apply the words:

“Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying more than to speak righteously. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee forever, He shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. The righteous also shall see, and fear, and shall laugh at him: lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.” [Verses 2-7.]

The other man has chosen God as his guide, and he can say:

“I am like a green olive tree in the house of God; I trust in the mercy of God forever and ever. I will praise Thee forever, because Thou hast done it; and I will wait on Thy name; for it is good before Thy saints.” [Verses 8, 9.]

“The Lord reigneth; He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself; the world also is established, that it cannot be moved. Thy throne is established from old; Thou art from everlasting. The floods have lifted up, O Lord; the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure; holiness becometh Thine house, O Lord, forever.” [Psalm 93:1-5.]

Ms 132, 1903

God's Chosen People

November 8, 1903 [typed]

I have been instructed to call the attention of our people to the instruction given by the Lord to Israel regarding the importance of separation from the world. In the fourth chapter of Deuteronomy we read:

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land, which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. ...

“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding nation. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; but teach them thy sons, and thy sons' sons.” [Verses 1, 2, 5-9.]

“When the Lord shall bring thee into the land whither thou goest to possess it, and hath cast out many nations from before thee, ... and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly.

“But thus shall ye deal with them: ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 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.

“Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him, and keep His commandments to a thousand generations; and

repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face.” [Deuteronomy 7:1-10.]

A Departure from Right

Under David’s rule, the people of Israel gained strength and uprightness from obedience to God’s law. But the kings that followed strove for self-exaltation. They took to themselves glory for the greatness of the kingdom, forgetting how utterly dependent they were upon God. They regarded themselves as wise and powerful, because of the honor showed them by fallible, erring men. They became corrupt, immoral, and rebelled against the Lord, turning from Him to the worship of idols.

God bore long with them, calling them often to repentance. But they refused to hear, and at last God spoke in judgment, showing them how weak they were without Him. He saw they were determined to have their own way, and He gavest them into the hands of their enemies who spoiled their land and took captive the people.

The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God’s peculiar people. They became leavened by the evil practices of those with whom they formed forbidden alliances. Affiliation with worldlings cause them to lose their first love and their zeal for God’s service. The advantages they sold themselves to gain brought only disappointment and caused the loss of many souls.

The experience of Israel will be the experience of all who go to the world for strength, turning away from the living God. Those who forsake the mighty One, the source of all strength, and affiliate with worldlings, placing on them their dependence, become weak in moral power, as are those in whom they trust.

God comes with entreaties and assurances to those who are making mistakes. He seeks to show them their error and to lead them to repentance. But if they refuse to humble their hearts before Him, if they strive to exalt themselves above Him, He must speak to them in judgment. No semblance of nearness to God, no assertion of connection with Him, will be accepted from those who persist in dishonoring Him by leaning upon the arm of worldly power.

God’s Word to Us Today

Today God’s word to His people is: “Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.” [2 Corinthians 6:17, 18.] “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.]

God’s people are to be distinguished as a people who serve Him fully, nobly, wholeheartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have

bound themselves to serve the Lord, and Him only.

The Sign Between God and His People

“And 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 it will be so forever.

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederation with those who have not wisdom to discern the claims of God so plainly set forth in His law.

We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath, and we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven.

The Lord is testing His people, to see who will be loyal to the principles of His truth. Our work is to proclaim to the world the first, second, and third angels’ messages. In the discharge of our duties, we are neither to despise or fear our enemies. To bind ourselves up by contracts, or in partnerships, or business associations with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of His work; for this is not the way of the Lord.

Putting our trust in God, we are to move steadily forward, doing His work with unselfishness, in humble dependence upon Him, committing ourselves and our present and future to His wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the

worthiness of Christ and our acceptance, through faith in Him, of God's abounding grace.

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings—the blessings so essential for a people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives is greatly to dishonor God. Thus we turn from His commandments, which are our life, denying that He is our God and we His people.

“Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face.” [Deuteronomy 7:9, 10.]

Where shall we be before the thousand generations mentioned in this Scripture are ended? Our fates will have been decided for eternity. We shall either have been pronounced worthy of a home in the everlasting kingdom of God, or we shall have received sentence of eternal death. Those who have been true and faithful to their covenant with God, those who, remembering Calvary, have stood firmly on the side of truth, ever striving to honor God, will hear the commendation, “Well done, good and faithful servant.” [Matthew 25:23.] But those who have given God only half-hearted service, allowing their lives to be conformed to the ways and practices of the world, will hear the sad words, “Depart from Me; I know you not.” [Luke 13:25, 27.]

The Home of the Faithful

“And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of Life.” [Revelation 21:23-27.]

“And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads.”

[Revelation 22:3, 4.]

Who are these?—God’s denominated people; those who on this earth have witnessed to their loyalty. Who are they?—those who have kept the commandments of God and the testimony of Jesus Christ; those who have owned the crucified One as their Saviour.

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever.” [Verse 5.]

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Verse 14.]

A Right Knowledge of God

I have a message to bear to those who feel sure that they are prepared to do medical missionary work. Do those engaged in this work realize that we are nearing the end of this earth’s history, and that we should understand fully the work before us? The very first thing that medical missionaries need to do is to gain a right conception of God, not a conception based on their own human judgment, but a conception based on a constant study of God’s Word and of the character and life of Christ.

God’s Word and His works contain the knowledge of Himself that He has seen fit to reveal to us. We may understand the revelation that He has thus given of Himself. But it is with fear and trembling, and with a sense of our own sinfulness, that we are to take up this study, not with a desire to try to explain God, but with a desire to gain that knowledge which will enable us to serve Him more acceptably. Let no one venture to explain God. Human beings cannot explain themselves, and how, then, dare they venture to explain the Omniscient One? Satan stands ready to give such ones false conceptions of God.

To the curious I bear the message that God has instructed me not to frame answers to the questions of those who enquire, in regard to the things that have not been revealed. The things that are revealed belong unto us and to our children. Beyond this, human beings are not to attempt to go. We are not to attempt to explain that which God has not revealed. We are to study the revelation that Christ, the great Teacher, has given of the character of God, that in spirit and word and act we may represent Him to those who know Him not.

In regard to the personality and prerogatives of God, where He is and what He is, this is a subject which we are not to dare to touch. On this theme silence is eloquence. It is those who have no experimental knowledge of God who venture to speculate in regard to Him. Did they know more of Him, they would have less to say about what He is. The one who in the daily life holds closest communion with God, and who has the deepest knowledge of Him, realizes most keenly the utter inability of human beings to explain the Creator.

Let men beware how they seek to look into the mysteries of The Most High. As the ark of the

Lord was being taken from the land of the Philistines into Canaan, the men of Bethshemesh, curious to know what made the ark so powerful, ventured to look into it. And God “smote of the men of Bethshemesh, because they had looked into the ark of Jehovah, He smote of the people seventy men, and fifty thousand men: and the people mourned, because Jehovah had smitten the people with a great slaughter. And the men of Bethshemesh said, Who is able to stand before Jehovah, this holy God?” [1 Samuel 6:19, 20.]

Again, when the ark was being taken from Kirjath-jearim, Uzzah put forth his hand to steady it. “And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of the Lord God.” [2 Samuel 6:7.]

Keeping the flocks of his father-in-law in Midian, Moses saw one day a strange sight—a bush burning, and yet not consumed. And he said, “I will now turn aside, and see this great sight, why the bush is not burnt.” But as he drew near, there came to him out of the bush the command, “Draw not nigh hither; for the place whereon thou standest is holy ground.” “And Moses hid his face; for he was afraid to look upon God.” [Exodus 3:3, 5, 6.]

“And it came to pass, when Joshua was by Jericho, that he lifted up his eyes, and looked, and, behold, there stood over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto His servant? And the captain of the Lord’s host said unto Joshua, Loose thy shoes from off thy feet; for the place whereon thou standest is holy. And Joshua did so.” [Joshua 5:13-15.] God always has been. He is the great I AM. The psalmist declares, “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.” [Psalm 90:2.] He is the high and lofty One that inhabiteth eternity. “I am the Lord, I change not,” He declares. [Isaiah 57:15; Malachi 3:6.] With Him there is no variableness, neither shadow of turning. He is “the same yesterday, today, and forever.” [James 1:17; Hebrews 13:8.] He is infinite and omnipresent. No words of ours can describe His greatness and majesty.

The Bible teaching of God is the only teaching that it is safe for human beings to follow. We are to regulate our faith by a plain, “Thus saith the Lord.” The knowledge of Himself that God desires us to gain from His Word will, if brought into the daily life, make men and women strong to resist evil and fit them to represent Him.

We need to study the simplicity of Christ’s teachings. He urges the need of prayer and humility. These are our safeguards against the erroneous reasoning by which Satan seeks to lead us to turn aside to other gods and to accept misleading theories clothed by him in garments of light.

A man who is spiritually blind is easily led by those who improve every favorable opportunity to advance theories and conjectures regarding God. The one deceived by Satan imparts to a fellow being the new light that he supposes he has received, as Eve placed the forbidden fruit in the

hand of Adam. Unenlightened heathen are in no worse condition spiritually than is the man who has known the truth, but has accepted error.

We should regard it as a great privilege to look upon the works of God and point to them as evidences of His love and goodness. Parents should teach their children to look from nature to nature's God. As we see on every hand the tokens of His love and care for us, our hearts go out in praise and thanksgiving, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name?" [Revelation 15:3, 4.]

Steadfastly Resisting the Enemy

Satan presents his theories cautiously at first, and if he sees that his efforts are successful, he brings in theories that are still more misleading, seeking to lead men and women away from the foundation principles that God designs shall be the safeguards of His people.

Let not our medical missionary workers accept theories that God has not given to any one. God will not excuse men for teaching theories that Christ has not taught. He calls upon His army of workers to fall into line, taking their stand under the banner of truth. He warns them to beware of occupying their time in the discussion of matters that God has not authorized any human being to discuss.

Let us put on every piece of the Christian armor and steadfastly resist the enemy. We shall have to meet fallen angels and the prince of the powers of darkness. Satan is by no means asleep; he is wide-awake and is playing the game of life for the souls of the people of God. He will come to them with flattery of all kinds, in the hope of leading them to swerve from their allegiance. He desires to call their attention from the real issues to false theories.

Ministers and physicians, sound an alarm. Call upon the people of God to be true and faithful. Be on your guard. Remember that as you co-operate with God, you have as your helpers angels that excel in strength. Accept not the theories advanced by those who are not standing on the true foundation, those who are charmed with that [of] which they do not know the true meaning.

Wake up, my brethren, wake up and lift the danger signal. Sound the warning. Let no man persuade you to accept theories that are opposed to the truths of God's Word. The servants of God have a solemn message to bear to this fallen, sin-cursed world. They are to hold aloft the banner on which is inscribed the words, "The commandments of God and the faith of Jesus." [Revelation 14:12.] Those who are working in harmony with God will be of one heart and one mind. With unflinching zeal they will proclaim the message, "Prepare to meet thy God." [Amos 4:12.] They will not unite with worldlings, but will take their stand firmly in defense of the principles of truth.

Things must now be called by their right name. Backsliding leaders are not to be honored as men who are holding their confidence firm. God is in earnest with us. We are to sound the note of warning.

Wake up, for Christ's sake, wake up. May God give success to those who are trying to arouse the sleepy watchmen. Of many of those who profess to be shepherds of the flock, God says, "They are unfaithful. They have left their first love. Unless they repent, I will come suddenly, and will remove their candlestick out of his place." [See Revelation 2:4, 5.]

Go to work now, without delay. How many judgment calls must the Lord make before His people cease to provoke Him to His face? Should He deal with them according to their backsliding, according to their worldliness and to the way in which they have called darkness light and light darkness, they would have no further calls to repentance, no more evidence or light to trifle with.

God's people provoke Him by their idolatry and by their union with worldlings. He says, "My Spirit shall not always strive with men. I will not always bear with the perversity of those who lead souls from the narrow way into paths of uncertainty and falsehood. Unless those who have been often reproved make a decided change, they will be left to follow their own way." His blessings will be taken from those who choose darkness rather than light, those who choose false guides rather than true. To those who disregard the evidence given them, making no difference between truth and error, the light bestowed will become darkness, and how great will be that darkness.

God sent Christ into the world as the great Medical Missionary. In our work, we are to bear the messages that He bore when in our world. We are to preach the gospel and heal the sick. Medical missionary workers are to stand before the world as God's representatives, witnessing to the importance of the truth for this time. All with whom they come in contact should see that they have a living connection with the great Medical Missionary who gave His life that through the work of the Holy Spirit men and women might be convinced of sin and led to repentance.

The Circulation of The Lifeboat

It is well that efforts should be made to circulate The Lifeboat. But our missionary efforts are not to end with the circulation of this paper. The people need present truth—something more than is given them in The Lifeboat. Let the truth go forward in advanced lines. There is great danger of limiting the message that should now be borne to arouse men and women.

Every worker should now come into line. The Lord is soon coming, and we need faithful pastors who will carry the work forward in stronger lines. The bread of heaven must be given to starving souls. The gospel message must be distinctly proclaimed, that people may be aroused to prepare to meet their God. Christ has commissioned every one who believes the gospel to make known its saving power. "Go ye therefore," He says, "and teach all nations. ... And, lo, I am with you

always, even unto the end of the world.” [Matthew 28:19, 20.] Let those who are engaged in the circulation of our literature realize more clearly the obligation resting upon them to fulfil this commission. Let them sow beside all waters.

Ms 134, 1903

A View of the Conflict

November 3, 1903 [typed]

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Emmanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe; and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice, "Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty." [See Revelation 12:17; 2 Corinthians 6:17, 18; Judges 5:23.]

The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, "as when a standard bearer fainteth." [Isaiah 10:18.] But their apparent retreat was but an effort to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted His banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle and sending support to His soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as He led them on step by step, conquering and to conquer.

At last the victory was gained. The army following the banner with the inscription "The commandments of God, and the faith of Jesus" was gloriously triumphant. [Revelation 14:12.] The soldiers of Christ were close beside the gates of the city of God, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. God's will was done on earth, as it is done in heaven.

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming when the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving—the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will

be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." [See Revelation 21:4.]

This is the scene that is presented to me. But the church must still fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave His place of intercession before the mercy seat and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We cannot afford to be off our guard for one moment.

"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 enemy. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." [Ephesians 6:10-17.]

"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 offence 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.]

"Let your conversation be as becometh the gospel of Christ; ... stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake." [Verses 27-29.]

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to His church.

What sustained the Son of God in His betrayal and trial? He saw of the travail of His soul, and was satisfied. He caught a view of the expanse of eternity and saw the happiness of those who through His humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed. His ear caught the shout of the redeemed. He heard the

ransomed ones singing the song of Moses and the Lamb.

We must have a vision of the future and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for His sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. ... Honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." [Revelation 5:12, 13.]

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising Him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." [Revelation 7:9, 10.]

"These are they which came out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." [Verses 14-17.] "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." [Revelation 21:4.]

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture? Will you not be truly converted, and then go forth to labor in a spirit entirely different from the spirit in which you have labored in the past, displacing the enemy, breaking down every barrier to the advancement of the gospel, filling hearts with the light and peace and joy of the Lord? Shall not this miserable spirit of fault-finding and murmuring be buried, never to have a resurrection? Shall not the incense of praise and thanksgiving ascend from hearts purified and sanctified and glorified by the presence of Christ? Shall we not in faith lay hold of sinners, and bring them to the cross?

Who will this day consecrate themselves to the service of the Lord? Who will now pledge themselves not to affiliate with the world, but to come out from the world, and be separate, refusing to pollute the soul with the worldly schemes and worldly practices that have been keeping the church under the enemy's influence?

We are in this world to lift the cross of Calvary. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of Him that is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, "He that is not for Me is against Me, and he that gathereth not with Me scattereth abroad." [Matthew 12:30.] Indifference in the Christian life is a manifest denial of Christ.

Should we not see in the world today medical missionaries who in all the features of their work are worthy of the name they bear? who aspire to the doing of deeds worthy of valiant soldiers of Christ? We are living near the close of the great conflict, when many souls are to be rescued from the slavery of sin. We are living in a time when to Christ's followers the promise specially belongs, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] He who commanded the light to shine out of darkness, He who has called us out of darkness into His marvellous light, bids us let our light shine brightly before men, that they may see our good works, and glorify our Father who is in heaven. In such rich measure has light been given to God's people that Christ is justified in telling them that they are to be the light of the world.

To our physicians and ministers I send the message, Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of one accord? Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the breath of the divine life breathed into us. We are to be channels through which the Lord can send light and grace to the world. Backsliders are to be reclaimed. We are to put away our sins, by confession and repentance, humbling our proud hearts before God. Floods of spiritual power are now to be poured forth upon those prepared to receive it.

Let us now consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord. Make straight in the desert a highway for our God." [Isaiah 40:3.] Divine and human instrumentalities are to unite for the accomplishment of one great object. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:17.]

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Daniel 12:3.]

Ms 135, 1903

Establishing the Foundation of Our Faith

November 4, 1903 [typed]

My husband, Elder Joseph Bates, Father Pierce, Elder Edson, a man who was keen, noble, and true, and many others whose names I cannot now recall were among those who, after the passing of the time in 1844, searched for truth. At our important meetings, these men would meet together and search for the truth as for hidden treasure.

I met with them, and we studied and prayed earnestly; for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. As we fasted and prayed, great power come upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying. Then the Spirit of God would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to the position we were to take regarding truth and duty.

A line of truth extending from that time to the time when we shall enter the city of God was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given me. The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony.

The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.

For two or three years my mind continued to be locked to the Scriptures. In 1846 I was married to Elder James White. It was some time after my second son was born that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind, that I might understand His Word. Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me.

I was at that time in Paris, Maine. Old Father Andrews was very sick. For some time he has been a great sufferer from inflammatory rheumatism. He could not move without intense pain. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up and walked about the room, praising God, and saying, "I never saw it on this wise. Angels of God are in this room." The glory of God was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this, I have been enabled to understand the Word of God.

After the passing of the time, we were opposed and cruelly falsified. Erroneous theories were pressed in upon us by men and women who had gone into fanaticism. I was directed to go to the places where these theories were being advocated, and as I went, the power of the Spirit was wonderfully displayed in rebuking the errors that were creeping in.

Ms 136, 1903

Extracts from recent Testimonies

1903

Compiled from earlier manuscripts.

Extracts from recent testimonies, relating to the work that Christians can do to advance the cause of present truth.

From Review, September 10, 1903 (Lt 173, 1902):

The Need of an Awakened Church

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave Himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal death. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of the Redeemer would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their directions from Christ and would find no time for contention or strife.

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, broken-hearted intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour.

Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the obduracy of Jerusalem. Whose hearts break today because of the peril of those in darkness? Who among those who have received such great light and such rich gifts mingle their tears with the tears of their Redeemer?

A Lesson From the Parable of the Ten Virgins

From unpublished MS., July 31, 1903 (Lt 161, 1903):

The signs of the times are fulfilling in our world, yet the churches generally are represented as slumbering. Shall we not take warning from the experiences of the foolish virgins, who when the call came, "Behold the Bridegroom cometh! go ye out to meet Him," found that they had no oil in their lamps. And while they went to buy oil, the Bridegroom went in to the marriage supper with the wise virgins, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, "I know you not." [Matthew 25:6-12.] They were left standing without, in the empty street, in the blackness of the night.

Preparing for the Judgment

From unpublished MS., April 5, 1903 (Ms 21, 1903):

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, who are not keeping the commandments of God?

Open Doors for Service

From unpublished MS., May, 1903 (Ms 57a, 1903):

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.

Suggestions to Workers

From unpublished MS. July 23, 1902 (Ms 106, 1902):

The greatest help that can be given to the churches is to teach them to work for God and to depend on Him, not on the ministers.

From unpublished MS. February 1, 1902 (Lt 22, 1902):

Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world must be willing to do it in God's way by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful will fail of doing anything.

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work and wins for His children a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties are not fitful, but steadfast in purpose, pressing their way through evil as well as good reports. They are instant in season and out of season.

The Circulation of Literature in Our Restaurants

From unpublished testimony, October 13, 1902 (Lt 157, 1902):

Those who come to our restaurants should be supplied with reading matter. Leaflets treating on the lessons of Christ should be given them. The burden of supplying this reading matter should be shared by all our people. All who come should be given something to read. It may be that many will leave the tract unread, but one among those in whose hands you place it may be searching for light. He will read and study what you give him and then, perhaps, will pass it on to others.

Coming of the Lord Near

From unpublished MS., October 6, 1902 (Ms 118, 1902):

Let us remember that the coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end. In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness.

Determined Efforts, in View of the Judgment

From unpublished MS., June 24, 1903 (Lt 115, 1903):

The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, He is warning the inhabitants of this earth of His soon approach. O that the people may know the time of their visitation!

We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is at hand. Our understanding needs to be quickened by the Holy Spirit. We need to stand constantly in a humble, contrite attitude, that we may see the Lord's design, and be prepared to make known His will from day to day, not only in word, but in deed.

Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth.

The Circulation of Our Larger Denominational Books

From a leaflet dated December 6, 1902 (Ms 157, 1902):

Christ's Object Lessons is to live and do its appointed work, but not all the thought and effort of God's people is to be given to its circulation. The larger books should be sold everywhere. These books contain present truth for this time—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale.

From unpublished MS., August 29, 1902 (Lt 137, 1902):

The larger books contain present truth for this time—truth that is to be proclaimed in all parts of the world. Our canvassers are to circulate the books that give definite instruction regarding the testing messages that are to prepare a people to stand on the platform of eternal truth, holding aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.]

I have been instructed that the canvassing work is to be revived. Our smaller books, with our pamphlets and journals, can and should be used in connection with our larger books.

Strength to Resist Temptation Gained by Activity

From Review, November 11, 1902 (Ms 126, 1902):

Before His ascension, Jesus told His disciples not to depart from Jerusalem till they had received the promise of the Father. “Ye shall be baptized with the Holy Ghost not many days hence,” He declared. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” [Acts 1:5, 8.]

The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a work to do in Jerusalem in shielding the members of the church from the snares of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church members to become workers together with God in carrying the gospel to those who had not heard it. Instead, they were in danger of being satisfied with what had been accomplished. To scatter His representatives abroad, where they could work for others, the Lord permitted persecution to come upon His church. Stephen and several others died for their faith; then the members of the church were scattered; and the gospel was proclaimed with power “in all Judea, and in Samaria, and unto the uttermost part of the earth.” [Verse 8.]

The Need of Studying the Testimonies

From unpublished MS., [July 15,] 1903 (Lt 148, 1903):

I have been impressed to call upon the members of our churches to study the last two volumes of Testimonies for the Church. When I was writing the instruction contained in these books, I felt the deep moving of the Spirit of God. They are full of precious matter. In the visions of the night the Lord told me that the truth contained in these books must be brought before the members of our churches, because there are many who are indifferent in regard to the salvation of their souls.

Ms 137, 1903

The Personality of God

November 12, 1903 [typed]

The word of the Lord to me is that I am to repeat the instruction that God has given me, showing what He has revealed for the benefit of His people and the way in which He has presented His word to them. If God had desired to have Himself represented as being in the things of nature—in flower and leaf and tree—Christ would have spoken of this when He was in the earth. But where in the teaching of Christ is God spoken of as He is in Living Temple? In Patriarchs and Prophets God has presented to His people the way in which they are to view the plan of

salvation. The instruction contained in this book is not an idle tale. It is the presentation of truth in accordance with the Word of God.

In the beginning of my work, when the Lord first commissioned me to proclaim the truth, I was called upon to rebuke those holding sophistries similar to those presented in Living Temple. I could not understand the sentiments held, but the Lord gave me a message to bear before the companies that I was to meet. I bore the message, and all controversy was at an end. Evidence was given of the power of God working through His humble instrument, and those who were willing to receive this evidence did not make the least attempt to oppose the message.

Again and again during my experience in the Lord's work, I have been called upon to meet these erroneous sentiments. In every case, clear, powerful light has been given that God is the eternal, self-existent One. From my girlhood I have been given plain instruction that God is a person, and that Christ is "the express image of His person." [Hebrews 1:3.] God always has been. That which concerns us is not the how or the wherefore.

In the Word God is spoken of as the everlasting God. This name embraces past, present, and future. God is from everlasting to everlasting. He is the Eternal One. "The eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency." [Deuteronomy 33:27-29.]

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up, in the evening it is cut down, and withereth. For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

"Who knoweth the power of Thine anger? Even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long; and let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it." [Psalm 90:2-17.]

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.

“Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him. I will be with him in trouble; I will deliver him; and honor him. With long life will I satisfy him, and show him My salvation.” [Psalm 91:1-16.]

“The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He girded Himself; the world also is stablished, that it cannot be moved. Thy throne is established of old; Thou art from everlasting. The floods have lifted up, O Lord; the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure; holiness becometh Thine house, O Lord, forever.” [Psalm 93:1-5.]

In view of these Scriptures, who will dare to interpret God and place in the minds of others the sentiments regarding Him that are contained in Living Temple? These theories are the theories of the great deceiver, and in the lives of those who receive them there will be sad chapters. This is Satan’s device to unsettle the foundation of our faith, to shake our confidence in the Lord’s guidance and in the experience that He has given us. Many things of like character will in the future arise. I entreat our medical missionary workers to be afraid to trust the suppositions and devising of any human being who entertains the thought that the path over which the people of God have been led for the last fifty years is a wrong path. Beware of those who, not having had any decided experience in the leading of the Lord’s Spirit, would suppose that this leading is all a fallacy; that we have not the truth; that we are not the people of the Lord, gathered by Him from all countries and nations. Beware of those who would tear down the foundation, upon which we have been building for the last fifty years, to establish a new doctrine. I know that these new theories are from the enemy.

Let those who would bring in fanciful ideas of God awake to a sense of their danger. This is too solemn a subject to be trifled with.

The root of idolatry is an evil heart of unbelief in departing from the living God. It is because men have not faith in the presence and power of God that they have been putting their trust in their own wisdom. They have been devising and planning to exalt themselves and find salvation in their own works. A deceptive influence from satanic agencies is coming in, because leaders whom the Lord has warned and entreated and counseled are choosing their own wisdom in the place of the wisdom of God. To such ones the warning comes, "Talk no more exceedingly proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed." [1 Samuel 2:3.]

God declares, "The heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me; and where is the place of My rest? For all these things hath Mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word." [Isaiah 66:1, 2.] Though heaven and the heaven of heavens cannot contain God, He, the high and holy One, reveals Himself to the humble and contrite, filling the hearts of His chosen ones with the light of His presence.

"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." [Job 28:28.] Neither by searching the recesses of the earth nor in vain endeavors to penetrate the mysteries of God's being is wisdom found. It is found, rather, in humbly receiving the revelations that He has been pleased to make and in conforming the life to His will.

He who knows the heart of man will render to every one according as his work shall be. In this life He will give to the humble, teachable ones, who look to Him in faith and dependence, wisdom and understanding, and in the life to come He will bestow on them the gift of immortality.

Let us search the Word of God diligently, that we may obtain the wisdom that we need in order to honor Him, that we may purify our hearts from all defilement and be prepared to enter the mansions that Christ has gone to prepare for those who love Him. There we shall gain a true knowledge of God. Throughout the ceaseless ages of eternity we shall delight in His personal presence.

John the Revelator writes, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I ... saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write; for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give to him that is athirst of the fountain of the water of

life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son.” [Revelation 21:1-7.]

“O Lord, Thou hast searched me, and known me. Thou knowest my downsitteing and mine uprising, and Thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. ... Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” [Psalm 139:1-3, 5, 6.]

“Great is our Lord, and of great power; His understanding is infinite.” [Psalm 147:5.] “The ways of man are before the Lord, and He pondereth all his goings.” [Proverbs 5:21.] “He revealeth the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with Him.” [Daniel 2:22.] “Known unto God are all His works from the beginning of the world.” [Acts 15:18.] “O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and to Him are all things; to whom be glory forever.” [Romans 11:33-36.]

“That which is revealed belongeth unto us and to our children.” [Deuteronomy 29:29.] But let not finite man attempt to interpret God. Here silence is eloquence. The Omniscient One is above discussion by finite, erring beings. And since God understands our thoughts afar off, since He is acquainted with all our ways, since there is not a word in our tongues that He does not know, might we not better be very careful how we speak of Him? Will he who speculates in regard to God care to meet his words in that day when all things are brought to light, when falsehood and truth are placed in sharp contrast? God is the all-wise, omniscient One, knowing all things. He can speedily bring to naught the foolish devisings of man.

The enemy is seeking to bring in among the people of God spiritualistic theories, which if accepted, would undermine the foundation of the faith that has made us what we are. He leads men to present fables clothed with Scripture. There are those who assert that Sister White’s writings are in harmony with these teachings. I declare this to be false. Men may misapply Scripture; they may misinterpret my words; but God understands their devising. How thankful I am for this! When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for us against him.

“The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse; because that when they knew God”—by the witness of His Holy Spirit, to testimonies borne to them—“they glorified Him not as God, neither were

thankful; but became vain in their imaginations, and their foolish heart was darkened.” The Lord sent them light, but they did not receive it. “Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and fourfooted beasts, and creeping things.” [Romans 1:18-23.]

This Scripture is applicable to all who regard God as He is represented in Living Temple. Those who continue to accept the sophistry in this book will be led on and on in delusion, just as were many to whom I was commissioned to bear a testimony after the passing of the time in 1844.

I know that the leaders in the medical missionary work do not know whither their steps are tending. I call upon them to stop before they take another step to tear away the strongholds of our faith.

Ms 138, 1903

How We Can Help the Southern Work

“Elmshaven,” St. Helena, California

November 17, 1903

My Dear Brethren and Sisters everywhere,—

I wish to ask if you would not regard it as a privilege to lay aside a certain sum weekly for the Southern field. Will you not put in a prominent place in your home a box with the inscription, “For the Work Among the Colored People of the South”? Will you not ask your children to put into this box the money that they would otherwise spend for candy and other needless things? When visitors come to your home, they will see the box and will ask in regard to it. Let the children tell the story of their effort to help a needy missionary field by denying self.

The giving that is the fruit of self-denial is a wonderful help to the giver. It imparts an education that enables us more fully to comprehend the work of Him who went about doing good, relieving the suffering and supplying the needs of the destitute. The Saviour lived not to please Himself. In His life there was no trace of selfishness. Though in a world that He Himself had created, He claimed no part of it as His home. “Foxes have holes, and the birds of the air have nests,” He said, “but the Son of man hath not where to lay His head.” [Luke 9:58.]

I ask the children to show an unselfish interest in the work in the South. Will they not give their mites to help in this work? There are many ways in which they might earn money for this purpose. One of our brethren bought wall pockets and sold them to our sisters at the cost price. Those who bought them sold them to their friends and neighbors at an advance and gave the proceeds to the Southern work. My son has often written me how much the means thus raised helped in the first establishment of the work. Cannot the children make simple, useful household articles and sell them, telling those to whom these things are offered of the work to which the

money thus raised is to be devoted?

Earnest, continuous effort in this direction will accomplish much. Every gift, however small, will help. Think of how much has been accomplished by the widow's mite. How many, by Christ's recognition of this gift, have been inspired with a determination to do something for the Lord, even though they were so poor that they could give but a small sum.

Let those who are spending small or large sums for self-gratification ask themselves, Can I not, for Christ's sake, deny self? Are you using tea, coffee, or other harmful things? Will you not give up their use, and send the money thus saved to those who are trying to help the colored people? The good thus accomplished will be twofold: you yourself, by giving up these harmful indulgences, will be helped mentally and physically; and by your gifts the needy colored people of the South will be helped.

All Can Do Something

We are not to wait for something great to do. We are to perform faithfully the duty lying nearest us, small though it may be. Faithfulness in the performance of small duties fits us for the bearing of larger responsibilities.

Have you only one talent? Put it out to the exchangers, by wise investment increasing it to two. Do with your might what your hands find to do. Use your talent so wisely that it will fulfil its appointed mission.

You may be tempted to say, I will make no effort. What good could one talent accomplish. But do not yield to the temptation. Think of the punishment of the slothful servant, who, entrusted with one talent, refused to put it to use. "Take therefore the talent from him," was the command, "and give it unto him which hath ten talents." [Matthew 25:28.]

Because you have but one talent, let your effort be all the more earnest. The Lord has given you a work as verily as He has given a work to the one who has five talents. If you trade wisely on the one talent entrusted to you, God will give you ability to use a larger number.

Children to be Missionaries

Fathers and mothers, teach your children how to exercise their physical and mental capabilities in useful work. How much better for them to be usefully employed than to be reading stories, preparing themselves to become mental inebriates. Teach them that God has a part for them to act in His great missionary work. Do not allow their physical, mental, or moral powers to be misdirected. Your children belong to God, and you are to teach them how to co-operate with Him, how to use the powers of mind and body in His service.

The Lord will bless them as they work for Him. They can be His helping hand. As they do their work in the home with faithfulness, they are laboring in unity with Christ for the formation of

Christlike characters. They are helping to bear the burdens of the household, and the mother is not obliged to be a slave to the family.

Children can be acceptable missionaries in the home and in the church. God would have them taught that they are in this world for useful service, not merely for play. They can be trained to do missionary work that will prepare them to fill wider spheres of usefulness.

Parents, help your children to prepare for the mansions that Christ has gone to prepare for those that love Him. Help them to fulfil God's purpose for them. Let your training be such that it will help them to be an honor to the One who died to secure for them eternal life in the kingdom of God. Teach them to respond to the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:29, 30.]

Let parents and children work earnestly to help others. Thus the good work will deepen and broaden. Higher education is that education which leads human beings to be laborers together with God, practicing self-denial and self-sacrifice, revealing compassion and sympathy. Those who have gained such an education will be acknowledged by God in the heavenly courts, in the presence of Christ and the angels.

An Opportunity to Co-operate With Christ

The Southern field is calling for the help that you can give. In this field there is need of schools, sanitariums, and meeting houses. Without these facilities, the work cannot be carried forward as it should be. Will you not do what you can to place the work in this field on a solid basis? Will you not come up to the help of the Lord just now? There is not a moment to lose. Christ is asking for your co-operation.

The Southern Watchman is an excellent paper, and one way in which you can help is by getting subscriptions for it. I urge our church members to take this paper and to ask others to take it. It contains reading matter that is just what is needed by those not of our faith. Show this paper to your friends and neighbors. Many will subscribe for it if it is brought to their notice. It will be to them as a messenger of the gospel. Are there not children who will try to get subscribers for The Watchman?

My brethren and sisters, will you not do your best at this time to help the Southern field, not only by making gifts, but by teaching your children to work for it. I have tried to keep this field before our people as a legacy from the Lord. It has been strangely neglected, and we are now to do all that we can to redeem the time.

I hope and pray that the parents and children in our ranks will be led by the Holy Spirit so to work that the Lord can bestow on them the blessing that is for every true-hearted, consecrated missionary, be he old or young. I beg of you not to neglect this opportunity to be co-laborers with

Christ. Work for God in whatever way may open before you. Help in the way that I have mentioned. Let parents and children unite in the effort that the Lord has shown me they can make for the advancement of His work in the South.

Think of the many, many colored people who need to be taught to read the Word of God. Think of the thousands who have not yet heard the message of salvation. Do you not desire to do something to advance the work of God among them? Think of how untiringly Christ worked when in our world! In the temple and the synagogues, in the streets of the cities, in the market place, in the workshop, by the seaside, and among the hills He preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. The work that He began we are to carry forward.

I leave these words with you. May the Lord help you all to understand the urgency of the call for help. We have no time to lose. God will help you, His angels will be with you, as you do your part to advance His work.

Ms 139, 1903

The Message of Revelation

October 23, 1903 [typed]

I am not able to sleep past one o'clock. Things are presented to me that keep me wide-awake.

There are dangers before us that we are to avoid. Christ has laid down for His church great principles that are to be made known to the world in good works. His instruction on this point is given with authority. The principles to be maintained are valid for all time, shedding from age to age a clear, definite, steady light to be regarded by every tempest-tossed church that shall exist in our world. These principles are not to be confused with worldly-policy plans, but are to stand free from any binding about of God's people.

In endeavoring to harmonize with worldly sentiments. Dr. Kellogg does not discern the influences that are exercised upon the commandment-keeping people of God. His spiritual eyesight is not clear. Not all of his work is approved by God. No one who has had the light of truth before him for years, and has not yielded to its influence, can be expected to be sensitive to the clear, gospel sentiments of the truth. There is constant danger that the obedient and the disobedient in the world and in the nominal churches will become so amalgamated that the line of demarcation between him that serveth God and him that serveth Him not will become confused and indistinct.

The exaltation of a so-called medical missionary work, while the character of true medical missionary work has not been understood, has dishonored and displeased God. There is danger that the church, instead of being built upon the foundation Jesus Christ, will be marred by the introduction of objectionable, base material; that worldly-policy principles will steal in as a

supposed necessity in order to maintain influence with unbelievers; that wood, hay, and stubble will take the place of gold, silver, and precious stones—representations of heavenly principles that abide through time and through eternity.

Dr. Kellogg has not magnified the holy principles God would present to His people. The Lord does not acknowledge the methods that he has brought into the medical missionary work. These methods are confusing to the minds of God's people. Let Dr. Kellogg step from between his fellow physicians and the light of heaven for this time. Then they will be able to see with anointed eyes how closely the medical missionary work is to be bound up with the proclamation of the message for this time.

The Lord has presented before me the dangers that are threatening His people who have the sacred work of proclaiming the third angel's message with clearness and distinctness. God's people must beware lest they be ensnared by unsanctified propositions. Our young people must not be placed where they will be misled by wrong sentiments. The truth is not to be blanketed. The message for these last days is to be given in no indistinct utterance.

“And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of the harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.”
[Revelation 14:1-5.]

This Scripture represents the character of the people of God for these last days. The everlasting gospel is to be preached, and it is to be practiced in true missionary work carried forward not after the wisdom that men may devise, but after the wisdom of God. All who walk in safe paths are to understand that the third angel's message is of consequence to the whole world and must be carried to the world in clear, straight lines, and in its distinctive features, as Christ revealed it to John.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and

receive his mark in his forehead, or in his hand, the same shall drink of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” [Verses 6-12.] This is the message we have to bear; this is the work we have to do. This is the message God has kept before the Seventh-day Adventist people. The truth of this message will not decrease, but will increase in force and importance as we are brought down to the close of the work of God on earth. We have no time to lose.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” [Verse 13.] Since the proclamation of the first, second, and third angels’ messages, many standard bearers have fallen asleep in Jesus; they have laid off their armor, but their works do follow them. The work advances, and the faithful ones hold the beginning of their confidence firm unto the end.

This vision that Christ presented to John, presenting the commandments of God and the faith of Jesus, is to be definitely proclaimed to all nations, people, and tongues. The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon.

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb; and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [Revelation 13:11-17.]

As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power and will exhibit themselves before the cities of the world, and this delineation has already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who

have been distinguished for their persecution of God's people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history. God's presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings; for there are but two parties, those who keep the commandments of God and those who war against God's holy law.

One of the marked characteristics of these false religious powers is that while they profess to have the character and features of a lamb, while they profess to be allied to heaven, they reveal by their actions that they have the heart of a dragon, that they are instigated by and united with satanic power, the same power that created war in heaven when Satan sought the supremacy and was expelled from heaven.

Now, in these last days of this earth's history, the commandment-keeping people of God by keeping His law are to make earnest efforts to exalt the Lord God of heaven. The Word of God is specific, marking to a certainty the opposing influences against the seventh-day Sabbath which is the sign of God, and by which the loyalty of His people is tested. "And 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: 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.]

The Sabbath was God's sign between Him and His people, an evidence of His kindness, mercy, and love, a token by which His people are distinguished from all false religionists of the world. And God has pledged Himself that He will bless them in their obedience, showing Himself that He is their God, and has taken them into covenant relation with Himself, and that He will fulfil His promise to all that are obedient. Not upon the first day, but upon the seventh day, God rested and was refreshed—satisfied with His work of creation. Then the morning stars sang together, and all the sons of God shouted for joy, and now man's observance of the Lord's day of rest will again cause joy among the angels of heaven. The time in which we live is a time when the church militant will realize the oppressive power of persecution, because they keep the Sabbath of creation which God has sanctified and blessed.

The observance of the Sabbath is a line of demarcation between him that serveth God and him that serveth Him not. It is God's great memorial of the fact that in six days He created the

heavens and the earth and in the seventh day He rested and was refreshed. It is His memorial to preserve among the nations a clear, definite, unmistakable knowledge of the only true God, an evidence that He is a God above all gods. For this reason He set apart the day on which He rested after creating the world, a day in which no common work should be done. God has given men six days in the week in which to labor and do all their work; the one day wherein He rested after creating the world and all things that are therein was to be His own holy day, when men should worship Him, the Creator of the heavens and the earth. This portion of time is especially set apart for rest and for worship, that men may look upon the heavens and the earth and honor, worship, praise, and exalt the God who created all things by Jesus Christ.

By observing the Sabbath day wherein God rested, the knowledge of God would be preserved. It is a “sign between Me and you ... that ye may know that I am the Lord that doth sanctify you.” [Verse 13.] Those who keep the Sabbath holy as the Lord has specified reveal that they are His peculiar people, and that He who made the heavens and the earth is their God.

In His ministerial labors Christ declared to the Pharisees and to the Sadducees and to all the Gentile world, “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.” [Matthew 5:17-19.] Thus did He rebuke the pretentious piety of the Pharisees, and thus did He correct their erroneous ideas of the law of God.

In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord. He has called them to bear the sign of God, to exalt the Lord in keeping holy His law; for it is a transcript of His character. No part of the law of God and their covenant obligation to keep that law holy is to lose its binding claims upon all the world. Those who have had the light upon keeping the law of Jehovah are to stand firmly in the faith, and to make that light shine forth in clear, distinct rays.

The thirteenth chapter of Revelation presents a power that is to be made prominent in these last days. Let all understand that it is Christ, the Captain of the Lord’s host, who gave these visions to John. Christ came in person to the lonely isle of Patmos and showed John the things that must be, that were of the highest importance to His people. (?) (Through the person of His highest angels. He had veiled His own glory.) This message is to come to God’s people straight, sharp, and clean from all mixture of human wisdom and tradition.

The enmity between the seed of the woman and the serpent is clearly defined by the Lord. “And

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” “And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” [Genesis 3:15, 17-19.]

By following his own way, by acting in harmony with Satan’s temptations and in opposition to the known will of God man vainly attempted to elevate and bless himself. Thus he gained an experimental knowledge of disobedience to God’s commandments. Thus he knew good and evil; thus he lost his fidelity and loyalty to God and opened the floodgates of evil and suffering to the whole human family. How many today are making the same experiment! When will man learn that the only means for his safety is through a full confidence in a “thus saith the Lord.”

Satan is seeking to intrude his own inventions upon the children of God through human methods. He is seeking to be received as God, or even to be placed above God. In changing the Sabbath to the first day of the week, he leads men to disbelieve God’s declarations, and so to regard their own ways and plans that they appear exceeding wise in their own eyes and in their perverted judgment. Through human policy he leads men to regard the expressed commandments of God as of less force than human tradition and to regard a deviation from that law which is always holy and just and good as of little account. He sees that by thus preventing human agencies from walking as obedient children in harmony with God, he can hinder the accomplishment of God’s work in our world.

But Satan’s connivings with human agencies who stand in responsible positions are just as much to be feared and shunned now, after the experiment of sin has been tried, as it was in the case of our first parents. I am instructed to say that the men who are placed in positions of responsibility in the work of God have overestimated their right to control others. The position a man occupies does not change his character. Some have seemed to feel that they must devise for churches and for sanitariums, and that there was to be no questioning of their judgment. Let them learn of Jesus at every step. He should be the chief authority for every man.

The One who has often been our Instructor says, “How hard it is for man to walk humbly with his God, in a contrite spirit taking God’s way and rejecting Satan’s propositions which seem to present great worldly advantages.” The influence of man’s having his own way in the place of firmly standing on the solid foundation, that God alone has laid, has been repeated over and over again. Refusing to walk in the straight paths that God has signified will bring them to confusion and will not teach wisdom to others who have the same test and trial. When will man learn that God is God, and not a man that He should change?

Some who have departed from the right way have been in a continual fever to grasp

responsibilities that God has not laid upon them. God calls upon every minister and every physician to maintain the simplicity of the truth. The Son of God who is revealed in both the old and new testaments is the Saviour of our world today. From Him every medical missionary is to receive his training. Unless he shall separate himself from the prince of the power of the air, he will mislead souls who have confidence in him. Let all beware of men who are so educated and uplifted that their plans cannot be understood by the common people.

The intrigues of sin surpass infinite conception. Every calamity, every suffering and death is an evidence, not only of the power of evil, but of the truth of the living God. Having known the truth, the Word of the living God, which abideth forever, and which through obedience gives life, man's weakness in conforming to Satan's ingenuity is surpassingly strange. All who are taught of God recognize Christ as His Son. All who disbelieve the known declarations of God demonstrate the popularity of sin, and are not working on the side of life and immortality which are brought to light through perfect sanctification of the truth. Unless they make a change in character, in words, and in spirit, souls will be lost.

There is no middle path to Paradise restored. The message given to man for these last days is not to become amalgamated with human devising. We are not to lean upon the policy of worldly lawyers. We must be humble men of prayer, not acting like those who are blinded by Satan's agencies.

Many have a faith, but not a faith that works by love and purifies the soul. Saving faith is not simply a mere belief of the truth. "The devils also believe and tremble." [James 2:19.] The inspiration of the Spirit of God gives to men a faith that is an impelling power, a power that molds character and leads men higher than mere formal actions. The words, the actions, and the spirit are to bear testimony to the fact that we are followers of Christ.

The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven's light to human wisdom. Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken instead of seeking to justify them, lead the evil doer on step by step in deception, till many sins are committed with impunity. All who would possess a character that would make them laborers together with God and receive the commendation of God must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea! And I turned to

see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet were like unto fine brass as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp, two-edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as one 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 forever more, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.” [Revelation 1:10-20.]

The revelation of Christ to John is a wonderful, dignified, exalted, solemn message. To present this message with decided emphasis demands all the talents of capabilities that God has given to man. When John received it, he was worked by the Holy Spirit, for Christ Himself came from heaven and told him what to write.

Those who claim to be disciples of Christ often express hardness of heart and blindness of mind, because they do not choose and practice God’s way instead of their own. Selfish motives come in and take possession of mind and character, and in their self-confidence they suppose their own way to be full of wisdom. They are not particular to follow the ways and words of God. Circumstances, they say, alter cases. Worldly policy comes in and they are tempted and drawn away. They move according to their own unsanctified desires, making crooked paths for their own feet and for the feet of others to tread in. The lame and weak suppose them to be led by God and therefore think that their judgment must be right. Thus many follow in false paths that are not cast up for the ransomed of the Lord to walk in.

The leaders are responsible not only for their own unsanctified mistakes, but for the mistakes of those who follow their example. When reproved for bringing in wrong principles they manifest a perverse spirit, a spirit that will not be corrected or humbled. “Shall I not judge for these things, saith the Lord of hosts?” [Jeremiah 5:9.] Their own wisdom and their own judgment they hold fast as a precious possession and sullenly pursue their own ways. This is the reason that the Holy Spirit of God is not manifest in our churches.

If those who have had the blessings of being corrected would humble themselves before God, and gladly take the Lord’s way, reforming their own ways, Jesus Christ would bestow upon them rich gifts and grant answers to humble, contrite prayers. By walking in the light given, they would better understand their own individual character. Those who think they can improve upon God’s plan, that some other course would be better than that which Christ has laid down in His Word, savor not the things that be of God, but those that be of men. They harden their hearts and

close their eyes in regard to the ways of the Lord and prefer their own ways. Unless these are transformed in every respect, in thought, in word, and in deed, they will be requested to take the lowest seat.

If men only knew that their own wisdom exercised without Christ is a dangerous element that will mislead! If those who occupy positions of trust would be benefited by the intercessions of Christ, and receive the rich blessings of His commendation, if they would be owned of God in the judgment, they must hear His counsels and be governed by His will; they must hold their confidence firm unto the end, never deviating from a plain “thus saith the Lord.” Prevarication, even in the slightest shadow, must not be seen; every jot and tittle of this must be put away, because no falsehood can honor God. There is no man who works in obedience to Christ’s life in this world, who does all in Christ’s name and to His glory, but will be honored. Those who hope to gain worldly recognition, who desire to be the highest in authority, and yet refuse to maintain Bible principles, principles of unselfish character in the service of God—however they may be exalted by those who themselves have not wisdom to obey God in keeping all His commandments—such exaltation and honor is of no value, for it is not recognized or endorsed in the heavenly courts. Seeking to stand as supreme in wisdom by securing the approval of men does not exalt them one tittle with God. “Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” [James 1:17.]

But few in our churches are Christians. But few are bright and shining lights amid the moral darkness of this world. Were those who occupy positions as teachers worked by the Holy Spirit, Satan could not take possession of their hearts and minds.

We call for a decided, earnest seeking of God. Satan has come down in great power to our world and is working with all deceivableness of unrighteousness in them that perish.

There is hope for our churches if they will heed the message given to the Laodiceans. Sabbath after Sabbath they meet together and with effort sing the songs that are assigned, but that do not come from heart. The joy of Christ in the heart will make songs to come from inspired lips and warm, thankful hearts.

The Lord would be much better glorified if His people possessed the spirit of meekness and humility. Personal labor is needed in our churches. Men and women inspired with an evangelistic spirit should go forth and invigorate others with the hope of the gospel.

Let all our assemblies be stirred by the old heart-searching truths of the gospel. These truths will bring conviction to souls. Say to those assembled, “When the Son of man cometh, shall He find faith on the earth? Be warned, be entreated to arise from lethargy, and remove this self-complacent spirit.” [See Luke 18:8.] When true faith is exercised, the Spirit of God will mold and fashion the soul that it may become a pure and holy place, a dwelling place for God. When Christ is “formed within, the hope of glory,” a new life is imparted. [Colossians 1:27.]

Satan is busily at work in our crowded cities. His work is to be seen in the confusion, the strife and discord between labor and capital, and the hypocrisy that has come into the churches. That men may not take time to meditate, Satan leads them into a round of gaiety and pleasure-seeking, of eating and drinking. He fills them with ambition to make an exhibition that will exalt self. Step by step, the world is reaching the conditions that existed in the days of Noah. Every conceivable crime is committed. The lust of the flesh, the pride of the eyes, the display of selfishness, the misuse of power, the cruelty, and the force used to cause men to unite with confederacies and unions—binding themselves up in bundles for the burning of the great fires of the last days—all these are the working of satanic agencies. This round of crime and folly men call “life.”

Death, eternal death, will soon be the portion of all who reject Christ. All heaven is looking on to see what is being done by those who know the truth. Many are in the condition that Christ speaks of as “neither cold nor hot.” [Revelation 3:15.] The works of such testify against them that they are not walking, and working, and praying, and teaching the Word of life.

The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction and shall not escape. Many continue in the careless gratification of self until they become so disgusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward until the Lord arises out of His place to punish the inhabitants of earth for their iniquities, when the earth shall disclose her blood and no more cover her slain. The whole world appears to be in the march to death.

Will the message to the Laodicean church now be heeded? Christ represents Himself as being disgusted with the churches of today. He cannot endure their taste; but yet He offers for them a word of hope. “As many as I love I rebuke and chasten. Be zealous therefore, and repent.” [Verse 19.] Let every one heed the words that come to the people of God today, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” [Isaiah 60:1.] Shall we by confessing our sins seek the Lord before the terrible spirit from beneath becomes the sole ruling power in our lives?

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The Fall of Our First Parents

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Sin originated with the angel who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, “son of the morning,” was first of

the covering cherubs, holy and undefiled. [Isaiah 14:12.] He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. “Thus saith the Lord God: Thou sealest up the sun, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. ... Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” [Ezekiel 28:12-15.]

Little by little, Lucifer came to indulge the desire of self-exaltation. The Scripture says: “Thine heart was lifted up because of thine beauty; thou hast corrupted thy wisdom by reason of thy brightness.” [Verse 17.] “Thou hast said in thine heart, ... I will exalt my throne above the stars of God; ... I will be like the Most High.” [Isaiah 14:13, 14.] Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

Cast out of heaven, Satan’s enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden, he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience and bring upon them the guilt and penalty of sin. He would change their love to distrust and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he himself was enduring, but would cast dishonor upon God and cause grief in heaven.

Our first parents were not left without a warning of the danger that threatened them. Heavenly messengers opened to them the history of Satan’s fall and his plots for their destruction, unfolding more fully the nature of the divine government, which the prince of evil was trying to overthrow.

Like the angels, the dwellers in Eden had been placed on probation; their happy estate could be retained only on condition of fidelity to the Creator’s law. They could obey and live or disobey and perish.

The tree of knowledge was made the test of their obedience and their love to God. The Lord had seen fit to lay upon them but one prohibition as to the use of all that was in the garden; but if they should disregard His will in this particular, they would incur the guilt of transgression. Satan was not to follow them with continual temptations; he could have access to them only at the forbidden tree. Should they attempt to investigate its nature, they would be exposed to Satan’s wiles. They were admonished to give careful heed to the warning which God had sent them and

to be content with the instruction which He had seen fit to impart.

In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings and, while flying through the air, presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold. Resting in the rich-laden branches of the forbidden tree, and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the garden of peace lurked the destroyer.

The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the angel's caution, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree. The fruit was very beautiful, and she questioned with herself why God had withheld it from them.

Now was the tempter's opportunity. As if he were able to discern the workings of her mind, he addressed her, "Yea, hath God said, Ye shall not eat of every tree of the garden?" [Genesis 3:1.] Eve was surprised and startled as she thus seemed to hear the echo of her thoughts. But the serpent continued, in a musical voice, with subtle praise of her surpassing loveliness; and his words were not displeasing. Instead of fleeing from the spot, she lingered wonderingly to hear the serpent speak. Had she been addressed by a being like the angels, her fears would have been excited; but she had no thought that the fascinating serpent could become the medium of the fallen foe.

To the tempter's ensnaring question she replied, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Verses 2-5.]

By partaking of this tree, he declared, they would attain to a more exalted sphere of existence and enter a broader field of knowledge. He himself had eaten of the forbidden fruit and as a result had acquired the power of speech. And he insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with Himself. It was because of its wonderful properties, imparting wisdom and power, that He had prohibited them from tasting or even touching it. The tempter intimated that the divine warning was not to be actually fulfilled; it was designed merely to intimidate them. How could it be possible for them to die? Had they not eaten of the tree of life? God had been seeking to prevent them from reaching a nobler

development and finding greater happiness.

Satan represented to the holy pair that they would be gainers by breaking the law of God. Though he himself had found sin to result in infinite loss, he concealed his own misery, in order to draw others into the same position. So now the transgressor seeks to disguise his true character; he may claim to be holy; but his exalted profession only makes him the more dangerous as a deceiver. He is on the side of Satan, trampling upon the law of God and leading others to do the same, to their eternal ruin.

Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and that was what led her to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His Word are for our warning and instruction. They are given to save us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's Word we may be sure proceeds from Satan.

The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve. Then he reminded her of her own words, that God had forbidden them to touch it, lest they die. She would receive no more harm from eating the fruit, he declared, than from touching it. Perceiving no evil results from what she had done, Eve grew bolder. "When she saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." [Verse 6.] It was grateful to the taste, and as she ate, she seemed to feel a vivifying power and imagined herself entering upon a higher state of existence. Without fear, she plucked and ate. And, having transgressed herself, she became the agent of Satan in working the ruin of her husband.

It was by accepting the suggestions of Satan that man fell into sin. The great deceiver misrepresented the character of God. He so worked on the minds of Adam and Eve that he led them to commit sin. They were deceived by his misrepresentations and deceptions. Ever since that time, it has been Satan's work to deceive and mislead the minds of the human family.

What sadness and suffering have come to our world as a result of Eve's accepting the suggestions of the great deceiver. The guilty race was forbidden access to the tree of life; angels guarded that life-giving tree with a flaming sword, that sin might not be immortalized. They became subject to disease and death.

A Divine Sin-Bearer

To redeem man from the results of the fall, Christ, the Son of God, volunteered to bear the penalty of transgression. Nearly two thousand years ago a voice of mysterious import was heard

in heaven, from the throne of the Highest, “Lo, I come.” “Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me. ... Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.” [Hebrews 10:5, 7.] In these words is announced the purpose that had been hidden from eternal ages. Christ was about to visit our world and to become incarnate.

Who is this that thus announced His purpose of becoming incarnate and visiting a guilty world?

We ask Isaiah who He is, and he answers, “Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” [Isaiah 9:6.]

We ask John, the beloved disciple, and what does he reply?—“In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by Him, and without Him was not anything made that was made. ... And the Word was made flesh, and dwelt among us, ... full of grace and truth.” [John 1:1, 3, 14.]

We ask Christ Himself, Who art Thou? and the answer comes, “Before Abraham was, I AM.” “I and My Father are one.” “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son.” [John 8:58; 10:30; 5:21, 22.]

We ask Paul, the chief of the apostles, “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength?” and the apostle breaks forth into words of adoring transport: “Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [Isaiah 63:1; 1 Timothy 3:16.]

“Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [Philippians 2:5-11.]

“In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” [Colossians 1:14-17.]

The revelator, writing of what he saw in vision on the Isle of Patmos, says:

“I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and in the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing and the honor and the glory and the dominion, forever and ever. And the four living creatures said, Amen. And the elders fell down and worshiped.” [Revelation 5:11-14.]

Christ left His position in the heavenly courts and came to this earth to live the life of human beings. This sacrifice He made in order to show that Satan’s charge against God is false—that it is possible for man to obey the laws of God’s kingdom. Equal with the Father, honored and adored by the angels, in our behalf Christ humbled Himself and came to this earth to live a life of lowliness and poverty—to be a man of sorrows and acquainted with grief. Yet the stamp of divinity was upon His humanity. He came as a divine Teacher, to uplift human beings, to increase their physical, mental, and spiritual efficiency.

There is no one who can explain the mystery of the incarnation of Christ. Yet we know that He came to this earth and lived as a man among men. The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. The Deity did not sink under the agonizing torture of Calvary, yet it is none the less true that “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.]

In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan’s wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father and press on in the blood-stained path.

Christ was crucified, and in His death the powers of hell seemed to prevail. But even when on the cross the Saviour cried, “My God, My God, why hast Thou forsaken Me?” He was conqueror over the power of darkness. [Matthew 27:46.] When the words, “It is finished” [John 19:30], came from His pale, trembling lips, darkness like the darkness of midnight hid His dying agony from the eyes of the spectators. Through long hours of agony He had been gazed upon by the jesting multitude. Now He was mercifully hidden by the mantle of God.

At His death, there was a violent earthquake. The people were shaken together in heaps. The wildest confusion and consternation ensued. In the surrounding mountains, rocks were rent asunder and went crashing down into the plains. Sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. It was as if nature itself

were protesting against the murder of the Son of God.

Christ's death on the cross paid the ransom for every human being. All may overcome, because Christ has made an atonement for the sins of the whole world. To all He offers the power of redeeming grace. But He forces no one to accept this grace. Man is left to make his own choice. Those who will not receive Christ as their Saviour, and in His power turn from evil, are left to themselves. Christ has died for them in vain. By their sinful lives they crucify the Son of God afresh and put Him to open shame. Unless they change, they can never wear the crown of life.

Those who receive Christ, through faith in Him gaining the victory over sin, will meet with the glad recognition from God before the heavenly universe in the last great day.

Christ's Work

That which distinguished Christ as the great Medical Missionary, that which gave Him His highest authority, was His power to forgive sins. The Jewish leaders thought that He was assuming a power that did not belong to Him. They did not understand that He had purchased every soul, that human beings were His heritage. Therefore the exercise of His high right shocked the Jewish dignitaries.

Had they known Christ as He is revealed in the prophecies, they would have been prepared for His advent and would have received Him as the Messiah. But their understanding was darkened by false conceptions, imaginary ideas, fanciful representations. They were looking for the Messiah to come as a king, to take His place on the throne of David to rule over all the nations. He came as a humble, unknown man, and keenly disappointed, they refused to accept Him.

Which were at fault, their preconceived opinions, or the facts as they occurred?

I am instructed to say that when men turn aside from a "Thus saith the Lord," because they do not study His Word critically and diligently, they will receive false, fanciful statements and will circulate them by pen and voice. And, because these men occupy positions of responsibility, their fanciful representations will be accepted as truth.

Christ exercised His prerogative to forgive sins as in harmony with His divine nature. What did He say to the poor paralytic? "Be of good cheer; thy sins are forgiven thee." [Matthew 9:2.]

The Pharisees caught at these words as blasphemy and conceived that they could present this as sin worthy of death. They said in their hearts, "He blasphemeth; who can forgive sins but one, even God?" [Mark 2:7.]

Jesus, knowing their thoughts, said, "Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins," He said, turning to the paralytic, "Arise, take up thy bed, and go unto thine house." [Matthew 9:4-6.]

Before giving physical healing, Christ removed the load of sin resting on the paralytic's heart. He knew what his experience had been. He knew how the priests and rulers had condemned him, charging his suffering upon him as the punishment of justice. The cry of the sick man's heart had been, "My sins! my sins! What shall I do?" It was not physical restoration that he desired so much as relief from the burden of sin. If he could see Jesus, and receive the assurance of forgiveness and peace with Heaven, he would be content to live or die, according to God's will. His cry was, "O that I might come into His presence!"

In healing the paralytic, Christ gave indisputable evidence of His Messiahship, and there were those who went from the scene of the miracle to search as never before the prophecies concerning the Messiah.

Satan understood Christ's power. He knew that in his work of afflicting and destroying the race, he had One to contend with who was greater than he. He knew that there was a limit to his own power, that he was standing in opposition to One who could say to him, "Thus far shalt thou go, and no farther."

While Christ stood forth as the Son of man, in His own personality, He was at the same time one with the Deity. He stood within the light surrounding the throne of God, and His words were spoken with power and authority. "The Father is in Me, and I in Him," He declared. [John 10:38.] "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." [Matthew 11:27.] "Whatsoever the Father doeth, that also doeth the Son likewise." [John 5:19.] "I and My Father are one." [John 10:30.] "He that hath seen Me hath seen the Father." [John 14:9.] Christ and God are one, and yet they are distinct personalities. Christ spoke with conscious authority, as one possessing in Himself power that would enable Him to perform His work.

Christ was called a sinner, and the truth of His words was disputed. "He is a sinner," said the Jews. [John 9:24.] "He eateth with publicans and sinners," and they sneered at Him for doing this. To the charge Jesus made answer, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:11, 13.] To the homes of the publicans He went when invited, sitting at their tables as an honored guest, in word and act setting all present a godly example. Upon their thirsty hearts His words fell with blessed, life-giving power. The questions that He asked shed light into their minds. Wherever He went, He sowed the seeds of truth, confirming the convicted and drawing souls to the light of His wisdom.

Christ adapted His teaching to the necessities of His hearers. To Him the heart of every man was as an open book, and His words brought light to many a one who was troubled and perplexed in regard to the salvation of their souls.

On one occasion Jesus entered a synagogue on the Sabbath and saw there a man who had a withered hand. The Pharisees watched Him, eager to see what He would do. The Saviour well knew that in healing on the Sabbath He would be regarded as a transgressor, but He did not

hesitate to break down the wall of traditional requirements that barricaded the Sabbath. Jesus bade the afflicted man stand forth, and then asked, “Is it lawful to do good on the Sabbath day, or to do evil? to save life, or to kill?” It was a maxim among the Jews that a failure to do good, when one had opportunity, was to do evil; to neglect to save life was to kill. Thus Jesus met the rabbis on their own ground. “But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.” [Mark 3:4, 5.]

How wide the contrast between the spirit of the scribes and Pharisees and the spirit of Christ. No external observance can compensate for the lack of kindness and compassion.

When the Pharisees saw what He had done, they “went out, and held a council against Him, how they might destroy Him.” [Matthew 12:14.] What was Christ doing while they were thus engaged? He was healing the multitudes that followed Him—doing genuine medical missionary work.

In Christ the world was to see what man may and can be by becoming a partaker of the divine nature. The enemy was ever on Christ’s track, ready to discover the first departure from heaven’s law. Could he have discovered the least inconsistency in the Saviour’s life, how he would have exulted. But Christ knew what was at stake. He knew that the salvation of every human being depended on His loyalty to right. Satan could find no inconsistency between Christ’s teaching and His daily life. The law of God was magnified and honored in its living representative.

To those who were trying to find spot or stain in His life, Christ could say, “Which of you convinceth Me of sin?” [John 8:46.] And there was not one who dared accept the challenge. Never did a word of prevarication or untruth pass His lips. Truth was His authority and gave force to His requirements, His commandments, His reproofs. Truth never languished on His lips, never suffered in His hands. He Himself was truth. “I am the Way, the Truth, and the Life,” He declared. [John 14:6.] “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” With the freshness of a new revelation, truth fell from His lips. He was the word and wisdom of God. “Every one that is of the truth heareth My words,” He said. [John 18:37.]

The words that Christ uttered were not mere sentiment or opinion. They were pure, unadulterated truth. Suppositions and fables never passed His lips. False theories He met as dangerous evils. “No lie is of the truth,” He declared. [1 John 2:21.] He bore a message that unfolded truth of the highest order. “What is the chaff to the wheat,” He said when He heard the words of prevarication and deception. [Jeremiah 23:28.] Science was not the theme upon which Christ dwelt. But gospel truth—the truth which had been framed from eternity—entered into His every purpose. His life was one of pure, holy, disinterested benevolence—a life unmarred by the slightest taint of selfishness.

Who, I ask, is today learning of Christ? His Word declares that the gospel that He proclaimed was to be preached to all nations for a witness, and that then the end was to come. Who are learning of Christ His meekness and lowliness? Who are Christians, in the true sense of the word? Compare your lives with the pattern. How could you, with the example that many of you are setting, be admitted into the heavenly courts? Who of those who profess to be medical missionaries heed the voice of the great Teacher?

Christ's work is to be more decidedly done by His people. A larger work for Him is to be done in our sanitariums. It is nothing in the favor of any sanitarium that multitudes come to it, unless in coming they become acquainted with the truth for this time and hear the last message of mercy to be given to a fallen world.

The Lord has given me a message to bear to His people. I bear it in presenting something of the life of One who died that He might make it possible for human beings to be as He was in this world.

Christ has such infinite fulness that He can supply the needs of all who serve Him in sincerity. He will impart to them every qualification that they require. He gives to all the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light." [Matthew 11:28-30.]

The submission which Christ asks is that which results from the surrender of the will to the requirements of the gospel. The heart is to fear and tremble at the word of the Lord. How is this preparation for service to be obtained? By earnest prayer; by putting away all selfishness, all human devising, all prevarication.

We need to understand what a tyrant unsanctified self is and what cruel things it will urge human beings to do. Through it Satan controls mind and judgment until men become depraved, deformed in character.

When we break away from the tyranny of self and place ourselves under the guidance of Christ, the Holy Spirit takes the things of God and shows them to us, leading us into all truth. On one side Satan frames his deceptive science, to lead minds astray, to take the time that ought to be given to the things of God. On the other hand, Christ holds out the remedy for sin, presenting the clear statements of truth to the sinsick soul with living power, that he may separate himself from the deceptive, lying suppositions of the father of lies, and put into the heart a power that will prepare it to be molded by the Holy Spirit.

Satan has a variety of scientific lies framed, to be used on special occasions. He waits his opportunity to take souls captive. Christ takes the torch of truth from the divine altar and brings it to those in darkness, that they may see their helplessness and the contrast between their lives and the purity and glory of the truth of God. Let us break away from the enemy. This will take a

tremendous struggle. But Christ is our Advocate in the heavenly courts. If we will accept the help that He offers, we shall be enabled to overcome self.

Shall we not receive the remedy that Christ holds out to us, the remedy that will cleanse the soul from sin? It is a shame to commit sin. The promise is, "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.] Let us now confess our sins and put them away, that we may be vessels unto honor, and that at last we may meet the Sin-bearer with joy and not with grief.

Ms 141, 1903

A Warning Against Colonization

"Elmshaven," St. Helena, California

August 17, 1903

We are nearing the closing scenes of this earth's history, when the predictions of Revelation, yet unfulfilled, are to be fulfilled. The book of Revelation is now to be studied and understood by the people of God. It does not conceal, but forewarns, telling us what will be in the future.

Our work now is to husband the goods that God has given us, to be true and faithful, and to cooperate with the Lord at every step. Unless we do this, there will be serious misconceptions, and the work that God would have done will not be done.

Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few. Why?—Because God's money has been misapplied. Practical evangelistic work is being done in many places, but the workers who go forth as did the disciples are collected in one place, as they have been in the past, notwithstanding God's warning that this should not be.

The men and women who should be in the field as medical missionaries, helping those engaged in the gospel ministry, are collected in Battle Creek, acting over the same program that has been acted over in the past, confining the forces, binding them up in one place. God has spoken against this by sending His judgments on the institutions in Battle Creek. But every movement on the part of those heeding the warnings, to change the order of things, has been made very hard by the misconceptions of some regarding the way in which the medical missionary work should be carried forward.

God has not given us the work of erecting immense sanitariums, to be used as health resorts for all who may come. Neither is it His purpose that medical missionary workers shall spend a long term of years in college before they enter the field. Let the young men and women who know the truth go to work, not in places where the truth has been proclaimed, but in places that have not heard the message, and let them work as canvassers and evangelists. Let the teachers of these

youth take them away from the place where God has indicated by His judgments that they should not be.

To build up a school in Battle Creek would place our young people under influences that would counteract the influence that God has declared should be exerted on His people in the last days of this earth's history.

I am obliged to say that the making of so large a plant in Battle Creek, calling together those who should be engaged in medical missionary work in many places, is doing just what God has specified should not be done. In the Battle Creek Sanitarium the nurses will be brought into close contact with men and women of the world, who are not inclined to piety or religion. The erection of large buildings in Battle Creek is not according to the light that for years the Lord has been giving. For years God has shown me by revelation that it is a mistake to make Battle Creek a great center. If schools are to be established, let it be out of Battle Creek. And let these schools be carried forward, not after worldly wisdom, but in harmony with the directions that the Lord has given.

The interests that the Lord has declared should not be in Battle Creek are not now to be brought back and re-established in Battle Creek. The force that would be needed in Battle Creek, to carry forward the work of these interests, should be used in doing gospel missionary work in the various cities of America.

“Break up the large centers,” has been the word of the Lord. “Carry the light to many places.” The nurses should understand that the Sanitarium will be conducted too much like an institution of the world to fit them for medical missionary work.

The work of proclaiming the truth in all parts of the world calls for small sanitariums in many places, not in the heart of the cities, but in many places where city influence will be as little felt as possible.

The fact that many patients are coming to the new Sanitarium in Battle Creek is not to be read as a sign that it was right to rebuild the Sanitarium in Battle Creek. On the contrary, it is to be regarded as a sign that reads the other way. Many men and women will come who are not really sick. Workers will be required to wait on them. But this is not the work that God has given His medical missionaries. Our charge has been given us by the greatest Medical Missionary that this world has ever seen. Standing but a step from His Father's throne, Christ said to His disciples:

“All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” [Matthew 28:18, 19.] He did not tell them to establish a seminary in Jerusalem and to gather together students to be instructed in the higher classics. “Go ye into all the world,” He said, “and preach the gospel to every creature,” “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.” [Mark 16:15;

Matthew 28:20.]

Do not gather together those to whom God has given this commission and make them believe that they have to spend years in college in order to obtain a training for the Lord's work. Christ's presence is of more value than years of training. Let our young people come under the yoke of Christ and by faith go forth as gospel medical missionaries, taking with them the promise, "Lo, I am with you always, even unto the end of the world." [Verse 20.] Let them go forth two and two, depending on God, not on man, for their wisdom and their success. Let them search the Scriptures, and then present the truths of God's Word to others. Let them be guided by the principles that God has laid down.

Let our ministers who have gained an experience in preaching the Word learn how to give simple treatments and then go forth as medical missionary evangelists.

Workers—gospel medical missionaries—are needed now. We cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, talking of the truth to those they meet, praying for the sick, and, if need be, treating them, not with drugs, but with nature's remedies. Let the workers remember always that they are dependent on God. Let them not trust in human beings for wisdom, but in the One who declares, "All power is given unto Me in heaven and in earth." [Verse 18.] Thus we labored in the early history of the message.

My brother, my sister, you have your Bible. It is your directory. When Christ reveals His power to you, there will go with you an influence that will bring success. You are needed in the field. You will go directly contrary to the way that God has marked out if you trust in man and make flesh your arm. I raise the danger signal. What message has God given you? Is it that you are to teach what this doctor says or what that doctor says? No, no! You are to teach, Christ declares, "all things whatsoever I have commanded you." [Verse 20.] Do as Jesus has told you to do, uniting your heart with His heart, your mind with His mind; and you will be blessed in your work. When you get into difficulty, come together, and bring the matter to the Lord. He will hear your prayers. Do not trust in your own wisdom. Ask God, and He will help you. But however prudent or however wise a man may seem to be, without the help that Christ bestows, he will never make a success.

"Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not." [Matthew 11:20.] Light was given them, but they were not willing to renounce their worldly-wise plans and their sinful practices. They repented not under the mighty influence of the Holy Spirit, but clung to their natural and cultivated tendencies to wrong.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Christ continued; "for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented

long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.” [Verses 21-24.]

These words are applicable to Battle Creek.

“At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” [Verse 25.] “The wise and prudent”—those who think themselves wise. God’s Word is to be studied. Divine revelations will be made to those who seek for wisdom that comes from above.

“All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” “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.” [Verses 27-30.]

This counsel, acted upon, will unite us with the greatest Teacher that the world has ever seen. He has set an example that it will always be safe for us to follow. But human teachers often exhibit unchristlike traits of character. They often set a wrong example. They often cherish wrong sentiments in regard to religious things and give explanations of the Scriptures that they and their students have to unlearn.

Christ’s lessons are simple and easily comprehended. Those who wear His yoke jealously guard the mind, the heart, the practices from anything that would bring dishonor to the Saviour. They remember that Christ is their Teacher, and that they must not make rash statements.

Human theories are followed in the schools where human wisdom guides. The knowledge gained in these schools shows that divine guidance is needed. Many things are taught that are not a help, but a hindrance. Christ, the great Teacher, says, “Learn of Me; for I am meek and lowly in heart.” [Verse 29.] The education that I will give will prune from you the ambitious desire to exalt self and to speak great swelling words of self-importance. Christ wants men to obey His directions. He wants them to work as He worked. He will teach and lead the one whose heart is meek and lowly.

God calls for a reformation among those who know the truth. A mere intellectual assent to the truth is worthless. Unless our hearing of the truth is accompanied by conviction, and by a faithful practice of the truth, trial and persecution will find us unprepared. We shall not be able to stand the test; for we have entwined ourselves about frail human supports.

Christ is our only hope. He will receive us and lead us into all truth if we come to Him. But we

must surrender wholly to Him. He says, "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." [Matthew 12:30-32.]

Ms 142, 1903

A Collection of MSS. on Auditing

1903

Compiled from earlier manuscripts and published sources. +

Avondale, Cooranbong, N. S. W.

January 12, 1896

"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. 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." [Hebrews 3:12-19.]

Many of the Auditing Committee have not been men wise concerning the things which they were handling. Wrong decisions have been made, born of self in lack of sound judgment. Those who were counted worthy to hold forth the Word of life and minister to souls ready to perish deserve different treatment from that which they have received. The Auditing Committee has not always tried, with most humble prayer for guidance, to act in every case toward the servants of Jesus Christ as they would to the person of Christ, or as they themselves would wish to be treated. But, said Christ, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Matthew 25:45.]

It is a very serious matter that men, by the word of their own mouth, and some in a hardened, sang-froid manner have decided what means shall go to the workers in the field. If a worker has been unfortunate enough to make a mistake or to incur the displeasure of the men sitting in judgment upon these matters, words are spoken in disparagement that do not give the one accused a fair chance to explain himself. Hasty decisions are made, and the discouragement brought to the mind by these things is not small. But as the workers are scattered, and no one

goes to their homes to inquire in regard to these matters, the brethren are entirely ignorant as to the result of their decisions. Some few, who have had the courage to protest, have been treated in a discourteous, arbitrary, and overbearing manner. It cannot be said of the men who have acted thus, as the unholy scribe said of Jesus, "Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men." [Matthew 22:16.]

I will give you a chapter in my experience. We have found it necessary to build a home, and have hired carpenters, painters, and others to do the several portions of the work. The masterworkman has two dollars per day, working eight hours only. As soon as the eight hours are over, the tools are laid aside, and work ceases. These men do not receive according to the amount of work done, but according to the hours worked. If a man is not an apt, quick worker, but loiters over his work, that is the loss of the one who pays him. Another may be a much quicker workman, showing that he has intellect and can use it; his aptitude and correct judgment may be a treasure to him and a satisfaction to his employer; but he may receive only the same wages. After the week's work is done, and the payment is made, the amount of work done has nothing to do with the sum received. A slow, unprofitable man never thinks it his duty to make up for his want of sharp thought, but receives his pay as his right.

These men have not the burden of dealing with human minds. Senseless timber and building material are all they are dealing with. They can hammer just as hard and loud and energetically as they please, and it hurts not the soulless material. But God's shepherds, who are to watch as well as labor for souls, as they that must give an account, cannot work in this way. The chosen missionary must go forth under all circumstances, moving his family from place to place, from country to country. This moving is expensive; for this one move has cost us about 125 pounds sterling. In order to exert a good influence, the wife of a missionary must set a proper example in neat and tidy dress. Her children must be educated and trained with much painstaking effort; for everything must be made to tell in missionary lines. The laborer who represents Christ must dress plainly and yet properly, as becoming a minister of Christ. The ministers of our Conferences cannot say that they have a home; for they are sometimes in this country and sometimes in that. The people for whom they labor are poor; but Christ came to preach the gospel to the poor, for He says:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." [Isaiah 61:1-3.]

This is the work the Lord's shepherds are required to do. Money is consumed in traveling from

place to place, in settling and unsettling every few months, in buying household goods and selling them or venturing transportation. The entire family have no release from their efforts; for they must always appear cheerful and fresh, that they may bring sunshine into the minds of those who need help.

The question has been asked me, "Are you employed by the General Conference?" I am. "How many hours do you give?" Hours? God's servants keep no record of hours. We must be ready in season and out of season to speak to this young man and that young woman, to write letters to those in peril, and to hold interviews requiring the most earnest, anxious labor, praying for and with the erring and the tempted.

My practice is to arise at three o'clock A.M. and write twelve or fifteen pages for the papers before my breakfast. Those who write, as well as talk, the truth, have double labor. The eight-hour system finds no place in the program of the minister of God. He must watch his chance to minister; he must be ready to entertain visitors. He must keep up life and energy of character; for he cannot exert a pleasing, saving influence if he is languid. If he occupies responsible positions, he must be prepared to attend board and council meetings, spending hours of wearisome brain- and nerve-taxing labor, while others are asleep, in devising and planning with his co-laborers. Who among God's workers counts his hours of labor as do mechanics? Yet this kind of labor taxes the mind and draws upon every fiber of the being in such a way as the common laborer cannot appreciate. "When do you find opportunity to throw off care and responsibility?" I am asked; and I answer, At no period of time can I lay down the burden.

I wish my brethren to take this as a representation of the truth, and no fiction. Those who have a due appreciation of service are God's minute men and must say with Isaiah, "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 6:8.] Those who are laborers together with God must ever consider the duties devolving upon a gospel minister. He cannot say, I am my own; I will do what I please with my time. No one who has given his life to God's work as His minister lives unto himself. His work is to follow Christ, to yoke up with Christ, and to be a willing agent and co-worker with the Master, receiving His Spirit day by day, and working as Christ worked, neither failing nor being discouraged. He is chosen of God as a faithful instrument to promote missionary work in all lands and must ponder well the path he travels.

Will my brethren consider these things which the Lord has brought before my mind in a most impressive manner? Will those who have never carried the burden of such work, and who suppose that the chosen and faithful ministers of God have an easy time, bear in mind that the sentinels of God are on duty constantly? Their labor is not measured by hours. When their accounts are audited, if selfish men shall, with voice or stroke of pen, limit the worker in his wages, they discourage and depress him. Every minister must have a salvage to work upon, that he may have something with which to lead out in good enterprises, building churches and advancing the cause of God in every line, pushing the work with zeal and laying up in store for

himself a good foundation, against the time to come, that he may lay hold on eternal life. “For I the Lord love judgment, I hate robbery for burnt offering.” [Isaiah 61:8.] And He tells us, “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” [1 Corinthians 9:9.] This is a figure of those who work under the eye of God to advance His cause in lifting the minds of men from the contemplation of earthly things to the heavenly. These God loves, and He would have men respect their rights.

Organization is a good thing, but I have the word of the Lord plain and decisive, that all who see the necessity of organization must themselves become an example by being organized and carrying out to the letter the principles of organization in their life practice. It means a great deal to be missionaries in heart and voice and action. Organization, carried out in the life as God means it shall be, brings to every soul who is engaged in the work of God a submission to the divine will of God. It leads them to give themselves to God, to be worked by His Holy Spirit. Any one who supposes that it does not mean this is no longer to stand in responsible positions, having voice to control in the great closing work for these last days.

A zeal, not at all after the likeness of Christ, not at all after His Word, has been manifested by men who are not in subjection to God to bring their fellow men into subjection to their plans and ideas. But the meek and lowly Jesus is our pattern. He had all self-denial, all subjection to God, and yet all the ambition of a conqueror. He longs to extend His sway over every human mind; but O, how unlike the meekness of His Spirit is the spirit of men placed in positions of power by their fellow men! Christ longs to manifest His grace and stamp His character and image upon the whole world. He was offered the kingdoms of this world by the one who revolted in heaven to buy His homage to the principles of evil, but He would not be bought. Satan knew that if he could not overthrow Christ with his masterly temptations, he would lose all he had tried to gain in heaven—to be first and have absolute authority.

The world’s Redeemer hungered and thirsted for sympathy and co-operation, that His kingdom might extend and embrace the whole world. He bought the whole earthly territory; it is His purchased inheritance, and He would have man free and pure and holy as the character of God. For the joy that was set before Him, He endured the cross and despised the shame. His earthly pilgrimage of toil and self-sacrifice was cheered by the prospect that He would not have all this travail for naught, but would win back the world to its loyalty to God by giving His life for the life of the world. And there are triumphs yet to be accomplished through the blood shed for the world, that will bring everlasting joy to God and to the Lamb. The heathen will be given Him for His inheritance and the uttermost parts of the earth for His possession. Christ will not be satisfied till His victory is complete. He will see of the travail of His soul and be satisfied.

But those who care for the glory of Jesus Christ will not swell themselves into large proportions, as some have done in connection with the cause and work of God. Their course has been one which hurts and wounds and forces. They work after the line in which the great deceiver has worked since he fell. They would not submit to be ruled and controlled by the Holy Spirit, but

have had the spirit of forcing everything to their own ideas, when their brethren in the faith were conscientiously seeking to share the sympathy of Christ, and rejoiced in the success of Christ's work. These men must be converted, or their hands will slip off the work, and they, who so eagerly and selfishly sought to work others, will be lost.

Proper Remuneration for Ministers

Testimony for the Church 32:130, 131; Testimonies for the Church 5:374, 375

Instead of bringing the expense of the work down to a low figure, it is your duty to bring the minds of the people to understanding that the "laborer is worthy of his hire." [Luke 10:7.] ... The churches need to be impressed with the fact that it is their duty to deal honestly with the cause of God, not allowing the guilt of the worst robbery to rest upon them, that of robbing God in tithes and offerings. When settlements are made with the laborers in His cause, they should not be forced to accept small remuneration because there is a lack of money in the treasury. Many have been defrauded of their just dues in this way, and it is just as criminal in the sight of God as for one to keep back the wages of those who are employed in any other regular business.

There are men of ability who would like to go out and labor in our several Conferences; but they have no courage, for they must have means to support their families. It is the worst kind of generalship to allow a Conference to stand still or to fail to settle its honest debts. There is a great deal of this done; and whenever it is done, God is displeased.

If the presidents and other laborers in our Conferences impress upon the minds of the people the character of the crime of robbing God, and if they have a true spirit of devotion and a burden for the work, God will make their labors a blessing to the people, and fruit will be seen as the result of their efforts. Ministers have failed greatly in their duty to so labor with the churches. There is important work to be done aside from that of preaching. Had this been done, as God designed it should be, there would have been many more laborers in the field than there now are. And had the ministers done their duty in educating every member, whether rich or poor, to give as God had prospered him, there would be a full treasury from which to pay the honest debts to the workers, and this would greatly advance missionary work in all their borders. God has shown to me that many souls are in danger of eternal ruin through selfishness and worldliness; and the watchmen are guilty, for they have neglected their duty. This is a state of things that Satan exults to see.

All branches of the work belong to the ministers. It is not God's order that some one should follow after them and bind off their unfinished work. It is not the duty of the Conference to be at the expense of employing other laborers to follow after and pick up the stitches dropped by negligent workers. It is the duty of the president of the Conference to have an oversight of the laborers and their work and to teach them to be faithful in these things; for no church can prosper

that is robbing God.

The Word of God speaks of the “hire of the laborers, ... which is of you kept back by fraud.” [James 5:4.] This is generally understood to apply to wealthy men who employ servants and do not pay them for their labor; but it has a broader meaning than this. It applies with great force to those who have been enlightened by the Spirit of God and yet in any degree work upon the same principle that these men do hiring servants grinding them down to the lowest price.

Testimonies for the Church 2:339, 340

Some go from their homes to labor in the gospel field, but do not act as though the truths which they speak were a reality to them. Their actions show that they have not experienced the saving power of the truth themselves. When out of the desk, they appear to have no burden for the truth. They labor sometimes apparently to profit, but more frequently to no profit. Such feel as much entitled to the wages they receive as though they had earned them; notwithstanding their unconsecration has cost more labor, anxiety, and pain of heart to those laborers who have the burden of the work upon them than all their efforts have done good. Such are not profitable workmen. But they will have to bear this responsibility themselves.

Testimonies for the Church 2:340, 341, 344, 345

The churches give of their means to sustain the ministers in their labors. What have they to encourage them in their liberality? Some ministers labor from month to month and accomplish so little that the churches become disheartened; they cannot see that anything is being done to convert souls to the truth or to make those who are church members more spiritual or fervent in their love to God and His truth. Those who are handling sacred things should be wholly consecrated to the work. ...

A faithful shepherd will not study his own ease and convenience, but will labor for the interest of the sheep. ... He has but one object in view: to save the wandering and lost sheep, at whatever expense it may be to himself. His wages will not influence him in his labor, nor turn him from his duty. He has received his commission from the Majesty of heaven, and he expects his reward when the work entrusted to him is done. ...

Selfish interest must be swallowed up in deep anxiety for the salvation of souls. Some ministers have labored, not because they dared not do otherwise, not because the woe was upon them, but having in view the wages they were to receive. Said the angel, “Who is there even among you that would shut the doors for naught? neither do ye kindle fire on mine altar for naught. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand.” [Malachi 1:10.]

It is entirely wrong to hire every errand that is done for the Lord. The treasury of the Lord has been drained by those who have been only an injury to the cause. If ministers give themselves

wholly to the work of God, and devote all their energies to building up His cause, they will have no lack. As regards temporal things, they have a better portion than their Lord and better than His chosen disciples, whom He sent forth to save perishing man. Our great Exemplar, who was in the brightness of His Father's glory, was despised and rejected of men.

Testimonies for the Church 3:496

Independent men of earnest endeavor are needed, not men as impressible as putty. Those who want their work made ready to their hand, who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training, are not the men whom God calls to work in His cause. A man who cannot adapt his abilities to almost any place if necessity requires is not the man for this time.

Testimonies for the Church 1:375, 376

The last merciful message is entrusted to God's humble, faithful servants of this time. God has led along those who would not shun responsibility and has laid burdens upon them and has through them presented to His people a plan of systematic benevolence in which all can engage and work in harmony. This system has been carried out and has worked like magic. It liberally sustains the preachers and the cause. ... Everything is made convenient and easy for the preachers, that they may work, free from embarrassment. Our people have taken hold with a will and an interest which is not to be found among any other class. And God is displeased with preachers who now complain and fail to throw their whole energies into this all-important work. They are without excuse; yet some are deceived and think that they are sacrificing much, and are having a hard time, when they really know nothing about suffering, self-denial, or want. ...

Some have thought it would be easier to labor with their hands and have often expressed their choice to do so. Such do not know what they are talking about.

Testimonies for the Church 1:443

The future usefulness of young preachers depends much upon the manner in which they enter upon their labors. Brethren who have the cause of God at heart are so anxious to see the truth advance that they are in danger of doing too much for ministers who have not been proved by helping them liberally to means and giving them influence. Those who enter the gospel field should be left to earn themselves a reputation, even if it must be through trials and privations. They should first give proof of their ministry.

Testimonies for the Church 1:446

Men who are chosen of God to labor in this cause will give proof of their high calling and will regard it as their highest duty to grow and improve until they shall become able workmen. Then, as they manifest an earnestness to improve upon the talent which God has entrusted to them, they should be helped judiciously. But the encouragement given them should not savor of flattery, for

Satan himself will do enough of that kind of work. Men who think that they have a duty to preach should not be sustained in throwing themselves and their families at once upon the brethren for support. They are not entitled to this until they can show good fruits of their labor. There is danger now of injuring young preachers, and those who have but little experience, by flattery and by relieving them of burdens in life. When not preaching, they should be doing what they can for their own support.

MS. published in Gospel Workers, 306, 307 [1892 edition]

When missions are opened in foreign lands, it is of especial importance that the work be started right. The laborers should be careful that they do not restrict it by narrow plans. While the state of the treasury demands that economy be exercised, there is danger of an economy which results in loss rather than gain. This has actually been the case in some of our missions where the workers have bent their powers almost wholly to planning how to get along in the least expensive manner. With different management, far more might have been accomplished; and on the whole less means would have been taken from the treasury. ...

Much wisdom is needed in planning how to bring the truth before the people. In some places the work must begin in a small way and advance slowly. This is all that the laborers can do. But in many places a wider and more decided effort might be made at the outset, with good results. The work in England might now be much further advanced than it is if our brethren, at the beginning of the work there, had not tried to work in so cheap a way. If they had hired good halls and carried forward the work as though we had great truths, which would surely be victorious, they would have had greater success.

MSS. published in Gospel Workers, 356-358 [1892 edition]

Our missionary workers must learn to economize. The largest reservoir, though fed by abundant and living springs, will fail to supply the demand if there are leakages which drain off the supply. It must not be left for one man to decide whether a certain field will warrant large efforts. If the workers in one field so fashion the work as to incur large expenses, they are barring the way so that other important fields—fields which perhaps would better warrant the outlay—cannot be entered. Our youngest laborers must be content to work their way among the people slowly and surely, under the advice of those who have had more experience. ... A more humble manner of working would show good results. ... All should strive by wise management and earnest labor to gather enough to pay their own expenses. They should labor to make the cause self-sustaining and should teach the people to rely upon themselves.

Our ministers should not feel at liberty to pay large sums for halls in which to hold meetings, when they do not feel the burden of following up the interest by personal labor. The results are too uncertain to warrant the using up of means so rapidly. ... It is not wisdom for a single individual to strike out as though he had some great talent, as though he were a Moody or a Sankey, and make a lavish outlay of means. ...

Our laborers must learn to exercise economy, not only in their efforts to advance the cause of truth, but in their own home expenses. They should locate their families where they can be cared for at as little expense as possible. ... One family may require for its support twice the amount that would suffice for another family of the same size. In the article this is shown to be through many little leaks, and by mismanagement and lack of tact and skill, and by the disability of the wife to save.

Those who have not habits of economy should learn the lesson at once. All should learn how to keep accounts. Some neglect this work as nonessential, but this is wrong. All expenses should be accurately stated. This is something that many of our laborers will have to learn.

Testimonies for the Church 3:208

Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work. Money is of value only as it is used to advance the interest of the kingdom of God. The Lord has lent men means for this very purpose, to use in sending the truth to their fellow men.

MS. published in Gospel Workers, 173 [1892 edition]

Some of our ministers feel that they must every day perform some labor that they can report to the Conference. And as the result of trying to do this, their efforts are too often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor. But these cannot take the place of daily physical exercise.

Special Testimonies, Series A 10:17-19; March 14, 1897

Ministers have just as much right to their wages as have the workers employed in the Review and Herald office and the laborers in the Pacific Press publishing house. A great robbery has been practiced in the meager wages paid to some of the workers. If they give their time and thought and labor to the service of the Master, they should have wages enough to supply their families with food and clothing.

The tithe is required of the minister. He does his share according to his ability and should receive his due. The ministers are often placed where they have to lead out in donations in the places where they labor and in defraying the expenses of tents, besides providing food for themselves. Many have families at home to support. If they were not traveling from place to place, less expensive clothing could be worn; the extra money paid for tents and camp-meetings and in donations so frequently leave them no surplus that they feel restrained from acting a part in various enterprises which they would be pleased to participate in. This is expected of them, and in order to do this, they pledge. This pledge they are often a long time in paying; it hangs upon them as a debt which they are frequently unable to lift. It is a great self-denial on the part of these men to thus separate from their families. They are forced to take up with all kinds of fare and to

eat all kinds of food, especially in countries where the standard of truth is first lifted.

The light which the Lord has given me on this subject is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage. The Auditing Committee has often been composed of men who were farmers. These could dress in coarse clothing appropriate for the work they were doing. They raised all they needed as a family to subsist upon, and they knew not what the outlay of a minister must necessarily be when he goes into a new field to labor for perishing souls. The outlook is often hard and discouraging. Some fields, when the work is first opened up, are encouraging; but there are other fields which are not so. Both must receive the truth. The minister must labor and pray. He must visit the different families. Frequently he finds the people so poor that they have little to eat and no room in which to sleep. Often means have to be given to the very needy to supply their hunger and cover their nakedness. Then what injustice to have a company of men as Auditing Committee who, by a dash of the pen, will disappoint a distressed minister who is in need of every cent that he has been led to expect. There would be just as much fairness in having a committee decide whether the men employed in our institutions should have their stipulated wages or should have them curtailed as the human agent—who will himself be in no wise affected by the strait places they may pass through—shall decide.

Business Meetings

MS. published in Gospel Workers, 229-232 [1892 edition]

In all our business meetings, as well as our social and religious meetings, we want Jesus by our side as a Judge and Counselor. There will be no tendency to lightness where the presence of the Saviour is recognized. Self will not be made prominent. There will be a realization of the importance of the work that is to be done. There will be a desire that the plans to be laid may be directed by Him who is mighty in counsel.

Could our eyes but be opened, we would behold the angels of heaven in our assemblies. Could we but realize this, there would be no desire to hold to our opinions upon important points, which so often retard the process of the meeting and the work. If there were more real praying done, if there were more solemn consideration given to weighty matters, the tone of our business meetings would be changed, elevated. All would feel that the assembly had met to lay plans for the advancement of the work and that the object of the work is only to save souls. ...

All that we do, and all that we say, is transferred to the books of heaven. Let us not be guilty of bringing down God's work to the level of common business transactions. Our standard must be high; our minds must be elevated. ...

In our business meetings, it is important that precious time should not be consumed in debating points that are of small consequence. The habit of petty criticism should not be indulged. ...

In our business connection with the work of God, and in handling sacred things, we cannot be too careful to guard against a spirit of irreverence; never, for an instant, should the Word of God be used deceitfully to carry a point which we are anxious to see succeed. ... Our every thought, word, and action should be subject to the will of Christ. Levity is not appropriate in meetings where the solemn work and Word of God are under consideration. ... Let us bear in mind that Jesus is in our midst. Then an elevating, controlling influence from the Spirit of God will pervade the assembly. There will be manifested that wisdom which is from above, that is first pure, then peaceable, full of mercy and good fruits, which cannot err. In all the plans and decisions there will be that charity that "seeketh not her own;" which is "not easily provoked," that "thinketh no evil." [1 Corinthians 13:5.] ... Self must be hid in Jesus, then the judgment will not be one-sided and warped, so that there can be no dispassionate decisions.

MS. published in Gospel Workers, 175 [1892 edition]

Do not engage in brain labor immediately after a meal. Exercise moderately, and give a little time for the stomach to begin its work.

This is not a matter of trifling importance. We must pay attention to it if healthful vigor and a right tone are to be given to the various branches of the work. The character and efficiency of the work depend largely upon the physical condition of the workers. Many committee meetings, and other meetings for counsel, have taken an unhappy tone from the dyspeptic condition of those assembled.

Unpublished MS.

Those who made and executed the plans appropriating God's intrusted money in large wages for themselves were not profited thereby in a single instance, although they may imagine that they were. In accepting this money they revealed that they could not be trusted to handle the Lord's goods. This action will stand against them, revealing that they were actuated by principles that God has not given us any liberty to adopt in His work.

The action in this matter instituted in _____ robbed the cause of God of money which He would have employed in advancing the work where the banner of truth has not been uplifted. The payment of such large wages was entirely contrary to the plan of God in any line of His work; it was contrary to the example of Christ in His life. The greatest Teacher the world ever knew gave every institution in our world a pattern of self-denying, self-sacrificing principle.

Those who change God's order of things in order to follow the counsel of selfish men will be prompted to cut down the wages of men whose work is, in the sight of God, of such a character that through Him their influence is bringing means into the treasury to sustain His cause. All this departure from the light that God has given is turning the back to God and not the face. This

action before the universe of heaven and before men reveals the character and disposition of the men who are handling sacred things. And under the inspiration of the same selfish spirit these very men, if they see a chance, will cut down the wages of the laborers in the vineyard of the Lord without their consent and without understanding their situation. In many cases this action brings families into strait places, and those who have the power in their hands know little what may be the consequences of deducting from the wages of the laborers. It is just as much the right of the ones employed in this cause to have a voice in such transactions as it is of men employed in various branches of trade.

God's cause can afford to be fair and true, it can afford to deal on right principles. When any such work as cutting down wages is contemplated, let a circular be published setting forth the true situation, and then ask those employed by the Conference if, under pressure of lack of means, they could do with less means of support. All the arrangements with those in God's service should be conducted as a sacred transaction between man and his fellow man. Men have no right to handle things as coolly and indifferently as they have done, treating the workers together with God as though they were inanimate objects to be handled about, without any voice or expression of their own. I have been shown that men have sat on the auditing committees who have not had discrimination or judgment. Farmers who have no real understanding of the situation of the workers have again and again brought real oppression and want into families. Their management has given occasion for the enemy to tempt and discourage the workers, and in some cases has driven them from the field. It is not justice nor righteousness to deal in so cool a manner with this phase of the work. God is not glorified by any such arrangements. The inward fountain of life needs cleansing, and the human will needs to be under the sanctification of the Spirit of God.

Many know little of what this means, "Putting on the new man, which after Christ is created in righteousness and true holiness." [Ephesians 4:24.] The work of the Holy Spirit is to fashion the man after Christ's likeness. The man is not to use the Holy Spirit, but the Holy Spirit is to use the man. Read 1 Peter 3:8-12; Matthew 5:7-9, 13-16; 7:15-20.

"Work out your own salvation with"—a pompous, overbearing spirit?—No; if this is to be a doer of the Word, many connected with our institutions will receive a reward. But the Word of the Lord is, "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.] "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us walk (work) in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." [Galatians 5:22-26.]

God sees every transaction: nothing is hid from Him. There is too much responsibility assumed by men who have not cultivated the love and compassion and sympathy and tenderness that characterized the life of Christ. In dealing with some of their brethren who have not followed

their counsel or who may have questioned their course of action or whom may have had dealings with them that did not please them, they manifest no love, although these souls are the purchase of the blood of Christ and may be more precious in the sight of God because of their simplicity and their integrity in maintaining the right at any cost. When the brethren who for some reason dislike these persons have a chance, they will give encouragement to a spirit that is in harmony with the attributes of Satan rather than the Spirit of the living God. They will do things to hurt their souls and will manage in such a manner as to humble and oppress them. These souls are God's property, precious in His sight, and He will judge those who do things of this character. It is time that all such transactions were repented of, and these sins were going beforehand to the judgment that they may be blotted out. When the Holy Spirit shall work upon the minds of the human agents and bring these things to remembrance, will they confess their sins? Will they make everything right with their brethren?

Let the prayer go up to God, "Create in me a clean heart;" for a pure, cleansed soul has Christ abiding therein, and out of the heart are the issues of life. [Psalm 51:10.] The human will is to be yielded to Christ. Instead of passing on, closing the heart in selfishness, there is need of opening the heart to the sweet influences of the Spirit of God. Practical religion breathes its fragrance everywhere. It is a savor of life unto life.

MS. 43a, 1898

The Laborer is Worthy of His Hire

Some matters have been presented to me in regard to the laborers who are seeking to do all in their power to win souls to Jesus Christ. The ministers are paid for their work, and this is well. And if the Lord gives the wife as well as the husband the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as naught, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family?

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men laborers and not their wives is a plan not after the Lord's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out in our Conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in.

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was

certainly arranged without the mind of God. Some women are now teaching young women how to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His Spirit upon them both. If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God and receive wages for the labor she performs.

Seventh-day Adventists are not in any way to belittle woman's work. If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the Conference should have wisdom to understand the justice of her receiving wages.

Women helped our Saviour by uniting with Him in His work. And the great apostle Paul writes, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yoke fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." [Philippians 4:1-3.]

If women do the work that is not the most agreeable to many of those who labor in word and doctrine, and if their works testify that they are accomplishing a work that has been manifestly neglected, should not such labor be looked upon as being as rich in results as the work of the ordained ministers? Should it not command the hire of the laborer? Would not such workers be defrauded if they were not paid?

This question is not for men to settle. The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies that they are essential to carrying the truth into families. Their work is just the work that must be done. In many respects a woman can impart knowledge to her sisters that a man cannot. The cause would suffer great loss without this kind of labor. Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which He has appointed them as are men. They should not be compelled by the sentiments and rules of others to depend upon donations for their payment any more than should the ministers.

Letters have come to me from several, asking my advice upon the question, Should ministers' wives adopt infant children? Would I advise them to do this kind of work? To some who were regarding this matter favorably I answered, No; God would have you help your husband in his work. The Lord has not given you children of your own; His wisdom is not to be questioned. He

knows what is best. Consecrate your powers to God as a Christian worker. You can help your husband in many ways. You can support him in his work by writing for him, by keeping your intellect improved. By using the ability God has given you, you can be a homekeeper. And more than this, you can help to give the message. There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women. But the enemy would be pleased to have the women whom God could use to help hundreds, binding up their time and strength on one helpless little mortal that requires constant care and attention.

Extracts from testimony addressed "To My Brethren in Responsible Positions in the Work," received April 2, 1899:

"Has there not been seen in modern Israel manifestations similar to these? (Referring to rebellion on return of twelve spies.) Has not the loud, boisterous voice of rebellion been heard in your council meetings and in your board meetings? Has not human prejudice been revealed as you have settled up accounts with the ministers? The spirit manifested by the men belonging to the auditing committee showed that these men were as destitute of the divine nature and the Spirit and grace of God as the hills of Gilboa were destitute of dew and rain. This is where Elder Olsen's influence should have been seen and felt as was the influence of Caleb and Joshua. He was responsible for the injustice done in those meetings when he suffered evil, unprincipled actions to go unreprieved. His voice could have turned the whole current of the stream of evil that was by his silence encouraged to swell to immense proportions. Men having no experimental knowledge of ministerial work should never be called to the auditing committee. The Lord has spoken regarding this matter: 'Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons.' [Exodus 18:21, 22.]

"These men are to be carefully selected. They are to be men who have moral perception, men who are acquainted with the work they are handling. God declares, Behold, all souls are Mine. He has said again and again that He is present in all your council meetings, in all your auditing of accounts. He knows just how every person is dealt with, and He keeps a record of all these things. Sacred things have been handled as common matters. The Lord's work has been done just as men chose to have it done."

Lt 168, 1899

Oct. 25, 1899

“Sunnyside,” Cooranbong

Dear Brother Mountain,—

I have read your letter written to Brother Hickox. I know you to be a very kind man, tenderhearted, pitiful, and courteous; but as I read your letter, I saw that you need light on some points. When to your certain knowledge a brother has made a mistake, and has suffered in consequence, and lies under the burden of financial difficulty, then it is the time when you should make every effort to help him out of the ditch into which he has fallen through his own lack of wisdom. It is not best to give him the impression that all eyes are watching him to find something to criticize.

I read that it was thought that Brother Hickox’s board for the time he was in Wellington should not be charged to the Conference, and this amount was deducted from his salary. Why was Brother Hickox in Wellington? On his own business, or for the advancement of the cause of truth? I understand that Brother Farnsworth stopped Brother Hickox’s work and requested him to make tents for the Conference. Brother Hickox writes to me: “We did as we were directed, both of us working day and night. We were put to extra expense to do this work; for we were compelled to stay at an hotel for one week, and I thought it only reasonable that the Conference should pay this expense. I did not do this work expecting extra pay, nor do I now wish it; but I thought it only just that we should be saved this extra item of expense. The Conference has cut down our, or rather my wages; for they never gave my wife anything for her labors. We have never asked anything, and if the money is not to be had, we do not complain at the reduction.”

Brother Hickox says that he has paid his own travelling expenses, and that this is the reason he has not paid his tithe. I wish now to speak to Brother Farnsworth. Before I sent for Brother Hickox to come to Australia, I was shown his case, and I saw that the management of it was not such as to give him courage and confidence. A narrow course of action was pursued, which showed lack of appreciation and real, sanctified wisdom. Such closeness in calculation, such injudicious movements could just as verily be placed to your own account as to his. I saw that when the spirit of criticism and suspicion came in, a course of action would be pursued toward the one supposed to be erring that would give him no chance for his life, and that if Brother Hickox was to be preserved to the cause of God, he must be placed for a time in connection with us, that we might know how to treat his case. I was shown that we must act discreetly, tenderly, wisely with this brother, and the Lord would give him courage; and that in time he would prove an acceptable laborer in the cause of God. His past errors were not unpardonable, but we must immediately change his associations, else his courage would be sapped, and he would have no strength to resist the temptations which would arise. The Lord laid upon me the burden of sending for Brother Hickox. This Conference will pay his expenses from New Zealand.

Rather than be idle, Brother Hickox labored with his hands to settle a rent bill. His painting the house or fence for Sister Teasdale was a matter to be commended, not condemned. For his work

Sister Teasdale allowed him a certain sum on the rent of the house. What offense was there in this? I answer, None. And if any of the brethren are tempted over this matter, tell them that God says, "I will have mercy and not sacrifice." [Matthew 9:13.]

If a minister, during his leisure time, engages in labor in his orchard or garden, shall he deduct that time from his salary? Certainly not, any more than he should put in his time when he is called to work over hours in ministerial labor. Some ministers spend many hours in apparent ease, and it is right that they should rest when they can; for the system could not endure the heavy strain, were there no time for letting up. There are hours in the day that call for severe taxation, for which the minister receives no extra salary; and if he chooses to chop wood several hours a day, or work in his garden, it is as much his privilege to do this as to preach. A minister cannot always be preaching and visiting, for this is exhaustive work. The light given me is that if our ministers would do more physical labor, they would reap blessings healthwise. After his day's work of preaching and visiting and study, the minister should have time in which to attend to his necessities. If he has only a limited salary, he may contrive to add to his little fund. The narrow-minded may see in this something to criticize, but the Lord commends such a course.

I have been shown that at times those in the ministry are compelled to labor day and night and live on very meager fare. When a crisis comes, every nerve and sinew is taxed by the heavy strain. If these men could go aside and rest a while, engaging in physical labor, it would be a great relief. Thus men might have been saved who have gone down to the grave. It is a positive necessity to physical health and mental clearness to do some manual work during the day. Thus the blood is called from the brain to other portions of the body.

Did any one feel a burden for Brother Hickox when he was tentmaking in Wellington, any distress that he should thus work day and night and receive little or nothing for his labors? Will you consider this thing, my brethren? I greatly feared that the enemy would work the ruin of Brother Hickox, and for this reason we sent for him. We can now help him where he needs help. If our ministers are to receive the treatment that Brother Hickox has received, I must make an open protest. I would not, could not, sustain it. When a minister has performed his ministerial duties, he must have time for his family responsibilities. He is not to be watched and criticized if every moment of his time is not employed in the special work of preaching and visiting.

I have also been shown that the women who labor with their husbands should be paid for their time. God says, I hate robbery for burnt offerings. We are to have bowels of compassion one for another. When a man has been humiliated by his mistakes and is in need, his brethren, with the love of Christ in their hearts, are to come forward and help where they can.

Extracts From Recent Testimonies Concerning the Wage Question

"But those who will not work without the wages they themselves stipulate are represented by those first called in the parable, who at the close of the day found themselves last."

“Those in positions of responsibility can act their part in reducing the debt. Ministers, editors, presidents of Conferences should now make sacrifices and take smaller wages instead of higher. None will be compelled to do this, but thus they could set a right example before the people. The large sum paid out for wages would be greatly lessened, and will be if all hearts are enlisted in the work.

“Some have received wages disproportionate to the wage received by others who were doing hard and trying work. They say that they have received these wages because of their talents. Who gave them their talents, their supposed ability?

“A terrible debt is hanging over the office and the Conference, and God is testing the men connected with His institutions. Let each reduce the wages he has been receiving. This, however, does not apply to the common workers who receive much less than others and cannot be expected to detract from their wages. They have little enough.

“Since the increase of wages, there has been a steady increase of the spirit of covetousness, which is idolatry. Some have coveted higher and still higher wages. The Lord desires that the souls of those who have indulged this spirit be purified from this plague.”

“There is then a willingness to ask smaller wages from the Conference, which has been drawn upon too heavily, so that it has not been able to plant the standard of truth in new places as it should have done. Those connected with the work of God, who have been receiving high wages, should now come forward with a liberal spirit and say, We will do as much work for smaller wages. We will practice economy in all lines.

“Covetousness is idolatry, and the sooner this is purged from those who claim to be God’s chosen people, the sooner will they clearly discern the great grace and amazing love of God. Every root and branch of covetousness must be cut away. Not only must the tops be cut off, but the roots must be dug out.

“Since those in connection with the ministry and our institutions have been receiving large wages, the central power has been looked upon as a common thing. The people say, ‘We pay our tithe to support the ministers. It is difficult for us to obtain money. But those at the heart of the work receive large wages. They talk to us of self-denial and self-sacrifice, but what sacrifice do they make? Those who audit the accounts know something in regard to this matter.’ Thus unbelief has leavened the minds of the people.”

“Testimonies have been given that there should be more ministers in the field, and the question has been asked, How can this be done? I will answer, Present a faithful message to every church, calling upon each to bring their tithe into the storehouse, that there may be meat in the Lord’s house. Let those ministers who have taken all the wages appointed them give to the churches an example of self-denial and self-sacrifice. Take less from the Lord’s treasury. Then some other soul who feels a burden to minister can share your wages. The Lord is moving upon the hearts of

young men to go to the waste places of the earth, telling men the old, old story of the love of Jesus.

“My brethren, do not bury your means in houses and lands, that you may enrich yourselves, but study the <self-sacrifice and self-denial of <Christ’s life>. With the Conference now under a load of debt, what better thing can ministers and churches do than to heed the words of Christ, ‘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.] Do not talk about your meager wages. Do not cultivate a taste for expensive articles of dress. Let the work advance as it began, in simple self-denial and faith.”

“Sanctification through the truth bears fruit to the glory of God. Under its power men are stripped of the ambition that contends for the supremacy, stripped of the selfishness which leads men connected with our institutions to grasp in their covetousness all they can obtain from the treasury in large wages, when they know that their brethren, laboring just as hard in the fields where the wear and tear is great, and often under heavy pressure of circumstances, do not receive half of what they receive. The men in our institutions who have placed such a high estimate upon their services are not sanctified by the Holy Spirit. They have not that sanctification which gives them sensitive consciences, leading them to love God supremely and their neighbor as themselves. Their influence and example are detrimental. They do that which they would not wish their brethren to know—they grasp from the treasury. They are blind and cannot see that by so doing they are depriving others of the wages they should receive. Their selfishness shuts them away from the sanctification of the Spirit of God.”

“When the men who have been drawing what they should not from the Lord’s treasury shall turn to God with full purpose of heart, they will abhor their selfish covetousness. Why?—Because they will see that Christ, the Majesty of heaven, the King of Glory, came to our world to live the commandments, to give the world an example of the character all must form who would live in God’s presence. Those who have estimated their services above the services of those who are doing harder work than they, those who set their own price on their work and supply themselves from the Lord’s treasury, are not laying up treasure in heaven.

“Those who behold Jesus lose sight of self. By the eye of faith they behold Him who is invisible. They see the King in His beauty, and the land that is very far off. They practice economy, and reveal justice and righteousness, mortifying self in the place of exalting self. They do not expend unnecessary means upon themselves. They do not confederate together to follow underhand methods in order to draw a large supply of means from the treasury. They see that they have no more right to high wages than have those who work for smaller wages. They bind about their wants, practicing the economy which they teach to others. The means which others use for display, they give to the cause, practicing self-denial as did Christ.”

“If they would be content with lower wages, their spiritual danger would be far less.”

“God calls for a reformation among Seventh-day Adventists. He calls upon His people to prepare themselves to do the highest service. He calls upon them to humble their proud hearts at His altar, confessing their sins, banishing human ideas from their plans. Christ’s standard of perfection adjusts the matter of every man’s salvation. He says, ‘I have manifested Thy name unto the men which Thou gavest Me out of the world.’ [John 17:6.] ‘If ye love Me, keep My commandments.’ [John 14:15.] We are not to keep only those commandments which do not interfere with human inclination, thinking this is our whole duty. God requires full and willing obedience. The day of final reward will be a day of great astonishment to those who have done well in serving themselves, making everything convenient for self, placing their own value upon the work they perform and requiring the highest wages, but failing to keep the commandments of God.”

“Some would think that they were not paid sufficient for their work and would appropriate money or goods to supply this fancied deficiency. This would bring in untold evil.

“For this reason the Lord directed Peter to deal as he did with the first departure from truthful dealing.”

“As with Ananias and Sapphira, so it was with Judas. His covetousness led him to steal from the Lord’s treasury. He carried the bag containing the gifts made by Christ’s followers to sustain the work, and he appropriated sums of money which he never allowed to appear on the account. He reasoned that his labors were not sufficiently appreciated, and therefore that it was right for him to pay himself in accordance with his own ideas. This principle acted upon perverted his conscience.”

“This can be done and should be done. (Speaking of reducing expenses so as to make schools self-sustaining.) The Lord is not pleased with the kind of management that has been revealed in the past, for it shows a lack of judgment. Let teachers take less wages, and let students’ fees be raised. Let the strictest economy be practiced in the provisions made for the table.”

“One man will think that he should be greatly favored, because he is doing a line of work which among unbelievers would command large wages. Becoming dissatisfied, he will sell himself to the highest bidder. For the safety of the principles which should control all who labor in our institutions, the Lord bids me say to all who carry responsibilities, Disconnect from all such without delay; for this is the evil leaven of selfishness and covetousness. They are measuring themselves by themselves, and comparing themselves among themselves. The worst thing you can do for them is to seek to retain them, even though they be editors or managers. God is not with such a man, and you cannot with any safety hold on to him. An atmosphere of unbelief surrounds his soul. The comparisons he has made have led him to double-dealing. He says to himself, If such a one receives such a sum, I should receive just as much. He becomes wise above what is written in the law and appropriates means for his own use. Thus he robs the treasury. God looks upon this as He looked upon the sin of Achan. He sees that such men cannot

give the right mold to the work. They cannot supply the necessities of those who are laboring in hard fields, who have to give part of their wages to the needs of these fields. God sees every such case, and He will pass judgment on those who thus measure themselves, selfishly taking care that they receive all they think they should have.”

“But many in God’s service are harsh and discourteous. Their spirits are loveless; for they are eaten up by selfishness and covetousness. They think they have a right to make their own terms regarding the value of their labor, and they become oppressive. By taking from the treasury money which should go to supply the needs of their brethren in God’s service, they rob God. If, after testing them, God sees that they will not repent, He removes them and gives their places to men who were looked upon as not being qualified for any such responsibility. If those who are thus raised up by the Lord remain true and loyal, the Lord will work through them in a remarkable manner.”

Ms 16, 1902

The Payment of Workers

The Lord will greatly bless those who are so intensely interested in the advancement of His cause that they are willing to go into unpromising, unworked places to labor for the salvation of souls. No one can do the work Brother Shireman has done without meeting and overcoming many difficulties. He has entered needy, unpromising places and has done a noble work to advance the truth. His efforts have been in accordance with the will of the Lord. And God has honored his faith by giving him success. At the beginning his work was small, but the Lord was with him as he advanced, working, praying, believing, receiving, and imparting. The efforts of those who united with Brother Shireman and his wife were a great encouragement to them. The blessing of the Lord has attended these efforts. The workers have made friends, and souls have been converted.

The Lord does not measure the value of service as man measures it. Man’s spiritual eyesight has been dimmed, so that a true estimate has not been placed on the efforts that have been made for the Lord. Men’s work has been estimated by the number of sermons preached, and this has decided in regard to the remuneration they have received. To treat Brother Shireman in this way would be discouraging to him and to those who might engage in similar work. Brother Shireman has been in continuous service, though this may not appear on the reports he has sent in to the Conference. His remuneration should not be measured by the number of sermons he has preached. He should receive pay for the time spent in erecting buildings to be used in the Lord’s work. All who are spiritually wide-awake know that when Brother Shireman was erecting his school, he was as surely doing the work of the Lord as any minister.

The laborer is worthy of his hire. Brother Shireman has shown what can be done in places

apparently the most unpromising. He is a man that does not shrink responsibilities. He realizes the value of souls.

Let those who have to do with the payment of the workers compare the results of Brother Shireman's work with the results of the work of some ministers who have received full wages. The wages paid should be in accordance with the work done. Many receive wages to which they have no right unless they press into new fields and plant the standard of truth in new territory. There are those paid for full time who do not enter into aggressive warfare. They do not present the truth to those who have never heard it.

There are workers who are so conscientious that their interests must be guarded by their brethren, else they will cheat themselves. They will do without things that they really need. These faithful, unselfish workers are to be looked after by their fellow workers, else injustice will be done to them. Into all business transactions we are to bring the love and benevolence so plainly pointed out in the Word of God. The Lord requires us to deal with justice and mercy.

There is a great work to be done, and those who have a burden for souls will be found in new places, hunting and fishing for men. If these workers are encouraged, the Lord's cause will advance in every line. Many more should work as Brother Shireman has been working.

What does it mean to be a minister? Does it mean merely to give discourses from the desk? No; no. Sermonizing is not the highest service. To work in the spirit of the gospel does not mean merely to preach the gospel; it means to live the gospel. God asks, What does the worker do for the good of those for whom he labors? Under his efforts do they increase in spirituality? God sends men forth to labor, not merely to preach, but to minister, to hunt for the lost sheep, to devise ways of bringing sinners back to Christ. As the result of unselfish, diligent labor, lost and perishing souls will be saved. When ministers show that they are true shepherds, when they watch for souls as they that must give an account, the word of the Lord will be with power, and His name will be glorified.

God measures men by the law which is a transcript of His character. This law points out His justice and benevolence, the attributes which are to be sacredly cherished by those in His service. In the great day of God this law will try every soul. Many now low in man's estimation will then be seen to stand high in the estimation of God. Then those who have worked with integrity and diligence will be justly rewarded.

In this life those who work for God are to receive remuneration for their labor; and those who decide what each worker shall receive are to be very careful to meet the mind of God in their decisions. Scrupulous care should be taken in settling the accounts of the laborers.

Satan works in every way to pervert the principles of those who are laboring in God's cause. He comes to them as he came to Adam and Eve, presenting falsehood as truth. He sends messages purporting to be from the Lord. He knows that he can greatly hinder the Lord's work if he can

lead the people to look to a man in responsible position as an example. Let God's people remember that men in positions of trust are only human. Position does not make the man. Those upon whom the Lord has bestowed honor by entrusting them with responsibilities in connection with His work are never to give place to self-exaltation. They are to lose sight of self, looking ever to Christ. They are to be tender, true, and faithful, watching for souls as they that must give an account. The truth is honored by those who represent it in the beauty of holiness.

Let the one to whom God gives success in his work keep on the garments of humility and contrition, if he desires to remain of value in the sight of heaven. Whether he be a successful evangelist, a gifted teacher, a clear writer, a man of faith, or a man of prayer, let him never place human merit where God should be. Only those who are cleansed from all self-exaltation can become complete in Christ. While the workers keep their eyes fixed on Christ, they are safe. When they lose sight of Him, they are in the greatest danger.

God's people are to learn the meaning of temperance in all things. They are to practice temperance in eating and drinking and dressing. All self-indulgence is to be cut away from their lives. Before they can really understand the meaning of true sanctification and of conformity to the will of Christ, they must, by co-operating with God, obtain the mastery over wrong habits and practices.

“Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming; and who shall stand when He appeareth; for He is like a refiner's fire, and like fuller's soap? And He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years. And I will come near you to judgment; and I will be a swift witness against the sorcerers, and against the adulterer, and against the false swearer, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” [Malachi 3:1-6.]

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

Worldly policy and worldly dealing have been brought into the church. There has been an unholy trafficking in sacred things. This the Lord hates. Selfishness and covetousness have led men to make merchandise of souls bought with the precious blood of Christ. By the adoption of worldly principles, the church has sold herself to the world. Ungodliness has triumphed.

Our work is to present to the world the high and holy principles that all must cherish who are accepted as God's subjects. The church is not to be converted to worldly policy. It is to hold up before the world the uplifting, sanctifying principles of the truth of God.

Our work is to fulfil the commission that Christ gave to His disciples just before His ascension: "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 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.]

The proclamation of the third angel's message is our work. We are to present the truth in regard to the Sabbath of the Lord. God's sanctified memorial has been torn down, and in its place a false Sabbath, bearing no sanctity, stands before the world. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. And the people to whom God has given His great truth are burying their talents in the earth, hiding their light under a bushel. They are allowing the cares of this world to engross the time and attention that should be given to the Lord's work.

Let us do all in our power to redeem our neglect. Clothing ourselves with Christlike zeal, let us warn men and women of their danger. Let us no longer delay to shine as lights in the world.

Those who gain the blessing of sanctification must first learn the meaning of self-sacrifice. Before we can possess the faith that works by love and purifies the soul, we must learn the meaning of Christlike self-denial and benevolence.

If those now entering the field as laborers feel that they may relax their efforts, that self-denial and strict economy not only of means but of time are not essential, the work will retrograde. The workers at the present time should have the same degrees of piety, energy, and perseverance that the leaders had.

The work has been extended so that it now covers a large territory, and the number of believers has increased. Still there is a great deficiency, for a larger work might have been accomplished had the same missionary spirit been manifested as in the earlier days. Without this spirit the laborer will only mar and deface the cause of God. The work is really retrograding instead of advancing as God designs it should. Our present numbers and the extent of our work are not to

be compared with what they were in the beginning. We should consider what might have been done had every worker consecrated himself, in soul, body, and spirit, to God as he should have done.

There should be one hundred laborers in the field where now there is one. Much more could be done to advance the work if all would heed the lesson Christ has given in economy. After miraculously feeding the five thousand, He said, "Gather up the fragments that remain, that nothing be lost." [John 6:12.] These words will confront every one who has lavished on self the money entrusted to him by the Lord for the blessing of humanity. He who regards his brother as beneath his notice because he is poor, and who uses the Lord's goods to gratify his selfish desires, is robbing God and ruining his own soul.

After the multitude had been fed, there was an abundance of food left. And He who had all the resources of infinite power at His command, whose power is limitless, whose bounty cannot be measured, gave thought to the broken fragments, the remains of the feast. "Gather up the fragments that remain," He said, "that nothing be lost." [Verse 12.] The fragments were as great an evidence of His power as was the food that had satisfied the hunger of the multitude.

The lesson taught in this command is to guide us in our labor. Economy is to be brought into all lines of God's work. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones. And there should be the same carefulness in spiritual things.

The Lord has put into the hands of men an abundance of means for the carrying forward of His work. His gifts are to be used wisely. There is to be no extravagance. Nothing is to be wasted. How can anyone spend the Lord's money wastefully when thousands of his fellow beings are dying from hunger?

The gospel is to be proclaimed to all nations, kindreds, tongues, and peoples. It is the power of God only to those who receive Christ as a personal Saviour. Men and women are to be encouraged to consecrate themselves to the Lord's work, to use their gifts for the upbuilding of His kingdom.

The money that is worse than thrown away would carry the Word of God to all parts of the world. Those who gather to themselves all the money they can obtain are robbing God of the means which He designs should be used in establishing sanitariums, schools, orphan asylums, and homes for the aged and dependent. What a terrible account they will have to settle with God. He gave them their money to use in feeding the hungry and clothing the naked, in helping the widow and the fatherless. O that the rich men of our world would see the good they might do with their wealth if they would devote it to the uplifting of their fellow beings!

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither

moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.” [Matthew 6:19-21.]

The Lord has an advance work for His people to do. Read the fifty-eighth chapter of Isaiah. The entire chapter contains important lessons, which God requires us to study and practice.

Auditing

Those who write, as well as talk, the truth have double labor. The eight-hour system finds no place in the program of the minister of God. He must watch his chance to minister; he must be ready to entertain visitors. He must keep up life and energy of character; for he cannot exert a pleasing, saving influence if he is languid. If he occupies responsible positions, he must be prepared to attend board and council meetings, spending hours of wearisome brain- and nerve-taxing labor, while others are asleep, in devising and planning with his co-laborers. Who among God’s workers counts his hours of labor as do mechanics? Yet this kind of labor taxes the mind and draws upon every fiber of the being in such a way as the common laborer cannot appreciate. “When do you find opportunity to throw off care and responsibility?” I am asked; and I answer, “At no period of time can I lay down the burden.”

Will my brethren consider these things which the Lord has brought before my mind in a most impressive manner? Will those who have carried the burden of such work, and who suppose that the chosen and faithful ministers of God have an easy time, bear in mind that the sentinels of God are on duty constantly? Their labor is not measured by hours. When their accounts are audited, if selfish men shall, with voice or stroke of pen, limit the worker in his wages, they discourage and depress him. Every minister must have a salvage to work upon, that he may have something with which to lead out in good enterprises, building churches and advancing the cause of God in every line, pushing the work with zeal, and laying up in store for himself a good foundation, against the time to come, that he may lay hold on eternal life. “For I the Lord love judgment, I hate robbery for burnt offering.” [Isaiah 61:8.] And He tells us, “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” [1 Corinthians 9:9.] This is a figure of those who work under the eye of God to advance His cause in lifting the minds of men from the contemplation of earthly things to heaven. These God loves, and He would have men respect their rights.

Organization is a good thing, but I have the word of the Lord plain and decisive, that all who see the necessity of organization must themselves become an example by being organized, and carrying out to the letter the principles of organization in their life practice. It means a great deal to be missionaries in heart and voice and action. Organization, carried out in the life as God means it shall be, brings to every soul who is engaged in the work of God a submission to the

divine will of God. It leads them to give themselves to God, to be worked by His Holy Spirit. Any one who supposes that it does not mean this is no longer to stand in responsible positions, having voice to control in the great closing work for these last days.—Taken from manuscript on auditing, written at Avondale, Cooranbong, N.S.W., January 12, 1896.

Proper Remuneration for Ministers

The light which the Lord has given me on this subject is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury were carefully guarded, the ministers would receive a just wage. The Auditing Committee has often been composed of men who were farmers. These could dress in course clothing appropriate for the work they were doing. They raised all they needed as a family to subsist upon, and they knew not what the outlay of a minister must necessarily be when he goes into a new field to labor for perishing souls. The outlook is often hard and discouraging. Some fields, when the work is first opened up, are encouraging; but there are other fields which are not so. Both must receive the truth. The minister must labor and pray. He must visit the different families. Frequently he finds the people so poor that they have little to eat and no room in which to sleep. Often means have to be given to the very needy to supply their hunger and cover their nakedness. Then what injustice to have a company of men as Auditing Committee who, by a dash of the pen, will disappoint a distressed minister who is in need of every cent that he has been led to expect. There would be just as much fairness in having a committee decide whether the men employed in our institutions should have their stipulated wages or should have them curtailed as the human agent, who will himself be in nowise affected by the strait places they may pass through, shall decide.—Special Testimonies, Series A 10:18, 19; March 14, 1897.

Business Meetings

Those who made and executed the plans appropriating God's intrusted money in large wages for themselves were not profited thereby in a single instance, although they may imagine that they were. In accepting this money they revealed that they could not be trusted to handle the Lord's goods. This action will stand against them, revealing that they were actuated by principles that God has not given us any liberty to adopt in His work.

Those who change God's order of things in order to follow the counsel of selfish men will be prompted to cut down the wages of men whose work is, in the sight of God, of such a character that through Him their influence is bringing means into the treasury to sustain His cause. All this departure from the light that God has given is turning the back to God, and not the face. This action before the universe of heaven and before men reveals the character and disposition of the men who are handling sacred things. And under the inspiration of the same selfish spirit, these very men, if they see a chance, will cut down the wages of the laborers in the vineyard of the Lord without their consent and without understanding their situation. In many cases this action

brings families into straight places, and those who have the power in their hands know little what may be the consequences of deducting from the wages of the laborers. It is just as much the right of the ones employed in this cause to have a voice in such transactions as it is of men employed in various branches of trade.

God's cause can afford to be fair and true, it can afford to deal on right principles. When any such work as cutting down wages is contemplated, let a circular be published setting forth the true situation, and then ask those employed by the Conference if, under the pressure of lack of means, they could do with less means of support. All the arrangements with those in God's service should be conducted as a sacred transaction between man and his fellow man. Men have no right to handle things as coolly and indifferently as they have done, treating the workers, together with God, as though they were inanimate objects to be handled about, without any voice or expression of their own. I have been shown that men have sat on the auditing committees who have not had discrimination or judgment. Farmers who have no real understanding of the situation of the workers have again and again brought real oppression and want into families. Their management has given occasion for the enemy to tempt and discourage the workers, and in some cases has driven them from the field. It is not justice nor righteousness to deal in so cool a manner with this phase of the work. God is not glorified by any such arrangements. The inward foundation of life needs cleansing, and the human will needs to be under the sanctification of the Spirit of God.—Unpublished manuscript.

The Laborer is Worthy of His Hire

Some matters have been presented to me in regard to the laborers who are seeking to do all in their power to win souls to Jesus Christ. The ministers are paid for their work, and this is well. And if the Lord gives the wife as well as the husband the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as nought and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family?

While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice had been done to women who labor just as devotedly as their husbands and who are recognized by God as being as necessary to the work of ministry as their husbands. The method of paying men-laborers and not their wives is a plan not after the Lord's order. Injustice is thus done. A mistake is made. The Lord does not favor this plan. This arrangement, if carried out in our Conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in.

A mistake is made when the burden of the work is left entirely upon the ministers. This plan was certainly arranged without the mind of God. Some women are now teaching young women how

to work successfully as visitors and Bible readers. Women who work in the cause of God should be given wages proportionate to the time they give to the work. God is a God of justice, and if the ministers receive a salary for their work, their wives, who devote themselves just as interestedly to the work as laborers together with God, should be paid in addition to the wages their husbands receive, notwithstanding that they may not ask this. As the devoted minister and his wife engage in the work, they should be paid proportionate to the wages of two distinct workers, that they may have means to use as they shall see fit in the cause of God. The Lord has put His Spirit upon them both. If the husband should die and leave his wife, she is fitted to continue her work in the cause of God and receive wages for the labor she performs.—Ms 43a, 1898; M. H., March 22, 1898.

Auditing

Many of the auditing committees have not been men wise concerning the things which they were handling. Wrong decisions have been made. Those who were counted worthy to hold forth the Word of life and minister to souls ready to perish deserve different treatment from that which they have received. The auditing committee has not always tried, with most humble prayer for guidance, to act in every case toward the servants of Jesus Christ as they would to the person of Christ, or as they themselves would wish to be treated. But, said Christ, “Inasmuch as ye did it not to one of the least of these, ye did it not to Me.” [Matthew 25:45.]

It is a very serious matter that men, by the word of their own mouth, and some in a hardened, sang-froid manner have decided what means shall go to the workers in the field. If a worker has been unfortunate enough to make a mistake or to incur the displeasure of the men sitting in judgment upon these matters, words are spoken in disparagement that do not give the one accused a fair chance to explain himself. Hasty decisions are made, and the discouragement brought to the mind by these things is not small. But as the workers are scattered, and no one goes to their homes to inquire in regard to these matters, the brethren are entirely ignorant as to the result of their decisions. Some few, who have had the courage to protest, have been treated in a discourteous, arbitrary, and overbearing manner. It cannot be said of the men who have acted thus, as the unholy scribe said of Jesus, “Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.” [Matthew 22:16.]—Taken from Manuscript on Auditing, written at Avondale, Cooranbong, N.S.W., January 12, 1896.

Ms 143, 1903

Unity

1903

The light given me is that we are to learn to answer the prayer recorded in the seventeenth chapter of John. We are to make it our first study. Every gospel minister, every medical

missionary, is to learn the science of Christ's prayer. My brethren and sisters, I ask you to heed these words and to bring to your study a calm, humble, contrite spirit and the healthy energies of a mind under the control of God. Those who learn the lessons contained in this prayer will not make one-sided developments, which no future training will ever correct.

The Lord calls for men of genuine faith and sound minds—men who recognize the distinction between the true and the false. Last night, I heard important instruction given by One of authority. He said that each one must now be on guard, studying and practicing the lessons given in the seventeenth chapter of John and preserving a living faith in the truth for this time. We need now to search for the truth as for hid treasures. We need that self-control that will enable us to bring our habits into harmony with the prayer of Christ.

God designs His children shall blend in unity. Do they not expect to live together in the same heaven? Is Christ divided against Himself? Will He give His people success before all the rubbish of evil-surmising and discord is swept away, before the laborers, with unity of purpose, devote heart and mind and strength to the work so holy in God's sight?

Union brings strength; disunion, weakness. United with one another, working together in harmony for the salvation of men, we shall indeed be "laborers together with God." [1 Corinthians 3:9.] Those who refuse to work in harmony greatly dishonor God. The enemy of their souls delights to see them working at cross purposes with one another. Such ones need to cultivate brotherly love and tenderness of heart. If they could draw aside the curtain veiling the future, and see the result of their disunion, they would surely be led to repent.

The world is looking with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among His people. Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our church members, saying, "Behold how these people, standing under the banner of Christ, hate one another. We have nothing to fear from them while they spend more strength in fighting one another than in warfare with my forces."

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds they strove to kindle this love in other hearts.

The unbelievers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." [John 13:34.] So closely were they to be united to Christ that they would be enabled to fulfil His requirements. The power of a Saviour who could justify them by His righteousness was to be magnified.

But the early Christians began to look for defects in one another. Dwelling upon mistakes, encouraging suspicion and doubt, giving way to unkind criticism, they lost sight of the Saviour and of the great love He had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they themselves erred. They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts.

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death, he urged upon believers the constant exercise of love for one another. His letters to the churches were interwoven with this thought. "Beloved, let us love one another," he wrote; "for love is of God; and every one that loveth is born of God, and knoweth God. ... God sent His only begotten Son into the world, that we might live through Him. ... Beloved, if God so loved us, we ought also to love one another." [1 John 4:7, 9, 11.]

In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together. The people of the world are looking at us to see if our faith is exerting a sanctifying influence upon our hearts, making us Christlike. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

It is not the opposition of the world that endangers us the most; the evil cherished in the hearts of professed Christians works our most grievous disaster and retards most the progress of God's cause. There is no surer way of weakening ourselves in spiritual things than by being envious, suspicious of one another, full of fault-finding and evil-surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown of peace of them that make peace." [James 3:15-18.]

Harmony and unity existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. Our characters must be moulded in harmony with Christ's character; our wills must be surrendered to His will. Then we shall sit together without a thought of collision.

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord and watered with the

river of life. And how fruitful we shall be. Did not Christ say, Herein is My Father glorified, that ye bear much fruit? [John 15:8.]

The heart of the Saviour is set upon His followers' fulfilling God's purpose in all its height and depth. They are to be one in Him, even though they are scattered the world over. But God cannot make them one with Christ and with one another unless they are willing to give up their own way for His way.

When Christ's prayer is fully believed, when its instruction is brought into the daily lives of God's people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden threads of the love of Christ. The Spirit of Christ alone can bring about this oneness. He who sanctified Himself can sanctify His disciples. United with Him, they will be united to one another in the most holy faith. When we strive for this unity, as God desires us to strive for it, it will come to us.

Nov. 18, 1903

I thank the Lord for the instruction that I have received from His Spirit during the past night. The subject dwelt upon seemed to be the same as was dwelt upon the night before. Some advancement was made. Searching questions were put to individuals, and free, open confessions were made. The words "Sanctify them through Thy truth; Thy word is truth" [John 17:17] were repeated over and over again.

Some in the meeting were evidently finding their way to the light. Thanksgiving was offered to God for food, for raiment, for life. Men praised Him for not cutting them off in their unbelief. With brokenness of heart they expressed their gratitude to Him for the marked evidences that day by day they had received of His lovingkindness.

One said, "How undeserving I have been of God's mercy! I condemn myself for failing to acknowledge His kindness, for offering Him so little praise. My heart is all aglow as I think of His love for me. I am more than thankful for His mercy."

Another bore testimony that his understanding seemed to be thoroughly awakened. "I can now see," he said, "my failure to move constantly onward and upward; my failure to appreciate my brethren; my unbelief. I have not been sanctified through the truth. I have refused to harmonize with those who did not accept my views. Spiritual blindness has prevented me from seeing Christ. I could not learn of Him, because Satan was constantly by my side, tempting me. But the Lord has opened my eyes. He has changed my heart. He has subdued my evil temper. I love Jesus and long to be conformed to His image. To be like Him is the great desire of my heart. I see that I am in absolute need of reconversion, that I may know, in some degree, the height and depth and breadth of the love of Christ. The Lord has indeed dealt very bountifully with me, and I praise His holy name."

Ms 144, 1903

Leadership

“Elmshaven,” St. Helena, California

November 17, 1903

In the daily papers of various cities there have appeared articles which represent that there is strife between Dr. Kellogg and Mrs. Ellen G. White as to which of them shall be leader of the Seventh-day Adventist people. As I read these articles, I felt distressed beyond measure that any one should so misunderstand my work and the work of Dr. Kellogg as to publish such misrepresentations. There has been no controversy between Dr. Kellogg and myself as to the question of leadership. No one has ever heard me claim the position of leader of the denomination.

I have a work of great responsibility to do—to impart by pen and voice the precious instruction given me, not alone to Seventh-day Adventists, but to the world. I have published many books, large and small, and some of these have been translated into several languages. This is my work—to open the Scriptures to others as God has opened them to me.

God has not set any kingly power in our church to control the whole body or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men.

Every conference, every institution, every church, and every individual has a voice in the election of the men who bear the chief responsibilities in our General Conference, and responsibilities are distributed among a large number of competent men.

In the early days of our denominational work, the Lord did designate Elder James White as one who, in connection with his wife, and under the Lord's special guidance, was to take a leading part in the advancement of this work.

The history of how the work grew is well known. The printing plant was first established at Rochester, N.Y., and was afterward moved to Battle Creek. And in after years a publishing house was established on the Pacific Coast. I thank the Lord that He gave us the privilege of acting a part in the work from the beginning.

But neither then nor since the work has grown to large proportions, during which time responsibilities have been widely distributed, has any one heard me claiming the leadership of this people.

From the year 1846 until the present time, I have received messages from the Lord and have communicated them to His people. This is my work—to give to the people the light that God gives me. I am commissioned to receive and communicate His messages. I am not to appear before the people as holding any other position than that of a messenger with a message.

For many years Dr. J. H. Kellogg has occupied the position of leading physician in the medical work carried on by Seventh-day Adventists. It would be impossible for him to act as leader of the general work. This has never been his part, and it never can be his part.

I write this that all may know that there is no controversy among Seventh-day Adventists over the question of leadership. The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus Christ, through whom He communicates with the world. It was Christ who gave to Moses the instruction that He gave to the children of Israel. It was Christ who delivered the Israelites from Egyptian bondage. Moses and Aaron were the visible leaders of the people. To Moses instruction was given by their invisible Leader, to be repeated to them.

Had Israel obeyed the directions given them by Moses, not one of those who started on the journey from Egypt would in the wilderness have fallen a prey to disease or death. They were under a safe guide. Christ had pledged Himself to lead them safely to the promised land if they would follow His guidance. This vast multitude, numbering more than a million people, was under His direct rule. They were His family. In every one of them He was interested.

Of himself, Moses could not have guided this people. But he was strengthened by the knowledge that God was their Leader, and that he was acting under Him. The people were given evidence that Moses did indeed talk with God, receiving from Him the instruction given them. When they kept this evidence in mind, the Lord preserved them from all harm. But when unbelief came in, and the people grew rebellious, and murmured against Moses and Aaron for bringing them out of Egypt, punishment came upon them.

In wonderful ways the Lord wrought to deliver His people from bondage and to lead them into the promised land. But instead of being filled with thankfulness, they sought to exalt themselves. The work of their divine Leader in their behalf was not appreciated.

The Lord would work mightily for His people today if they would place themselves wholly under His guidance. They greatly need the constant abiding of the Holy Spirit. They need to devote more of their time to prayer. If there were more prayer in the councils of those bearing large responsibility, more humbling of their hearts before God, we should see abundant evidence of divine leadership and greater advancement in our work.

Ms 145, 1903

Beware of Fanciful Doctrines

December 2, 1903 [typed]

I have been instructed to say that it is not new and fanciful doctrines which the people of God need. They do not need suppositions, which cannot be sustained by the Word of God. They need the testimony of men who know the truth, men who understand and obey the charge given to

Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come that they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth; and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:2-5.]

In some instances men have been turned away from the truth to listen to fables. Efforts have been made to set right those thus deceived; but some had drunk so deeply from the polluted fountain, and had become so impregnated with false impressions, that it was impossible to undeceive them. They had come to believe that it is more profitable to eat of the food offered in the strange doctrines presented than to eat of the food contained in the Word of God.

Brethren, look well to the character of your religion. Do not forget that Christ is to be your pattern in all things. You may be sure that His religion is not a sensational religion. A religion of this kind I learned to dread in my very earliest experience in the cause of present truth. I was at that time, before I was seventeen years old, bidden to warn those who were cherishing fanciful ideas and who declared that their strange movements were inspired of God.

In New Hampshire there were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their ideas, some of which led to freelovism. I was shown that these men were seducing souls by presenting speculative theories regarding God.

I went to the place where they were working and opened before them what they were doing. The Lord gave me strength to lay plainly before them the danger of their course. Among other views, they held that those once sanctified could not sin, and this they were presenting as gospel food. Their false theories, with their burden of deceptive influence, were working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully clothed theories. Great evils had already resulted. The doctrine that all were holy had led to the belief that the affections of the sanctified were never in danger of leading astray. The result of this belief was the fulfilment of the evil desires of hearts which, though professedly sanctified, were far from purity of thought and practice.

This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal God, diffused through nature, and the doctrine of holy flesh.

In the future, truth will be counterfeited by the precepts of men. Deceptive theories will be presented as safe doctrines. False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, led many of them from their loyalty. And having lost their place in heaven, they prepared temptations for our first parents. Adam and Eve yielded to the enemy, and by their disobedience humanity was estranged from God, and the earth was separated from heaven.

Christ pledged Himself to bridge the gulf that sin had made. Thus He became the Way, the Truth, and the Life. He shows us the path that leads to heaven and promises to impart His efficiency to every one who believes on Him. He came to our world to reveal not a mixture of truth and error, but the pure truth of God. All error is misleading, even though clothed with garments of heavenly beauty. The character and power of God are revealed by the works of His hands. In the natural world are to be seen evidences of the love and goodness of God. These tokens are given to call attention from nature to nature's God, that His "eternal power and Godhead" may be understood. [Romans 1:20.]

Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart and give leeway to inclination. Separation from God is the result of accepting them.

Christ calls upon His people to believe and practice His Word. Those who receive and assimilate this Word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It will be seen that their faith is of heavenly origin. Before angels and before men, they will stand as those who have strong, consistent Christian characters. They will not wander into strange paths. Their minds will not turn to a religion of sentimentalism and excitement.

I beseech those who are laboring for God not to accept the spurious for the genuine. We have a whole Bible full of the most precious truth. We have no need for supposition or false excitement. In the golden censer of truth as presented in Christ's teachings, we have that which will convict and convert souls. Present in the simplicity of Christ the truths that He came to this world to proclaim, and the power of your message will make itself felt. Do not present theories or tests that have no foundation in the Bible. We have grand, solemn tests to present. "It is written" is the test that must be brought home to every one.

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. God has not laid upon any one the burden of encouraging an appetite for strange, odd doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Do not let your lifework be marred by them.

The minds of the Jewish teachers were filled with maxims and suppositions. They interpreted the Word to mean that which God never designed it to mean, enforcing their oddities on the common people.

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers were to be "knit together in love; and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge." "And this I say," he continues, "lest any man should beguile you with enticing words. ... As ye have therefore

received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.” [Colossians 2:2-4, 6-10.]

I am instructed to say to our people, Let us follow Christ. We may safely discard all ideas that are not included in His teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them.

Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, fault-finding. They have climbed into the judgment seat to pronounce sentence on those who do not meet their ideas. God calls upon them to come down and bow before Him in repentance, confessing their sins. He says to them, “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.] They are striving for the first place, and by their words and acts they make many hearts sore.

Against this spirit, and against the false religion of sentimentalism, which is equally dangerous, I bear my warning. Take heed, brethren and sisters. Who is your leader?—Christ, or the angel who fell from heaven? Are you sound in the faith? My prayer for you all is that God would grant you “according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” [Ephesians 3:16-19.]

Ms 146, 1903

Abiding in Christ

“Elmshaven,” St. Helena, California

December 20, 1903

We need to understand the words of Christ found in the fifteenth chapter of John. “I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more

can ye, except ye abide in Me. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.” [Verses 1-6.]

We should examine ourselves to see what kind of fruit we are bearing. If we bear good fruit, manifest in wise words and in earnest, untiring efforts to win others to Christ, we show that we are connected with the true Vine. If the fruit we bear is evil, it gives evidence that we are separated from the true Vine.

“If ye abide in Me,” Christ continues, “and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” [Verses 7-10.]

In these words the truth is presented so simply that none need fail of understanding. Even children may comprehend this lesson. Through union with Christ we become “partakers of the divine nature, having escaped the corruption that is in the world through lust,” and we receive His virtues. [2 Peter 1:4.]

“These things have I spoken unto you, that My joy might remain in you, and that your joy may be full.” [John 15:11.] The Lord is not pleased to see any of His blood-bought heritage sad, and hopeless, and discouraged. Let us appropriate these words to ourselves and take fresh courage. To cherish and to obey the words of Christ brings joy, and peace, and all the other blessings of heaven.

In the sixth chapter of John Christ speaks of the union that His followers are to have with Him. “I am the living Bread which came down from heaven,” He declares; “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. ... 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.” [Verses 51, 53, 54.]

The bond of union represented by eating Christ’s flesh and drinking His blood is the same as that represented by the figure of the vine and its branches.

Christ gave Himself for us. On Calvary’s cross He died for our sins, making it possible for fallen man to become children of God and to keep His commandments. By repenting of sin and uniting with Christ, we receive all the blessings that come through His sacrifice. Through faith in His merits and in the virtue of His atonement, we receive Him as a personal Saviour and become partakers of His nature. As we appropriate His words, we receive from them spiritual life and strength. This is union with Christ.

Those who listened to the words recorded in the sixth chapter of John had recently witnessed the miracle that Christ performed to satisfy the hunger of the weary company that had come to hear His words. Yet this did not cause them to believe in Him as the Son of God.

“They said therefore unto Him, What sign showest Thou, then, that we may see, and believe Thee? What dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, that ye also have seen Me, and believe not.” [Verses 30-36.] “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.” [Verses 53-56.] Compare this statement with the words, “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.” [John 15:4.]

Christ Himself explains the figure He employs. “It is the Spirit that quickeneth;” He says, “the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.” [John 6:63.]

He who receives the words of Christ enters into living connection with Him spoken of in the words, he “dwelleth in Me, and I in him.” [Verse 56.] This is a vital, saving union. Only by this union can we gain eternal life, even as the branch can live only as it is connected with the parent stock. Separated from the vine, it withers, and, accounted worthless, is cast into the fire, and burned.

Obedience to the words of Christ brings spiritual life. To continue in obedience brings eternal life. By receiving Christ’s words we receive Him. “If ye keep My commandments,” He says, “ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” [John 15:10.]

“I have many things to say unto you,” Christ declared to His disciples, “but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you.” [John 16:12-15.]

Had the minds of the disciples at that time been prepared to comprehend the truth, Christ could have opened to them that which would have enabled them to guard against the trials and

temptations so soon to come upon them.

“Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I will show you plainly of the Father.” [Verses 24, 25.]

After His resurrection Christ explained to His disciples things that they had not before understood. After His ascension the disciples more fully discerned the meaning of the truths that He had spoken in proverbs. On the day of Pentecost the work of the Spirit revealed the Father and the Son. The adversaries of the truth could not gainsay the words of those whom Christ had appointed as His witnesses.

“At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.” [Verses 26, 27.]

Christ and His Father are one. God is in perfect harmony with every prayer offered in the name of Christ. The Father loves those who accept Christ, even as He loves His own Son, and He will answer their prayers.

Christ has redeemed the human race. In His humanity He bore all the temptations wherewith man is beset. Not once did He swerve from His allegiance to God. He died that men might become partakers of the divine nature and be glorified with Himself in the heavenly courts. Through the eternal ages the redeemed will abide with Him, as those who have been saved from death by His blood.

The poor are God’s heritage. Christ has given His life for them. He calls upon those whom He has appointed to act as His stewards, to give liberally of the means entrusted to them to relieve the poor, and to support His work in the earth. The Lord is rich in resources. He has appointed men to act as His treasurers in this world. That which He has given them they are to use in His service.

Christ took humanity upon Himself, that He might demonstrate the efficiency of the power that He offers to His followers. He will not be satisfied until they are complete in Him. He will give them power to become the sons of God. In His true disciples His image will be reproduced. And others, beholding in them the likeness of Christ, will also become changed into His likeness and reflect His character before angels and men.

We have no time to lose. “I must work the works of Him that sent Me,” said Christ, “while it is day; the night cometh, when no man can work.” [John 9:4.]

We can do nothing without the aid of our divine Helper. “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.]

“This is My commandment, that ye love one another, as I have loved you. 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. These things I command you, that ye love one another.

“If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you: if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name’s sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father also. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me. And ye shall bear witness, because ye have been with me from the beginning.” [John 15:12-27.]

Who can read these words of comfort and assurance, and refuse to believe and accept Christ? Are we always to work away from the word of Christ? Will those who profess to be His children fail to receive His words?

Our Need to Unify

We must seek to become a united people. Every phase of our work is to bear the signature of God. Those who have not placed themselves on the Lord’s side are becoming more bold and more defiant. He calls upon His people to take their stand firmly on the platform of eternal truth. To His true and loyal subjects He has given the words of eternal life. It is for them to obey His Word and do His work, in accordance with His instructions.

God sends His Holy Spirit to kindle in the hearts of His followers a desire to open the Word to those who sit in darkness, that they may come to the light of the knowledge of God.

We are to carry forward in our world gospel medical missionary work. This work means far more than many comprehend. The one great work of medical missionaries is to be to fulfil the commission to carry the gospel of salvation to all parts of the world.

Medical missionary workers must be set apart by God Himself for His work. If they consecrate

themselves to God, and are by Him sanctified, body, soul, and spirit; if they walk and work as men called to exalt Christ, they will be recognized as God's appointed agencies. But they need to study carefully the life and character of their divine Example, that all their work may be done after the divine similitude. They need to be humble. Then the language of their hearts will be, "Who is sufficient for these things?" [2 Corinthians 2:16.] Their success depends upon co-operation with Christ.

Who can say where Seventh-day Adventists might be standing today, had they fully carried out the instruction given in the sixth chapter of John, had they received the words which, Christ declares, are spirit and life to the receiver? I hope and pray that we may now seek to understand these words; for they mean much to every soul.

Many do not earnestly seek to understand the lessons found in God's Word. They lay aside the Bible and allow their minds to become engrossed with the cheap reading found in books of fiction, newspapers, and magazines.

"Search the Scriptures;" said Christ, "for in them ye think ye have eternal life: and they are they which testify of Me." [John 5:39.] The Lord calls for workers whose motives are pure and sincere. He calls upon His people to arouse and consecrate their capabilities to Him. He will lead all who are willing to be led by Him.

Will not all now make a resolute determination to exclude from the life all unprofitable reading and to feed upon the word, which, if received, is eternal life? At this time there needs to be a close searching of the heart. To become members of the royal family, children of the heavenly King, is of far greater value than treasures of gold and silver and precious stones.

Ms 147, 1903

The Narrow Way

December 31, 1903 [typed]

Christ gives to all the invitation, "Follow Me." "He that followeth Me shall not walk in darkness, but shall have the light of life." [John 8:12.]

"Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.]

The path cast up for the ransomed of the Lord is far above all worldly schemes and practices. Those who walk in it are to show by their works the purity of their principles. They have a heaven to win, and by a well-ordered life and a godly conversation they are to show the genuineness of their profession. They are to work out their own salvation with fear and trembling, fearing that they shall not perfect a Christian character, yet striving to follow on in the

footsteps of Christ, keeping His life and His teaching ever before them. As they do this, God works in them, to will and to do of His good pleasure.

Those who walk in the narrow way must follow the directions of the guidebook. Thus only can they reach the gates of the city of God. They are to follow the example of Christ, working as He worked. Then at last they will hear the commendation, “Well done, good and faithful servant; enter thou into the joy of thy Lord.” [Matthew 25:23.]

Our Gifts

God has put men and women in possession of precious gifts. To different ones He has given different gifts. Not all have the same strength of character or the same depth of knowledge. But each one is to use his gifts in the Master’s service, however small this gift may seem to be. The faithful steward trades wisely on the goods entrusted to him.

The endowments of mind and body are to be carefully guarded. Our gifts are not to be weakened by self-indulgence. Every power is to be carefully preserved, that it may always be ready for instant use. No part of the physical organism is to be weakened by misuse. Each part, however small, has an influence on the whole. The abuse of one nerve or muscle lessens the usefulness of the whole body. Those for whom Christ has given His life should bring their habits and practices into conformity to His will.

“Freely ye have received; freely give.” [Matthew 10:8.]

God’s Word declares, “The soul that sinneth, it shall die.” [Ezekiel 18:4.] But God does not desire the death of any one. At infinite cost He provided for man a second probation. 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.] Should not those to whom the light of truth for this time has come place themselves in close connection with God, using their capabilities to advance the work of soul-saving? Should not the one who possesses an understanding of the Scriptures impart the knowledge given him to those who know not the truth?

Upon every believer in present truth rests the responsibility of working for sinners. God points them to their special work—the proclamation of the third angel’s message. They are to show their appreciation of God’s great gift by consecrating themselves to the work for which Christ gave His life. They are to be stewards of the grace of God, dispensing to others the blessings bestowed on them. He who has found comfort in the Word of God is to share this comfort with others. Thus only can he continue to receive comfort.

True Repentance for Sin

I present before you the fifty-first Psalm, a psalm filled with precious lessons. From it we may learn what course to follow if we have departed from the Lord. To the king of Israel, exalted and honored, the Lord sent a message of reproof by His prophet. David confessed his sin and

humbled his heart, declaring God to be just in all His dealings.

“Have mercy upon me, O God,” he said, “according to Thy lovingkindness, according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest. ...

“Behold, Thou desiredst truth in the inward parts; and in the hidden parts Thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee.

“Deliver me from bloodguiltiness, O God, Thou God of my salvation. O Lord, open Thou my lips; and my mouth shall show forth Thy praise. For Thou desiredst not sacrifice; else would I give it; Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.” [Verses 1-4, 6-17.]

Sin is sin, whether committed by one sitting on a throne, or by one in the humbler walks of life. The day is coming when all who have committed sin will make confession, even though it is too late for them to receive pardon. God waits long for the sinner to repent. He manifests a wonderful forbearance. But He must at last call the transgressor of His law to account.

A man incurs guilt by injuring a fellow being, but his chief guilt is the sin that he has committed against the Lord and the evil influence of his example upon others. The sincere child of God does not make light of any of His requirements. Should he do this, he would soon make for himself laws that would not be in harmony with God’s requirements. Another, having great confidence in him, would do the same, and thus God would be greatly dishonored. Infidels look at the defective lives of professing Christians, and say, “If I believed what those men and women profess to believe, I could never do the things that they do.”

Let us make steady advancement. Let us lay aside every weight, and the sin that so easily besets, and run with patience the race set before us. Let us hold the truth in righteousness. Then, when adversity comes, we shall be able to trust in God, knowing that we have done our best. Trust in God is one of the signs that distinguish the righteous from the wicked. God never forgets His faithful children in their suffering and affliction. With confidence they may say:

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name’s sake. Yea, though I walk through the valley of the shadow of death,

I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." [Psalm 23:1-6.]

Ms 148, 1903

Diary/The Need of Humility and Unity

Oakland, California

March, 1903

This morning I cannot sleep after two o'clock. My soul is drawn out in most earnest prayer. I feel a great longing that our people at this conference shall see the necessity of humbling their hearts before God and coming into close connection with the great Teacher. They need to hide self in Christ that self may not appear. The Saviour is to be revealed in their lives. Their attitude toward one another is an index to their connection with Christ and their reception of truth and righteousness.

God is to receive all honor and glory. "Without Me," Christ said, "ye can do nothing." [John 15:5.] If day by day our life is hid with Christ in God, when He who is our Life shall appear, we also who by living faith have revealed Him to the world shall appear with Him.

What can be said to rid our brethren of the thought that as soon as they are placed in positions of responsibility they must exercise personal authority? Thus they lose their first love. They may do many excellent things, but they need to understand that position does not make the man. Let them realize that they are finite, and let them bear in God's strength the responsibilities of their position. Thus they will honor and exalt the Lord Jesus.

We need to have our feet shod with the preparation of the gospel of peace. A sanctified peace will do much to impart the knowledge that God sent His Son to save sinners. Will our brethren consider this, and glorify God by walking softly in the footprints of Jesus Christ?

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. 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. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the working 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.” [Ephesians 4:1-14.]

Let us study these words. Not every presentation made by men is to be accepted as truth, even though in the past the Lord has used these men, and has honored them by giving them wisdom, while they have honored Him and have not eagerly sought to gather to themselves all the honor possible. When men withdraw themselves from the Lord’s keeping power, thinking themselves fully capable of managing the work of God, they allow themselves to be worked by another spirit.

Let no one suppose that because he has been used as an instrument in the hands of God, he is all-sufficient, able to stand in his own strength. Unless he takes God as his counselor, placing his dependence on Him, he will enlist under the leadership of the enemy. Then he will manifest the crookedness and subtlety of the serpent’s guile. When men join the forces of evil, they are deceived. They become possessed with the idea that the work cannot be carried forward without their talents and wisdom.

Warning Against False Doctrine

One of the greatest perplexities we have to meet is to distinguish between that which is genuine and that which is false and misleading. Our brethren must be sharp and keen to discover the snares of Satan. Deceptive ideas must not be allowed to insinuate themselves among God’s people, ensnaring souls before it is discovered that these ideas are not of God.

Unless we are continually on our guard, error will steal in unawares, just as Satan’s sophistry was developed in the heavenly courts. The enemy adroitly presented his ideas to the angels, until their minds grasped his evil insinuations. Then he left his statements to develop in their minds. They were not as cautious as their leader and openly communicated these new theories. Thus Satan worked to undermine the confidence of the angels. Thus he lay in wait to deceive, in order that he might accomplish his purpose of exalting himself to be the chief commander.

The warnings against the deceptions of Satan come down through the ages to our own time. In all our labor to bring everlasting life to perishing souls, we must watch and pray, lest we be found as messengers of Satan. Today he presents to human minds the subtle insinuations of which he is the originator. When he can find a mind open to his craftiness, he exerts his deceptive power, and too often his suggestions are received as truths of heavenly origin. Wherever he finds opportunity he works with deceit and with guile to captivate human beings and to lead them to partake of the forbidden fruit.

Christian Fellowship and Love

Paul continues, “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 15, 16.]

This instruction is in perfect harmony with the light to be found in the first epistle of John:

“These things we write 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 one with 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 1:4-10.]

These plain truths mean very much to us who are living in these last days. Read and study the second chapter of first John. Then read and understand the words found in the second chapter of Revelation: “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Verses 4, 5.]

Will we consider these words? The presentation of beautiful theories will not suffice, unless the love of Christ is in our hearts. This will give fragrance to our words and works. The loss of this love results in the loss of all things. Again, the Lord sends the following message:

“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.” [Revelation 3:1-3.]

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts.” [Ephesians 4:17, 18.]

Our ministers should dwell largely upon the love of God to sinners, speaking of that love as expressed in the gift of His only begotten Son to make an atonement for sin.

Christ instructs us as His ambassadors to teach “all things whatsoever I have commanded you.” And, He adds the promise, “Lo, I am with you always, even unto the end of the world.” [Matthew 28:20.]

No limitations are made. Christ died for the whole world. Every human being may receive the benefits of His saving grace. Let those who have heard and received the message of salvation remember that in accepting Christ they pledged themselves to be stewards of His grace, to minister to those dead in trespasses.

Christ pledged Himself to stand as substitute and surety for human beings, should they fall through disobedience. “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.]

In coming to this earth, Christ laid aside His glory. “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 His people.” [Hebrews 2:16, 17.]

Had Christ come to this world with the outward display, the power and the rank that He might have had, His object would not have been accomplished.

The Spirit of prophecy clearly indicated that an inspired teacher was to appear. Peter declared: “Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these things.” [Acts 3:22-24.]

From the beginning of the prophetic era the coming of a distinguished Teacher had been predicted—a Teacher whose words would demand universal attention, whose power would be sufficient to overcome the power of Satan. Prophecy declared that He would “preach the gospel to the poor,” and “proclaim the acceptable year of the Lord.” [Luke 4:18; Isaiah 61:2.] He was to “set judgment in the earth.” The isles were to “wait for His law.” [Isaiah 42:4.] The Gentiles were to come to His light, and kings to the brightness of His rising. [Isaiah 60:3.] The “Messenger of the covenant” was expected. The Sun of righteousness was to arise “with healing in His wings.” [Malachi 3:1; 4:2.]

“When the fulness of time was come, God sent forth His Son.” [Galatians 4:4.] “Hear, O heavens,” and “be astonished, O earth!” [See Isaiah 1:2.] The long-looked-for Instructor appeared and proved to be no less than the Son of God Himself. He was the “sent of God.” He was one with the Father. But He clothed His divinity with humanity and came to this earth to reveal what God designed humanity to be, had sin never existed.

He who was without sin took upon Himself the infirmities of humanity that He might place men on vantage ground with God. In His life, He showed the union that may exist between the human and the divine, and in the strength of this union He resisted all the assaults of the wily foe. It is the privilege of men and women to become partakers of the divine nature. They may live by every word that proceedeth out of the mouth of God.

“When He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hadst no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of Me,) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: but this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified.

“Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say His flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

“Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” [Hebrews 10:5-25.]

Ms 149, 1903

One With Christ in God

December 31, 1903 [typed]

The Lord calls for men of genuine faith and sound minds, men who recognize the distinction between the true and the false. Each one should now be on his guard, studying and practicing the lessons given in the seventeenth chapter of John and preserving a living faith in the truth for this

time. We need that self-control which will enable us to bring our habits into harmony with the prayer of Christ.

The instruction given me by One of authority is that we are to learn to answer the prayer recorded in the seventeenth chapter of John. We are to make this prayer our first study. Every gospel minister, every medical missionary, is to learn the science of this prayer. My brethren and sisters, I ask you to heed these words and to bring to your study a calm, humble, contrite spirit, and the healthy energies of a mind under the control of God. Those who fail to learn the lessons contained in this prayer are in danger of making one-sided developments, which no future training will ever fully correct.

“Neither for these only, do I pray,” Christ said, “but for them also that believe on Me through their word; that they all may be one, even 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 didst send Me.

“And the glory which Thou hast given Me, I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.

“Father, I desire 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 knew Thee not, but I knew Thee; and these knew that Thou didst send Me; and I made known unto them Thy name, and will make it known; that the love wherewith Thou lovest Me may be in them, and I in them.” [Verses 20-26.]

It is the purpose of God that His children shall blend in unity. Do they not expect to live together in the same heaven? Is Christ divided against Himself? Will He give His people success before they sweep away the rubbish of evil-surmising and discord, before the laborers, with unity of purpose, devote heart and mind and strength to the work so holy in God’s sight?

Union brings strength; disunion weakness. United with one another, working together in harmony for the salvation of men, we shall indeed be “laborers together with God.” [1 Corinthians 3:9.] Those who refuse to work in harmony greatly dishonor God. The enemy of souls delights to see them working at cross purposes with one another. Such ones need to cultivate brotherly love and tenderness of heart. If they could draw aside the curtain veiling the future, and see the result of their disunion, they would surely be led to repent.

The world is looking on with gratification at the disunion amongst Christians. Infidelity is well pleased. God calls for a change among His people. Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our church members, saying, “Behold how these people, standing under the banner of Christ, hate one another. We have nothing to fear from them while they spend more strength fighting one another than in warfare with my forces.”

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds, they strove to kindle this love in other hearts.

The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." [John 13:34.] So closely were they to be united to Christ that they would be enabled to fulfil His requirements. The power of a Saviour who could justify them by His righteousness was to be magnified.

But the early Christians began to look for defects in one another. Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour and of the great love He had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts.

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death, he urged upon believers the constant exercise of love for one another. His letters to the churches are filled with this thought. "Beloved, let us love one another," he wrote; "for love is of God. ... God sent His only begotten Son into the world, that we might live through Him. ... Beloved, if God so loved us, we ought also to love one another." [1 John 4:7, 9, 11.]

In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together! The people of the world are watching us, to see if our faith is exerting a sanctifying influence upon our hearts. They are quick to discern every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

It is not the opposition of the world that endangers us the most; it is the evil cherished in the hearts of professed believers that works our most grievous disaster and retards most the progress of God's cause. There is no surer way of weakening our spirituality than by being envious, suspicious of one another, full of faultfinding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and

easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:15-18.]

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ’s command. Our characters must be molded in harmony with His character, our wills must be surrendered to His will. Then we shall work together without a thought of collision.

Little differences dwelt upon lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered by the river of life. And how fruitful we shall be! Did not Christ say, “Herein is My Father glorified, that ye bear much fruit”? [John 15:8.]

The heart of the Saviour is set upon His followers’ fulfilling God’s purpose in all its height and depth. They are to be one in Him, even though they are scattered the world over. But God cannot make them one in Christ unless they are willing to give up their own way for His way.

When Christ’s prayer is fully believed, when its instruction is brought into the daily life of God’s people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden bonds of the love of Christ. The Spirit of God alone can bring about this oneness. He who sanctified Himself can sanctify His disciples. United with Him, they will be united with one another in the most holy faith. When we strive for this unity as God desires us to strive for it, it will come to us.

Ms 150, 1903

The Blessing of Service

“Elmshaven,” St. Helena, California

December 20, 1903

The Lord’s people are not to tie up the means He has entrusted to them by the purchase of land or buildings in the city. Rather are they to sell that they have and place in the Lord’s storehouse the means that they can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, “Come over and help us.” [Acts 16:9.]

“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.” [Luke 12:33, 34.]

All our church members should feel a deep interest in home and foreign missions. Great spiritual blessing will come to them as they make self-sacrificing efforts to plant the standard of truth in

new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light to others.

The Lord is calling upon His people to take up different lines of missionary work. Those in the highways and hedges are to hear the saving gospel message. Church members are to do evangelistic work in the homes of those of their friends and neighbors who have not yet received full evidence of the truth. Those who do not communicate the light they have received will one day realize that they have sustained great loss.

Let those who take up this work make the life of Christ their constant study. Let them be intensely in earnest, using every capability in the Lord's service. Precious results will follow sincere, unselfish effort. From the great Teacher the workers will receive the highest of all education.

Many of God's people are to go forth with publications containing the light of present truth into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist who is imbued with the Spirit of God is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave His disciples when He sent them out on their first missionary tour. By songs of praise to God, humble, heartfelt prayers, and a simple presentation of Bible truth in the family circle, many will be reached. The divine worker will be present to send conviction to hearts. "I am with you always," is His promise. [Matthew 28:20.] With the assurance of the abiding presence of such a Helper, we may labor with faith and hope and courage.

The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of work for God. Let those who are well established in the truth go into neighboring places and hold meetings, giving a cordial invitation to all. Let there be in these meetings melodious songs, fervent prayers, and the reading of God's Word. And let the ideas expressed and the words in which they are clothed be such as the common people can readily comprehend.

There are others who can visit the homes of the people, reading to the members of the family on some simple impressive subject of Bible truth. By such labor souls will be convicted and converted. Those who do this work should be able to read and speak with clearness and feeling, placing the emphasis where it belongs.

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage those who go out, and they can give of their means to help to sustain them.

Will not every church act its part as the Lord's missionary society? Every member may do something. God's people are to be laborers together with Him. As they take up His work, there will be a manifest increase of faith and piety. There will be greater readiness to offer prayer and

praise to God in the testimony meetings held.

Brethren and sisters, shall we not act our part in fulfilling the divine purpose, by giving light to those who are in darkness? Our ministers may visit our churches and offer public prayers to God for the comfort of the sorrowful, asking Him to dispel the doubts in their minds and to shed light into their darkened souls. But this will not be as effective in helping these sorrowful, doubting, sin-burdened ones, as to lead them to work for those more needy than themselves. The darkness will be dispelled from their own hearts if they can be led to work for others.

Ms 154, 1903

Talk/Words of Counsel to Educators

Healdsburg, California

September 25, 1903

(Talk, Mrs. E. G. White, before the California Conference Committee, the Healdsburg College Board, and the California Medical Missionary and Benevolent Association, Healdsburg, California, 9:45 a.m., Sept. 25, 1903.)

I am glad to have an opportunity of meeting with you. I feel a very deep interest in the Lord's work.

Those who are engaged in educational work find that among the problems they have to solve, one of the most perplexing is that which relates to the book knowledge given to the students. Which shall we make of primary importance—the study of God's Word, or the attainment of a thorough scientific education?

The enemy of righteousness is working in every possible way to introduce his specious sophistries into the minds of God's people just as he worked in heaven to win the loyal angels to his side of the controversy. Constantly he has worked along the same deceptive lines, diverting minds from truth to error. Even now he is endeavoring to divert our minds from the real truths that we are to proclaim to a perishing world. To guard against his insidious workings, we are to make the Bible the foundation of all our school work. Constantly we are to guard against bringing before the students things that are not essential and failure of teaching them the fundamental principles of the Word. In our efforts to prepare young men and women for any line of service, including medical missionary work, we are to base all our instruction on the principles of the Word and lead the students to accept the Book of books as their man of counsel.

Into the hands of youthful students, those who are to become missionaries, we are to put nothing that will give them vagary ideas.

The Lord Jesus regarded it as important to call special attention to the value of a study of the last book in the Bible. The Revelation is not something so mystical that we cannot understand it and

impart to students a knowledge of its teachings.

Christ came from heaven to meet John on the Isle of Patmos. The Lord revealed to His servant heavenly things and showed him what would take place in the last days. In the first chapter of Revelation a blessing is pronounced upon all who accept this heaven-sent message. “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand.” [Verse 3.]

There is significance in the fact that Christ deemed it of importance to come to John and to repeat over and over again, “He that hath an ear, let him hear what the Spirit saith unto the churches.” [Revelation 2:7, 11, 17, 29; 3:6, 13, 22.] All our churches are in need of a reformation. They are in need of present truth, not of suppositions and vagaries. Many things contrary to the truth will come in. Among us are those who will express spiritualistic ideas that have no scriptural foundation—ideas that men and women should never express and advocate.

In the message that Christ brought to John on the Isle of Patmos, it is stated over and over again that our Saviour is the Alpha and Omega, the beginning and the end. To John were revealed heavenly things: and the divine Messenger talked with him concerning these things and foretold what was coming upon the churches and what messages were to be given them to prepare for the trying times before them.

A great responsibility is resting upon us. We are to be faithful stewards of God’s grace, faithful gospel ministers. Christ came to the earth as a gospel minister. As He went from place to place, He combined the work of educating the people with the work of healing them. This is what we are to do. The gospel ministry and the medical missionary work are to be united. We must labor on a higher plane of action than any on which we have labored in the past. A missionary work attends the messages that are to be proclaimed in the last days.

God’s blessing is accompanying the light given in regard to health reform and the preparation of wholesome foods; but this light has been used selfishly, and the health food and hygienic restaurant business has come to be a commercial matter. God is too often lost sight of by those connected with our restaurants in the cities. In the various lines of medical missionary work, a commercial spirit is coming in and taking possession of mind and heart. God desires His workers to go forth, endowed with the power of the Holy Spirit. We are to be a people of prayer and practical godliness. God’s sacred work is to be carried forward on the highest plane of unselfishness and righteousness.

If there was a time when we needed to be an understanding people, it is now. If there is a time when we needed to understand fully and surely what true medical missionary work is, it is now. The medical missionary work is sick, a spirit of commercialism is fostered. Now, at a time when we are on the very eve of the closing scenes of the earth’s history, much of that which is called medical missionary work has scarcely any spiritual influence.

“What is the chaff to the wheat?” [Jeremiah 23:28.] These words have been repeatedly spoken to me by my Instructor recently, in regard to the medical missionary work now being carried on by some. This is why I say, The medical missionary work is sick and in need of conversion. Many of those engaged in this work have lost their power with God, and I desire that we shall all understand this.

From Nature to Nature’s God

Some are now saying: “God is in the streams; God is in the trees and the leaves; God is in this, that, and the other thing; God is in everything.” Not one should make such assertions; for they are not true. If God were in the tree and the leaf, why could we not pray to the tree and the leaf? God gives us no such instruction as this regarding Himself.

Where is God? Is He in His created works? Christ says, “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [Matthew 6:28, 29.] Who arrays the lilies of the field?—The God of heaven. Who is it that clothed with beauty everything in nature that delights the eye—the trees, the leaves, the streams, the carpet of green dotted with flowers?—God, the Creator of all things. But we are not to treat these things in nature as if God were in them.

For years I have been instructed by the Lord that we are to teach our children and the students in our schools that in His love and mercy God has given us the beautiful things in nature as specimens of the beauty in Eden. Plainly and simply we should tell our children and youth that the beautiful handiwork of God, first seen by man in Eden, has been preserved for us to behold; and that we are to be directed from these beautiful things in nature to nature’s God.

Satan has sown tares all around us. God could have prevented the enemy from doing this, but after the fall of Adam and Eve, Satan claimed to be the prince of the power of the air and to have the control of everything in nature. God has permitted him to sow tares and to work out his principles of evil; and at the same time God has protected from Satan’s wrath those who desire to work out the principles of heaven.

Let us teach the children that God has permitted us to have the beautiful things of nature as an expression of His love to the human family. The trees have no soul; the leaves have no soul; they are simply an expression of God’s love toward us. These things in the natural world pass away. At the same time that Christ called attention to the lilies of the field which outvie the glory of Solomon, He said that “the grass of the field ... today is, and tomorrow is cast into the oven.” [Verse 30.] That which some claim is a part of God is burned, consumed. The heathen pray to a tree, as if it were God, as if God were in it. That the trees are a part of God’s handiwork, everyone acknowledges; God gives attention to His husbandry, His building; but He is not really there in person. We are to teach the children to look from the things of nature that God has created to nature’s God.

The wording that is now being used in regard to these matters is false wording: it is a misrepresentation of the truth; and yet our people who are in danger of being deceived have had before them all these years light in regard to the workings of Satan in the heavenly courts. I have just been reading in Patriarchs and Prophets the account of how Satan brought into the courts of heaven his mysterious theories and his reasons for desiring to be in Christ's place. He declared that he had been the covering cherub, and that he was worthy of being more highly honored. He worked insidiously to gain the highest place. And this is what many in our churches are trying to do now. Many who profess to be children of God have an intense desire that no one shall be honored more highly than they. They wish to keep abreast with their fellow workers and to gain the lead, if possible. But their desire springs from a selfish motive. It is right to press forward toward the mark of the prize of the high calling in Christ Jesus, and in this way to keep abreast with others; but we are to have no selfish purposes in view.

Christ understood all about these matters. After His transfiguration, He returned with His disciples to Capernaum. On the journey the disciples disputed among themselves in regard to who should be greatest in the kingdom of heaven. Upon reaching their temporary home in Capernaum, Christ asked them, "What is it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest. And He sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me." [Mark 9:33-37.]

Matthew bears record of an occasion when the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto them, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [Matthew 18:1-4.]

Let us never entertain exalted ideas of being something more than we really are. Let us keep heaven and the fear of God before us. Making Christ our example, it is safe for us to reach as high as we possibly can reach by His grace. So long as we follow in His footsteps, we will keep humble.

Some of the most foolish, ridiculous ideas have been presented by ministers who were seeking for something new and startling. There have been advocated some theories the truth concerning which can never be learned until the day of judgment. These evil seeds spring up and bear fruit, and a harvest of evil is the result.

In this very way, insidiously, but surely, rank scientific spiritualism is springing up in the midst of us.

We are living in times of peril. God wants His servants, His watchmen, to keep their eyes open; He wants them to have more than common sense; they are in need of heavenly wisdom. These false theories coming in are originated by Satan. In the name of the Lord God of Israel, I tell you, my brethren, we want, stationed on the walls of Zion, watchmen that can give the trumpet a certain sound.

Never should such theories as some that are now advocated be placed before our students. These theories do not prepare us for the judgment. They belittle our estimation of God and almost do away with Him altogether. Our God is high and lifted up, and His train filleth the temple. We are to exalt God, to honor Him, to believe in Him, and to see His love toward us as revealed in His created works. We are to realize that we are a part of God's human family, children of the heavenly King. He has appointed us to be members of His royal family.

Our Saviour has given His children lesson upon lesson in regard to humility. His words are unmistakably plain: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Verse 3.] As in John's epistles, the believers are spoken of as little children and are exhorted to love one another. Before Christ left His disciples, He instructed them to love one another, that all men might know that they were His disciples. "A new commandment," He declared, "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 for one another." [John 13:34, 35.]

Not until Christ had suffered the agonies of Gethsemane and of Calvary's cross did the disciples realize even to a limited degree the great love wherewith Christ loved them. In Gethsemane they saw Him wrestling with God; they viewed His face all marred with the great sweatdrops of blood caused by the intensity of His mental anguish; they witnessed His betrayal by one to whom He had given every opportunity of salvation. Never can we comprehend fully the sufferings through which Christ passed at this time. He pleaded, "O My Father, if it be possible, let this cup pass from Me:" but immediately He added, "Nevertheless not as I will, but as Thou wilt." [Matthew 26:39.]

The Truth a Safeguard Against Error

In the future we must meet stern realities—trials that will test our loyalty to God and His truth. The beautiful theories that are being presented by some will not help us in the hour of trial and difficulty. We are to study the truths of the three angels' messages and to believe in and worship a God who is able to carry us through the time of trouble. God desires [us] to act like men and women who have the truth. The first, second, and third angels' messages are presented in the last book of the Bible—in Revelation. This book is not a mystery; it is a message to the churches, easily understood by those who have willing ears to hear the instruction that Christ came to deliver to us through His servant John.

God desires us to lock our minds against any species of spiritualism. We are to seek for practical

godliness. We must practice the truth in word and act; we must be Christlike in all our work of benevolence.

Let us be careful to give to the truth entrusted to our care the pure provender of God's Word—food that will nourish and strengthen spiritual thought and that will influence the life for good. The truths that God would have us dwell upon are mighty, powerful, weighty. When presented to a congregation, these truths make an impression upon human minds. It is not the words of the human agent that make the impression; it is God who first gave the words that causes the hearer to accept the truths presented.

My brethren, in the presence of God we must take our stand on the truth. What is truth? Those who are shifted from the foundation of God's Word know not what is truth; and he who knows not the truth cannot be sanctified through the truth. Let every worker inquire: What is truth—the truth that will sanctify my soul? What is truth—the truth that I should present before the youth who come to attend our schools?

Constantly God's people are to reveal the line of demarcation separating them from the world. To Israel was given the promise that the Lord would make them a nation of kings and priests, and that in the midst of the surrounding nations they were to stand as a peculiar people, holy unto the Lord. Concerning the statutes of the law, Moses said to the Israelites: "Keep therefore and do them; for this is your wisdom ... in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" [Deuteronomy 4:6-8.] This is what the Lord desires to hear the world say concerning His people today.

The Duties of Officers in the School Home

Let us strive to make all our schools what they should be. Those who assume the responsibility of caring for students in the students' homes should be persons whose influence is uplifting. At the head of each home there should be a person of age and experience to act as a mother—one who can rally round her the youth in an effort to keep the home clean and in order. We are fitting up for heaven; we are preparing to become members of the royal family, children of the heavenly King.

For matron in one of our schools we should not choose a young person. This position calls for a person of experience and solidity—one who knows how to deal with human minds. The nicest work that was ever given to mortals is the work of dealing with human minds. All students cannot be dealt with in the same way. Different temperaments must be treated individually. This requires study and tact. It takes painstaking efforts to make right impressions upon the human mind. Even in small families, all the children cannot be managed in the same way. In companies of young people made up of several families, the differences in disposition are much more

marked.

In the school family will be some who are quick and passionate. Inexperienced teachers may regard these as of but little value to the cause; but they are of great value. Christ says, "I will take that passion, that strong will, and will discipline it in My school; I will use that will, converted, to a purpose." The very best talent should be secured to train the students in their school home life. The family in the school home is usually a large one. Not many mothers know how to manage properly two or three little children. How careful we should be, in choosing a matron of a school home, to secure a person of tact and ability—one whose experience will enable her to deal wisely with the passionate, intemperate children of all classes that are to be found among those sent to our schools! This is a matter worthy of our consideration.

We must learn to depend on the Lord much more than we have supposed is necessary. In the past there have existed in the Healdsburg school some things that were in great need of discipline. Not a few of the students did not care what course they pursued. This was a grievous thing for the school. But if we call upon God, He will not fail us. Faith in His power will bring to us the needed help.

In past years there has been failure after failure, failure after failure, in the Healdsburg school. A right influence has not always been exerted. All this need not have been. Let the faculty come together and say, "We will take God as our Counsellor; we will act in His fear toward these students of different minds and dispositions. We will pray with them and let them see we have feelings of tenderness and love toward them; and in this way we will endeavor to win their confidence." Teachers, if you carry out such resolutions, the school at Healdsburg will be more in accordance with that which God desires [it] to be, and a more favorable showing will be made than has been made in years past. As you meet together in family worship, and have your little counsels with the students, God will bless you in a marked manner.

Again and again the Lord has presented before me the importance of our teachers' putting into our school work all the powers of their being. The students that come expect to receive all there is of the principal of the school; they lose much by being deprived of his personal presence and help. The head of the school is to study how he can make the school most successful. In all financial matters he is to be above reproach; and he should encourage the students to keep personal accounts and to know [how] they stand financially from week to week. Some of these matters are regarded by many as "little things," but in the Lord's sight they are very important and affect the progress of His cause very materially.

Let us think over these matters. I warn you, brethren, against allowing your minds to be charmed by a beautiful representation of what may at first appear to be truth. If those who advocate these unsettling theories would carry out in their lives the principles of true religion, then their representations in regard to God in nature could be advocated with ten times the force that they are now advocated. Brethren, I beg of you, for Christ's sake, to make sure that you are standing

upon the sure platform of God's Word, where you can form characters for the future immortal life and help others to form righteous characters. Bible principles, the messages that come to us for this time, will alone prepare us for the scenes of the judgment. The Bible, the Bible, the precious Bible—this is our Guide, our Counselor.

Ms 155, 1903

Our Youth to be Shielded From Evil Influences

October 25, 1903 [typed]

We are living in a time of special peril to the youth. Satan realizes that the end of the world is soon to come, and that he must improve every opportunity of enlisting young men and young women into his service. In these last days he will devise many specious deceptions to lead them astray. We need now to consider the words of warning written by the apostle Paul, and to preserve our youth from seeing and hearing many things that are sinful, and from living in an atmosphere that is largely irreligious.

In the second epistle to the Thessalonians [Corinthians] we read: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 Corinthians 6:14-18.]

Special light has been given to me in regard to why we should not establish immense sanitariums. In these large medical institutions there are gathered together many tourists who must be waited upon by our nurses and helpers. Our young men and young women who from their earliest years have been shielded from evil associations are thus brought into contact with all classes of worldlings and are influenced to a greater or less extent by the sight of their eyes and the hearing of their ears. Many become like those with whom they associate, losing the simplicity and the modesty that Christian fathers and mothers should constantly guard by careful instruction and earnest prayers.

Among the many unbelievers who patronize our large sanitariums, a few may come to a knowledge of the truth; but much more will be lost than gained, because our youth, in their association with men and women who fear not God, will meet with seductive influences that are almost irresistible. Satanic agencies will make every effort possible to spoil the purity of mind and soul, and many will never free themselves from the snare of the enemy.

We are living amidst the perils of the last days. What can be said to warn our people against the danger of permitting their children to leave the influences of home life, where they have been kept from the evils of the world, and go to the Battle Creek Sanitarium, where they will act as servants to the class of unbelievers who patronize this institution? I would advise parents to place their children in our smaller medical institutions nearer home. Fewer perils will be encountered in these places than in the Battle Creek Sanitarium.

In many homes the father and the mother have allowed their children to rule. Such children are in far greater danger than are those who have learned the lesson of obedience; for the disobedient suppose that they may do as they please. They have failed of receiving a disciplinary training that is very essential. Their parents have not done diligent, faithful work in the home and have failed of imparting to them a knowledge of obedience which would have strengthened them to resist temptation. When these undisciplined children enter an immense institution where there are many influences that tend to destroy spirituality, they are in grave peril; and the education they receive is more often an injury than a blessing.

I lift the danger signal. Parents, keep your children near you. Do not send them hundreds of miles from home, to a place where you cannot be in close touch with them. In some places there may be sown in their minds the seeds of unbelief and of erroneous theories. I shall not be free until I warn parents not to send their children to the Battle Creek Sanitarium, where the helpers in their work mingle with tourists and a great company of unbelieving patients, and where the forces of the enemy are so strongly entrenched.

We do not say that there are not many worthy people among the patients and the tourists who are guests at the Battle Creek Sanitarium; for there are. But while we know that there are a number whose hearts are true, and who are benefited spiritually by their visit to the institution, there are many others whose influence over the inexperienced helpers leads our youth into Satan's snares.

In the visions of the night I was in a large assembly where this matter was up for consideration. The question was asked, "Dare you venture to make the experiment?" The Speaker—One of authority—spoke decidedly. "The salvation of the souls of your children," He declared, "is of more value than the education they receive in this place, where they are constantly exposed to the society of unbelievers. Many who come to this institution are unconverted. They are filled with pride and have no connection with God. Many of the young men and young women who wait on these worldlings have had but little experience and easily become entangled in the snares that are laid for their feet."

"What can be done to remedy this evil?" some one present asked. The Speaker answered: "Since you have placed yourselves in this position of peril, let Christian men and women of mature years and established character be brought into the institution to exert a counterinfluence for the right. The carrying out of such a plan would increase the running expenses of the Sanitarium, but it may be an effective means of guarding the fort and of shielding the youth who are here from

the contaminating influences to which they are now exposed.

“Fathers and mothers are held responsible by God for the salvation of their children. After precious souls become obedient to the truth, have they no need of further watchcare? How difficult it is for the believing youth to maintain their consecration to God in the midst of influences so baleful as are those at the Battle Creek Sanitarium!”

I have not exaggerated in the least the presentation made to me. Some God-fearing youth can stand the test; but it is not safe for us to permit them to remain unprotected.

The heavenly Instructor continued: “Parents, guardians, place your children in a training school where the surrounding influences are similar to those of the home school—a school in which the instructors will carry them forward from point to point, and in which the spiritual atmosphere will be a savor of life unto life, not of death unto death.”

The words of warning and instruction that I have written in regard to our youth’s going to Battle Creek to receive a training for service in the Lord’s cause are not idle words. We are living in the midst of the perils of the last days. I am instructed to repeat to our brethren and sisters the warning and the exhortation that Paul sent to the church at Thessalonica:

“The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.” [2 Thessalonians 2:7-17.]

In the days of the Israelites the parents were directed to gather their children into their houses with them and to strike the lintel of the doorpost with blood. And in the times in which we are living, it is unsafe to break down the barriers that the truth builds as a fortress about the Lord’s people. It is unsafe to think that our children may be permitted to associate with unbelievers as freely as with Christians. Whether or not our youth who have received wise instruction and

training from godly parents will continue to be sanctified through the truth, depends largely upon the influences that they meet after leaving their homes. The characters of our children will be, to a large extent, in accordance with the teachings given them.

Every one is now on trial. Every one will be weighed in the balances of the sanctuary. Those who are fully trained for heaven will be with the heavenly family in the courts above. There is a class whose training has been such that they will be fitted for receiving punishment with the disobedient and the transgressors. Let us take these matters into consideration, and seriously reflect upon the nature of the impressions that will be left upon the susceptible minds of the youth that are being brought into daily association with the hundreds of worldly men and women who come to the Battle Creek Sanitarium.

This is the time when Satan's deceptive power is exercised with intensity, not only upon the minds of inexperienced youth, but upon the minds of men and women of mature years. Men in positions of responsibility are in danger of changing leaders. This I know, because it has been plainly revealed to me. Even if Christ were in the Battle Creek Sanitarium in person, as He was upon this earth at the time of His first advent, He might not be able to win these men to stand on His side, where they could understand the terribly deceptive workings of satanic influences; else He never would have uttered the words: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the Judgment, than for you." [Luke 10:13, 14.] From this Scripture we learn that there are those who place themselves in positions where they will be in such a state of resistance against holy influences, that even the Word of truth and the pleadings of Christ Jesus do not effect their conversion.

Ms 156, 1903

Christ, Our Divine-Human Example

October 26, 1903 [typed]

While upon this earth, the Son of God was the Son of man; yet there were times when His divinity flashed forth in the manifestation of superior power. Thus it was when He said to the paralytic brought to Him: "Be of good cheer: thy sins be forgiven thee." [Matthew 9:2.]

"But there were certain of the scribes sitting there," who "began to reason," not openly, but "in their hearts," "saying, Who is this which speaketh blasphemies? who can forgive sins, but God alone?" [Mark 2:6; Luke 5:21.]

"And Jesus, knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is it easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power to forgive sins, (then saith He to the sick of the palsy,) Arise, take up

thy bed, and go unto thine house.” [Matthew 9:4-6.]

Thus He removed the difficulty from this sin-burdened soul and placed the man, whom He knew was repentant, in a hopeful frame of mind. The Medical Missionary took away the sins of the paralytic and then presented him to the Supreme Governor as pardoned. God had placed upon His Son authority to lay hold of the eternal throne with His divine nature. While Christ stood forth distinct in His own personality, He reflected the luster of the greatness that was His because of His position of honor within the encircling light of the eternal throne, in unity with God. His words were spoken with the authority referred to in the Scriptures: “Glorify Thy Son, that Thy Son also may glorify Thee.” [John 17:1.] “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” [Matthew 11:27.] “What things soever He (the Father) doeth, these also doeth the Son likewise.” [John 5:19.]

If such a Voice did not move the impenitent, if such a Power working the miracles that Christ worked did not cause the Jews to believe, we should not be greatly surprised to find that even in this age medical missionary workers are in danger, through continual association with those who are incredulous, of manifesting the same unbelief as the Jews manifested in word and deed and of developing the same perverted spiritual understanding.

I am not astonished at the condition of things that has been opened before me; for in the past, when matters have appeared to be wrong, there has been a realization of wrong, but faithful stewards have not been present to repress the evil that needed to be repressed. Can we, then, be surprised that this unfaithfulness on the part of those who have neglected to perform their duty has brought in spiritual blindness?

Truth never languished on the lips of Christ. Truth never suffered in His hands. Words of truth flowed from His lips with surprising freshness and power, as a new revelation. Let every one be assured that Christ uttered nothing fanciful or sentimental. He came forth from the Father to be the Light of the world. This Light was not hidden under a bushel. Christ spoke on every subject with authority. Every truth that it was essential for His people to have was revealed in His teachings with the unfaltering assurance of certain knowledge. He uttered no sophistries, no mere probabilities, no human opinions quoted by men—only truths. His assertions were principles established by personal knowledge. He foresaw the delusive doctrines that would fill the world, but He expressed not one of them. No idle tales, no false theories clothed in beautiful language came from the lips of the great Teacher. In all His teachings He dwelt upon the unchangeable positions of Bible truth.

Christ, the chief gospel Medical Missionary to our world, came to express the ideal of all truth. He unfolded gem after gem of precious truth.

Today the gospel ministry needs to learn of Christ His meekness and lowliness and to become thoroughly converted, that in their lives they may testify, to a world dead in trespasses and sins,

that they have been born again. Our medical missionary workers are in need of conversion. Then their influence will be a power in the world, and they will have hearts willing to receive, because they have been sanctified through the truth. The grace received into their own souls will be imparted to others who need so much the same blessed influence.

To every one of His appointed agents the Lord sends the message: "Take your position at your post of duty, and stand firm for the right." To all God's workers I am instructed to say: "Find your places, if you are the sent of God. Imbibe not the fanciful sentiments of human beings who are not taught by God. Christ is waiting to give you insight in regard to heavenly things; waiting to quicken your spiritual pulse to increased activity. No longer let any evil influence or propensity, natural or acquired, lead you to subordinate the claims of future, eternal interests to the common affairs of this life. No man can serve two masters whose interests are not in harmony. 'Ye cannot serve God and mammon.' [Matthew 6:24.] Wake up, brethren, wake up!"

Christ thought it not robbery to be equal with God, and yet He pleased not Himself. He took upon Himself human nature for no other purpose than to place man on vantage ground before the world and the whole heavenly universe. He carries sanctified humanity to heaven, there always to retain humanity as it would have been if man had never violated God's law. The overcomers, who upon the earth were partakers of the divine nature, He makes kings and priests unto God.

In His last prayer for His followers, Christ besought the Father to sanctify them through the truth. "For their sakes," He declared, "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 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." [John 17:19-26.]

Ms 157, 1903

The Reception of the Holy Spirit

October 27, 1903 [typed]

Week of Prayer Reading for December, 1903.

Christ's commission, "Go ye into all the world, and preach the gospel to every creature," is

spoken to every one of His followers. [Mark 16:15.] All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. Their hearts will throb in unison with the heart of Christ. The same longing of soul that He felt will be manifest in them. Not all can fill the same place in the work, but there is a place and a work for all. All upon whom God's blessing has been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom and the glory of His name.

In every part of the world a message is to be proclaimed in the power of the Spirit. Not with tame, lifeless utterance is it to be given, but with clear, decided, stirring tones. Hundreds are waiting for the warning to escape for their lives and lay hold on the hope set before them in the gospel. The world needs to see in Christians an evidence of the power of Christianity. There should be many more at work in the Lord's service, clothed with holy zeal, filled with a power proportionate to the importance of the message they proclaim. Not merely in a few places, but throughout the world, messengers of mercy are needed. From every country is heard the cry, "Come over and help us." [Acts 16:9.] Rich and poor are calling for light. Thousands of men and women are standing on the brink of perdition. Do you see them, many of them lost, eternally lost, while professing Christians sleep the sleep of indifference?

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts.

Just before His crucifixion, the Saviour said to His disciples, "I will not leave you comfortless. ... I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." [John 14:18, 16.] "When He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." [John 16:13.] "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John 14:26.]

Christ has promised to guide, comfort, and sustain His people. He declares, "I will be with you in your work of persuading men and women to be My disciples." The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth.

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts.

Christ has made provision that his church shall be a transformed body, illumined with the Light

of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God.

The indwelling of the Spirit will be shown by the outflowing of heavenly love. The divine fulness will flow through the consecrated human agent, to be given forth to others.

What was the result of the outpouring of the Spirit on the day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying: God forbid that we should glory, save in the cross of our Lord Jesus Christ. As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, The weak shall be “as David,” and the house of David “as the angel of the Lord.” [Zechariah 12:8.] Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ’s character and to labor for the enlargement of His kingdom.

“With great power gave the apostles witness of [the resurrection of] the Lord Jesus; and great grace was upon them.” [Acts 4:33.] 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 hope that had filled their hearts with peace and joy. Hundreds proclaimed the message, “The kingdom of God is at hand.” [Mark 1:15.] 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.

So mightily can God work when men give themselves up to the control of His Spirit.

To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the message of salvation. At this very hour His Spirit and His grace are for all who need them and who will take Him at His word.

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: “The multitude of them that believed were of one heart and of one soul.” [Acts 4:32.] The Spirit of Him who died that sinners might live animated the entire company of believers.

The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of the power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

So it may be now. Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the “former rain,” and glorious was the result. [Hosea 6:3.] But the latter rain will be more abundant. What is the promise to those living in these last days?—“Turn ye to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee. ... Ask ye of the Lord rain in the time of the latter rain; so shall the Lord make bright clouds, and give them showers of rain, to every one grass in the field.” [Zechariah 9:12; 10:1.]

Christ declared that the divine influence of the Spirit was to be with His followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is what might be expected—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power that is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude.

It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them a channel for the outworking of the highest influence in the universe.

Why do we not hunger and thirst for the gifts of the Spirit, since this is the means by which we are to receive power. Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit, every worker should be offering his prayer to God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize His missionaries with His Spirit.

The Angel of the covenant is empowering His servants to be His witnesses to carry the truth to all parts of the world. He has sent forth His angels with their message. But as if these angels did not speed on their way fast enough to satisfy His heart of yearning love, He gives to John personally a message to be given to all. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water

of life freely.” [Revelation 22:17.] He has opened a fountain for Judah and Jerusalem, and every member of His church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world.

Are we fulfilling the commission given us? Have we placed ourselves where God can give us the power that He gave the disciples—power that enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of heaven while we leave our fellow beings unwarned? We need to humble ourselves before God because our efforts fall so far short of the efforts He desires us to put forth. The privileges that He has given us, the advantages that He has bestowed, the promises that He has made should inspire us with far greater zeal and devotion.

Our people in the home field have not felt as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified efforts have not been put forth for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth.

Zeal for God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a determination to tell the story of redeeming love, of Christ and Him crucified? Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power for service. Why, then, is the church so weak, so spiritless?

Ye people of the living God, study the promises of His Word, and think how your lack of faith, of spirituality, of divine power is hindering the coming of the kingdom of God. If you were to go forth to do Christ’s work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory. Are you individually workers together with God? If not, why not?

It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.

My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bibles in your hands, say, I have done as Thou hast said. I present Thy promise, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” [Matthew 7:7.] Christ declares, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” [Mark 11:24.] “Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.” [John 14:13.]

The rainbow about the throne is an assurance that God is true, that in Him is no variableness,

neither shadow of turning. We have sinned against Him and are undeserving of His favor; He Himself has put into our lips that most wonderful of pleas, “Do not abhor us, for Thy name’s sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us.” [Jeremiah 14:21.] He has pledged Himself to give heed to our cry, when we come to Him confessing our unworthiness and sin. The honor of His throne is staked for the fulfilment of His Word to us.

Ms 159, 1903

A Message to Leading Physicians

September 4, 1903 [typed]

I have words to address to those who occupy responsible positions as physicians. My brethren, the Lord has committed to each of you a work, which is plainly outlined in His Word.

Those who are connected with the Sanitarium at Battle Creek have the evidence that the testimonies of the Spirit of God that were borne by me during the General Conference of 1901 were of God. In giving the message that came to you, I in no way sought to exalt myself. I have no evidence that any time I have done this; but, as I am not at liberty to write to Dr. Kellogg, I address these words of instruction to you.

My brethren, in the name of the Lord, I say to you, Be careful how you voice the words and practice the methods of Dr. J. H. Kellogg; be careful how you accept the version that he gives of the testimonies that God has revealed to me for His people. God’s work and Dr. Kellogg’s work are not in harmony; and if you sustain all his propositions, as you are in danger of doing, the Lord God of heaven will not be pleased with you.

I will not have any controversy with the doctor, for his words are often unreliable, because the enemy works upon his imagination, and he suggests things that are untrue. Those who hear these statements are liable to accept as true many things that will separate them from the great Medical Director, if they carry these things out in practice.

The Lord Jesus was displeased with Dr. Kellogg’s course of action at the Oakland General Conference. On this occasion the heavenly messengers were viewing all that took place. The doctor’s words and deportment were of a character to bring no glory to God. Our brother is not led by the Spirit of God. His threats that he would bring the law to bear upon those who crossed his track—that he would do this, or that—revealed that he was in the same spiritual condition as are those to whom the message to the Laodicean church is addressed—“neither cold nor hot.” And to all such the Lord gives the warning, “So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. ... Be zealous therefore, and repent.” [Revelation 3:16, 19.]

I passed through a painful experience in Oakland. The Lord instructed me that I was to have no

words with Dr. Kellogg, lest I give him occasion to misinterpret me, and to present my words in a false light to you, who are so much in need of clear discernment in order that you may avoid betraying sacred trusts and walking contrary to God.

The showing in Battle Creek is not after the likeness of the divine. In this letter I will not specify details.

What is the sin against the Holy Ghost? The first three messages that I bore during the last General Conference in Battle Creek—messages that bore unmistakable evidence of being given under the inspiration of the Spirit of God—were referred to in the presence of Dr. Kellogg. His response was, “I gave her that inspiration.”

These words are written in the books of heaven. I mention them to you, because the Doctor may have spoken them to you and to others.

Before I bore these messages during that Conference, I had no words with Dr. Kellogg, excepting once, when I inquired if certain ones were attending the meeting. I avoided talking with him in regard to matters; I did not want to give anyone an opportunity to speak with me; for I had a special message to bear. Until these messages had been borne, not one syllable in regard to these matters passed between Dr. Kellogg and myself. Afterward, I spoke to him regarding some points, but even on this occasion very few words passed between us.

At one time during the Conference, the Doctor came into my room and told me that during one of my talks, his brother Will K. Kellogg sat by his side and was deeply moved by what I was saying. The tears were flowing freely, and he said to his brother, “John, she speaks by the inspiration of the Spirit of God; she speaks as one having authority from God.” And as the Doctor told me this, he said, “My own heart was thrilled by the power of God. His Spirit sustained you in speaking as you did.”

But the enemy, he who worked upon the minds of the angels in heaven to create disloyalty, has been working upon human minds. The Lord has represented to me that Satan links up with Dr. Kellogg and imbues him with evil devisings. Our erring brother will suggest many things that have not the inspiration or the sanction of the Holy Spirit of God; and I desire that you—physicians upon whom important responsibilities rest—shall be men of clear spiritual discernment, and that you shall not act like blind men. I desire that you shall be on guard: for Dr. Kellogg’s course is not straightforward. God has represented these matters to me. There are matters that we do not now discern, that will soon break upon us; and I am anxious that none shall be deceived.

The Lord has given great light to Dr. Kellogg; but much of this light has never come to you. Warning after warning has been sent to him. Notwithstanding all this, he is still urging that our brethren sign the documents that he has formulated with the assistance of lawyers upon whom he is leaning. To bring any such thing into the cause of God in these last days is to counterwork the

work of the Lord.

I have been instructed that the crowd of people who patronize the Sanitarium at Battle Creek is a snare to the physicians and the nurses there and, in the end, will result in the loss of souls. This institution is not doing the work that God designs should be done in our sanitariums—the work of giving the last message of mercy to a deceived, deluded world that must meet Jehovah over His broken law.

Every satanic agency is now at work with power from beneath. The day of death is not set before us in the Word as the great constraining motive impelling us to be wide-awake and determined in improving our opportunities. What motive does God present in His Word to all His workers—to ministers and to gospel medical missionaries?—“The great day of the Lord is near, it is near, and hasteth greatly.” [Zephaniah 1:14.] And before the coming of this last great day, we are to proclaim the last message of mercy to a fallen world, to prepare men and women for the Lord’s second coming.

Everything that can be devised by the enemy to occupy the mind, and to divert attention from this message, will be devised. But we are to go forward in the proclamation of the Word of the Lord. The end of all things is at hand. The coming of the Lord in the clouds of heaven, with power and great glory, is very near.

At this time, when wickedness is at its height, ministers of the gospel are crying, “Peace and safety.” Upon the minds of those who are thus set at rest, “sudden destruction cometh.” [1 Thessalonians 5:3.] Unprepared, they shall not escape. Christ will not come with a still, small voice when He comes to bring hope and peace and joy to those who have proved faithful. In the day of His coming, the last great trumpet is heard, and there is a terrible shaking of earth and heaven. The whole earth, from the loftiest mountains to the deepest mines, will hear. Everything will be penetrated by fire. The tainted atmosphere will be cleansed by fire. The fire having fulfilled its mission, the dead that have been laid away in the grave will come forth—some to the resurrection of life, to be caught up to meet their Lord in the air; and some to behold the coming of Him whom they have despised, and whom they now recognize as the judge of all the earth.

All the righteous are untouched by the flames. They can walk through the fire, as Shadrach, Meshach, and Abednego walked in the midst of the furnace heated seven times [hotter] than it was wont to be heated. The Hebrew worthies could not be consumed because the form of the fourth, the Son of God, was with them. So in the day of the coming of the Lord, smoke and flame will be powerless to harm the righteous. Those who are united with the Lord will escape unscathed. Earthquakes, hurricanes, flame, and flood cannot injure those who are prepared to meet their Saviour in peace. But those who rejected our Saviour, and scourged and crucified Him, will be among those who will be raised from the dead to behold His coming in the clouds of heaven, attended by the heavenly host—ten thousand times ten thousand, and thousands of thousands.

In speaking of the flood in Noah's day, the apostle Peter declares: "Whereby the world that then was, being overflowed with water perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. ... The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." [2 Peter 3:6, 7, 10.]

This scene has been presented before me as fully as I could bear to behold it. Then the scene has changed, and scenes of things existing at the present time have passed before me. In these scenes I have beheld men who have been placed in positions of trust as watchmen, as financiers in the work of God, molding and fashioning their works after a worldly model which God condemns. The medical missionary work is sick and needs the power of the great Healer before men can accomplish the work in harmony with the name.

I have much more instruction that I desire to write out in regard to these points and hope to find time soon to do so.

"The great day of the Lord is near, it is near, and hasteth greatly." [Zephaniah 1:14.] The Lord Jesus has given to every man his individual work. He who takes upon himself wonderful responsibilities that God has not placed upon him will feel that he must draw to his work all the resources that he can possibly gather to carry out his plans, irrespective of the great work that is to be done in our world by other men who are in God's service.

Christ gave His life for the salvation of the world, not one locality. No one place is to be worked over and over again, in order that those in that place may make a great showing, while the other parts of God's world are left barren and unworked.

Christ's sacrifice for the salvation of the world is full of meaning. God's only begotten Son gave Himself for us—a fallen order of beings. He must stand as the propitiation not only for our sins, but for the sins of the whole world. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. He Himself bore our sins. As John the Baptist was baptizing converts in the waters of Jordan, he beheld Jesus in the distance, coming toward him; and as the Saviour approached the banks of the river, John extended both his arms to Him, and said, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

"Christ also hath loved us," writes Paul, "and hath given Himself for an offering and a sacrifice to God for a sweet smelling savor." [Ephesians 5:2.] This is the oblation of a life-gift in our behalf, that we may be all that He desires us to be—representatives of Him, expressing the fragrance of His character, His own pure thoughts, His divine attributes as manifested in His sanctified human life, in order that others may behold Him in His human form, and, comprehending God's wonderful design, be led to desire to be like Christ—pure, undefiled, wholly acceptable to God, without spot, or wrinkle, or any such thing.

Christ calls for service altogether different from that which is given Him. Men in positions of responsibility should, through the power of the Holy Spirit, reveal the Redeemer much more clearly to the world than they have revealed Him. The infinite God so loved the world that He gave His only begotten Son a sacrifice for us, in order that, receiving Him in faith and practicing His virtues, we should not perish, but have everlasting life. My brethren, how do you suppose He regards the lack of spiritual enthusiasm manifested over the record of the great sacrificial offering made for our individual salvation?

All human ambition, all boasting, is to be laid in the dust. Self, sinful self, is to be abased, not exalted. By holiness to God in the daily life here below, we are to manifest the Christlife. The corrupt nature is to become pure and undefiled; subdued, not exalted. We are to be humble, faithful men and women. Never are we to sit upon the judgment seat. God demands that His representatives shall be pure vessels, revealing the beauty of sanctified character. The channel is always to remain unobstructed, that the Holy Spirit may have free course; otherwise the teacher and the writer will gloss over the work that must be done with the natural man in order to perfect Christian character; and he will present his own imperfections in such a way that he makes of none effect God's truth, which is as steadfast as the eternal throne. And while God calls upon all His watchmen to lift the danger signal, at the same time He presents before them the life character of the Saviour as an example of what they must be and do in order to save their souls.

Concerning His disciples, Christ prayed, "Sanctify them through Thy truth; Thy word is truth." [John 17:17.] A pleasant, self-satisfied feeling is not an evidence of sanctification. A faithful record is kept of all the acts of the children of men. Nothing can be concealed from the eye of the High and Holy One, who inhabiteth eternity. Some make Christ ashamed by their course of devising, planning, scheming. God does not approve of their conduct; for the Lord Jesus is not honored by their spirit and their works. They forget the words of the apostle: "We are made a spectacle unto the world, and to angels, and to men." [1 Corinthians 4:9.]

In consequence of the unfaithful lives of men who adorn not the doctrine of Christ our Saviour, Bible truth is blasphemed. My soul is grieved night after night, and day after day, as I view the present situation.

Ms 161, 1903

The Peril of Rejecting Light

"Elmshaven," St. Helena, California

July 1, 1903

The Lord calls upon His people to unify and to walk humbly with Him. But we are not to unify to sustain any one in an evil course of action. The end is near. We are living in the last days of this earth's history. We must not utter one word of distrust or discouragement, but bear faithfully

the message of truth for this time. The Lord's messengers must not fail to declare the whole counsel of God, as He shall instruct them.

Satan has gone forth in these last days to deceive those who have not read God's Word, nor practiced the truths it contains. Spiritual darkness has taken the place of light. Unless we heed the light, the darkness of spiritual night will settle down upon us. Let faith take hold upon the light that is shining beyond the darkness of satanic deceptions. God is light, and in Him is no darkness at all. The Word of God is our stronghold and our defense. God has led His people out of the world, away from its maxims and fashions and principles. He has given them truth to practice. The principles of the Word received into the daily life bring us into connection with Christ, who knew no sin, neither was guile found in His mouth. The way in which we may obtain eternal life is plainly stated by Christ in the sixth chapter of John.

Let those who talk of principle, as if they would not on any account depart from principle, be sure that they understand the principles laid down in the Word of God for our guidance. There are some who follow false principles. Their idea of principle is misleading. Following right principle means the faithful doing of the first four and the last six commandments. In obedience to these divine commands, we eat the flesh and drink the blood of Christ, appropriating all that is embraced in the atonement made on Calvary. Christ will stand by the side of all who receive Him as their Saviour. To them He will give power to become the sons of God. "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 1:14.]

The One here referred to as the Word is the Son of God, who was the Commander in the heavenly courts, and who came to this world to open heavenly things to fallen human beings. He is the way, the truth, and the life. He is the Word that was with God before the world was. In clothing His divinity with humanity, He became possessed of two natures, the divine and the human. And because of this, He was fully able to accomplish for the human race their complete redemption and their restoration to the privileges of the higher life.

He began His earthly life as human beings begin theirs, coming to this world as a helpless babe. And while here, He lived the life that every human being may live who will receive the great gift that the Lord made to our world in sending His Son to work out the plan of salvation.

Christ bore the penalty of sin, the stroke of divine justice, that human beings might not be left to perish. He bore in His body the sentence pronounced against sinners. This is the science of salvation, which can safely be searched into, and which it is profitable to strive to understand. God gave His only begotten Son to suffer a most shameful death upon the cross, that sinners might be pardoned. Those who in this life will not repent of their sins, those who continue to stand on the enemy's side, cannot be saved; for there will be no second probation. Those who continue in transgression will be judged according to their refusal of light. They choose to stand on the side of the prince of darkness, to become the helping hand of him who, if it were possible,

would deceive the very elect. They refuse the wonderful gift of heaven, and though they may profess righteousness, and talk of “adherence to principle,” they are at the same time following principles opposed to the noble principles of heaven, and they teach others to follow the same corrupting principles.

I am instructed to give the warning that men who refuse to accept light and evidence will be left without excuse. They will suffer according to their works, in seeking in every way possible to carry out the inventions of satanic agencies.

“But there were false prophets also among the people, 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 them that after should live ungodly, and delivered just Lot, vexed with the filthy conversation of the wicked. ... The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.” [2 Peter 2:1-7, 9.]

I am instructed to say that we are now to strive to answer the prayer of Christ, recorded in the seventeenth chapter of John, by being sanctified through the truth. Let every soul seek the Lord while He may be found. We are building for eternity. We are either going backward or forward. Our feet are traveling in safe paths, preparing for translation to the heavenly mansions, or they are traveling in the path where the enemy is leading. The work for this time is to sow the seed of eternal truth, which will spring up and bring forth a harvest of joy. If bad seed is sown, there will be a harvest of despair. I entreat those who are giving the enemy an advantage by cherishing unbelief to look at themselves in the great moral looking glass, and see what kind of characters they are forming. If they are walking contrary to a “Thus saith the Lord,” let them change their attitude decidedly, ceasing to sin, and rendering cheerful obedience in every department of divine service. We are assured that God’s commands are spirit and life to the obedient. In obedience to the law of God there is great mental and spiritual strength, because thus man is brought into unity with Christ, and Christ is one with God.

“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 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 a house of prayer for all people.” [Isaiah 56:1-7.]

Ms 162, 1903

Written for Our Admonition

“Elmshaven,” St. Helena, California

June 29, 1903

This morning my soul is drawn out in prayer for the guidance of the Holy Spirit. My plea is, “Sanctify me through Thy truth; Thy word is truth.” [John 17:17.] There is only one power that can guide the heart into the path of righteousness and peace. We are to bring the love of Christ into the daily experience, and we are to reveal righteousness in word and act, showing that we hate sin and love righteousness. We are to become more and more familiar with Christ’s divine-human life. In thought, word, and deed, from the manger to the cross, Christ lived a perfect life, and this, too, while tempted in all points like as we are. He possessed all the susceptibilities and properties of a human being.

God has given us the ten commandments for our instruction in righteousness. These commandments are a transcript of God’s character, and in the fourth chapter of Deuteronomy we are told that it is our life to obey them. We have no excuse for transgression. Christ came to our world to represent the Father in character, and He is our example in all things. Those who claim to be the children of God, and yet misrepresent the Lord Jesus by disorderly behaviour, as a child determined to have his own way, will find that such a life is a very hard one. He sets up his own will as a standard for others to follow, and the plans that he makes to carry out his own preconceived ideas and opinions frequently bring him into opposition to the will of Christ and into transgression of the law of Jehovah.

“Now therefore, hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I

command you. Your eyes have seen what the Lord did because of Baal-peor; for all the men that followed Baal-peor, the Lord your God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you unto this day.” [Verses 1-4.]

The Lord commanded Moses to repeat to the children of Israel the facts regarding their departure from the Lord’s commandments. These facts were to be repeated from time to time, lest they should be forgotten. The people had placed themselves on a level with idolatrous nations and experienced the sure results of their own choice of action.

“Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

“And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phineas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel, and those that died in the plague were twenty and four thousand.” [Numbers 25:3-9.]

How did God regard this matter? “The Lord spake unto Moses, saying, Phineas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for My sake among them, that I consumed not the children of Israel in My jealousy. Wherefore, say, Behold, I give unto him My covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel.” [Verses 10-13.]

“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. There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” [1 Corinthians 10:11-13.]

“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.” [Deuteronomy 4:5, 6.]

God was particular to give Israel definite commandments, so that He could demonstrate before all nations that every good tree is known by its fruit. He would have a people distinguished from all other people upon the earth.

Go into an orchard, and pluck an apple. If it is sweet and juicy, you know that the tree from which you took it is a good apple tree. If you should pluck an apple from another tree, and find it to be a sour crab apple, you would take no delight in it; and you would know the tree to be worthless. A tree is known by its fruit. Can apples or pears be gathered from thorn bushes? This is a parable.

All who are in our world are bearing fruit of some kind. Our Lord Jesus has made it possible for fallen human beings to bear most precious fruit. In order to do this, they must obey the commandments of God. The actions represent the quality of the fruit borne in the life.

The world is God's family. Because of the disobedience of men and women to His law, a way had to be provided whereby the demands of the law could be met. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] This is the sacrifice that God made in behalf of those who had fallen through disobedience. He gave up His only begotten Son to bear the penalty of the sins of the whole world, and in this gift He gave man all heaven's facilities. He will pardon all who confess and forsake their sins. Their iniquities will be forgiven, and they will have the aid of heavenly angels to guard them from satanic delusions.

A good tree brings forth good fruit. We are to give to the world a manifestation of the pure, noble, holy principles that are to distinguish the people of God from the world. Instead of the people of God becoming less and less definitely distinguished from those who do not keep the seventh-day Sabbath, they are to make the observance of the Sabbath so prominent that the world cannot fail to recognize them as Seventh-day Adventists.

"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 He rested and was refreshed." [Exodus 31:16, 17.]

With these plain words before us, who of those who know the truth will dare to make less prominent the distinguishing features of our faith? It is an established fact, to be made prominent before all nations, kindreds, tongues, and peoples, that the Lord God made the world in six days, and rested on the seventh day. "Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made." [Genesis 2:1, 2.]

Ms 163, 1903

Josiah's Mistake

May 15, 1903

I am carrying a heavy burden upon my soul. My sleepless nights are spent in prayer. We are living in a very solemn time. We cannot with any security remain indifferent now. The whole trend of a world living in transgression and sin declares the cruelty of those who give themselves up to transgression of God's law. The world is standing under the black banner of rebellion. Who can question who is leading the forces of rebellion? It is the one who was once the highest, most exalted angel in the heavenly universe. His position was that of covering cherub. But with him sin originated among the family of holy beings. Lucifer had the confidence of all. His former experience was of so unquestionable a character that his disaffection and deceptive representations drew large numbers of the angels to his side. "And there was war in heaven," and Satan and the disloyal angels were cast out. [Revelation 12:7-9.]

How sad the history! Satan knows full well the result of his work. But he decides that he will carry out his purposes to the bitter end, creating apostasy, disaffection, and rebellion. Some today are going over the same ground. Some are doing this unwittingly. Some are so deceived that though they are wretched and poor and miserable and blind and naked, they know it not. Satan keeps them sustained with their own heresies and sophistries. To such ones comes the Word:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." [Revelation 3:17-19.]

May 24

This morning I praise the Lord for His goodness and love. I will not be discouraged; for then I should discourage others. The Lord would have His people shine as lights in the world. Many letters come to me from these in trouble, asking what to do when placed in trying positions. I try to point them to the blessed Word of God and to keep their minds as much as possible upon the instruction contained in the Scriptures. They can read the Word. They can ask God to give them an understanding of the Word and to keep them from making errors of judgment.

What saith the Scriptures: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." [James 1:5-8.]

“It is expedient for you that I go away,” Christ said; “for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” “When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine; therefore said I, that He shall take of Mine, and shall show it unto you.” [John 16:7, 13-15.]

Those who will not take God’s Word as assurance need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind and tossed. The Word of Christ is, “He shall guide you into all truth.” [Verse 13.] Reject not the light given.

Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was re-opened and the sacrificial offerings re-established. His work was done well.

But at the last he died in battle. Why?—Because he did not heed the warnings given.

“As for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard: Because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place, and against the inhabitants thereof, and humblest thyself before Me, and didst rend thy clothes, and weep before Me; I have heard thee also, saith the Lord. Behold, I will gather to thy fathers, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

“Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small; and he read in their ears all the words of the book of the covenant, that was found in the house of the Lord.

“And the king stood in his place, 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 his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

“And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.” [2 Chronicles 34:26-33.]

“After this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against

Charchemish by Euphrates; and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, that He destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, and that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

“And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of the chariot, and put him in the second chariot that they had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchers of his fathers. And all Judah and Jerusalem mourned for Josiah.” [2 Chronicles 35:20-24.]

Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? They did not give orders for Josiah to make war on the king of Egypt. When the Lord gave the king of Egypt orders that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, a battle that he should not have had anything to do with. The man who had been so greatly honored by the Lord did not honor the word of God. The Lord had spoken in his favor, predicting good things for him; and Josiah became self-confident and failed to heed the warning. He went against the word of God, choosing to follow his own way, and God could not shield him from the consequences of his act.

In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness?

The prayer that Christ taught His disciples to pray, it is safe for us to offer at all times and in all places: “Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven.” [Matthew 6:9, 10.]

Had this been your prayer, my brother, you would today stand on vantage ground. God has given you chance after chance; encouragement after encouragement. I still have a message for you, that if you will thoroughly repent, and turn to the Lord with all your heart and soul and mind, and humble yourself before Him, you will find Him, even though by your perversity you have grieved the Holy Spirit. If you will renounce the enemy, in the name of Jesus Christ of Nazareth, the Lord will pardon you. He will be gracious if you will put away the seductive theories that you have learned from the first great rebel.

Ms 169, 1903

Words of Warning Against Present Dangers

October 12, 1903 [typed]

Satan works in every way he can to ensnare souls into his service. As I consider the state of things in Battle Creek, I tremble for our youth who go there. Shall we abet the efforts of the enemy to ensnare our promising young men and young women by advising them to go to Battle Creek to obtain their training for service—to a place where attendance at entertainments and festivals, indulgence in worldly dress, and many other evils will tempt them to go astray?

The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the Battle Creek Sanitarium will be a source of temptation to the helpers in this institution. Some will become the favorites of worldlings and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who have stopped there for a time, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way in which Satan is working.

To fathers and to mothers I would say, Place not your children under the seductive influences and the subtle temptations that they would have to meet, were they to go to Battle Creek on account of the inducements offered by the Sanitarium for a training in medical lines. Legions of evil angels are at work in the midst of the large company gathered together in the Battle Creek Sanitarium; and these emissaries of the evil one are endeavoring to corrupt and destroy many souls. There are many grave perils awaiting the young men who have been brought up in places of comparative seclusion, and who go to this crowded center, supposing that they will have superior advantages for securing a training in medical missionary work, and that they will also be able to obtain degrees and come out full-fledged physicians. Therefore, One who sees, One who knows about these temptations has portrayed these dangers before me, that I may warn our people. The inducements offered to those who go to Battle Creek are represented to me as a snare prepared by the great apostate, by which to gain possession of human minds.

We desire that our youth shall be so trained that they will exert a saving influence in our churches, by working for greater unity and deeper piety.

The Training Received by John the Baptist and by Christ

John the Baptist, the cousin of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and the rabbis, or by learning their maxims and traditions, through which right principles were perverted or belittled. The teachers of that day had become so blind spiritually that they could scarcely recognize the virtues of a heavenly character. So long had they cherished feelings of pride, envy, and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to do away with the true meaning of God's Word, which stood in the way of personal preferment and of exalted self-righteousness.

Christ, during the earliest years of His life on this earth, was taught by His mother. In accordance with the Jewish custom, He next learned a trade. He mastered the carpenter's trade. And in His work at the carpenter's bench He was more of an educator than a learner.

He who raised a widow's son as friends were carrying the young man to his burial; He who healed a paralytic and forgave him his sins, sending him to his own house well—He it was who lived the life of a genuine medical missionary; and He has left us His example. He desires us to study His life diligently, that we may learn to labor as He labored.

The Importance of Strict Obedience to God's Word

Christ was crucified by the Hebrew people, the fathers of whom He led for so many years through the wilderness. There He taught them His will through His faithful servant, Moses, a man whom God honored greatly. Yet even Moses made a mistake. Some would regard his sin as one that should be lightly passed over; but God sees not as man sees.

When within sight of the hills of Canaan, the Israelites murmured because the stream that had flowed wherever they encamped ceased. The cries of the people were directed against Moses and Aaron, whom they accused of bringing them into the wilderness to perish. The leaders went to the door of the tabernacle and fell on 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 give forth his water, and thou shalt bring forth to them water out of the rock." [Numbers 20:6-8.]

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 fetch you water out of this rock?" [Verse 10.] And instead of speaking to the rock, as God had commanded him, he smote it twice with the rod.

The water gushed forth in abundance to satisfy the host. But a great wrong had been done. Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored.

Moses manifested distrust of God. "Shall we bring water?" he questioned, as if the Lord would not do what He promised. [Verse 10.] "Ye believed Me not," the Lord declared to the two brothers, "to sanctify Me in the eyes of the children of Israel." [Verse 12.]

More than this, Moses and Aaron had assumed power that belongs only to God. The necessity for divine interposition made the occasion one of great solemnity, and the leaders of Israel should have improved it to impress the people with reverence for God and to strengthen their faith in His power and goodness. When they angrily cried, "Must we fetch you water out of this rock?" they put themselves in God's place, as if the power lay in themselves. [Verse 10.] By these words

they greatly dishonored Christ, their invisible Leader. God, not man, should have been glorified. The Lord reproved these leaders and declared that they should not enter the promised land. Before the Hebrew host He demonstrated that the sin of the leader was greater than the sin of those who were led.

Sabbath Observance a Sign of Obedience

The great test that will distinguish those who keep the commandments of God from those who transgress His law is Sabbath observance. In the thirty-first of Exodus we read:

“The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: 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.” [Verses 12-18.]

This Scripture clearly outlines the definite requirements of God, respecting the observance of His day of rest. The keeping of the Sabbath holy is the sign between God and His people throughout their generations.

The Origin of the Battle Creek Sanitarium

Many years ago, before the Battle Creek Sanitarium was in existence, the Lord instructed me that we were to have sanitariums among our own people—institutions in which the Sabbath commandment would be respected and obeyed, and in which true medical missionary work would be done for the suffering poor as well as the wealthy. God has a special care for the poor. I was further instructed that our sanitarium work should not be conducted on so elaborate a plan that it would call for a large expenditure of means; and, also, that at the beginning, one sanitarium was all that we could manage.

Our brethren and sisters throughout the field were called upon to manifest their liberality by raising a fund sufficient to provide a building and facilities for the first institution. The Health Institute, as it was then known, was to be a direct, powerful agency for honoring and making prominent God’s law. The light of present truth was not to be hidden under a bushel or under a bed, but was to be placed where it would give light to all that were in the house. No precept of

the divine law was to be relegated to a position of minor importance. The Sabbath truth was to be made especially plain, because in the fourth commandment is designated the One whose name is to be magnified—the Creator of the heavens and the earth, the One who made the world and all that is therein in six days, and rested on the seventh day.

The Need of Heart-Reformation.

To the multitude of Jews and Gentiles, and to the disciples that always occupied the inner circle, the great Teacher and Medical Missionary Worker said, in His sermon on the mount:

“Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” [Matthew 5:3-12.] Looking unto His disciples, Christ declared: “Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.” [Verse 13.]

Salt that had lost its savor well represented the condition of the Pharisees and the effect of their religion upon society. Today, it represents the life of every soul from whom the power of the grace of God has departed, and who has become cold and listless. Whatever may be his profession, such a one is looked upon by men and angels as insipid and disagreeable. Profession of godliness is of little worth in itself. Until the whole heart, and soul, and strength, and mind are under discipline to God, we have not obeyed the first great commandment.

The law of God is to be written on the heart, else, profess what we may, in reality we never obey it. We might as well suppose that the ten commandments could guide the Hebrew host while these precepts were merely written on tables of stone in the midst of the clouds of Sinai, as that the truth of God could profit or illuminate the soul while it only floats in the understanding or memory without being inscribed on the fleshly tablets of the heart. Truth was never stamped upon the soul. “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” [Romans 10:10.] Only those upon whose hearts are written the divine precepts can, as the salt of the earth, exercise a preservative influence.

Christ continued: “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 (God) which is in heaven.” [Matthew 5:14-16.]

Every soul into whose heart the truth has found access must wage a warfare against the powers of darkness and fight inch by inch as he advances in the Christian pathway. The converted one may live in a family where he, like the other members, was once worldly and selfish, robbing God of the talents entrusted to all for service; but as soon as he is convicted and converted, he begins to use his talents in behalf of righteousness; and he is filled with the breath of life, the Spirit of God. Collision and strife often result.

Perhaps the other members of the family have also heard the truth, but although they have been impressed and convicted, they refuse to yield. As enemies of righteousness, they resent the intrusion of a strong spiritual influence into their family. The converted member of the family, loving God and keeping His commandments, will be purified through obedience to the truth; but he will meet with bitter, determined opposition. Truth has entered his soul-temple, and the false peace that formerly reigned is stirred and broken up.

If the truth be permitted to hold its place, it will take possession of the heart and the mind, the will and the affections. Love will fill the heart. The converted one will sit in heavenly places with Christ Jesus. Although he may have enemies even in his own household, he will rely wholly upon a power higher than any earthly power. The freely imparted Spirit of the living God will give victory in every contest.

True reformation must begin in the heart, out of which flow the issues of life. One of the most earnest prayers in the Bible is: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. ... Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." [Psalm 51:10, 11, 13.]

During His sermon on the mount, Jesus was closely watched by spies, and as He unfolded the principles of righteousness, the Pharisees caused it to be whispered about that his teaching was in opposition to the precepts that God had given from Sinai. There was a general spirit of murmuring rising up in the hearts of priests and rulers. Practical reformation of the life was not in accordance with their desires. These resisters of the truth were startled to hear their inmost thoughts referred to, as if they had been expressed. In unmistakable language Christ revealed His attitude toward the divine statutes:

"Think not," He said, "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." [Matthew 5:17, 18.]

Every specification of the prophetic Word was to be fulfilled. The religious leaders had repeated over and over again the commandments of men and with vehemence had urged the necessity of observing them; but they lightly passed over some of God's requirements that they did not wish to observe. Concerning this evil Christ declared:

“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.” [Verse 19.]

Heaven’s decision will be that such a teacher is working against God, the Law-giver, who gave the law with great solemnity from mount Sinai.

“But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [Verse 19.] This will also be the decision of the heavenly intelligences.

“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.” [Verse 20.]

From this declaration we learn that the transgressors of God’s law, be they priests or rulers, scribes or Pharisees, must reach a standard of righteousness much higher than that which they have hitherto reached. They need the illumination of the true Light, which reveals to men what they are. They need the faith that works by love to God and love to their neighbors.

The Jewish leaders chose to pass by their neighbors, because they desired to serve God in their own selfish way. They failed to realize that the least disobedience against one of the Lord’s precepts would bring them under condemnation. In their human wisdom they so arranged the “least commandments” that through them they taught false doctrines. [Verse 19.] Setting aside some of the teachings of the Word as nonessential, unimportant, they put human laws in the place of the divine.

Such work as this is being done in the ranks of the believers in the remnant church. This brings in grave dangers; for many among us lack spiritual discernment. Our righteousness must exceed the righteousness of the scribes and Pharisees. Their righteousness consisted in externals—in formal obedience; the righteousness that God requires of us must spring from the heart and extend throughout the being, within and without, bringing heart and life into conformity with His revealed will.

Oh, how much is lost through men who pervert the teachings of the Word, misquoting the Scriptures and wresting their meaning! Religion in the heart means everything to the receiver. A meek, obedient, teachable spirit is more acceptable to God than any amount of outward service—service that is often performed in a selfish, inconsiderate, presumptuous manner.

We all need to be earnestly guarding ourselves, lest we lose ground spiritually; lest we lose a clear perception of God and His righteousness.

Ms 170, 1903

Coming Destruction of Cities

1903

Oh, such crashing and breaking up of the most expensive, thoroughly constructed homes! I awoke and I could not think where I was, but this scene has been represented before me of what would befall our cities. As scenes have been presented, I seemed to be stunned.

I told them we were going to Los Angeles, and what kind of a work we should be engaged in I did not know. I could not relate what I had passed through in the night.

As we came into Los Angeles, I remembered One speaking words that were in Revelation. A great solemnity was upon that night, yet I had peace of mind, that now the warning was to come to the people.

Shall this warning of such complete destruction be passed by unnoticed? Will they continue to exalt the spurious Sabbath?

Ms 171, 1903

Diary, January 1903

January 3-31, 1903

January 3, 1903

“Elmshaven,” St. Helena, California,

I thank the Lord as I awake this morning for His keeping power through the night. This is the seventh day of the week, the day the Lord has set apart for us to observe, laying aside all secular business.

January 4, 1903

“Elmshaven,” St. Helena, California,

Sunday, first working day of week. I leave my sleeping room some hours before the family leave their rooms and assemble for prayers. I would not have them do as I am doing. They should have full time to sleep. I cannot sleep. The months of November and December were the most trying period of my life. Nearly this whole period I could not sleep past twelve p.m. I kindled my fire in my good, precious, open fireplace, then sought the Lord in prayer; but my burden was heavy upon me. The presentation before me is anything but flattering.

January 5, 1903

“Elmshaven,” St. Helena, Calif.,

I awoke and bowed this morning before God with gratitude and thanksgiving to my heavenly Father for the abundant blessings I enjoy.

I praise the Lord that it is my privilege to have editing my writings those who love God and seem as fully interested in the preparation of the articles as myself. They are all conscientious workers. My son W. C. White is a very necessary help to take his business and work it out. Miss Marian Davis has been with me twenty-five years and is an efficient worker. From articles already published over a period of years she selects and brings together the matter for bookmaking.

The Spirit of God is stirring my mind deeply upon the subject of the previous page.

January 6, 1903

“Elmshaven,” St. Helena, Calif.,

I am pleading with the Lord at one o'clock a.m. that the Lord will help His people to take heed to His warnings and counsels before it shall be everlastingly too late. I was in the vision of the night in a council meeting, and there was difference of opinion, showing that the lesson prayer of Christ in John seventeen had not special weight with them. One of authority arose, and every eye was fixed upon Him for He bore the impress of Christ. In a most solemn, touching manner He asked, “Are you converted?”

January 7, 1903

“Elmshaven,” St. Helena, Calif.,

I cannot sleep after twelve o'clock. I am praying nearly all my wakeful moments that the Lord will manifest Himself unto His people and will awaken their spiritual sensibilities.

January 8, 1903

“Elmshaven,” St. Helena, Calif.,

My mind is deeply in earnest to know what the Lord would have me to do. I must have the power and Spirit of God, else I cannot do anything of myself. I plead with the Lord for help that God will accept my prayer and my work as His messenger. Christ must be my efficiency. We must have a genuine faith in Christ Jesus, and then we need to understand that we are not in our individual self the whole body, but only a part, only one member.

January 10, 1903

“Elmshaven,” St. Helena, Calif.,

We have every reason to have hearts full of gratitude to God for His goodness and mercy to us. We have entered so recently a new year, and new and continuous responsibilities will have to be borne in things expected and unexpected. Our experience in the years that are past in many things will be repeated. Shall we dedicate ourselves anew to God; and as we meet temptations and perplexities, shall we take everything to God in prayer?

January 11, 1903

St. Helena, Calif.

I am praying unto my heavenly Father to be unto me wisdom, sanctification, and righteousness. I must have His grace, else I can do nothing. We have each a work given us of God to do.

January 18, 1903

St. Helena, Calif.

(Psalm 145:1-3): "I will extol Thee, my God, O king, and I will bless Thy name for ever and ever. Every day will I bless Thee; and I will praise Thy name for ever and ever. Great is the Lord, and greatly to be praised; and His greatness is unsearchable." Our thanksgivings for mercies received ought to be put into speech and ought to be as warm and fully abundant as our prayers are frequent and earnest. Our faith should grasp the promises of God as we ask God for the daily help of which we stand in need. We are nearing the close of this earth's history. If we do live upon the earth when He shall appear, we want to meet Him with joy and not with grief, saying as we behold His sign in the heavens, "Come, Lord Jesus, and come quickly. 'Lo this is our God. We have waited for Him, and He will save us.'" [Isaiah 25:9.] We have no time to lose. We are in our educating school here below to learn every day to be prepared to enter the higher, even the heavenly, grade. We should have a personal interest in our own religious experience, and take advantage of every opportunity to learn from the Scriptures—from the Great Teacher—the essential qualifications.

Our speech should be without deception. No guile must be found in our lips, no impurity allowed in our hearts, no unkindness in our speech or in our attitude towards one another. Learn the language of Canaan here, that will be in harmony with the language of heaven. In this commencement of the new year, cultivate grace and love and a deep interest in spiritual things. shall we not have the love of God burning upon the altar of our hearts? And shall not our thanksgiving go forth from unfeigned lips?

January 21, 1903

St. Helena, Calif.

I thank my heavenly Father I have slept more than for several nights—till half-past two o'clock. The Lord is very gracious. His lovingkindness is so far beyond that which we deserve.

January 22, 1903

St. Helena, Calif.

I thank my heavenly Father for His merciful, tender watchcare. I plead with the Lord in the night season. He will hear our prayer of earnest desire for increased strength to do His will. I pray most

earnestly in the sleepless hours of the night for clearness of the representations made me as God's messenger to bear the trust to others, and that if I have in any way departed from His will and His way that I may understand this and repent and be forgiven. I want not one instant to be surprised on the enemy's ground, if I am called away without any warning.

I will seek the Lord most earnestly to preserve to me my eyesight. My left eye has been afflicted for a number of years, but I know not what to do but to come to the Great Physician. Day and night I may present my request for special blessing of eyesight, hearing, and for removal of pain in my heart. I need keen spiritual perception to know when to speak and when to withhold words of censure for wrongs which are endangering the souls of church members. Ministers and people are to watch and to pray without ceasing. He who gave His whole self as a sacrifice hath said, They shall not be ashamed that wait for Me. And then what encouragement He has given us—the sunshine of His presence, and He is our assurance!

God "is a rewarder of all them that diligently seek Him." [Hebrews 11:6.] He has His men to commission. He sent a Philip to the eunuch in the desert of Gaza to explain to him the Scriptures. He found him with the Scriptures in his hand and he asked him, "Understandest thou what thou redest? And he said, How can I, except some man should guide me?" [Acts 8:30, 31.] Here was a man in connection with the highest class, but he needed to know the Word of God. Philip was invited up into his chariot and explained the Scriptures, preaching the gospel, the mission and work of Christ. The eunuch expressed his faith, and as they came to water, he proposed to Philip that he be baptized, and after this work was done Philip seemed to be caught away.

The Lord heard the prayer of the centurion in the town of Caesarea and told him what to do. Acts 10. He saw in a vision the angel of the Lord coming in to him and saying unto him, Cornelius. And when he looked on him he was afraid and said, What is it, Lord? And He said unto him, Thy prayers and thine alms are come up for a memorial before God. There were special directions given just what he should do to obtain further enlightenment. The angel might have imparted light, but God's plan was to place chosen men in connection with men who needed enlightenment in the truth of the gospel, and thus a connection be made whereby the Gentiles should have the gospel. This was the way of the Lord, and the work of God is not to be carried by the wisdom of men, but by the power of God.

January 23, 1903

St. Helena, Calif.

My mind is exercised in regard to the absence of the love of Christ for one another in the church. We cannot afford to regard with indifference a single messenger of Jesus Christ. If we pray the Lord to work for us we must accept the help He sends in His own appointed way.

Sabbath, January 31, 1903

I thank the Lord this morning I have had a precious night's rest and sleep. I plead with God in behalf of His people that they may understand the lessons the Lord would have all to learn who believe in Him; that when they seek the Lord as a little child in humility, they will find Him a present help in every time of need. Let all, both high and lowly, seek the Lord with all the heart.

It is the last day of the first month of the year. This is the Sabbath of the Lord. Let us come to the Lord in humility of mind, confessing our sins. What a great regret many will feel who have built themselves up in self-importance, considering they have power in their hands and can shape things after their minds, and who can hinder them? In their pride and self-sufficiency, they did not consider as they should that God reads beneath the surface. All your sagacity and prudence, your foresight, your pride, and your energies are as nothingness before God, and will be of not the least account in your behalf to recommend you to God or to open for you the gates of the city of God, where only the pure in heart, the merciful, the kind, the men and women of holy principles will enter.

W. C. White reached home this evening. Was delayed in his journey seven hours by wreckage on the track.

Sabbath evening. I have this day, January 31, by request spoken to the people. W. C. white shared the exercises. I feel very grateful to my heavenly Father that after an absence of three months in traveling he is with us again, and his family are grateful to have him home. He is suffering with pain in his lungs. Will take treatment this evening. We had all seats filled. An interesting congregation. The Spirit of the Lord has been working upon the minds of the people. There is quite a large number working in the food factory. Some have taken their stand to serve the Lord. The Week of Prayer was a most profitable occasion, and there is in the food factory and in the sanitarium a great improvement.

Ms 172, 1903

Diary, February 1903

February 2-17, 1903

Monday, February 2, 1903

"Elmshaven," St. Helena, Calif.,

I thank the Lord that I did rest some hours in the night past. It was very cold. I was chilly, but had some sleep. Awoke at one o'clock and could not sleep after that. I think it has been the coldest night we have had in this section of the country. In building my fire and taking my cold-water sponge bath, I did not chill, but I did not react as I usually do. Soon after breakfast it commenced snowing very gently and increased into fast snowing. Sometimes seems as though it is about ended, then it begins again afresh. Considerable snow has fallen. Has lodged in the branches and has covered the ground.

February 13

Sad day to me. Suffered much pain in my head and in my eyes. Dr. M. G. Kellogg has just come with his family from Australia. He tarried in Oakland. Will remain through the conference. Have had conversation with W. C. White, my son, and with Brother A. T. Jones in reference to the way the work should be conducted. May the Lord lead us and guide and direct us that we shall not make one false step that will injure the precious cause of truth. We are not safe in any other way than holding the beginning of our confidence firm unto the end. The Lord would have every one walk in His footprints, meek and lowly of heart, realizing there are no kings to be exalted; but all must bear in mind all ye are brethren.

February 14

This past night I have been drawn out in most earnest prayer to God that He would heal my eyes. I cannot part with my eyes and I see so much writing that I wish to do, finishing the Old Testament History, before my work will be satisfactory to me. I have had more distinct, definite impressions of the Lord Jesus as the great Healer. Merciful and gracious are the promises of God. I begged in my prayers upon my bed that the Lord would help me to thoroughly understand the science of faith and to grasp the promise with unwavering faith for the restoration of my eyesight and my bodily infirmities.

The promise I claim, because Christ has never failed when inquired of to exercise His power of healing. I need my eyesight. I need health of every faculty of thought and a heart cleansed, refined, purified, that Christ can impart to me the rich grace of heavenly attributes. I must with simple faith ask Him to restore to me my eyesight, and I have this night grasped His promises by the hand of faith, and my head and eyes this morning are under the Divine Physician's healing power. I shall have faith in God. The Lord asks us to have faith in His healing power.

Shall I then become imprudent and walk carelessly because I have a Great Physician who can heal all manner of diseases? No. I must exercise all my God-given powers to be right and to do right. The house we live in—our physical house—is to be preserved.

We are to seek to understand more and still more perfectly what is comprehended in the living incarnation of the excellence of Christ Jesus. We must learn of Him how to work, how to walk circumspectly, how to do the work He has given us by being laborers together with God, wise and understanding what the will of the Lord is. I copy the words that express my feelings,

“Such love and meekness so divine,

I would transcribe and make them mine.

Be Thou my pattern, make me bear

More of the gracious image here;

Then God the Judge shall own my name

Among the followers of the Lamb.”

We need to depend more entirely on Christ. If we believe in Christ Jesus and will ask Him in faith for His restoring power in tact, in skill, in wisdom, doing all in accordance with His Word, we shall not be disappointed.

Sunday, February 15, 1903

St. Helena

We had an interview this day with Dr. M. G. Kellogg. He has just come from Australia. He arrived here Friday and spoke Sabbath at the Sanitarium to a good congregation.

Dr. Evans came last week, with his wife, to become head physician in the Sanitarium. We are very anxious that Dr. Evans and his wife Dr. Margaret, who is also a physician, should prove to be the very help which we need. They are desirous of doing the will of the Lord. They have worked in this institution. We believe these two physicians will, if connected with God, be all that we need.

Those who shall fill a place in our institutions as the Lord's chosen will be the Lord's helping hand. Their words will be chaste and good and therefore appropriate, as laborers together with God. There should be no self-idolatry, especially with those who are acting the part of physicians, dependent upon God's grace and His skill to perform their duties in all minor and critical cases. Their influence with the patients is to be ever pure and elevating, encouraging them to come to the Saviour just as they are, because it is their Redeemer that invites them to come and receive of Him His grace. He is waiting for their surrender that He may take away their sins and impart to them moral excellence and spiritual joy and all the excellence of an abiding faith.

February 16

I have had my mind so drawn out to some things that I cannot sleep. I was standing before the people trying to represent to them that while in the world we are to consider the words of Christ. [John 17:15-17, 19-23 quoted.]

February 17, 1903

St. Helena, Calif.

What can I say this morning? I carry a very heavy heart. It is painful for me to reprove anyone. I do not wish to injure the feelings of anyone, but what can I do when the Lord represents the individuals who are handling responsibilities, yet the man's eyes are clouded, his spiritual discernment is not correct, his heart is not softened and subdued by the Holy Spirit? He cannot

judge clearly or righteously. The Lord would set them right, sending them a message of warning, of reproof and correction, but they do not change; they refuse to receive that portion of the testimony they need so very much. One made the statement, when asked if he had received a letter from Sister White concerning a certain course of his action, "Yes, but that which you mention I cut out and put in the wastebasket; that which will be of value to me I shall preserve." How many do this?

Ms 173, 1903

Diary Fragments, April to June 1903

April 17 - June 30, 1903

April 17, 1903

Elmshaven, California

I cannot sleep this morning after three o'clock. I take my pen and write things which have been pressing upon my mind.

Monday morning, April 20, 1903

This morning about twelve o'clock I awoke from sleep where I was calling upon the Lord in prayer in my own behalf and in behalf of my brethren. I felt a wonderful nearness to God and these words were sounding in my ears, "Jesus of Nazareth passeth by." "If thou wilt, Thou canst make me whole." [See Luke 18:37; Matthew 8:2.] I did not at first understand the sensation of prickling in the ends of my fingers. What does this mean? The pricking seemed to extend to my arms, and a soft, flexible feeling came into hands and arms. I continued my prayer to God that I was offering in my sleep, and after praying to my heavenly Father I arose and dressed. The exhaustion I had been suffering seemed to be all gone and my head was clear. I had felt deeply burdened and had begun writing after two o'clock p.m. in my diary, and I did not feel that I could drop my pen until seven o'clock. I had written in my large diary thirteen pages as fast as my pen could trace the words to Dr. Kellogg and to my brethren who have been holding positions in our institutions, for there had been a departing from pure and clean, sanctified principles in their business management, and the Lord had come near to them in rebuke and judgment.

May 1, 1903

"Elmshaven," St. Helena, Calif.,

I thank the Lord this morning that I have had rest in sleep. I am not free from infirmities, but while I suffer pain I am grateful to my heavenly Father that I am able to accomplish considerable in this work of preparing my writings that should come to our people, for the Lord impresses my mind and I desire to impart every ray of light given me.

I am grateful to my heavenly Father that my mind is clear and distinct in regard to the requirements of God in His Word. I feel sorrow in my heart that the claims of God upon the life and service in His cause are not fully appreciated. Because of this, mistakes are often made. These many mistakes in the religious life need not be, for God is light and in Him is no darkness at all. He wants us as His children, adopted into His family, to act as such at all times, receiving His grace daily. Because we offer up our earnest prayers to our Father, He blesses us with His rich grace and we become His witnesses as children of God.

We want not to mix and mingle with the world to receive the spirit of the world, but to reveal the precious grace of truth in our own hearts and to honor God as His little children. We are to love one another. We are to do kindly actions whenever we have opportunity, because the Lord is constantly bestowing His most valuable gifts upon us. Every day we are to be thankful.

It may seem to us that the truth maintains its ground by the hardest exertion and most costly sacrifice, but we are to consider we are to discharge our individual duty day by day. Keep the mind stayed upon the Lord. Are we not warring the good and grand warfare, expecting the crown of life which the righteous Judge shall give us in that great day when every man will receive according to his deeds, whether they be good or evil? We have the precious light of the Word given us from God to give to the world and to lead us in the path He requires us to travel.

Do not forget the words recorded in (Matthew 28:16-20): "Then the eleven disciples" after His resurrection "went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him: but some doubted. 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."

This message needs ever to be kept in mind to be obeyed. We are not to worry, but move on and trust wholly in God. We have a message to the world, and a fearful account will be rendered to God if we should prove unfaithful as His stewards. We long to see precious souls converted to God. For this we venture to labor in our age and infirmities. We hunger for souls and pray for the conversion of souls.

May 2, 1903

St. Helena, Calif.

Thank the Lord my life has been spared to see another day. My prayer to my heavenly Father is, Keep me today and give me this day clear perception that I shall not lose anything that Thou hast impressed and shall impress upon my mind that I must give to Thy people. Oh help me, my heavenly Father, to do Thy will, to give Thy words, and in such language that will make the best impression upon the minds of all that shall hear me speak.

Unto this day Thou hast been everything to me. We can walk safely in the darkest path if we have Thy light going before us as our guide. Thy Word, let it impress my mind this day. As I write the things Thou hast given me, may my representations be just as clear as Thy light, that shineth into the most darkened understanding. Give me words, give me wise speech. The burden lies heavy upon my soul lest I shall not make every representation clear. And oh my Lord, work upon human hearts that they shall be convinced, that the heavy laden may understand that there is a Burden Bearer who will take all their burdens and will heal all their wounds.

Oh how I long that the curtain shall be rolled back, and souls that do not now see their great privileges may see and may understand that if they walk with Thee, my Saviour and their Saviour, and learn of Thee Thy meekness and Thy lowliness of heart, they will find rest unto their souls, and Thy joy shall be in them and their joy shall be full.

May 27

St. Helena Sanitarium

The fruit of the Spirit is peace and love. I thank the Lord this morning I have been able to sleep until three o'clock. Retired quarter-past eight. My heart is drawn out this morning to the Lord in most earnest prayer for His keeping power. I cannot keep myself one moment. I want ever the fresh consciousness that I am a child of God, one of His little ones, and kept by His power. I cannot keep myself even for one single moment. My prayer is ascending to God that His grace may be with me today.

I am trusting in the Lord, praying and believing that His promises full of comfort and assurance will be realized this day. To be spiritually minded is life and peace. "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 14:27.] "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." [Romans 15:13.]

I know not how long my life may be spared, but I am living day by day as unto the Lord.

June 6, 1903

"Elmshaven," St. Helena Sanitarium, Calif.

This is the Sabbath of the Lord. We are this day to honor God in our conversation. Our hearts must be opened in a special manner this day from beginning to the close of the Sabbath, and there must be shining forth from us the bright beams of the Sun of righteousness. I praise the Lord this morning that I feel rested. I slept well during the night. My heart is at peace with God. I have not any inclination to bring sad thoughts and distress upon my soul on this day which God has sanctified and blessed. Exodus (chapter 31) is so expressed as to leave not a shade of doubt in any mind in regard to our duty to keep holy the seventh day.

June 10, 1903

St. Helena Sanitarium

I am this morning deeply impressed with a sense of the great work before us to be done in order that we may respond to the words of Christ when He stood in His perfect humanity in our world. He is the true and unerring One to guide our feet in the path He was traveling.

June 1903

“Elmshaven,” St. Helena, Calif.,

I thank the Lord that I have been enabled to stand the taxation that has been upon me for weeks. I slept well last night. This morning I am not strong but I will put my trust in God. The Lord is good and greatly to be praised. My mental powers have been constantly drawn upon for so long, and yet in my sleeping hours the Lord gives me words to speak that are appropriate for the occasion and for the benefit of those who come to me for counsel. The Lord would have us help one another.

Professor Beardslee had a conversation with me. I would have helped him if I could; but I dare not give my opinion of duties for others unless I have the words of counsel from God. As I read the blessed Holy Bible I can speak words from the Book of books and from instruction the Lord has given me to give to those who ask me to help them when they are in difficulty. But I always encourage them by the Word itself and urge them to take everything to God in prayer, pleading the promise, Ask and ye shall receive; seek and ye shall find. [Matthew 7:7.]

There should be a solemn importance attached to the testimonies the Lord gives His messenger to bear concerning the Word which calls us to come out from the practice of the world and be separate. A half conversion is only a snare to betray other souls into the same divided service. Every truly converted soul shows a transformation in character, and a marked change takes place.

June 30

St. Helena, Calif.

I am grateful to my heavenly Father for His sustaining grace this morning. There is not a smooth path before any of us. We are to meet Lucifer in his efforts to counterwork the purpose of God in sending Christ to our world to reveal the Father. We shall make it a point not to dwell upon the disagreeable features that shall present themselves to us. We are to keep the bright side ever before us. But while we are not to be discouraged in our efforts to war against evil, Lucifer will work to act his part. We cannot be unconscious of the difficulties and perplexities we are compelled to bear, yet we are to know we are laborers together with God. Christ is with us by His promise from His sacred lips, “Lo, I am with you always, even unto the end of the world.” [Matthew 28:20.]

My heart is longing after God. But discouragements will come. Let us look and study the life of Christ and inquire, What would the Lord Jesus do were He present to counsel me in the difficulties that arise? Our first business is to ask counsel of God.

Ms 174, 1903

Diary, July 1903

July 5-31, 1903

July 5, 1903

St. Helena

I thank the Lord for His care over me and I am determined to keep my heart and my mind in the love of God. We shall leave St. Helena today for Healdsburg. Have much to do in writing, to go as soon as possible to Battle Creek. W. C. White received a message from Elder Daniells to be in Battle Creek as soon as possible. Important decisions are to be made. He answered back he was unwilling to go. His work here was important. The answer came back that he must come. He is on his way.

We left St. Helena at half-past three o'clock, and a strong wind came up, blowing the dust in our faces. This wind surprised us. It was so cold—as if it came from mountains covered with snow. We made no provisions for such a change. Does Robinson was the least prepared. We were all somewhat chilled. Does left the carriage for Brother Baker to drive and he ran a long ways before us. We were compelled to walk the horses over that long bridge, and he was far ahead of us when we left the bridge.

We arrived at Healdsburg just as it was becoming dark. We found Brother and Sister Jones at Brother Mills', enjoying a visit with them, but they accommodated us and we were glad to have a warm room and hot water to drink. We had a very profitable visit. I conversed with them upon the importance of all taking special pains to help one another, to encourage each other with cheerful words, and to put away all complaining and faultfinding. Satan is working to discourage.

July 6, 1903

Healdsburg

We had a most precious interview last evening. We all decided we should be true and helpful to one another. We must not help the enemy in his work to discourage and place barriers in the way of each other, and to demerit others, for this will displease God. Satan will make use of us if we will be used. We have a service to do for the Master and we must do that service uncomplainingly. It is our duty to let cheerfulness come into our hearts and to be thankful that Christ has made us His purchased possession. We are to be filled with gladness and joy, and it is

becoming for us to express our gratitude.

July 6, 1903

Healdsburg

The stockholders of the school meet at nine o'clock.

I could not sleep past three and I wrote several pages while others were sleeping. Letters had to be written. I dared not delay. The warning must be given in reference to the high position the church should occupy as Christians. There is danger of drawing apart and not answering the prayer of Christ in John 17.

This whole chapter is a prayer to His Father for His disciples as He was about to leave them and go to His Father. This was the finishing of His ministry with them prior to His betrayal, His trial in the judgment hall, His crucifixion, His burial in Joseph's tomb, His resurrection, and His proclaiming over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.]

Will we take this instructive prayer, and will we in all our perplexities be sanctified? He said, "I sanctify Myself, that they also might be sanctified through the truth." [John 17:19.] Will we make such an application of the truth that we shall be sanctified through belief of the truth? We can never, never glorify God in serving mammon. Christ would have us, all there is of us, if we will do His will.

At nine o'clock we went to the board meeting and I had something to say in regard to the presentation of physical labor. Shall these industries be discouraged because the labors in these lines were more consuming than producing? Shall we talk discouragement? Some will talk strange things, and their mind will be, Better give it up. But No, I say, No. The Lord can turn this defeat into a victory if it is treated the right way. Let there be every effort possible to make this a victory, for it is God's will that the industries shall be continued. How much good has it done for the workers to be united in their labor? How much benefit has it been to their bodies and their souls? The records in the books of heaven may show a gain.

I had conversation with Professor Giddings in reference to how the schools should be conducted. I conversed with him one hour. He has been the preceptor of the school in Los Angeles. I repeated this July 7 before members of the board. It will be written out from reports.

July 7

Healdsburg, Calif.

The board met and I had one hour's talk with them. Had some conversation with Brother and Sister McClure in reference to sale of my place in Healdsburg. I want to dispose of it. This day, in the morning hours, I wrote many pages in reference to our position for this time. I have much more to write upon this subject—the Christian influence of the church, what it should be in making special efforts to visit and talk with unbelievers, and pray with them.

July 15, 1903

I am very grateful to our heavenly Father for the strength He has given me. My mind seems clear. The light given me upon the Scriptures seems so clear and encouraging. I read the writings of the Apostle Paul with great interest. The apostle was in a vision taken up to heaven and he saw many things that it was not lawful for a man to utter. But all his writings, his letters, his admonitions, his appeals have heavenly complexion. The sure word of prophecy is brought into all his instructions.

July 16, 1903

I thank the Lord that, however weak I am, He gives me strength when before the people. I am often surprised, and this is my comfort, for I know I could not do the work I have done unless the Lord strengthened me and gave me words to speak to the large crowds. I know better than anyone else how much I suffer at times with physical infirmities, but I will talk as little about these depressing things as possible.

I long to speak to large congregations, knowing that the message is not of myself but that which the Lord impresses upon my mind to utter. I am never left alone when I stand before the people with a message. When before the people, there seem to be presented before me the most precious things of the gospel, and I participate in the gospel message and feed upon the Word as much as any of the hearers. The sermons do me good, for I have new representations every time I open my lips to speak to the people.

I can never doubt my mission for I am a participant in the privileges and am nourished and vivified, knowing that I am called unto the grace of Christ. Every time I set forth the truth to the people, and call their attention to eternal life which Christ has made possible for us to obtain, I am as much benefited as they, with most gracious discoveries of the grace and love and the power of God in behalf of His people, in justification and reconciliation with God.

The Lord Jesus has, by the expense of His precious blood, freely bestowed upon all the blessed advantages they enjoy. I am sure every soul who will receive grace to impart will realize in his own experience grace for grace. We want to let the life of Christ shine in us that we may let grace for grace shine unto others. We need not be destitute of the grace of Christ if we will communicate to others the blessings we have received. In working out our own salvation we are becoming strengthened, settled, confirmed in the faith.

I have every reason to be grateful to my heavenly Father that He has prolonged my life until next November 26 I shall be seventy-six years old. I thank the Lord this day for the blessings I have received. We should dwell much more upon the blessed privileges we enjoy in the gospel. We are children of God. "As many as received Him to them gave He power to become the sons of God." [John 1:12.]

July 19, 1903

"Elmshaven," St. Helena, California

I thank the Lord this morning that I have slept well through the night. My heart has been disturbed as scenes have been presented before me of a character I must write. I will scratch them off upon paper and then transfer the things that I think deeply upon to my diary. I have some things I will write here. [Personal testimonies follow.]

July 30, 1903

I could not sleep after twelve o'clock. I am passing through scenes I can scarcely endure to consider. There were assemblies I was in and I was hearing the words spoken by men who are in responsible positions. And there were angels present, unseen by them.

July 31, 1903

"Elmshaven," St. Helena, Calif.,

We are preparing some things which have been urged upon my mind. I am not able to sleep as many hours as I would be pleased to sleep, yet the Lord sustains me in a most wonderful manner. There is a work to be done for souls in Battle Creek and in many other places.

Great light has been shining forth in Battle Creek. The Lord has presented to me before I consented to go to Battle Creek that it was His will that many who had not known me should become acquainted with the messages God has been giving to His people. And then after that meeting I was instructed that those who attended that meeting would not have any greater evidence of the genuineness of the messages that the Lord gave His humble servant to bear than they had during those meetings.

Those who did not humble their hearts before God and accept the light given would go into greater darkness, losing their discernment of the true evidence of the truth and the grace and work of God. If they would not accept of the light and turn from their unbelief and darkness and correct their wrong course of action, which had been a great injury to the work and cause of God, then greater blindness would come upon them that greater light would not be recognized as light, and they would not be corrected. They would follow their own course to their own ruin.

Now the Lord has many precious souls in Battle Creek. He bears long with the wicked works of men. But the influence of the leaven of evil will strengthen and exert its absorbing power until

the whole mass, one here and one there, is leavened.

And in July 1903 still there are messages given to many who may be benefited if they will not fight against God to have their own wicked way, but will humble their hearts before Him.

I have written all of twenty pages day after day, some to come before the church, some to come to special individuals and families, and much in regard to our institutions that have become spoiled through irreligious sentiments and by the abundant expression of unbelief in the testimonies God has given. Faith has been waning and unbelief strengthening continually by jots and titles, until there is no way or means that the Lord has that will reach them. They have closed the door, that heavenly communications shall not enter their minds and effect reforms in their characters—reforms and reconversions that their very minds and sinful hearts despise. Therefore they choose their own delusions and bring upon themselves the sure result. And the Lord beholds that goodness, compassion, mercy, and love to God and their neighbors are articles of commerce they have forgotten how to deal in justice and equity.

They have educated the negative until the Lord says the negative of the graces of the Holy Spirit you shall have, with all their consequences, unless you repent. There are those who are choosing the evil and educating themselves in character little by little until the taste and habits are gradually corrupted, that their own human defects remain in them unchanged. They would none of the Lord's reproofs. They found some expressions they could interpret and explain in their own way and sow the seeds of doubt until this was their food. Unbelief spiced everything that they should have received as truth.

But the messages will come to the churches, because there are precious souls deceived and still being deceived by their deceptive course of action. Daniel 11:32, 33. "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword and by flame, by captivity, and by spoil, many days."

Ms 175, 1903

Diary, August 1903

August 1-22, 1903

August 1, 1903

"Elmshaven," St. Helena, Calif.,

I cannot sleep after two o'clock, but my heart is drawn out to my Lord and Saviour in prayer. What evidence He hath given us of His love! And shall we not respond to that wonderful love? The grace of Christ may be ours every moment to guard and protect us.

Last evening at the commencement of the Sabbath my heart was relieved of great burdens that I

had been carrying for some time, but Thursday and Friday's work in writing was a great relief to my soul. I sent much matter in the mail. I have given my message to souls in danger and to souls wounded and bruised and minds confused and almost unbalanced by the unwise speech of the vain talkers. Oh, if they could only realize the sadness and pain the speech of the false tongue can cause to souls who love God, who love the truth, and who are trying to do the will of God, what a change they would make in the free use of their unruly member which is not under control! Their words pierce heart and brain. The unjust, untrue speech of persons who profess to know the truth bruises the souls of those who have been trying to do service for God. I will say in this my diary, The Lord has a controversy with these poor, deluded souls who do not understand that they are being made the tools for Satan's devising to hurt souls.

August 2, 1903

"Elmshaven," St. Helena, Calif.,

Yesterday, Sabbath, I spoke to a very nice congregation upon Isaiah 56. The Lord blessed me with great freedom. The discourse is reported for publication.

August 3, 1903

"Elmshaven," St. Helena, Calif.,

I awoke about half-past one o'clock. I am being deeply impressed that we have come to an important crisis. I cannot keep silent at such a time as this.

August 4, 1903

St. Helena

I have slept well through the night. For several days I have been pressed as a cart beneath sheaves to say many things by letter to our people to arouse in them, if possible, a sense of our position as Seventh-day Adventists to let the light of warning go forth. Isaiah 51. These things are presented unto me with much clearness.

August 11, 1903

"Elmshaven," St. Helena, California

I am unable to sleep after half-past two o'clock a.m., but the Lord lives and rules in the heavens and He would have me seek His face and draw nigh to Him for His counsel. I dare not take one step in my own human judgment for the enemy is watching his opportunity to put his thoughts, his suggestions, into my mind. The Saviour speaks to me, "If any man thirst, let him come unto Me and drink." [John 7:37.]

August 12, 1903

“Elmshaven,” St. Helena, California

I am receiving invitations to attend the Los Angeles camp-meeting. I do not feel it wise for me to go lest I shall unwisely and unnecessarily tax my physical and mental powers and unfit myself for my writings which I wish to place in consistent form to be used. I thank the Lord that He does give me clearness of mind to write many things. My heart is full of thanksgiving to God that the precious truth is so clear and distinct, given in no uncertain sound. Our sufficiency and strength are not created by ourselves. Let us keep closely linked up with our Saviour. Oh, let us come in humility before God, but trustingly, believing His encouraging words: “Ask and ye shall receive.” [John 16:24.]

St. Helena, Calif., August 13

“Elmshaven,”

I thank the Lord that there is now mercy still offered to the Lord’s backslidden church. A measurement was being made of the characters of those who should become guardians of the work of the Review and Herald in publishing the pure literature that the Lord would have go forth to the world in a decided way that will make its impression as to what is truth.

My heart is thankful for all the goodness of God to me, and to express this in thanksgiving and in praise to God is my privilege and duty. We are not required to give sacrifice offerings in slain beasts. The Lord, the infinite loving Father that must honor His laws of justice, requires obedience of all His reasoning creatures.

August 14, 1903

St. Helena, Calif.

Revelation 1:10-16. I have been impressed by figures presented and words of explanation given how much is given us of greatest importance to us for the present, and which reaches from time into eternity.

August 15, 1903

St. Helena, Calif.

Many things occupy my mind that are opened before me to take place in the future, and I must not allow my mind to be occupied with so many troublous matters that come to me in our camp-meetings. My mind must be left free and not be occupied with many details of things from many, many minds, and reported so that I cannot always recognize the matter as anything that I have spoken. But I do wish to bear my testimony before the large congregations. I do not wish to turn away my brethren and leave the impression upon their minds that I cannot see them, and for

reasons which they cannot understand or appreciate.

If they would ask wisdom from God, and take God at His word, and be converted, then believe and act, continue to be converted, in all humility of mind, then the Lord would draw nigh unto every tried and tempted one. But how can the people who believe these things to be truth be so indifferent and bear so little weight of deep, earnest heart-searching and constant developing of the talents lent them in trust? They are not to be trying to secure a position which is to be recognized and to have everything in accordance with their own ideas, but just to walk in all humility of mind, realizing they are in the companionship of the Great Teacher. They are not, as some are doing, to be continually keeping themselves in the very front, grasping so many responsibilities which they cannot bear. Truth—sacred, eternal, sanctifying truth—which they need to appreciate, is not having its influence upon human hearts and minds because the door of the mind is not opened to receive it.

Seek the Lord, seek the Lord with all the heart and mind and soul, and others will recognize early enough your connection with God; your knowledge, and your ability, and your talent of influence will be recognized. But keep humble. Leave the faultfinding and set an example of patience and meekness, and show you have been learning your lessons of Jesus, learning to wear His yoke.

August 16, 1903

St. Helena

I am unable to sleep in the early morning hours. I awake at one or two o'clock and commune with Christ my Saviour; and although I have many things that make my heart sad, yet I will look to Jesus who came to our world to pass through the experience of humanity. For our sakes He became poor, that we through His poverty might be made rich. He humbled Himself and so we are to humble ourselves. We are not to show anything like parade because Christ has given us an example in His life. He was the Majesty of heaven, the King of glory, and yet He humbled Himself. Christ could have come with ten thousand of His heavenly angels, but He did not come in that way because He was to be our example in all things. He comes as the Great Example of all missionary work.

Wednesday, August 19, 1903

Healdsburg, Calif.

I could not sleep after one o'clock a.m. I arose and prepared my things, packing them to put in the carriage to take us to Healdsburg. We left the house after five o'clock. It was quite cool, very comfortable riding. Sister Sara McEnterfer, Clarence Crisler, and I composed our company. We did not breakfast until we were within twelve miles of Healdsburg, about eight o'clock. We took our lunch and fed the horses in a very pleasant spot. We ate our simple food with a keen relish. I enjoyed the journey. Rested one hour and a half, then journeyed on.

I am up in the fourth story in a very good room. Have been resting. I hope to be able to see Brother A. T. Jones in the morning. I am greatly burdened for him. His spiritual eyesight is not clear but greatly confused. What will be the sure outcome in his persisting in having his own way?

August 20, 1903

Healdsburg, Calif.

I slept until two o'clock then arose and prepared to look over my writings. Had an interview with Brother Cady. He will carry on the school as he has done. I spoke to the few students here at half-past eight o'clock. I made some statements in warning in regard to sending the students to Battle Creek to finish their education. Clarence Crisler reported me.

At eleven o'clock had an interview with Elder A. T. Jones. We talked in regard to the situation in Battle Creek and what could be done to help the matters there. This conversation Clarence reported, so it should not be said Sister White said this and Sister White said that. I received a very interesting letter from Elder Daniells from Washington, D.C. Brother Henry Kellogg was on the ground on his way to Florida. He is a good judge of the situation of land and its value. Several others were having their opportunity to pass judgment upon the location, and all considered the place for the office excellent in every respect and the price favorable for such a location. Elder Daniells speaks of great peace and comfort and assurance in the location. Just the water advantages, he says, are of more value than the land. These letters do us much good. Some of the families are now on the ground for settlement.

The Lord must be our continual dependence. Whenever I open the Scriptures my mind fastens upon some passages that seem to intercept [?] to my mind many things.

August 21

Healdsburg, Calif.

I thank the Lord this morning that I am resting. I have a sense of much weariness. Lay down near evening. Slept soundly for a couple of hours. Sara found it difficult to awaken me to prepare for retirement for the night. Slept through the night until nearly four o'clock. For several nights could not sleep after two o'clock, and my mind was troubled and much worried on the matter of adjusting the question of complying with the educational law, that special studies in language and some other educational business lines would have to come into our educational program.

Oh, may the Lord let His Holy Spirit rest upon us that we may know that every step we take is ordered by the Lord. We cannot afford to make one mistake. Satan will take advantage of every jot and tittle. We must move in accordance with the will of the world in our preparations and plans for carrying forward school work, that no mistake shall be made. We have a deep sense of the work that is to be done to fit us for the courts above. We want truth and righteousness to

prevail, and we greatly desire that every action we take shall bear the approval of our heavenly Father.

Sabbath, August 22

Healdsburg, Calif.

This is the Sabbath of the Lord, and I thank the Lord for all His goodness and mercy to me. I have slept until two o'clock, and I arose and prayed to the Lord to graciously preserve to me my eyesight. I wish to prepare much matter for publication.

I wearied myself yesterday visiting and conversing with Elder A. T. Jones and with several others. Brother Cady had much to say in regard to his proper position in the school and in his traveling from place to place. These things worry me. I greatly desire to see things connected with the school moving decidedly in upward tendencies with all dignity and nobility and giving character to the work. But my soul now sees new need, great need, of wisdom that is pure, peaceable, and easy to be entreated.

I am unable to do anything without the Holy Spirit's guidance. If Christ be formed within, the hope of glory, then the works will testify to the truth. What precious revelation I have of my Saviour in the night season! Many, many nights I am permitted to have arrayed before me the precious things the Lord has for His people if they will only do His will and not set up their own will against the will of the Lord. But what a great grief it is to the ministering angels appointed to minister unto those who shall be heirs of salvation when they once and again repeatedly refuse to be led, instructed, and sanctified.

We need every one to walk prayerfully and very humbly with God, realizing our own human weakness, and that we cannot be depended upon to represent Christ in character unless we are watchful against entering into evil. The least advantage should not be given the enemy, for he will exercise his power over you to do things that weaken your moral power and then discourage you, and under that temptation of discouragement you will criticize others. That is the very work Satan took up in his own case. In the place of repenting, he began accusing the heavenly angels, when the origin of all the evil was in himself.

Let everyone now come to a decision to end this work of faultfinding and accusing today. With your eyes looking unto Jesus, behold His wounds and let His blood be applied to every guilty conscience and cleanse away the pollution of selfishness. Yield up the whole heart to God and seek for the forgiveness of your own sins. Seek sanctification through the belief of the truth. Draw nigh to God and He will draw nigh unto you, and you will feel the constraining influence of His Holy Spirit. Wrap your soul up in God. Then you will have a conformity to His likeness and with an intense desire thirst and pant after holiness. Let not one any longer grieve the Holy Spirit of God. You need to admire the Lord Jesus Christ, who gave His precious life to redeem you that you should not perish but have eternal life. Shall we not individually seek now a deeper

sanctification through that precious blood of God's dear Son? Shall we not be determined to honor God and do His commandments? Only consider that the Lord hath laid on Him the iniquity of us all; but it rests with the individual whether he will give up his sins and become a vessel unto honor for the Lord Jesus. Your will must be in every case submitted unto God.

Ms 176, 1903

Diary Fragments, September to November 1903

September 12 - November 1, 1903

September 12, 1903

I cannot sleep after one o'clock. My heart is drawn out after God. I long for His Holy Spirit. I cannot do anything of myself. My heart longs after God and there are many souls longing after God, but of His fulness we may all receive. I am perplexed that there are so many families who are not walking and working in the light of the Word of God. The Lord honored the family relation. He said, "It is not good for man to be alone," and He gave Eve to be his wife and companion. [Genesis 2:18.]

Tuesday, September 22, 1903

St. Helena, Calif.

I am awakened early this morning with deep impressions. I was in the night season conversing with Dr. Kellogg and presenting things before him that have been presented to me.

October 17, 1903

St. Helena, Calif.

This day is the Sabbath and I read quite frequently (Exodus 20) where the commandments of God are specified. The Lord came down on Mount Sinai and repeated His commandments given in Eden. The Father and the Son were upon Sinai's holy mount.

October 21, 1903

This morning while my mind is clear I must write. I have many things to write that are on my mind.

November 1, 1903

St. Helena, Calif.

I thank my heavenly Father this morning I have slept until half-past two o'clock. Tuesday my heart was greatly oppressed. It was a new chapter in my experience to have no inclination to

write. The outlook to me is not favorable. I scarcely dare to entertain thoughts of the situation in Battle Creek. I inquire, What can I do? The situation is presented to me in a light that makes me tremble for souls that have walked and worked so many years away from truth and holiness, away from Christ and God. Of these Christ says, "I know thy works." Revelation 3:15-18 quoted.

Ms 177, 1903

Diary, December 1903

December 2-17, 1903

December 2, 1903

The past night, December 1, was to me one of great experience. I seemed to be in a meeting where there were a large number assembled—many believers and some unbelievers. On one occasion the company was divided into several smaller companies. I had a special burden and had addressed my remarks to some few under the temptations of the enemy. They were entertaining ideas that were not sound but would lead them into the denying of the truth. This present time in which we live is a period of great temptation to give heed to erroneous sentiments and suggestions of seducing spirits and to link up with evil angels and present the same as present truth. There was a deep interest manifested in searching the Scriptures.

I had a special burden of prayer, and the peril of souls seemed to me so great upon my soul. I poured out the burden of my soul unto the Lord. I was pleading most earnestly for the Lord to break the power of the enemy and set us free, to let the minds of the beloved ones who are tempted go free, and to let the precious truth shine forth amid the moral darkness. I presented my prayer to the Lord that He would come forth to the help of His people and magnify the truth, that those who were uninformed would not be deceived in this period of great peril. I presented before the Lord our great need of special help to be granted to His people in accordance with the consistency of His attributes to work in our behalf and answer our prayers to glorify His own name. I was reaching higher and still higher, pleading with God to comply with our earnest supplications and let His truth at this time appear in all its dignity and beauty and saving grace, as He had often made known His special love and His special power and made the truth appear in its strength and its authority—to make known again His clear and sacred truth unmixed with chaff, which was dangerous to the flock of God. I pleaded, and I felt that the Lord had pledged Himself. Victory came in, and I awoke crying aloud in joy that the Lord had manifested to us His grace, His truth, and His salvation. I learned from the members of my family that my praying was aloud in my sleep.

The precious goodness and love of God to me gave me comfort and strength and joy. I felt that I had a new source of hope and encouragement that deliverance would be wrought for souls in their gathering at Nashville. The Word of God will be established forever and forever.

December 6, 1903

St. Helena Sanitarium, Calif.

I have slept until one o'clock a.m. I am resting and praying for the grace of Christ to be more signally demonstrated by those who have a knowledge of Bible truth.

December 10, 1903

St. Helena Sanitarium, Calif.

The past night has been a night of great perplexity. Many things were represented to me which caused me much distress of mind. I have not been able to sleep after half-past twelve o'clock and there is much to think of. How shall we avoid spiritual difficulties we must meet if things are ever set in order? I leave my bed but do not feel refreshed as I would like to feel. Build my fire. Seek the Lord and ask Him to help me to do His will and not to take on burdens I can avoid.

I find four manuscripts to read to be sent to the mail. Intended to visit Brother Fred Harmon who is sick, and the physicians say he can live but a few weeks. Cancer of the stomach is eating up his life. Willie tells me Brethren Knox and C. H. Jones and Brother Hall will be here for counsel this morning, and we must meet them at the station at half-past ten o'clock.

We were much encouraged by the visit of these brethren. They have been long perplexed in regard to moving the office from Oakland, for there seemed to be no place that was suitable for them to occupy. Dangers are threatening and wickedness has become so bold and violent that there is no assurance of safety to remain longer. In the providence of God there is a rural location forty miles beyond Oakland toward Los Angeles. There is plenty of land that can be obtained and not now at the highest price. There is a place where the office will be located. The tract of land is fully large enough, and the cars come directly past this location and the citizens say they will extend the sidetrack already there. All their freight can be taken from the office in freight car and not be changed until it shall reach the places on the line where it shall go. This is a convenience they did not expect. There will be no more loading and unloading their freight to get to the railroad station to be placed in the cars. This place bears the name of Mountain View and is a healthful district, so called. The land is the best for agricultural purposes. Can raise any kind of fruit. Families of employees can cultivate a few acres of land and nearly sustain themselves. They have city privileges in electrical plant. Good wells will secure all the water they need without its having to be conducted long distances through pipes. Letters are brought to the doors as in the city. The brethren left on the afternoon train. We all felt that this location was in every way all we could expect and more than we could have had any idea of receiving.

December 10, 1903

St. Helena Sanitarium, Calif.

I thank the Lord this morning I slept until fifteen minutes before four a.m. That was doing much better than for some length of time. I thank the Lord for my fireplace. It is a great comfort.

December 15, 1903

St. Helena Sanitarium, Calif.

Tuesday morning. I am awakened at half-past twelve o'clock. I have a message for Brother Brunson. We were in a counsel meeting and an earnest effort was being made to examine the Scriptures together and to closely compare Scripture with Scripture, when One of authority—whom we had not noticed before and whom we decided had just come—stepped to the front and soon every ear was opened to hear. The words were spoken with that peculiar authority that no one could question, yet expressing in tenderness an interest. This was a messenger from heaven. An awe came upon all present. His words were spoken in response to one who had last made remarks.

December 16, 1903

St. Helena Sanitarium, Calif.

My mind has been much exercised in my waking periods, as I offer up prayer and lay hold of His strength who hath encouraged us.

December 17, 1903

I awoke this morning and my heart is drawn out to my heavenly Father that He would—for the sake of His Son, whom I receive and whom I believe to be my Saviour and my Redeemer—relieve my burdened heart. I have carried this burden day after day, night after night, unable to sleep after one o'clock and often awake at twelve and sometimes at ten o'clock, because of the things presented to me. I repeat the words of Christ'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." [Matthew 11:28, 29.]

My soul tries to lay off this load that I have been carrying for years as I behold the inconsistencies of those who claim to believe the truth, but have not practiced the truth. The Lord has presented before me the situation of the institutions that have been created to do a grand and elevated work for the Master. They are not heeding the messages the Lord sends in love and in mercy to His people, and the result in their crooked ways is an annoyance to the Lord God of Israel.

The Lord has graciously given us His Word as the rule of our life and action, and how far away do the many professed Christians live apart from Christ! 1 Corinthians 13. This whole chapter is a lesson of the utmost importance for all church members to strictly practice. How can the church depart so largely from the Word and yet carry out the pretensions and claims of godliness

which they do not practice and prove the truth to be the power of God? But strange things have yet to be opened. I will not say more for the time is not come. Silence is yet eloquence. But the Lord understands. There is a future, and when the time shall come the Lord will bring every secret thing to light. I will not place myself where I shall become confused. Truth will bear away the victory.

[Note: On page 79 of Journal No. 48 is this significant notation:] “My workers must search through my books for matters on various points. I have these books to furnish matters that are needed.”

Ms 178, 1903

Who are Subjects of the Kingdom of God?

1903

Who are the subjects of the kingdom of God? “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.

Learning of Christ means to keep Christ in His human character before us and do as Christ would do under all circumstances. “Come unto Me.” Will young and old heed this invitation? Who will become the honored subjects of the kingdom of heaven? The saints of the Most High shall take the kingdom and possess the kingdom forever and ever.

Psalms 15 and 16. Here we have defined the characters of that class who shall possess the character of Christ and represent that character in the world. In 2 Peter (chapter 1) we have plainly defined who shall be of that class who shall have the eternal-life insurance policy. Verse 10. Here is practical, spiritual work to be done by diligently obeying God’s commandments. The promises of God, taken hold of through faith in the One who stands back of the promise—Jesus Christ—will have an all-powerful influence in making men who have faith like God.

Obedience to God is the proof of being chosen in the beloved, because they have faith that works by love and purifies the soul. Said Christ, “If ye love Me, keep My commandments.” [John 14:15.] This is the test. Obedience to God is proof of being chosen and born of God, a partaker of the divine nature, and such are the elect of God and precious.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things,” living and working upon the plan of addition, “ye shall never fall” from Christ; “for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” “Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.” [2 Peter 1] Verses 10, 11, 13.

Here is the apostle as a faithful minister of Jesus Christ, doing the most valuable service to his fellow men for their present and eternal good, leading all who will give heed to understand that the progressive work of sanctification through the Holy Spirit is to add, constantly add, the precious graces of the Spirit of God. They are to remember their privileges in seeking to get to the depths of the truths which must be practiced in their daily lives if they become saints of the Most High God and members of the family of God—His little children. All truths God has revealed are to be learned in all their bearings in practical life. God's children are ever to keep before them the motives He presents to lead men to believe and obey Him. Let all feel deeply in earnest upon the subjects that possess so much significance to the saving of their souls. The Holy Spirit is the Author of the Scriptures. All Scripture is given by inspiration of God and is profitable.

Ms 179, 1903

“If I Should be Removed by Death”

1903

[An E. G. White notation on inside of flyleaf of Journal No. 34, bearing printed year dates for 1894, but containing matter written in 1900-1903, relating largely to Dr. Kellogg and the medical missionary work.]

In this book will be found matter that needs to be handled with great care. I may be removed by death, and the Lord may be greatly dishonored by the suppositions of man, as though [he] himself was God.

The first beginnings of the greatest peril to the work and cause of God date back to about 1893 (twenty years, and increasing after 1893). Very missionary in its [beginning], as it advanced, a peculiar phase—ambition and selfishness—began to be revealed. This, as presented to me in New Zealand [1893], was to become a great barrier to the true and regular work God has appointed His people to do. That work was beginning to be treated as the body, in the place of the hands and arms united to the body in the medical missionary work. Means would be drawn into a work which was [begun as] a benevolent work in connection with the gospel ministry to prepare a people to stand in the great day of God. I grieve to say that the physicians in the Sanitarium, under Dr. J. H. Kellogg, do a strange work.

[On title page]

In this diary, [bearing printed dates of] 1894, the dates and figures are nothing to be regarded. There is matter herein that is to be carefully read and considered if I should be removed by death.

Ms 180, 1903

Dangers in Overemphasis of Health Food Business

March 16, 1903 [?]

There is a special and great work to be carried in these last days in right lines. In these last days of peril we must avoid anything that will be of a character to divert the minds of our people from the great work to be done. Our plans and devising may seem wise to accumulate means to accomplish certain results, but the after showing will not, in the end, prepare a people to stand in the last days of peril.

When the large food factory was created in Los Angeles, the question was asked by One who knows the end from the beginning, Who can furnish the facilities that are needed for such an extensive building? Where is the talent to work such a plant? One was presented to me viewing the building, and the questions were put firmly and pointedly again, Where is your ability? Where is your talent for the doing of the work thoroughly, as it will have to be done in order to produce results? There will be called to this plant workers young and old who will not have experience and will not be fitted to maintain their spirituality and preserve purity of soul. They will not, in this commercial line, produce sufficiently in proportion to the consumption of means in order to produce.

The Lord has not given orders to exalt the food business to large proportions. More souls will be lost in connection with these food stores than souls saved by such an enterprise. Those who are preparing the way for the expenditure of means to make a great thing of this food factory will have deprived the cause of God of men, women, and youth to engage in a commercial line of work that will not help them at all in religious experience—in knowing how to perfect a Christian character that they may obtain eternal life—but prove a snare. “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” [John 17:3.]

Anything that shall be created to draw Seventh-day Adventists into these cities is a mistake. The corruption of the cities is as Sodom and Gomorrah. Place your sanitariums and schools out of the cities, where you shall dwell alone, and secure the very best talent for the sanitariums and the schools. No mammoth sanitariums will need to be created, but in many places there will be needed provision where the suffering community shall be accommodated, but away from the cities. The corruptions are increasing. Satan is stirred with a power from beneath to gather in his harvest, and every capability and every talent will need now to be educated and trained to do a special work which has not been done to enlighten the people as to what is truth.

There is not now to be these great food factories. The satanic working in cities is such that, should these factories be created, they would be destroyed if there is not a compliance with the binding up in confederacies with the trade unions. Many lives will be sacrificed. I have had decided light upon this subject of the food factories and the outlook is not favorable. This was presented to me at Los Angeles. The worst results will be to the souls that Christ has purchased

with His own life, next destruction of properties, and destruction of souls as well as properties.

Ms 181, 1903

Warning in Regard to Food Factories

1903

We will now have to be careful in regard to largely extending and creating food factories. This I have been instructed will prove a snare and engross minds in manufacturing merchandise; and minds thus engrossed become belittled and common and cheap. Bribes will be presented, of high wages, that will not and ought not to be, to tempt men from the field of labor to carry the gospel message or to tempt men who have a position already to assume more responsibility than they can carry and thus lose their spirituality.

Something is being devised in this line that will be one of the greatest difficulties we shall meet. There are men who can make a success of limited responsibilities; but when there is crowded upon them a larger amount of work, they have not sufficient physical stamina, and they become tired, weary, and overworked, fractious and impatient. They lose the love of God out of their hearts, and then what? They lose courage, and God cannot bless them. Physicians have done double the work they ought to do, and they need indeed a physician to give them a prescription to drop that extra labor they were tempted to take on. Say No, I am in a place where I will not be so tempted, so tried. I can do no more safely than I am doing.

Again I warn men who should become canvassers to get the publications so essential before the world everywhere, in gospel ministry of the Word, in praying for the sick, in turning souls from sin unto righteousness. I have had presentations of the great food manufacturing work, and I am saying to men and women, Keep your conscience clear before God. Do not place yourselves in places where you will be tempted and tried by the sight of your eyes and the hearing of your ears, that shall influence your spiritual perception of what it means to be Christlike. Hold the standard firmly: hold it high. And let no one talk you into the restaurant work and making of foods. The preparation essential in your characters to have a fitness to meet the Lord Jesus when he shall come is your most important work. God help you in this matter.

It will take something more than sanitariums as they are now managed, and the establishment of food factories with all their perplexities and liabilities and commercial workings, to make impressions to convert souls. All this matter of the food business is not to be worked so as to hedge up the way by getting talent and capability in this line of work, and I now send out the warning that what we need is the best talent in canvassers, evangelists, and ministers who have received the Holy Ghost. We need the divine nature to come into our natures so that we will be able to talk with God and then with the people.

I am alarmed as I see how many obstructions are arising through various devisings, to hinder in

the place of helping the work. I am instructed that the restaurants in our cities are not the means of bringing souls to be convicted of the truth. All these things are to be considered. Mixing up our young people with worldlings is something we shall have to study seriously how to avoid, and we need to understand that we are to let no man whom God has called to do His work become entangled with many perplexities. Keep your souls in the best atmosphere, and do not place your poor, weak souls where you find temptations that will lead you to be regardless of the fitting up in character for the school above. God wants every worker who understands the truth to educate himself to seek and to save the souls perishing around us.

Many things will be managed that will take the mind and absorb the talent, but God help us to so run that we may win the crown of eternal life. “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” Hebrews 3:12. Some are in special danger now. “But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.” Verse 13.

Ms 182, 1903

Humility Above Reputation

1903

Peril of Self-Exaltation

There is nothing more dangerous to our brethren than to have the name of being a special success in any line of work. It is a positive snare of the devil. The intensity of desire to keep up the reputation gained leads to strange things being done. A man who desires to have the name of being an eminent physician will be the subject of grievous temptations. He will wish to make everything serve his ambitious purpose to be first. He will not wish other physicians to reach ahead of him. In the publishing work, a great writer thinks he is competent in his line to do all that is essential for the church and the world.

In the church, when a man is exalted as a man of faith, and is looked to and trusted, there is danger that the people will be drawn to that man and he be relied upon by some as if he were a god.

In any calling that a Christian may have in the religious life, unless he is guarded continually, he will be in danger of thinking he must do some wonderful work in order to maintain his reputation. The enemy will lead men to think their own reputation of greater consequence than striving to be complete in Christ Jesus, the Source of all true power and grace and salvation. The glory of Christ is our great efficiency.

Let not any man in any line—physician, writer, evangelist, or minister—suppose that his reputation must be maintained, else he is nothingness. This is a snare of the devil. Is he in Christ? Is he patterning after Christ daily, or is he virtually patterning out a patent-right of his own

individual self, which he must keep up as superior, a reputation that must not in any case be diminished. Now all this wonderful striving to be the first great power in any line is the greatest fallacy that man can entertain. No one who has this temptation to be first, unless he is daily converted, will ever see the kingdom of heaven.

The Lord claims to have His place in all our councils. Ministers, educators, and physicians are to cultivate their talents, to speak clearly and distinctly, to write in such a way as to express the impressions the Lord may give them, and individually, with minds taught of God, to exercise their sanctified understanding to become better qualified and more efficient in their work. No man, however efficient, can do another man's appointed work. The individual mind must be worked by the Holy Spirit of God. In speaking or in writing let the words be simple. This is God's order.

One man's mind and one man's expressions as educator in any line of work are not to be considered sufficient. Every man is to do his work as under the immediate eye of God. If he is spiritual and conscientious he will never be frivolous, but a man whom God can impress and talk with. He will evidence that he appreciates and reverences the great I AM. He will be a man whom the Lord will teach and guide and to whom He will make known the living truth as the great foundations of all education.

The true learner is always inquiring of the Lord at every step, Is this the way of the Lord? What name he may acquire is not to be any anxiety to him. The great and earnest question is, How shall I conduct my line of the work so as to make Christ appear to all for whom I labor, as the One altogether lovely and the chiefest among ten thousand?

Some who really begin well lose much because they take so many things in their own hands. They do things without counseling with their brethren, and then consider they are doing a great work for the church, that the institutions could not spare them, and that they are the main spoke in the wheel, when they are causing the work of God to be retarded. They do the very work the Lord has fitted other men to do if they will only give these men a chance. But while they grasp everything as though this is what God means they shall do, they overwork and make serious blunders and then, after accepting all they possibly can grasp, they feel very badly because others do not come in to help them. God says to such, Unload. Fill your appointed place and let others do their part of the work.

We are to take time to prepare ourselves to do our appointed work, then our example of what a Christian should be becomes manifest and helps others to abide in Christ. Then if our individual path is crossed in any way, and it certainly will be, the demon of hatred will not take possession of the human agent and make him feel abused. We are none of us to make any man our dependence, whatever may be his showing. Every soul saved must not look to any man as his criterion, but look to God.

Many men in responsible places will dissemble. Some were presented to me as making desperate

efforts to undercut the work of those who are carrying forward and laying plans to enlarge and substantiate the work in some localities. God may be teaching such men to let other men have a chance, and not leave the impression—just as they want it should be—that they are the foundation of all this work. Many things have been opened before me, that show it is a false pretense for a man to be very active, as though greatly interested in every work and doing a great work, when it is not so in verity and truth; but he wants the name of being the originator of everything that goes under the medical missionary work; and it is being managed in such a pretentious way that God is not pleased, for it is for effect.

One comes in and takes action as though he was the instigator of the work, the one to be given the whole credit for what is being established.

We must all come to our senses. One action under false showing is leaven that will work badly. Trust in God; walk and work under His immediate eye. “Thou God seest me.” [Genesis 16:13.] All who shall be overcomers and sit with Christ upon His throne are those who have looked to no human pattern as perfection, but to Him who is invisible, who is the author and finisher of our faith. We need now, individually, intense watchfulness and rigid examination of every work, for false impressions will be made.

Self! I! Men may suppose “I” am doing most excellent works, but if these works bear not the fragrance of the presence of the Saviour they will, though exalted and approved by men, be a positive snare of Satan to pervert the judgment, to blind the eyes, and to captivate the soul.

When Satan can come in, disguised as an angel of light, and the one who entertains his specious suggestions of the wonderful talents I possess and lauds me as a man that can supersede all others—it is the devil’s sophistry. You may preach the gospel and visit the sick as a devoted medical missionary; help the poor, protect the fatherless, and practice the entire catalog of religious activities; and yet cultivate the spirit that shall spoil the work and never be worked by the Holy Spirit of God at all. It may be done to glorify your individual self, doing certain things through habit and the force of surrounding circumstances. Certain influences, when set in operation, bring about certain results. We may do things because others do these things. A Christian, in order to obtain a symmetrical, Christlike character that all heaven commends, is to understand the message of Christ to every sinful soul: “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.

Do we consent to be laborers together with God, trying to win souls to accept Christ’s invitation and keep the grand hope through Christ ever before the souls with whom we associate? We have pledged ourselves at our baptism to do this.

God has created man and given him all his faculties of body, soul, and spirit. The Lord Jesus has bought him with a price so full, so ample, that there could be no competition. What can man

offer to God that is not already the Lord's own? God gave the faculties, and every working of these faculties belongs to God. This means that your experience from first to last is to be yoked up with Christ. Learning the lesson of meekness and lowliness of heart makes you a partaker of Christ's sufferings and appreciative of the virtues of the life of Christ.

There will be a constant prayer, Keep me by Thy power; let not my feet slide; let not my heart be filled with ambitious plans to exalt myself; and let me not be angered because I am not considered by all to be the greatest power in the church. Teach me how to practice the art of self-emptying in order to be supplied with the grace of Christ and have that love Christ prayed that I might have—"as I have loved you." [John 13:34.] I must receive grace that I may supply others with that grace. Oh, give my soul much nearness to God, that I may receive His disposition and love my brethren. Help me, O Lord, to realize that I am, of myself, unable to do anything in its true, pure bearings. Self, self will be continually active for recognition, even in the very holiest of exercises.

Miserable delusions today are practiced and exalted. There is a large number of workers who have a religious name without spiritual breath from God, without Christ, striving to be workers together with God. There are so many who drop out the "together" and work wholly in self. [1 Corinthians 3:9.] They do not arm themselves with the same mind that was in Christ. Self, self, self is exhibited in such a marked degree that self becomes their constant companion. Their works taste so strongly of the dish that they themselves become disgusted with the contemplation, and there is a cheap, religious experience that is of no real virtue in their inward life. In genuine experience there must be the humble walking with God, the eye single to the glory of God. It is a farce without this.

Let us humble ourselves under the hand of God, that He may lift us up. If the uplifting is done by Jesus Christ then it is a pure, clean, holy uplifting. I cannot endure the thought of carrying along such a bundle of self, which is a terrible load. If we have Christ's presence we shall walk as He walked. The speech will be after the divine similitude. There will be revealed the gentleness of Christ, a purity of speech, a moral elevation in all our service which is beyond all price; and when Christ is revealed in the words and works of all physicians, there will be altogether a different atmosphere surrounding them in the home life and in all their practice. Christ Himself will be the worker, and this will not cripple the energy in the least; but it will tend to raise the physician who is a converted man to a high plane of action, giving a higher tone of experience in all his service, which is of great price.

This experience in humility and lowliness can be learned in no human school, but the divine Teacher says, "Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.] Jealousies and evil surmisings and exalted aspirations will not become woven into the web to spoil the pattern. God help our physicians to be so guided that their every action will be intensified, and the independent individual, though man, will be of entirely a different character than has ever been seen in the working of the human mind. To keep up a

reputation by outward appearance is miserable, degrading bondage. The Lord has given His life for us, and He will give just the qualifications of character that will make us appreciative of other men as men whom God will use. We have no right to exalt our individual selves above others. The Lord has graciously supplied the most talented with all that he has, which he uses and consumes daily, without any thought of the sacred gift, without feeling his dependence upon God. When he feels like it, he will do some miserable work which grieves the Holy Spirit of God and puts Christ to open shame. His human actions, his human indignation, and his human speech are cutting to the soul, and his works tear to pieces. Is that pleasing to God? No! I answer, No.

While the innumerable company of angels receive their commission to bear light and grace to advance the work of God, the human agent is so wrapped up in his own self he thinks he can speak and act just as Satan would act under the same circumstances. The angels pass him by and leave him to splurge out his own irreligious words and actions, while they—the angels—pass on to those who will be taught and worked and who will appreciate the unfolding of the great goodness of God. In songs of praise they will declare His love to those who will catch the strains, respond with human voice, and acquit themselves as men whom God is working.

Our work individually is to copy the character of Christ, who gave His life to make it possible for us to do this. Shall we evidence to the world that we are children of God, bought with a price, and that we are bearing fruit in speech, in tone of voice, and in kindness of redeeming love, showing what it means to keep the commandments of God? Is it right to slight the testimony of fruit-bearing, good trees, according to our profession? Is it right to disregard the Source of our power by looks, by words, by actions that must be born of Satan? What is the gift of Christ who gave His precious life that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works?

The grace given cost Heaven a price it is impossible for us to measure. That grace is our choicest treasure, and Christ means that it shall be communicated through us. It is sacred, in the name of Jesus, to the saving of the soul. It is the revealing of the honor of God, an unfolding of His glory. And shall any man or woman professing godliness misinterpret the gift, ignore the Giver, and present a substitute? The Lord in pity will lift the soul out of trouble and place his feet in sure paths. And what if he strays from the Lord? Then he grieves the Spirit of Christ afresh and puts Him to open shame.

Ms 183, 1903

The Child Jesus in the Temple

1903

When Jesus was twelve years old, He went up with Joseph and Mary “to Jerusalem after the custom of the feast.” [Luke 2:42.] What must have been His awakened sense of all that He saw and all that He heard? The veil was lifted as to His mission and His work. He lingered by

Himself. He tarried behind. He had a communication from His Father as He stood in the temple courts: This is Thy message. Here shalt Thou proclaim the acceptable year of the Lord as Prophet of the Most High God. With His quick perception, He knew from the things which He saw on that first visit to the temple that He was to be the great Sacrifice for sin, the fulfilment of Isaiah fifty-three.

He must be about His Father's business, and that work was begun in hearing the Scriptures read by the scribes and doctors and in His clear conception of truth. He listened to their explanations and asked questions which flashed strong light into the minds of those doctors—light that they had not before discovered. Why did not Christ tell them His mission, His work? Because He thought best to be silent. He had no thought that they would understand that He was in His own heavenly Father's house and about His Father's business, talking with the lawyers.

When night came, lo, Joseph and Mary looked for their Son and found they had lost Him. Oh, why did He not tell them His purpose? Why did He not ask them if He might or might not remain? Because He took in the communication to Him from God. He had always been perfectly obedient in His childhood. Oh, where could He be?

Christ understood that the time had come when His earthly parents might understand and learn to distinguish between His heavenly Father's claims and that of His earthly parents. He must now take His position that He would love, obey, and honor them in all things that did not militate against His own conception of duty. His heavenly Father's purpose concerning Him was now to be opened before them. His Father's claims were first, and this must be distinct in the lessons He must teach all His followers. Parents, masters, guardians, monarchs cannot cross the barrier to interfere with human actions, as they relate to human conscience and the will of God. No man-made laws, no edicts of government or rulers, can tie the One who understands His duty given Him of God.

Of Christ it is said that He tarried behind, and His parents knew not of it. It took only one day to lose Him, because the parents had neglected their Charge. How many parents are doing this work today, exchanging the country home in Galilee for the city, with its crowds of people? How many fathers and mothers lose sight and companionship of their boys and girls and have no knowledge of it? This matter contains an appeal to all fathers and all mothers. Never lose sight of your children. This was an action which cost the parents much sorrow and three days of painful searching. Joseph and Mary sought Jesus among their kinsfolk in the crowd that trod their way to Galilee. At last, when He could not be found, they had to acknowledge they had lost Him. There will come a time when fathers and mothers will have to acknowledge that they have lost their children, their sons and their daughters, that the world has them ensnared, and all because of careless inattention. Ofttimes fathers and mothers never find their forgotten and lost children again; they may not know their children are lost.

The parents of Jesus lost Him at a religious feast which was to call attention to Christ, their

coming Saviour. Festivities, reunions, hilarity, and glee were more or less the order of the day.

Recreation and innocent enjoyments, carefully guarded, are considered no sin, but all this leads to frivolity and indulgence of appetite. Religious, thoughtful conversation is set aside for another time. We can never be loose and lax and in banqueting enjoyment pursue a course where there is danger of losing Jesus Christ's company for a single hour.

When Mary and Joseph did not find Jesus among kinsfolk and acquaintances, who had not seen Him, they turned back to retrace their steps to Jerusalem. After their troubled, heartsore search, they missed the active companionship of friends and relatives; but Jesus, their Son, was lost. He must be found; and they sought Him sorrowing. After three days' search, stopping at every place, asking every traveler, Have you seen our Boy? at last they came back to the temple courts and up the marble steps. Poor, tried, afflicted Mary lays her trembling hand on her husband's arm and cries, "Joseph, Joseph, He is here!"

They stop as they hear His voice. He is among the wise men and lawyers, and is forming questions that astonish the wise men, for light is flashed into their minds. Mary the mother inquired, "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me?" And lifting His eyes and hand to heaven He said, "Wist ye not that I must be about My Father's business?" Luke 2:48, 49. Heaven's expressive light was in His countenance. The Child placed His hand in that of His mother's and went with them, the Majesty of heaven shining in His countenance through humanity.

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Ms 185, 1903

The Gospel Invitation and the Great Commission

1903

Comments on Matthew 22:1-14; 28:16-20; Mark 16:15-18

"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." Matthew 22:1-14.

There are to be most earnest invitations. All church members are to understand that they are to do the work God has given them to do. The message of Bible truth is to be given to all to whom they can find access. Christ is the Bridegroom, the church is the bride. The gospel is to go forth to all nations.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. 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 28:16-20.

Christ at this time delivered to His disciples the great charter of His kingdom in the world. He commissioned them as His ambassadors and gave them their credentials. Our Lord Jesus Himself received the commission from His Father. If challenged as to the authority by which these humble men—some fishermen by trade—should occupy the position of teachers and medical missionaries, and who gave them this authority, [they could answer,] He whom ye have crucified, just before His ascension, hath appointed us to be ministers of the Word.

Christ declared, “All power is given unto Me in heaven and in earth.” [Verse 18.] Here was the Majesty of heaven, with the marks of the crucifixion in His hands and feet and the marks of a spear-thrust in His side. He is leaving the world, in sight of His disciples. He asserts His power, His universal dominion, and His work as Mediator, which was the great foundation of the Christian church.

He assumes no power. “All power is given Me.” [Verse 18.] He was legally entitled to this power, invested with it from the Father, the Fountain of all truth and power. Jehovah God inaugurated and enthroned Him as the One whom He proclaimed His Son at His baptism and when He broke the fetters of the tomb. Christ proclaimed over the rent sepulcher, “I am the resurrection and the life.” [John 11:25.] He was God’s only begotten Son. He was acknowledged as One equal with the Father. He was the Redeemer of all mankind, of all the human family. Because He humbled Himself, therefore, when He could reach no lower depth in His humiliation, God exalted Him, giving Him power over all flesh that He might give eternal life to as many as would receive Him, even to them that believe on His name. “To them gave He power to become the sons of God.” [John 1:12.]

The commission, “Go ye,” is given to the apostles, the chief ministers whom He had educated in their work, the architects who were to lay the foundation of the church. It is not only a word of command, as to the servants, “Go, work today in My vineyard.” [Matthew 21:28.] The “day” means a life period. “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 I have commanded you,” and the encouragement is given, “lo, I am with you alway, even unto the end of the world.” [Matthew 28:19, 20.]

Christ leaves this commission with the disciples and with all who should hear them and become sincere, true believers, who would be successors to the ministers of the gospel. This gospel of the kingdom was to be transmitted from generation to generation, from age to age. They were not to

wait for the people to come to them, but to go to the people, to hunt them as lost sheep are hunted. In like manner we are to bring the gospel message from door to door. With a pleasing address, let us become acquainted with the people in every place. Let the gospel message be carried to all nations, kindreds, tongues, and peoples.

All nations are to have the truth, carefully prepared in the most simple language for different nationalities. Christ would have His message to them stir them up. They are not to settle down and colonize, but penetrate into new places, constantly receiving light, constantly making new converts by presentation of the gospel message. A crucified, risen Saviour is to be lifted up in the home field and before the people afar off. Christ specifies not only apostles, but pastors, teachers, evangelists. He calls for wise teachers to take up this work.

While Christ's hands were outspread and His benediction was upon His disciples, He was gently, bodily rising, and the cloud of angels received Him out of their sight.

Mark's testimony is, "And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15. There is a home missionary work to do, to set the truth in clear lines before those who are not impressed. We are to be interested in "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 shall drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Verses 16-18.

God's miracle-working power has been revealed in many places. The power of truth, gospel truth, has expelled the dark workings of Satan on human minds, and many bodies have been healed. And it is impossible for us to know how many deadly things the believing people of God have received in eating and drinking that God has caused should not hurt nor destroy.

"They shall lay hands on the sick, and they shall recover." [Verse 18.] God will hear the prayers offered in behalf of all who would give back the glory to Him. Oh, there might be hundreds of prayers offered for the sick in every place, and they would be healed if the hearts of the sick were humbled and meek, so they would not be spoiled by this great manifestation of the goodness and love of God. If the Lord saw that if healed by the immediate power of God, the ones thus blessed would remain humble and would use the gift given them and not become exalted, many would be healed of bodily suffering. Thus let all learn that Christ has invited them to learn of Him His meekness, His lowliness of heart, that the Lord may work by His Holy Spirit upon their bodies and thus show the immediate power of God through living faith.

We are in need of great humility of heart; the Lord dare not entrust His blessing to many, because self-glorification would be the result. Christ upbraided the unbelief in His disciples, because they would not believe the evidence presented before them. Unbelief always hardens the heart. If it is cherished, the heart reaches a state where it is unresponsive. In the case of the disciples, it [Christ's resurrection] was to some such good news they dared not believe it true lest there would

be a possible disappointment. There is often sufficient evidence on which to encourage faith, but the mind seizes everything that would create darkness and the Lord lets them remain in their unbelief, in their great afflictions.

What a subject we have to study over and learn from the commission given to the disciples to prepare the way for the setting up of the kingdom of God in our world through the preaching of the gospel—the glad tidings of reconciliation of men to God through a Mediator! To whom were they to preach the gospel? Hitherto they had been restricted from preaching the gospel to Gentiles. They were to go only to the lost sheep of the house of Israel. The time had not yet come to labor distinctly for the Gentiles; they were forbidden to go into any cities of the Samaritans.

But now the commission is enlarged. They have the world open before them as their field of labor. They are authorized to go into all the world, to the people nigh and afar off, and to preach the gospel to the inhabited world. “Preach the gospel to every creature” that has reasoning faculties to understand it. [Verse 15.] Christ is to be preached—His history, His life of condescension, His sufferings, and His love that is without a parallel. We dwell too little upon this subject.

The eleven could not do this work. The eleven and the other seventy were to work intelligently, dispersing themselves; and as they preached after the Day of Pentecost, the Holy Spirit came upon, them and five thousand were converted in a day. This is what the people need in every sanitarium that shall be established, in every church, and in every locality. Christ must be lifted up before the people.

As converts are made to the gospel message, they must not hesitate for long years of education, but take their Bibles and study them diligently and explain the truth as the truth has been explained to them. There must be the persuasive message to all classes, as is represented in the call to the marriage supper of the Lamb.

The invitation is given to those in the highways. The conversions from the men of high standing will not be a few, but in large numbers. Those will help with their means and with their talent of influence. Invite the highway hearers to come and listen to the message of invitation to the marriage supper. These men of worldly reputation who will receive the truth will give character to the work, and they will work for others with whom they are associated. They will find access to many souls whom ordinary ministers would not be able to reach, but they must try in the simplicity of Christ’s righteousness to break through the barriers. These highway listeners will, if the ministers are humble men, if they carry the gospel in its sanctifying power, open ways by which the message shall be carried. I am so glad that we who are gospel missionary workers have been hunters and fishers of men. It must be the business of our lives to preach the Word.

“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 every where, the Lord working with them, and confirming the word with signs following.” Mark 16:19, 20.

Now we are to be laborers together with God. We are not to spend time in preaching discourses to those who know the truth, but we are to become so spiritual, through sanctification of the truth, that the presentations will be made in a marked manner, the direct opposite of the influence of the pride-bound churches, and entirely different from the genius of the world. Thousands are thirsting for the truth as it is in Jesus, but they do not know what makes them so spiritually sickly and dwarfed. They want the Bread of Life from heaven, which is Christ. And when they hear the gospel preached in the power of the Holy Spirit, their longing souls will know that the banquet is spread for them; and [the] call is given to them, "Come, for all things are now ready." [Luke 14:17.]

Notwithstanding the abundance of opposition and the small amount of means that they had—means that came from the poor believers in tithes and in offerings—within a short period of time the industrious laborers had sounded the message of the gospel of Christ to all the habitable parts of the earth. They preached to the people assembled in companies, oft in the open air, or anywhere that they could be reached. The medical gospel ministers were successful because the Holy Spirit was with the workers, confirming the Word by the signs following. As souls were healed of their sinful maladies, their bodies also came to be partakers of the efficacy of the healing balm in Gilead. The operation of the Spirit of God on human hearts will communicate its healing power to the bodies of suffering humanity. The reformation begun was a sign everywhere that these converted ones talked and acted as did Christ when He was in the world.

Ms 186, 1903

Economy in Our School Work

1903

I am perplexed in regard to our schools in America. During the night, matters were presented to me that I find hard to give expression to.

We seemed to be in a conference meeting, and I was speaking to those who were assembled there in regard to the lack of faith and unity among the workers, and of the need of a decided effort's being made to clear our schools from their indebtedness.

Brethren, I said, Do not talk discouragement; talk faith; pray in faith, and work in the faith and love of Christ. We have in our ranks men of capability, but the work does not move forward as it should. The reason is that self interests are being woven into the work. Some are selfishly seeking the first place and refuse to take counsel and advice. One worker pulls in one direction, and one in another, each striving to carry out his own ideas and plans. Brethren, cannot you see that you are not working to advantage? Pull together in even cords, and you will see the salvation of God.

The indebtedness that now rests on our schools in Battle Creek and Healdsburg need never have

existed if the men who were placed as sentinels to guard the interests of the schools had watched expenses. A determined effort was not made to stop the leaks. When it was found that the tuition charged was insufficient to meet the expenses, it was the duty of these men to report the matter, and to take the stand that they would not undertake to manage the schools unless sufficient means was provided to avoid debt.

When I was in Europe, this indebtedness was presented to me as something that should not exist among us as a people. I was shown that the fee for tuition was placed too low from the first, and that teachers and students should come to the self-sacrificing conclusion to bear the indebtedness among themselves. The faculty should come out plainly and state that the charge for tuition had been too low and that from the first students had not been charged sufficient to meet the running expenses. I was shown that it would be far better to clear off the indebtedness now by a self-sacrificing effort than to have it continue to gather to oppress the faculty and discourage the work. Many of the students were able to pay more, and not suffer at all in doing so. The faculty should take its stand and say: We cannot run the school on its present income. We shall resign our position unless arrangements can be made whereby we can run the school without accumulating a debt.

The bill of fare provided for the students has not been in proportion with the charges made. If in the preparation of the food strict economy had been practiced, a good, round sum could be cut off the present indebtedness. And this fare has not always been the best for the students. It has often resulted in clouding the mind and injuring the health. We need to make reforms in this line. It is a mistake to provide a great variety of dishes. A plain, simple diet, free from flesh foods, and largely free from liquid foods, is the best diet for students. When manual labor is combined with mental work, an appetite is created; and there is no need for the dainty dishes and variety of desserts that have had a place on our school tables, and which instead of being a blessing, are often an injury.

When the close of one year's experience in school management shows a large indebtedness, that one year should be enough to teach wisdom, so that it need never have to be met again. The next year should be one of retrenchment, of a binding about of the wants of teachers and students. In every department investigation should be made and strict economy practiced. There are ways to be devised. Call a halt till some plan can be laid by which you can run the school free from debt. Have fewer teachers on the faculty, and give the older students opportunity to teach classes. The experience they gain in communicating what they have learned will be invaluable to them; for it will fasten the lessons firmly in their minds. And while doing this they will be learning how to conduct the work along lines of economy.

It is not wise to allow debts to accumulate year after year. And the principle is wrong. The Lord does not want the education of the youth to involve the conference in debt. It has enough burdens and responsibilities to carry without taking on the school financial problem.

One of the hardest battles we had to fight in the commencement of our school work in Australia was the influence of extravagant expenditure of means. Some who were connected with the school felt that they must pattern after the schools in America.

One night in vision I was taken to a merchandise store where some of the brethren and sisters were buying for the school. Linen for the table was being examined, and the best quality was selected for purchase. I followed them to the furniture department where again the best goods were chosen for the school furnishings. Then in my dream I called them together and said, Let us talk this matter over. I told them that the means we had in hand with which to make a beginning was very small and referred them to the warning of Christ in the parable of the man who started to build a tower, but was not able to finish.

I was living at that time at Preston, a suburb several miles out of Melbourne. As soon as I was able, I sent to North Fitzroy a letter containing directions concerning the purchases for the school. I found that the goods had been selected, but not bought. Elder Daniells was very grateful for the instruction. The articles selected were changed for more common ones, and economy was practiced in all their purchases. Thus quite a large sum was saved.

One argument we had to meet often was that we should pattern after our schools in America. When any new plans were suggested, we were met with the objection, Battle Creek does this, or Battle Creek has that. I told the brethren that the Lord had shown me that we were not to imitate the schools in Battle Creek. That which was done in Battle Creek could not possibly be done in Melbourne. In Battle Creek the work was suffering under a heavy load of debt because the workers there had followed a course of self-indulgence rather than a course of self-denial. In Australia the work must be carried forward in a simple manner. The education the students would obtain in self-denial and economy would be of more value to them than all the book knowledge they could obtain.

Again and again the instruction was given that we should not imitate the schools in America. I was instructed to educate, educate, educate. We were in a new world in Australia, and the burden of the school work rested largely on W. C. White and myself. We spent many sleepless nights planning for the work. We studied the field and prayed for wisdom to know how to make a beginning in the educational work and to meet the expenses of the students who should come.

One morning W. C. White came to me, and said, "Mother, I have a plan I wish to lay before you." I responded, "I have a plan which I wish to lay before you. I have decided to give all the royalties on my foreign books to create a fund for the education of the students who cannot pay for themselves. Then when these students have received their training, and can earn means, they can pay back into the fund the money that was paid from it for them. Thus there will always be a fund for the benefit of the youth who desire an education." "This is just the plan I had in mind," W. C. White answered.

About this time Elder Haskell sent us means, lending in all about three thousand dollars. One

thousand dollars of this Brother Haskell said he might need at any time, but the balance we could use in the work where it was needed. None but the Lord knows how thankful we were for this help. I praised God with heart and voice.

We were then able to make a beginning. Elder Haskell's money was just what was needed.

Ms 187, 1903

Diary/A Divine Saviour

"Elmshaven," St. Helena, California

August 9, 1903

The Lord is my helper. My heart goes forth unto God that He will upon this first day of the week give me His wisdom and grace to answer the many letters that have come to me. I desire that my every word shall be of such a character that my heavenly Father shall approve. I am the Lord's child, His messenger, and I must in everything glorify His holy name. The words I trace to go forth to others must be words that will enlighten and comfort. I must not speak one word to discourage.

Christ longed to fill the world with a peace and joy that would be a similitude of that found in the heavenly world.

"And seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him: and He opened His mouth, and taught them saying,

"Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." [Matthew 5:1-12.]

August 10, 1903

This morning my heart is drawn out to God in earnest longing of soul for the Holy Spirit's guidance. What words can I speak that will be appreciated and understood? When Christ was in our world He said to the Pharisees and scribes, Why do ye not understand My words and appreciate them? They were continually placing their own construction upon the plain words of truth that fell from His lips. There were occasions when He spoke with the authority of His own greatness. The treasures of eternity were at His command. He spoke representing the soul of universal goodness. He was conscious of His power and His mission.

The world had come forth from the hand of God in purity and loveliness, but when Christ came, He found it seared and marred with the curse of sin. He longed to refine, purify, and sanctify a people who would receive and impart His instruction through belief of the truth, the breath of the higher life.

With clearness and power He spoke the words that were to come down to our time as a treasure of goodness. What precious words they were, and how full of encouragement! From His divine lips there fell with fulness and abundant assurance the benedictions that showed Him to be the fountain of all goodness, and that it was His prerogative to bless and impress the minds of all present. He was engaged in His peculiar, sacred province, and the treasures of eternity were at His command. In the disposal of them He knew no control. It was no robbery with Him to act in the office of God. In His blessings He embraced those who were to compose His kingdom in this world. He had brought into the world every blessing essential to the happiness and joy of every soul; and before that vast assembly He presented the riches of the grace of heaven, the accumulated treasures of the eternal, everlasting Father.

Here He specified who should be the subjects of His heavenly kingdom. He did not speak one word to flatter the men of the highest authority, the worldly dignitaries. But He presents before all the traits of character which must be possessed by the peculiar people who will compose the royal family in the kingdom of heaven. He specifies those who shall become heirs of God and joint-heirs with Himself. He proclaims publicly His choice of subjects and assigns them their place in His service as united with Himself. Those who possess the character specified will share with Him in the blessing and the glory and the honor that will ever come to Him.

Those who are thus distinguished and blessed will be a peculiar people, trading upon the Lord's gifts. He speaks of those who shall suffer for His name's sake as receiving a great reward in the kingdom of heaven. He spoke with the dignity of one who had unlimited authority, one who had all heavenly advantages to bestow upon those who would receive Him as their Saviour.

Men may usurp the authority of greatness in this world; but Christ does not recognize them; they are usurpers.

There were occasions when Christ spoke with an authority that sent His words home with

irresistible force, with an overwhelming sense of the greatness of the Speaker, and the human agencies shrunk into nothingness in comparison with the One before them. They were deeply moved; their minds were impressed that He was repeating the command from the most excellent glory. As He summoned the world to listen, they were spellbound and entranced, and conviction came to their minds. Every word made for itself a place, and the hearers believed and received the words that they had no power to resist. Every word He uttered seemed to the hearers as the life of God. He was giving evidence that He was the light of the world and the authority of the church, claiming preeminence over them all.

“The Word was made flesh, and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth. John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me; for He was before me.” [John 1:14, 15.] Yes, He was before John. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led the children of Israel through the wilderness. “And of His fulness have all we received, and grace for grace.” [Verse 16.] John was a burning and a shining light, but he was not That Light which was to lighten the whole world with the brightness of redeeming love. He was before John; for He existed from eternity with the Father.

August 11, 1903

I have had a broken night, but I thank my heavenly Father that I have had opportunity to meditate and to commune with Christ my Saviour. When I consider that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,” my heart is filled with thanksgiving and praise. [John 3:16.] By faith I place my hand in the hand of Christ, and say, I thank Thee, O Lord; for this wonderful sacrifice made in my behalf. O give me constantly an increasing capability to understand and appreciate the precious gift.

When affliction comes upon me, and I suffer much pain, then I remember that Christ, my precious Saviour, has borne physical and mental agony, such as it is impossible for us to estimate. As I contemplate His suffering, the strain becomes too great, and I say, Lord, I cannot bear it. Then the representation of the Lord’s grace and love, given so freely to all who believe, melts and breaks my heart.

O God, the living and true God, teach me Thy way, Thy will in such simplicity that I can bear it. Help me to walk humbly with Thee. Give me power to bear Thy yoke; help me to learn of Thee to become meek and lowly. Thou hast invited every soul, “Take My yoke upon thee, and learn of Me; for I am meek and lowly in heart.” [Matthew 11:29.] In learning of the great Teacher His meekness and lowliness, they will find rest.

I praise the Lord for His love and compassion for me, and not for me only, but for all the world.

August 12, 1903

Last night in my sleep I seemed to be before a large company, addressing them.

We need constantly a sense of the divine Presence, and we need also humble trust in God. Let us pray without ceasing. Wherever we are or whatever we are doing, let us ask the Lord to help and strengthen us to do His holy will.

I am worried and perplexed, because many professing godliness are not following the will and way of Christ. My soul is in distress because I cannot see that they heed the admonitions and the warnings God has given. Seemingly they are unconscious of their true state. Today Christ is offering His grace to them if they will co-operate with Him, to work out their own salvation with fear and trembling, lest they shall lose the opportunities granted them. They are ever to remember that it is God which worketh in them, both to will and to do of His good pleasure. Reason, conscience, memory must be brought under the control of Christ. They are to put on the gospel armor and arouse every slumbering energy to resist Satan's deceptions. We cannot afford to be on the losing side; for we are not warring against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. Although tempted and tried, we are to exercise patience, refusing by hasty speech to gratify the enemy. We are to exercise full faith in God. Humanity is to be sanctified, that in the place of revealing anger, we may reveal the meekness and lowliness of Christ. The Saviour's invitation is, "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." [Verses 29, 30.]

Ms 188, 1903

Sermon/Thoughts on John 14-16.

Calistoga, California

June 13, 1903

Thoughts on John 14-16

11:20 A.M., Sabbath, June 13, 1903

Sermon by Mrs. E. G. White, Calistoga Grove Meetings, 11:20 A.M., Sabbath, June 13, 1903

"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. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither Thou goest; and how can we know the way?" [John 14:1-5.]

Now here is a very precious promise, very precious light is presented:

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by

Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." [Verses 6-12.]

Now here is the presentation that Christ makes just before His crucifixion. He had told them that He should be crucified; and then their hearts were exceedingly troubled, and because of this, He addresses them: "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." [Verses 1-3.]

Now there is just where we want to be. We want to be where our Saviour is, and we want and need—He knew we needed—just this presentation, that "If I go away, I will come again." [Verse 3.] Well, we believe in His near coming. We believe that the signs are being fulfilled as Christ stated how it would be just prior to His coming. He has stated to us that there should be wars and rumors of wars, and He has stated to us that there would be troublous times, and we see it. We know that wickedness is increasing in our world. Well, then, what is our work? Is it our business to be discouraged? It is our place to stand in that position that we shall keep in view the second coming of our Lord and Saviour, Jesus Christ, to our world; and we are to be preparing ourselves here that we shall see our Lord when He cometh; that we shall meet Him in peace, that we are getting ready for those mansions that He has gone to prepare for us.

Well, then, this was the comfort, and this is that which we are to look for and get ready for, that we can say when He shall come in the clouds of heaven, "Lo, this is our God, we have waited for Him, and He will save us." [Isaiah 25:9.] Well, who can say that? Certainly those who have made no preparation cannot say it. Those who are waiting for Him, looking for Him, believing that we are in this world as pilgrims and strangers, and that the opportunity that we have now is the opportunity that was bought at an infinite price for us, that we might be preparing for the coming of the Son of man to take us to Himself.

Well, what is the preparation? We are to accept and believe in Christ Jesus. We are to take Him as our Saviour, and we are to have, every one of us, a personal experience. It is our privilege to have this experience, that we shall in ourselves know that we are united to Jesus Christ, and we want every one of us to be getting ready. We cannot afford to let these moments pass here below, and we not be putting ourselves in readiness for the coming of the Son of man. We want to put away our sins, we want Him to take them away from us, and we want the righteousness which is

in Christ Jesus.

The Lord will help us if we will cooperate with God. That is what is wanted of us, to cooperate with Jesus Christ. All of us who will be co-workers with Christ in our own salvation, why, then we are fulfilling the design and purpose of God in giving His life that we might have a preparation to see Christ when He comes, and say, "Lo, this is our God, we have waited for Him, and He will save us." [Verse 9.]

We know not what calamities may come upon us. We hear of calamities everywhere. Is not this a warning for us that we are to be getting ready? Is not this a warning to us that we may be taken in a moment, when we least expect it? That some accident or calamity may come upon us? We may be upon the water, we may be in the cars, we may be in the dwelling, as they were at St. Louis and different places. But, you see, here there seems to be such a disturbance in the atmosphere, and on the earth, and these things take place. But we want to stand as minutemen and women, ready, that if our life should be cut off in a moment, we have a preparedness for the life which is to come.

And when Christ shall come in the clouds of heaven with power and with great glory, then we shall be called by the trump of God, the graves will be opened, and the righteous dead will come forth in the first resurrection, the resurrection to life. And there we want to have a part in that first resurrection. It is because He loves us that He has done all this. We need not have an idea that because the calamities come upon our world that the Lord Jesus has no love for the world. He has given His life for it; but here are the powers of darkness, the prince of the power of the air, the one that caused the fall of Adam and Eve in the garden of Eden, and he works with all his deceivableness or unrighteousness and with his power, that he may obtain control of men and women, and that he may take those who have made no preparation. Well, then, what is there for us to do? It is to get ready to meet our Lord.

But I want to read a little further: "Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." [John 14:12.]

Well, what is it? why, He is there to plead in our behalf. He is there, that He may stand before the Father as our Intercessor and Mediator.

"And whatsoever (now you see all this is brought in) ye shall ask in My name, that will I do, that the Father may be glorified in the Son." [Verse 13.]

Now God wants to represent His glory upon the earth. He wants that every one of us shall ask.

"If ye shall ask anything in My name, I will do it." [Verse 14.]

Well, every one of us to is be sending up our petitions to God in faith and believe that Christ will do just as He said He would do. Well, have we that faith? Are we encouraging it? Are we

constantly reaching up the hand of faith to grasp the promises that have been made unto us? “If ye love Me, keep My commandments.” [Verse 15.]

Well, now, here we are to evidence that love in keeping the commandments of God. We are not to be indifferent. We are to know and search the Scriptures, and to know what saith the Scriptures in regard to the commandments of God, and then we are to obey them. We are not to study our convenience in the matter, but we are to study what is the law of heaven to us. What does God desire of us? What are the laws of His kingdom? Why, His law is the transcript of His character, and we are to obey His character. We are to imitate the glory of God, and unless we do, we cannot live with Him in the kingdom of glory. No, we cannot do that. We must obey the law of God, and the law of the Lord is perfect, converting the soul. You find out where that reads, and then in the Psalms, and then you consider how much is said about obedience to God.

Now, our Saviour has left us as a parent would leave a family of children, and He has given them their orders. He told them what they must do, and He expects us to be faithful; He expects us in our family, in the little church in our house, that we shall be faithful in our household to keep the way of the Lord.

Now, God says, “I know Abraham, that he will command his household (well, his household was large) and his children after him, to keep the way of the Lord.” To do what? Justice and judgment. [Genesis 18:19.] Well, now, that is what we must teach our children. He says, I know Abraham, that he will do this. And God knows everyone that will be faithful in their house to keep the way of the Lord, to do justice and judgment. We want to begin the work of obedience to our God right here in our family. And we want to teach them how to be ready, that when Christ comes, they will have the mark of God upon them that they are obedient, and that they shall be translated to heaven.

This corruption shall put on incorruption, and we shall have the privilege of seeing the King in His beauty. This is what I want. That is what my soul is longing for. That is what we all ought to be longing for. And we ought not to be cherishing sin. It was in consequence of sin that Adam and Eve fell. It is in consequence of sin that Christ pledged Himself to pass over the ground where Adam fell, and by His obedience redeem the disgraceful fall of Adam.

By Christ’s life of sacrifice, the sinner has the privilege of having his sins washed away, and being purified for the heavenly courts above. But what are the conditions? “To as many as received Him, to them gives He power to become sons of God.” [John 1:12.] He bestows to as many as believe on Him. Now it is belief, it is faith; it is taking God at His word; it is believing He will do just what He has said He would. Well, then, who of us wants to be reckoned with the worldlings here below, with all their defects of character, with all their sins, with all their iniquities upon them? Shall we not believe Christ, who has bought us with His own blood, and given His life for us; and ought not we to say, We give ourselves to Thee? It is all that we can do.

Shall we not come with gratitude and thankfulness to think a way has been prepared, and that we

have not been obliged to be in Satan's army, warring against heaven? No, we do not want to be found in that company at all, but in the company that believes in the Lord.

He gives us another promise: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." [John 14:15, 16.] Now that is our privilege.

"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." [Verse 17.]

They do not want to know Him. They have the privilege of knowing Him; they have the privilege of seeing Him; they have the privilege of laying hold, as He says, "Let him lay hold on My strength, and make peace with Me, and he shall make peace with Me." [Isaiah 27:5.]

Well, here, the world does not see or know 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." [John 14:17, 18.]

Now what an assurance is this at every step. Well, then, shall we act as though we were comfortless? Shall we act as though we had no courage or faith, or joy, in the Lord? If you do this, you cannot honor God. The Lord wants us to consider this morning whether we will have Christ our Saviour, our Redeemer, our Sanctifier; or whether we will open the door of the heart to the enemy, and let him in, to take possession of the heart and mind and soul and character, to help him to make the world worse than it is, because the enemy is using everyone, all who do not unite with Jesus Christ.

If Christ has no control of the human mind, the enemy has the control; and we want to give ourselves to Christ. We want Him to work with us and abide with us. We want His presence with us, and we want to open the door of our hearts to Christ. We want to keep our thanksgiving going up to heaven constantly, that we have Christ. And we want the assurance of His presence every day of our lives. I love Him, because He made me. When I was in discouragement and despair, He made me a child of God. When I was eleven years old, and my very thought was that, He has done so much for me, I must try to save everyone of my age. I would think of my young companions, and I would go and talk to them, and read the Bible to them, and pray with them. And there were some souls that were converted in this very way, that united with me.

Now, God wants parents to do their duties at home as parents that they may have a little church in their house. And the house, where the family is, is consecrated to the Lord. Why, the Lord Jesus comes into their dwellings, and His peace and grace are there. We can have peace and grace, and we can have dissension and strife. That is what the enemy wants to be in every family. Here is what Satan wants; he wants dissension. What is the rebel banner? The blackness, with darkness. Christ wants to take them all under the bloodstained banner of the Prince Emmanuel. Everyone can stand under it. And the parents, while they are training their children for the future, immortal life, they have an educator—Who is it? They have an educating power from the world,

and from Satan, who will present every attraction possible to keep them in his ranks.

You want the pleasantest home that it is possible for you to provide for them. You want a little heaven to go to heaven in. You are the family to be fitting up for the mansions which Christ has gone to prepare for you. In doing this, you cannot be absorbed in worldly things, and give your children up to follow their own mind and their own judgment. You must take the place of God in the education of your children. As I have told children, If you stray from God, your prayers will be on the throne; your mothers' and fathers' prayers will be ascending to God, that you will return. We want your help, children. We want you to do everything you can to represent Christ Jesus to the world.

We want, that as a band of Christians—as the whole power of darkness is arrayed against us to counterwork our efforts—we want to lay hold of the hope that is set before us in the gospel that we shall take hold of the power of Jesus Christ, and that that power will be behind us in our work. The Lord Jesus will be working with us, that we can be a power in our home. That is what we want. And then here, we are fitting for the mansions that God has gone to prepare for us. We can have a happy home, if we want it. And what a consolation it is to know that we can indeed place our feet right in the footprints of Christ. “He that will come after Me, let him deny himself, and take up his cross, and follow Me. So shall ye be My disciples.” [See Mark 8:34.]

Of course we will have difficulties and trials; but our Saviour passed over the ground before us. Forty days and forty nights He stood in the wilderness of temptation, not in beautiful Eden, as Adam did, but all seared by the powers of darkness. Satan clothed himself as an angel of light, and so pressed his temptations. But Christ did not heed his temptations. He answered him, and did not even venture in His own words, [but answered,] “It is written,” when Satan said, “Command these stones that they be made bread.” [Matthew 4:3, 4.]

Now with the whole life of Christ, He was not to work a miracle in His own behalf, to deliver Himself from any emergency that He should be in. But angels of God took the oversight of Him. Jesus passed forty days, and Satan says now, You [do not] look like being the Redeemer of the world and the Son of God. Does He want you to represent Him in this matter? Command these stones that they may be bread, if Thou be the Son of God. If, if, if—would He take that dare? No, He would not take that presumptuous dare. “It is written ... by every word ... the mouth of God.” [Verse 4.]

Satan knew that the door was closed there. He took Him, and stood Him on the very pinnacle of the temple. Cast Thyself down now; show the people what You are. “It is written, The angels shall bear Thee up lest at any time Thou dash Thy foot against a stone.” [Verses 5, 6.]

Now that is what Satan presented to Him. But he left out something. He left out something in the citation that he had quoted as the words of God—“In all Thy ways.” [Psalm 91:11.]

Jesus stands at the head of humanity, taking humanity upon Himself; He stands in all respects as

a human being, and yet just what man may be as a partaker of the divine nature. Divinity and humanity combined. He has not violated one precept, one word, or in a single instance was the blot of stain upon His character. Well, what did Christ answer him there? "It is written, thou shalt not tempt the Lord thy God." [Matthew 4:7.] That was not in the way of the Lord.

That was not in the way that He was to obtain His supremacy, that He was to demonstrate to mankind what God would be to them if they would resist the temptations of the enemy. Well, then, he had to take Him and carry Him down again, and put Him where? Where he could present as in a panoramic view the kingdoms of the whole world before Him. Now, I will give You—I am the prince of the world, I am the king of the world—I will give you all this, if you will fall down and worship me. Then it was that divinity flashed through humanity. He Satan found out who He Christ was. He knew who he was handling. Said He, "Get thee hence, Satan. It is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." [Verse 10.]

Well, here was the lesson, and that lesson is given to the whole world. It is spoken to every man that will live, every one of them can choose the way of salvation, if they choose to take it. Every one of them can have divine help and strength. But what about Christ? He was fainting on the field of battle. He had withstood the temptations of the enemy. Upon whose head, upon whose breast, was that head to lean? Who comforted Him? Who encouraged Him? Well, the angels of God were round about Him, and brought Him food. The angels of God strengthened Him and comforted Him. The Holy Spirit was upon Him, and He went from that battlefield a Conqueror.

Satan was defeated in his plans, and so He carried the battle until the time that His hands were stretched on Calvary's cross, and the nails pierced His hands and His feet. He, human, holds His hands to heaven to His Father, and pleads in behalf of man, and He says, I have graven them upon the palms of My hands. There they are. He carries the very marks of the crucifixion; and one thing we are to be thankful for, He took humanity with Him. He went to heaven in His humanity. He took that with Him, the human nature and the divine nature combined, that He might work in behalf of human nature, and understand all the temptations wherewith any one of us are beset, and know how to meet them.

Now, this is the very work the Prince of life was to do in our behalf. What are we doing to show that we appreciate this? What are we doing to avail ourselves of all the pleading of Christ? What are we doing? He is the propitiation for our sins, and He had no sin in this world. Therefore He is able to deliver every one of us from the power of the enemy, if we will make the effort in His name to break the chains of our slavery to sin, and to Satan. He wants our mouths filled with praise and thanksgiving and gladness. He wants us to praise God a great deal more than we do here. He wants that the praise and thanksgiving shall be ascending to heaven from hearts and lips.

I will read still further: He said here that He would send the Comforter and He does send it. I know it. I know that I have had that presence of the Comforter. The last that I read you was, "I

will not leave you comfortless, I will come to you.” [John 14:18.] Well, you say, I do not sin. We read in the verse before, The world doth not see Him, but thou who believe in Jesus Christ see Him by a living faith, and the hand of faith takes hold of Jesus Christ, and they see Him as their Helper and their God.

He says, “Ye know Him; for He dwelleth in you, and shall be with 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.” [Verses 17-19.] Why? Through His Word. Through living faith in the Word of God, you grasp the hand of infinite power. Because I live, ye shall live also. If you will only live the life of faith here, you will live with Me in My kingdom. He prays the Father, and the Son, and to have what? The far more, the exceeding, the eternal weight of glory. That is what you can be. And what? Heir to God, and joint-heir with Jesus Christ, to the immortal inheritance, to the eternal substance.

That is the very thing that God has gone to prepare for us, and we want our children to have it. We do not want to see our children linking with the world, and taking their habits and practices, and doing what the world does. We want to come out from the world, and be separate, and show the line of demarcation so distinct in character from the world that they will see the advantage by our own presentation. Our character is changed. It is after the similitude of the character of Christ.

It is the character of Christ that He gives to His followers, and He wants every one of us to have it, that we may be—sad and mourning and discouraged? You may have all the hilarity and all the glee and all the enchantments that there is in this life, and yet it is nothing. There is nothing in it that is enduring and that has happiness that you can realize with an inheritance into the kingdom above. What we want is a home where there is no sin and no sorrow, no sickness and no death.

I have been an invalid all my life, and dependent upon the power and the healing grace of God to be with me in order to do my work, and He never has failed me; and when my time comes that I shall cease my labor here, let me rest in the grave a little while, till the Master comes. And He is coming—not a babe in Bethlehem; not as He rode into Jerusalem, when they cast their garments before Him; not to be tried in the judgment hall by those that were on the side of Satan; not to behold Him upon the cross, and priests and rulers nodding their heads, “If you be the Christ, come down, come down and save yourself, and we will believe on you.” [See Matthew 27:40, 42.] But it was a world that He was dying for. And He carried it through, bearing the sins of every sinner in our world, that they could have the opportunity of being saved, if they would.

God wants us to improve the privilege of giving our life to Christ, of glorifying Him upon the earth. “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.] You have no right to weaken one single organ of your body or of your mind. That mind cost the price of the blood of the Son of God, and you want to keep all your capabilities and all your powers, every one of you—you

want to keep in the very best condition of health, that God can work through you, that God can use His property; that God can work with you to demonstrate to the world the life that is to come, and the consolation of His grace to you in this world.

I love Him, because He first loved me. I love Him, because He has given His life for me. Nothing can separate me from His love. I am willing to be a partaker with Christ of His sufferings, but heaven I must have. I want to see the King in His beauty. I want the crown of life. I want to go home with the redeemed, as we are brought from the grave, and the living are changed from mortality to immortality and caught up to meet our Lord in the air. As the gates of the city of God are thrown back upon their glittering hinges, I want the welcome as we enter in. I want to see Jesus in His glory and majesty. He says, You shall sit upon My throne. Just think of it—as I sit upon My Father’s throne, and as we enter in through the gates into the city of God, every crown is taken from our heads, after we have received them, and cast at the feet of Jesus, and there praise and glory comes forth from the lips of the saved to honor and to glorify the Redeemer.

And we are to live what? A life that measures with the life of God. Let me be an overcomer. Let me be a partaker of His grace and salvation. I want to see Him as He is; I want to glorify His name.

Now, God wants us to work right with Him. “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] You are to just work right with the Master in regard to your own building and fitting and joining, all that would weaken and enfeeble any organ. We have none too much brain, anyhow; we have not got too much capability anyhow. We are weak mortals, but we can improve every capability, because we can cling to Him that will bring to us the living grace like the leaves of the tree of life, that we shall realize a healing power in our bodies, in our minds; a strengthening capability, that we can glorify God. That is what we want, every one of us; and I want to be where I can magnify His name, that I can glorify Him. May the Lord strengthen us.

1 Corinthians 9:20-27 quoted. Now think of these Scriptures. And think of the great comfort in them. I want every one of you to be comforted with joy and comfort, as I have been all my life, since 11; now I am 75. And now I have been traveling all around to the camp meetings, and speaking to them. God gives me strength, or I could not do it; and I know in whom I believe, that He is able to do all things for me, and I can commit the keeping of my soul unto Him, as unto a faithful Creator. Well, then, let us, every one of us, arise in the strength of God, and you that have been in the faith, build, oh, build for time and eternity.

I beseech you, for Christ’s sake, that you will to the very best of your ability, be under the supervision of God. “Ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] And may the Lord help every one of us that we may be fitting up that we may live through the ceaseless ages of eternity, and for that I am striving. For that I am willing to work in any place. I want everybody to come. I want to meet you there. We want to see you that are praising God,

your faces in the kingdom of glory, and we want to see your faces lighted up with His glory, as you shall see His face. It is promised that we shall see His face, and that is what we want.

Now may the blessing of God rest upon this little company, and may we unite with Jesus Christ with all the capabilities that He has given us, that He can work with us to make us an efficiency and power to work upon human minds and to do His will in bringing souls, that are out of the ark of safety, to Christ Jesus, that they may have the comfort of His love. Now this is what we want of every one of you, and may God let His blessing rest upon you, because you can be saved. Christ redeemed Adam's disgraceful fall. Christ has made it possible to give life to every human being, if they will take hold of His life. He wants you to be happy. He doesn't want you to be in misery at all. He doesn't want you to suffer the pangs of the last death, as Satan will have to be destroyed. He wants you to have life, everlasting life, in the kingdom of glory.

Ms 189, 1903

Sermon/Thoughts on Ephesians 2.

St. Helena, California

Sabbath Morning, June 20, 1903

(Talk by Mrs. E. G. White, St. Helena Sanitarium Chapel)

[First portion missing.]

Now this is all blended, and we want, every soul of us, to improve the talents that God has given us, our capabilities. We want to be advancing in the knowledge of our Lord Jesus Christ, and what did He do? He laid off His royal robe, He laid off His royal crown, He stepped down from His position of height and dignity, He kept that dignity, and yet He stepped down from the magisterial throne, the Majesty of heaven, the King of Glory, and clothed His divinity with humanity.

How and why? Why, He must come now to stand at the head of humanity, that humanity might touch humanity. He was the Son of humanity. The Son of God condescended to become the Son of humanity, that He might encircle the human race with His long human arm. With His divine arm He grasps the throne of the Infinite.

Why did He not bring with Him the cloud of angels? Why did He not have legions of angels that should encircle right around Him, to let them all understand who He was, that He was the ruler over angels in the heavenly courts? But, no. He must stand as humanity stands, to bear the afflictions that humanity bore; to be tempted in all points like as humanity is tempted. And then what? Why, then He understands the affliction of humanity. When He was crucified, suffering the most shameful death. He was both mocked and derided, and the heavenly host watching the scene. How quickly they would have broken their ranks and dispersed all His persecutors; but,

no. The death He bore for us makes it possible for us to be partakers of the divine nature. He was partaker of human nature, and all judgment is to be given into His hand.

I look and see how difficult it is for us to bear the trials and disappointments of this life. Certainly we have to have these trials, and if we bear them correctly, if we bear them as children of God, just as surely shall we stand before God on vantage-ground, because we remember that Christ has passed over the ground before us and left us His example.

Now we want to work the works of Christ. He was the great Medical Missionary that stood in our world. He went from place to place, and they would bring the sick, and He would heal them; and then they would beg of Him, Oh, stay with us, stay with us. We want you with us. But no, He said, I must go to other cities and other towns; and I must preach the gospel to all people. Well, that is just what we have to do.

We cannot sit down in a do-nothing position, thinking that we will enter the courts of the Lord. We have been carried at every step, and have been comforted and encouraged, and will we feel it our privilege to feel just as bad as we can feel when any difficulty comes? We have no right to feeling that way. Why? Because we have a big hope in the gospel; because we have a Friend at court; we have a risen Saviour that proclaimed over the rest sepulcher of Joseph, I am the resurrection and the life.

Now Christ came to our earth as a babe in Bethlehem, coming up as a child, and testifying against the lie of Satan that it was not possible for any man of the fallen race to overcome and become spotless, and keep God's Commandments. But Christ took human nature, and kept the commandments of God. It is some consequence to us what behavior we have in this life, in this world. It is of very great consequence to us what character we are forming, what kind of a building we are making.

We must be in a position before God that we shall imitate the life of Christ. How many search the Scriptures as they ought to search them? How many put in the place of the Scriptures foolish reading, and when they want to be conversant with the Scriptures, why, get as much of it as you can by heart, in their memory, but that is not enough. You want to make the application of it to the soul. It is a life-and-death question with us. It is nothing to be trifled with.

If you enter heaven, you will never set your stakes that you are going to be worldly, and you are going to have all the conveniences, and you are going to have all that you desire in this life, and then you will have a transport to the future immortal life. No, you will do just as Christ did. "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.] The Lord of life and glory humbled Himself, and the Lord requires that everyone that shall enter in through the gates into the city of God shall be a partaker with Christ of His self-denial and of His self-sacrifice. And what then? A crown of life will He bestow upon everyone that will live the life of self-denial and self-sacrifice.

We have an individual, personal work to carry on for ourselves. We want to learn all that it is possible for us to learn as to how to perfect Christian character. Every one of us have had talents given us. Every man, every living soul, has talents that have been entrusted to him from God. He is to improve those talents to the very best account, and he is to bring all the sunshine, all the pleasantness, all the agreeableness of the person in words, in speech; for that is a talent. There are to be no cross speeches, no hasty, passionate speeches.

Every one of us, in the name of the Lord Jesus Christ, is to have a fitness of character that we shall bring joy, and that we shall bring happiness into the lives of others. No man (and that means no woman; it covers both) liveth unto himself. And yet we have, every one of us, our part to act in the great firm. Here is God's firm in the world, and we must act our part if we shall have the city of God for our mansions—shall have mansions there.

Just before He left His people, Christ did not talk of His sufferings, and of what He had to endure and the agony; He did not present that before His disciples; but He told them the bare facts, that He was to be tried and be crucified. But, He said, "Let not your hearts be troubled; ye believe in God, believe also in Me." [John 14:1.]

If we work right away from Christ, and do not try to assimilate to Christ here, and we do not try to make things pleasant, and to bring heaven right into our homes here below, we are neglecting the duty of every family that lives on the face of the earth. Do you think every family had obeyed the commandments of God, you would hear of bloodshed, that you would hear of robbery, that you would hear next of God's punishments that come upon the earth, as they will come, as they have come? God is in earnest with us. He invites us to come to Him, and He says if we come to Him, He will in no wise cast us out.

[Portion missing because of change of transcribers.]

Be determined that you will have it, and then you that you can use your talent of speech to the glory of God. The very consciousness that you are trying to obey Christ will be health to your soul. But the sense that you commit sin is just a scourge to you. Those sins are always scourges; but leave off your sins, return to Christ. He will give you health, He will give you health of mind, He will give you physical strength, He will give you mental power. He will give you that faith that works by love and purifies the soul.

Well, don't any one of you think that God is going to hire you here below to do some great work and give you the very highest wages to do that work. He does not employ you in any such a way. If there is a place that you can come in to fill, go into that place, and then you say, I will do the very best I can in every place where I am placed, but I want to have the good works of mercy. I want the good works of the love of God to attend all that I shall do.

I want a living connection with the Lamb of God, who said, If you follow Me, deny thyself, take up thy cross, and follow Me. This is the very thing that we have to do—deny self, and lift these

crosses that seem to us to be awfully belittling to our dignity. Well, we had to do it in order to build these institutes. We had to do it in order to provide schools, so that we might educate the youth. We had to do it in order to have publishing houses, where the truth might be prepared and go out to the people. God calls only for every self-denying and helping hand that will unite with Him in self-sacrifice. For our sakes He became poor, and you are called and invited for His sake to be willing to become poor, and that you may indeed deny self in order that you may be a partaker with Christ of His sufferings.

Now we invite those that are here, the nurses that are about the sick, to carry pleasantness, carry peace in your countenance. Pray to God that He will help you that when you will come to the sick there will be a reviving as they look at your pleasantness. A pleasant look, a pleasant word will go a great ways. Well, we want to be what?—God's missionary helping hands. All who unite as gospel missionaries in this world will have to deny self, and take up the cross. Well, we have got to do this. It is the only way, and there is a world to save. God help us, is my prayer. God help us.

I have just begun to say a few words to you; but I want to tell you, the Lord is in earnest with us. He is in earnest with us. You never can begin to suffer nor to understand the depth and breadth of the humiliation that our Saviour went through. There is no one of us that can ever go through that. And then the priests and the rulers stood, while He was hanging in agony on the cross, saying Oh, if you are the Son of man, come down, and we will believe on you. But no, no, He was to bear all this suffering in our behalf, that no one that lives on the face of the earth can say He never suffered as I suffered; He doesn't know how to suffer; He doesn't know how to pity us; for He never suffered as I suffered.

But He has gone through every phase of temptation, every phase of suffering, and I want you to have sympathy with my Lord. I want you to have that love for Him that you will try to imitate His life of character; because He wants you. He wants to put a crown of glory on your heads. He wants to throw back the gates of the city of God, that all the nations that have kept the truth may enter in. He pronounces His blessing upon them as they enter in, and they cast at His feet their glittering crowns that He has placed upon their heads, and they touch the golden harps, and fill all heaven with rich music and with songs to the Lamb.

Well, I love Him; I love Him, because He first loved me. I love Him, because He took me right out of my despair and He set me at eleven years of age to praise His name. I have followed on in His footsteps just as fast as I could, in order that I might have a home with Him in His kingdom. I do not say that I am perfect in Christian character; but I am following on; I am trying to attain. I shall strive to attain every day, I hope, in this life, to know more of Christ, to know still more of Christ, so that He can say, Well done, of all that enter in, thou good and faithful servant, enter thou into the joy of thy Lord. Well, now, that is what He wants us all to do.

I mean to be there. I want you to be there. I will praise Him here on the earth. We have too little

praise and thanksgiving and honor that we bestow upon God, and had we not better begin to praise Him; had we not better begin to honor and glorify Him? Shall we not thank Him here upon the earth? God help us that we may honor God by praising Him. Whoso offereth praise glorifieth God. Now let us every one strive to be overcomers.

Just a verse I want to read here. Ephesians 2:16, 17 quoted. Now we calculate we will do just the same—everyone will help some other one.

“For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.” Verses 18, 19. He is speaking to the brethren that are right before Him.

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” Verses 20-22. “Together.” Now you see they are fitly framed, every one matches the work of the other and “groweth unto an holy temple in the Lord, in whom all parts are builded together for an habitation of God through the Spirit.”

Now here are the buildings; here are the personalities; and these personalities are to be the habitation of God in the Spirit. And when you have the grace of Christ in the heart, you will have that peace that is beyond any comparison. You will have peace and light and joy and happiness, and, at last, everlasting life.

Ms 190, 1903

Sermon/Thoughts on Matthew 6:19-21.

St. Helena, California

Sabbath, July 11, 1903

(Sermon by Mrs. E. G. White, St. Helena Sanitarium Chapel)

Matthew 6:19-21 quoted.

We want to consider the words of Christ. He has not given us these instructions unless He knew that we have temptations to meet in various lines by placing our affections upon things upon the earth more than things above. But He would call our attention to His coming to this earth, as He did come; that it was not a grasping after the earthly treasures, but He had bought the world. It was His property. And how had He bought it? By giving His own precious life.

Who was it? Isaiah tells you, “Unto us a child is born, unto us a son is given ... The Prince of peace.” [Isaiah 9:6.]

Here Christ left His high command and clothed His divinity with humanity, that in human nature He could stand at the head of humanity and be a partaker with them of all their inconveniences and their trials and their afflictions. Because He had become one with them, in His human nature, He was partaker of the flesh and the blood, and He was working out for them that they might stand upon vantage-ground, having a rich experience in the things of eternal interest.

We consider this: that He came to make us rich, clothed His divinity with humanity, and for our sakes became poor, that we through the sacrifice that He made might obtain eternal riches. As we near the time when our Lord is coming, He told us what should take place: That men would be lovers of pleasure more than of God; that as it was in the days of Noah, so shall it be when the Son of man shall be revealed. That was a wonderful thing. He could point them to a second period where the probation of man was to close, as in the days of Noah.

Noah did not fail to proclaim to them the truth in his day. He declared the flood of waters was coming upon the earth, and there he was, building his ark on dry land, when they had never had rains. There was a dew that moistened the ground, but the heavy showers had never come, and they did not believe it ever would come. But he kept hammering, with his family, his sons, and preparing that ark for the flood that he prophesied would come in 120 years.

Now this message went forth, and for a time it had some influence upon them. They were employed to help build the ark, any one of them that would. Some were converted, but they did not stay converted. There were only eight persons saved out of the immense multitude. Was it because God wanted them to perish? No; it was because He wanted them to have life, eternal life, that He told them that the wickedness was increasing so fast in the earth that they would have to be swept away from the earth because of their wickedness—the crimes that were increasing. He would wash the earth of its moral pollution by a flood. After this took place, after the flood came, Noah and his family were saved in the ark.

Only think of it! Of all the population, Noah and his family! Many precious ones died, and there was one man amid all the moral corruption that surrounded him, that walked with God. He would not remain with the company that was so full of wickedness, and yet he had his stated times that he would come and be a preacher to them of what was coming. It was not merely Noah to give this warning, but others gave the warning also. Here was Enoch, who walked with God, and he was not, for God took him. He was translated to heaven without seeing death. He proclaimed the message, and everyone had the privilege of being advantaged by the mercy of God, and Christ was laboring with His angels to produce a better state of things. But they would not heed it.

Now He tells them, for He knows all about that. As it was, He told them, in the days of Noah, so shall it be when the coming of the Son of man shall be revealed. What were they doing? They were eating; they were drinking; they were planting; they were building; they were marrying wives, and they were giving in marriage. Do you know what that means in this time of the

world? Marrying and giving in marriage? What a condition of things there is in our world. Christ, the precious Saviour, has bought them all, that everyone may be saved if they will. He has given His life, His precious life, and He encircles them with His long human arm, He encircles the race with His divine arm as He grasps the throne of the Infinite.

He laid off His royal crown, He laid aside His royal robe, He clothed His divinity with humanity, that humanity might be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

And here are a few scriptures that are given that I have read to you. "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 shall be full of light." "I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink (anxious thought) nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" [Matthew 6:21, 22, 25.]

It is just how we do it. Now the world, they are all engrossed in amusement, love of pleasure, and they are seeking the riches. They will go to any length to secure riches. What do they think of the future life? Here are the poor being worked in every way possible in order to secure some personal advantage. We read all that. You understand that. We have no need to dwell upon that.

What can we do in our present life? What is it we shall do? Christ had been preaching to them about eternal interests in the tenth chapter of Luke. When the Pharisees put up the lawyer to ask a question that they thought would incriminate Christ, and give an occasion against Him, the lawyer stood up, tempting Him, and asked Him, What shall I do that I may inherit eternal life? [Verse 25.] And what did He tell them?

The Saviour puts the whole burden right upon the ones that asks the question. He gives the whole burden into his hands, and He said to him, What is written in the law? He was a lawyer and mightily troubled. Christ knew that he was in great confusion of mind. "What is written in the law? How readest thou? And he answering said," (now there is something positive here; it not something that we can turn just as we please), "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "And He said unto him, Thou hast answered right; this do, and thou shalt live." [Verses 26-28.]

It came so unexpected upon the multitude, the way it was answered, that they did not know what to do with themselves. "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. Likewise a Levite, when he was at the place, came and looked (he came a little nearer and looked on him) and passed by on the other side." [Verses 29-32.]

Well, now, a Levite was under the most sacred bonds to be right on hand as a medical missionary, to attend to the case of any afflicted ones.

“But a certain Samaritan (whom the Pharisees and Sadducees all despised) as he journeyed that way, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.” [Verses 33, 34.]

This circumstance was known to many of them. “And on the morrow, when he departed, he took out two pence, and said to the host, Take care of him, and whatsoever thou spendest more, when I come again, I will pay thee. Which one of these two thinkest thou was the neighbor to him that fell among thieves?” [Verses 35, 36.]

The people had a great respect for parables, and Christ had to resort to parables because if He specified anything that made an application to any of the persons present, they would be enraged in a moment. But He covered His teachings under the parable. And therefore here was this striking illustration before them, and then the question. Well, that lawyer, before he knew it, it came right from his lips, and from the lips of the hearers. Now let us see what they said: “And he said, He that showed mercy on him.” And others voiced his words. “Then said Jesus unto him, Go thou and do likewise.” [Verse 37.] Now, here is our duty.

If we work the works of God, let me tell you, we shall have to cooperate with Jesus Christ. He says, “Without Me ye can do nothing.” [John 15:5.] But, claiming Jesus Christ as our Saviour, we know just what our work is. “Ye are laborers together.” [1 Corinthians 3:9.] Oh, how I want to underscore the “together” every time I write this. The “together” means everything to us. Why? “Ye are not your own, you are bought with a price. Therefore glorify God in your body and your spirit, which are God’s.” [1 Corinthians 6:19, 20.] “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.]

You must work for your salvation just as you work with the land. God gives you the rain; He gives you the sunshine; and He wants you to appreciate all these advantages; He wants you to consider that sunshine is a great treasure and a great blessing to you. He gives you the showers in their seasons, and He wants you to appreciate these showers and that He is working in your behalf at all times. Now what does He want of us? He wants us to take the blessings that He has given us, and He wants us to cooperate with Him in doing what? Saving the world. Not saving everything to our individual selves.

I never ask the question—when my conviction is strong that I have a duty to do in a certain place, I never ask how I am coming out. I just say, Lord you know my feebleness; You know how I can do nothing without Thy help, and now I am going to move right forward, and I want Your help, Your protection. I want your blessing. And then I go right ahead, just as much believing I shall have it as I breathe.

And as yet my life has been spared, since I commenced my public labors at about 17 years old. I commenced them earlier than that in a limited manner, but my public labors since I was 17, and next November I shall be 76 years old. And I want to tell you that if I had my life to live over again, Oh, I would not change it. I have an experience that is more precious to me than gold and silver and precious stones. It is in cooperating with the Great Master that I have such satisfaction, and I feel so grateful to God that He has privileged me—privileged me to have a part in the work. “Work out your own salvation with fear and with trembling.” Does it stop there? “For it is God that worketh in you to will and to do of His good pleasure.” [Philippians 2:12, 13.]

You are not alone at any time. It is the Majesty of heaven, it is the King of glory, that comes right into our world to stand at the head of humanity, to give humanity vantage ground, that they can be what? Partakers of the divine nature, and therefore we are to work out our salvation, while Christ is working in our behalf.

We have felt, if we only had the means that some have accredited that I have had!. A letter came to me, asking Mrs. White, are you a millionaire, that you go about from place to place building meetinghouses, schoolhouses, and sanitariums? Well, now, what did I think of that question? Why, I have not a thing that I own, of myself. I borrow. They will say to me, You want to carry on the work; I don't feel able to give you some thousands of dollars, but if you will pay me interest, I will lend you that money. Well, will I stop? No. I go right to work, and I tell them, Build a meetinghouse in that place, and a schoolhouse. I will stand back of you, and Jesus will stand back of me. We are going to labor together in this work.

I have got Christ, avouched unto me at my baptism. How? He tells just what we are doing. We baptize in the name of the Father, and the Son, and the Holy Ghost, and what then? We accept of Christ, of the three great Powers in heaven. We avouch ourselves by that baptism that we will make any and every sacrifice as Christ has given us an example in His life. He gave up His honor in heaven; He gave up His royalty there, and for our sakes became poor, that He could say, “The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.” [Matthew 8:20.]

Well, we have started out as co-laborers with the Master, and I say to these that have entrusted their means with me, Send to me when you must have your means, and they do. Recently there was a call. If it had been a few months before, I could not have answered it, but returns came from the sale of my books in Australia, and I could send them the money that they asked me for.

A millionaire in this world? Why, I would not exchange myself, my hopes, my prospects; and yet I have nothing I can call my own. But I would not exchange if I had the whole world laid at my feet. Why? Because I see what the world does, and I see how they act. I see how much dishonesty there is. I see how they are grasping from the poor. I see what work they are making in our world—murder, strife, anything to get possession of a little money. Why? Because they do not know Jesus; they don't know Him.

God wants us to know Jesus Christ, and I do not know if many of you realize what is comprehended in the prayer of Christ, in the seventeenth chapter of John.

“These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come.” [Verse 1.] It is the last prayer He made for His disciples.

“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 would give eternal life to as many as Thou hast given Him, and this is life eternal.” [Verses 1-3.]

Now here, I want you to hear what life eternal is. “And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” [Verse 3.] If the world knew that, what a position they would be in!

A few words more I will quote from this prayer, from the 19th verse: “And for their sakes I sanctify Myself, that they also may be sanctified through Thy word.”

First, He said, “Sanctify them through Thy truth: Thy word is truth. As Thou has sent Me into the world, even so have I also sent them into the world; and for their sakes (to give them an example) I sanctify myself, that they also might be sanctified through the truth.” [Verses 17-19.]

“Neither pray I for these alone His disciples, 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 20, 21.]

Now every one of us that is seeking for the great and precious boon of eternal life, I want you to consider this: “That they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in Us.” [Verse 21.]

Some say, “Work us a miracle.” Why, every soul that will take the side of Jesus Christ, it is one of the most wonderful miracles that can be wrought. The Father knows all about it. He knows the vast influence of the powers of darkness. He knows the satanic earnestness and energy that is put forth to gather every soul possible under his banner. Jesus Christ does not slumber, but he works to take advantage through every means in his power to get every soul. And then what does he want? He wants every soul that knows Him, and knows the Father, He wants them to have an experimental knowledge. The Father wants them to prove to the world that Jesus Christ, an abiding Saviour, is of more value than ten thousand worlds like this. He wants them to reveal to the world that there is a Power that is working in their behalf, that they do not recognize at all in their worldly ambition and striving in all this uneasiness.

They do not realize it, but there is a Power that is granted unto us, and when we were baptized we claimed to be dead unto the world. “Ye are dead,” saith the apostle, “and your life is hid with Christ in God.” And what more? “And when He who is your life shall appear, then shall ye also appear with Him in glory.” [Colossians 3:3, 4.] We catch sight of that cloud of exceeding

brightness that enshrouds Christ—and what is it? Ten thousand times ten thousand angels, and thousands of thousands. When they come in the clouds of heaven, the first language which comes from the sanctified soul that is one with Christ in God is a voice of thanksgiving and praise. “We have waited for Thee; we have long waited for Thee to come in the clouds of heaven; and to meet Thee with joy, and not with grief. We have waited for Thee.”

Well, now, have you waited? Have you folded your hands and prescribed what you are going to do, and made terms what you will do? Or do you say, Lord, use me in any place, however humble. I cannot get a place lower than You have taken for me; I cannot suffer more. It is not possible for me to suffer more personal suffering than you have suffered for me. You were crucified to make it possible for us to be saved, that we might have eternal life. And here is the work that is to be carried on right now in this life. We are forming a character, every one of us. We can form a character after the Christlikeness. We can form that character. We must form it with the power and intelligence and capabilities which God has given us and placed within our reach, with His power to help us in every advance step. “Draw nigh to God, and He will (there are no ifs or ands about it) draw nigh to you.” [James 4:8.] There is a power for us.

Well, now, He tells us that when He shall appear in glory, we shall appear with Him. And now every day and night my prayer is ascending, Leave me not, my Saviour, to myself. I have no confidence in myself, but I have great confidence in your working me by the Holy Spirit, molding and fashioning me, putting thine own mold of character on me. That is my only hope, and He will help the weakest one.

That poor, dying soul right by the side of Christ when He was crucified, looked upon Christ. He had been convicted before this crucifixion, that He was the Christ, and he asked Him, that He would have compassion upon him. And Christ told him, “Verily I say unto you today,” (that is, I, Christ, hanging upon this humiliating cross,) “verily I say unto you today, Thou shalt be with Me in paradise.” [Luke 23:43.] Well, now, some let that comma go out, and they say, “Verily I say unto you, Today thou wilt be with Me in Paradise.” But that could not be, for Mary saw Him, and she came to touch Him, and He said, “Touch Me not, for I have not yet ascended to My Father, and to your Father, and to My God and your God.” [John 20:17.]

We want the miracle-working power of God right in our midst. We claim that we are doing medical missionary work. We do not want to be sick; we do not want to be diseased; we do not want selfishness to get in here; and we do not want our characters to be of such a mold that we cannot let the sweetness of the Spirit of Christ come to us, that we may impart it to others.

Now, if there is a place on the face of the earth where true compassion, and tenderness, and love, and self-denial are needed, it is in a sanitarium for the sick. Why, there they come from their homes, they are frequently homesick, and they want the privilege that is there. But you can speak kind words to them, you can talk with them in such a way that they believe you are just like a sister or a brother, and the sick will be greatly elevated and strengthened and encouraged.

And I have learned that where they know prayer is offered, they may make all the sport of you in the world, and yet they have more confidence in you because you are a praying man. In forty-four, when the terrible thunderstorms were coming and cutting down, many houses were struck with the lightning, and they would send to our house. Little girls would come with their hands clasped, "Oh, Mother wants you; Mother wants you to come. She says if one of these Adventists will come to our house, that the house won't be struck by lightning, and our lives will be spared. And such a neighbor wants one of you to come to them." Well, now, under peculiar circumstances they will show really that they have confidence in those who offer prayer to God, and those who are trying to live religion.

Well, we want to say to every one here, dear friends, wherever you are, you want to cultivate the very best education possible for yourself, and what is that? Why, it is to be fitting for the upper grade. There is a heaven to win and a hell to shun. What are we to do? Why, we are to take advantage of that promise, "Baptized in the name of the Father, and of the Son, and of the Holy Ghost." [Matthew 28:19.] All heaven is pledged that wherever you are, in whatever position you are, if you look unto the Author and the finisher of your faith, you will find a Helper in God. You will find an Everlasting Arm that is put beneath you; you will find encouragement and strength.

I am glad that our sanitarium is not in the congested city. I am glad it is away out. When my husband and I were consulted as to what should be done, (and my husband was an invalid), we came up with Dr. Merritt Kellogg, selected the place here for the sanitarium. And my husband said, "Ellen, I do think my peace would rest there; I think I would get well, with nature so beautiful around us as we see it in this place." Said I, "Husband, you shall be there." But my husband recovered, so that he could go out into the field again. He had a second and third shock of paralysis, because he did the labors of three men.

Well, now, I am thankful, dear friends, that you can see the handiwork of God in nature, and He tells you not to have this anxiety, not to be overanxious what shall I eat, what shall I drink, and wherewithal shall I be clothed? That is an inferior matter if only you can stand in the ranks under the bloodstained banner of Prince Emmanuel. Oh, He points—as He comes to our world and sees them all full of business and ambition and zeal, and hurrying this way and that way and the other way, and the amusements that are going on—He points them to an eternal interest above. They have lost eternity out of their reckoning. He wants them to bring eternal realities to consider in their lifetime. Why? Because He wants them purified; He wants them to sit with Him on His throne.

Now we are to overcome as Christ overcame. He gives you access to His power just as surely as He possesses it. He tells His disciples when He sends them out, "Go, go, and preach the gospel." [Mark 16:15.] And He tells them to go to all nations and preach it; and then He tells them, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.] And you are commanded and commissioned to give them the words that He has commanded you.

Who is doing this? There is a world to save. How many laborers are going out to tell them what Christ has commanded them? How many have the moral courage to try to labor for persons that they see have no hope of God or of heaven? How many try to pull souls out of the fire, hating even the garments that are spotted by the flesh? How many, I ask you, are on the right side and are laying up treasure above, as you have heard here? How many? God help us to spend the little opportunity of time that we have here, preparing for the upper grade. That is why we have schools.

As it was laid before me, these children must begin to be educated right in their homes to understand the Bible, and then these children, these precious children, must be fitting up—put with all the advantages possible—that they can take advantage of the divine nature in Jesus Christ, and tell Him, “You told us that if we would do thus and so, that You would be with us, and we will believe it.” I have never waited on my knees after I have put up my petition to God. I know He has heard me, and I go right to work to answer my prayer, just as He has said it would be. He gives me the bent of my mind. He gives me the strong impressions that I must go to the work, and I do stand at the work with the armor on, and God has helped me these many years.

What was presented to me so many years ago, when I was only 16, 17 years old—what was presented? A world in dense darkness. The physicians have said, You cannot live over three months, the lungs are so affected, raising blood, and if you let me mesmerize you, I think that I can relieve you some, the pain that is in your body. Said I, You cannot mesmerize me, Doctor. Will you let me try? You may try. Well, he tried two hours, and he could not make the least impression upon me at all. Said he, I don’t understand it, I don’t understand.

Well, we went from there. There were five sisters of us in our house, praying, and while we were praying, the power of God came upon me, and there I was taken off in vision. And what did I see? I saw a world with all the blackness of midnight upon it, the wickedness that was presented. And I said, Is there no more coming here? And then there was like a little chain, a thread of light from the heaven where I was, fastened to persons in that dense darkness. Then the instruction was given that these had the light from heaven and must let that light shine forth upon others, they must take Christ as their Example, and work as Christ worked, with all the self-denial and self-sacrifice; and if they win heaven at last, it is through Christ. It is through my Saviour, my precious Saviour.

Well, these matters were opened before me. “I bid you go and give the message; I command you.” “Why, I cannot speak a loud word,” I said. “But go” was the message. I told my family. “Well,” Father said, “Ellen, I am getting old; I don’t feel that I could go, and—” “Well,” I said, “Mother, let me have my sister Sarah; let me have my elder sister.” The way was right open. There was someone going many miles to a meeting, and I consented to go to my brother-in-law’s.

I was in a meeting where they were in terrible trial, and I felt impressed to talk. They wanted me

to talk. It was after the passing of the time. They did not know where they were. I said, "Lord, I will stand on my feet," although I could not talk—I had no voice to talk. But as I tried for about five minutes, the voice came, and I spoke two hours and a half, clear, with the message to give to that people. The moment I got through, I began to try to speak but I could not speak a word. Three months I traveled that way. Crowds would come from all quarters, and I would labor and labor to get out the words, and then everything would break loose, and the power of God would come upon me, and there the congregations were held as I bore the living testimony to them. After the three months, my voice came, as I have it now, and I had the clear voice. But my faith was tested sorely.

And I want to tell you, seeing the world as it was presented to me, was most awful. I held back from going until I thought my soul was lost. But in mercy the compassionate Saviour gave me light again. I was very timid. He said, "No man's hand shall be laid on you to harm you. I will be your Protector." And it has been so; it has been so.

But I will not hold you here. I want you to have a place in the kingdom of God. I want you to see the King in His beauty, and I want you to behold the loveliness of my Saviour. Every one of us that has a crown will cast it at the feet of our Redeemer, and touch the golden harp, and fill all heaven with rich music and songs to the Lamb. I want you to be there. And God help you that you may have a place in that kingdom, to go no more out forever. It is life eternal that we are striving for, and you want to make everything of the talents that God has given you; and then you want to be just as humble and contrite and simple, as Christ was in His labor, and yet the simplicity was eloquence. God will work through us, and He will make us a power in His hands, and we can be fitted for the higher courts above.

They thought I was dead on that occasion, and they went to work sending for physicians, but I came out of it totally blind. The light and the glory had come upon me so that I could not see. They passed the burning light before my eyes and I could not see. But after a time—it was some little time before I got back my eyesight. I became accustomed to seeing things in this world, but the beauty of the ravishing loveliness of heaven eclipsed everything here.

I want heaven, and I want you to have it; I want to help you to have it if I can. God bless every one of you. He has bought every one of you with a price, and He wants to put a crown upon your heads; He wants to give you that which all the riches of the world cannot buy, and that is everlasting life in His kingdom—a far more exceeding and eternal weight of glory.

Ms 191, 1903

Talk/Talk at the St. Helena Sanitarium Church School Ground

St. Helena, California

November 3, 1903

This is the first time that I have really been as far as this toward the schoolhouse; but it has been a great satisfaction to me that we have a place where our children can be away from the cities. We have had a sense for years that it was the very best thing that could be done to get our schools out of the cities. Now, after we have tried to do this, the teacher and the scholars, we know will comprehend its advantages, and the students of the school can, if they desire, make great improvements in their studies. But if the teachers should do the very best that they could do, without the cooperation of the students it would be a failure. But we believe the students appreciate the efforts of the teachers, and we consider that the salvation of our children demands that every exertion possible shall be made for them in order that the children may have every advantage to be overcomers.

The enemy will be on the track constantly, but if there is a decided determination for everyone to bring all the pleasantness and all the happiness in their own hearts and minds into the school, let me tell you that there is more than a human instructor that is present. The angels of God (I was reading today about this,) are watching over these babies in Christ, little ones. The Scripture statement is that we are not to offend the little ones, because their angels do behold the face of your Father, our Father, in heaven always. Now, these angels stand before the Father to receive their commission what to do, and then they are at work with the children to impress their human minds as they work with the teacher.

I have some knowledge of the teacher that you have, that the children appreciate her, and the parents appreciate her, for she understands the Bible instruction that should be given to the children. Now, everyone of us wants to be in a position that we can offer our prayers for the children. They are tempted just as the parents are tempted, and we can offer our petitions to our heavenly Father, and He will hear us. Ask, and ye shall receive.

We have worked in this way. It seems quite natural now. When we were in Australia we could not get into any place where we could hold the congregations, but we would go, as they called it, into the bush. Now we are in the bush; and they wanted that we should hold meetings in the bush here and there. Well, my very best times in speaking were in the bush. Those that would come out would be fishermen, and they would be the young. We had forty or fifty in our Sabbath school, we hired a room, but it was too small to have a congregation, so we would take it out in the groves, in a pleasant place, and we would interest them there.

Now we are, everyone, forming our characters for eternity. Our Saviour came to our world and took humanity, laid aside His royal crown, laid aside His royal robe, and clothed His divinity with humanity, so that humanity might reach humanity. He could not stand before the humanity, only as He was partaker with them of all the temptations wherewith they were beset. He was of humble parentage. He might have had a thousand and ten thousand angels around Him, if that was the way, but no; He must work out the plan from the very humblest position, because the virtue is always in the person. This position is nothing. You may have the highest position in the world, and yet there may be a character that does not honor that position. Our Saviour took a

position as a poor man, and He was tempted as a poor man is tempted, in all points like as we are.

He encircled the human race with His long human arm, while with His divine arm He grasped the throne of the Infinite. There is the mercy seat right above the ark, and there He takes right hold. How is that? With humanity and divinity combined. Christ could work out our salvation abundantly, and therefore man was placed on vantage ground with God. Now He takes that advantage, as He speaks of these little ones. Well, it was not little babies or little children, but it was little ones in the faith. He says, Ye that believe on Me, You are not to offend them, because their angels are in the presence of the Father, to get their commission how to take charge of these little ones. Behold them in the face of the Father always doing the work.

Now, if the children would always realize this, that they have a heavenly Father, and they have a Saviour that has given His precious life that He might redeem from all sin, from every wrong, every soul that lives. That is the position of our Lord. He is right in sympathy with us.

If it requires a larger building than this to take in still a younger class of children, why then they should have it. The children must have advantages; they must be brought into a position where they will be educated, and they must learn the Scriptures, and be disciplined. They need to be disciplined, and discipline is worth a great deal. If every mother only knew what a splendid thing it is to carry out discipline in the home now, she would act as a mother, and a queen of her household, as a teacher; and then when it is best to transfer them to a school, they will be all prepared for it.

Now just as soon as these children can be educated to be useful and help mother, that is the great thing. It is the household religion we need, the family religion, the household religion. Mothers make themselves slaves. They must wait upon their children, and attend to their children, and the children are left idle, and feeling that the mother must be a slave to the family. That is not the kind of an education to give. Teach the children to lift right where they can lift, to do little things. Educate them line upon line. The mother would rather do it herself, but she may be a teacher in her home. Teach them to be useful, to see that things are placed in order, and that the religious element must be preserved. On the Sabbath day, whenever the weather is suitable, father and mother should not shut themselves up to themselves, but take their children right out in the open air.

Now this is a very nice place, where a school can be held; and every child has all the help that they can get from their own home, and where the parents must do their work faithfully to teach them at home how to carry out the principles that are in the school. If they will do that, if the parents will educate in the fear of God, they are helping the teachers that are in the school, and the teachers' work will not be one-fifth as hard as if they did not have the help of the father and the mother and the household at home. But when these children can be brought up orderly at home, they are fitting themselves to take their position in school and carry on the work right

straight along, and the teacher will not have everything to do in the education of the little ones, the younger class.

Teach these children to be faithful in little things, and they will always be faithful in larger things. Educate them to truthfulness; educate them about the preciousness of time. Why? Why, because we are bought, the purchase of Christ. Christ purchased us with a price; He paid the price of His own life, and of His own blood, that we might be brought into a position that He could take away our sins. He wants to take them away. He does not want us to be in sin. Well, then, we want hopefulness. The children need hopefulness, and to be taught to manifest happiness in speech, happiness in the household. Not a word of fretting, not a word of crossness is to be seen in the mother or in the father; but the children, and the father and mother are to consider this as a little household that is to be a symbol of heaven; and they are not to let their children use them, the parents, as slaves.

“Now children, come right in here. Mother needs this done and Mother needs that done.” Tell it to them cheerfully. Never set them at it as a job, but take hold of it as a playspell, and let the parents help, and the children will take hold with you, and they will never consider that it is beneath them to do household work. It is not at all contrary to the light. And the blessing of God will come upon them as the parents will educate their children in the home.

They are bought with a price; therefore they are to glorify God in their bodies and in their spirits, which are God’s. They are to have their words, right words, polite words, and teach them to be polite to God. When they have blessings, they are to thank the Lord, praise the Lord, glorify the Lord for the blessings that He has given them. And their little hearts may be filled with gratitude and with thankfulness right in the home. No unpleasant words, no cross words are to be spoken in the household, not a word but to seek to build these children up so that happiness shall be in their minds and hearts, and you will have a happy home. Bow before the Lord in prayer, commit them to God, and angels of God will be around about them, and help them to feel that it is their privilege to appreciate the angelic—what? The angelic service for the children, they are serving God, in watching over the children.

Now, parents, teach it to your children, if they are inclined to speak harsh words, “The angels are here, don’t speak that way.” Angels of God are here, and they are watching over these children, every one of them. Now if you give them that impression, that these angels of God know all that they are doing, it will be one of the greatest blessings that you can bestow upon them. Children are a great blessing, and if they are educated that they are a great blessing, that mother appreciates them, why, they are a part of the firm. “Children, we want you to help us right in this home firm, and you are to help us, to bless us, to strengthen us, and we are to help and strengthen you, that you will do your work in the home just right and perfectly and tidily, and keep everything up in sweetness and in nicety.” And then what? They are prepared for the school.

You can begin that with those who are three years old. You can begin to educate the children to

do little things, and in doing that, they will become appreciative of what is to be done. Although they are very young, they will understand it. They would come and bring me a footstool, little tiny things two and one-half and three years old; they would realize that something was wanted, and they would bring me a footstool. Now I always would feel that the blessing of God would rest upon that little action, and it is just so.

The Lord will bless the children who will do the little things in the home, and if you will do these things in the home, it will become familiar to do these things in the school. You will feel that you can lift the burdens of those who are trying to give you an education. You can fasten your minds on these studies, and have the studies [done] perfectly. You may know that God takes account of all these little children. He takes account of them, and they have their guardian angels to watch over them. He says, Their angels do behold the face of your Father which is in heaven. Only think of it!

Then you must not be rough; you must not offend one of these children. It would be the greatest offense to them in the world, if you should not correct their wrongs. You would do them the greatest wrong, if as a parent, you allow your children to acquire loose, lax, untidy, undutiful habits and disobedient habits. Now that is the greatest wrong that any parent can do their children, because we are going to heaven. We know not how soon the Lord may come, and we want all our little children to be where they will be pure in mind, in thought, in disposition. They can given themselves to God when they are little children.

I don't know as there was anyone who is here, but there was a little company in Battle Creek, little children, they were small. C. H. Jones' wife was one, and he was one, and there were other little children. Well, now, said two or three grave fathers, I am afraid to have them baptized. Did they want to be baptized? Oh, yes, they did. There was quite a little family of them, and they came forward, and they were baptized. Well, now, here they are: C. H. Jones is in the office in a responsible position, his wife has stood right by his side for years, and these were two of those little children. Several others are lying in their graves today.

Little children shall be educated and trained in the right way. Angels of God will help in the lessons that are given to the parents, to the children. And angels of God are helping the teachers who give the correct lessons, to understand, in the character and mind of the children. The angels of God take the words that the teacher may speak, and impress them upon the heart of the child. Never, never speak harshly and scoldingly; never speak that way to the children. God wants us to be a blessed family in heaven above, and we want to get ready for it. We want to become just like that little one that is looking at her grandma, so earnestly; we want to begin with the little children, to fit them up so that they can be an ornament in the family, and can be fitted for the family above.

I feel so grateful to God that we have this school. I feel so grateful to God that Sister Peck is teaching here, although I would be glad to have her connect with my work. She is connected

with it partially. But when it came to the school, I had not an objection, I could not have. It had been presented to me that the Sanitarium should be kept up in a very orderly manner, and that all the children should have the advantage of all the education that could be given, in order that they may have a right presentation of those that shall come to the Sanitarium. Now that is just what we want. We want polite children. We do not want an affectation in politeness. But I will tell you what we want. We want politeness to God.

I have thought it over and over in the night. I wake up and I think, What in the world does it mean, that—little children of God, you may be grown up to manhood or womanhood—but why is it that there is not a spirituality in every heart? Why is it that the souls are not going out in thanksgiving to God for life, for health, for breath? Here are our muscles that we are to use, and thank God that He can teach us now at the sanitarium, to use these muscles and keep ourselves in health. That is what we want. We want to know how to eat properly.

We want to be like Daniel and his fellows, and they who were brought right into the king's court, placed at the king's tables, with the wine and all the luxuries, but they just begged that they might have the privilege of eating the simple food. They did not make any excuse, "We have got to do it in order that we may please them." No, they did not do that. They did not go storming about it at all. But it was in such a way that they gained the confidence of the ones that had the power in their hands to control the matter, that they would give them a ten-days' test. Well, now, we ought to know and reason from this that that ten-days' test was a success. They were fairer and fatter in flesh than all that had eaten at the king's table; and the one that had charge of the matter gave them their request. How did it succeed?

Well, now, you are here in the shadow of the sanitarium, teaching the children how to live and how to conduct themselves properly, that they may preserve themselves in health. How was it with Daniel and his fellows? Well, when they had their years of trial, and when they were brought up to be tried, they were far ahead, ten times ahead—of all these that had the whole advantage—with their simple diet, with their fear of God, with their love of God, with their service to God in cheerfulness, having a clean conscience, having a bright countenance, always. What is the reason? God gave them knowledge. God gave them skill in all this learning. Now that was a cooperation of man with God, in getting this education so that they could be fitted for usefulness and duty.

Well, now, God is in the preparation of this little school just as much—yes—just as much—as He was in the education of those Hebrew youth. He wants every one of us to strike the highest note, and to be continually striking the highest note, that we may in the presence of God gain cooperation with God. It is man and God that are cooperating together, to bring them out in a position where that they can glorify God in the earth, learn the lessons, and glorify Him in heaven, having the crown of everlasting life.

Ms 192, 1903

Talk/Talk at the St. Helena Sanitarium Chapel

St. Helena, California

1903

Never was there more a time when we want and should understand what we must do so that we should inherit eternal life. We read that the Lord's coming is at a time when we think not. Is it that we have to be all prepared, and know just the moment He is coming? No. To every man God has given his work, and we read in (John 14), "Let not your heart be troubled: ye believe in God, believe also in me." [Verse 1.] We do not believe one-half of what we ought to believe. We want that faith that is a working faith, a faith that works by love, a faith that purifies the soul. If we have confidence to believe that Christ gave His own life for us, then we shall not be in a position that we shall say all the time, "I do not know; I do not know." We keep asking the Lord for His blessing; we keep saying, "I believe," but we think the Lord is not just ready. Now, it is we who are not just ready to take the blessing.

"In My Father's house are many mansions." John 14:2-6 quoted. "The truth and the life." Keep that faith before your mind that it is Christ who is our only dependence, our only hope for salvation. It is Jesus Christ. "He so loved the world that He gave His only begotten Son, that whosoever believeth in Him, (whosoever) shall not perish, but have everlasting life." [John 3:16.] When we consider what Christ has done for us in giving His life, how can we doubt that He means just what He says, when He tells us, "Ask, and ye shall receive;" and He says again, "Without Me ye can do nothing." [John 16:24; 15:5.]

The Father wants us to have Christ abiding in our hearts by a living faith, and He wants that we should just rest right in His hands. We are not to work ourselves up into a great excitement before we shall consider that He will hear and answer our prayers. No; we are to come to Him, and He has given us a guarantee that if we ask, we shall receive. Now, we must come, and say, "Lord, my whole heart is in this matter. It means a great deal to me. I must have that help which Thou alone canst give." And then just place ourselves right before the Master, and know that He will do just as He says.

You need not, as one of your friends may tell you, make a contract with God. If you do thus and so, I will do thus and so. We treat the Lord as though it was a very doubtful thing. Do not we treat Him so? It is a very doubtful thing whether we shall have what we ask, and so we get perplexed and worried and anxious and troubled. Well, I have been in that condition over and over again. I have decided that when I ask the Master—Him who so loved me, the Majesty of Heaven, the Commander of all the heavenly host, who gave His own life that He might make it possible for me to take hold of eternal life—that He is my only hope. Here the trade was made.

Justice sees the sinner, and it is death to disobey and transgress. And here comes One equal with God, who says, "I will give My life, I will take the sinner's place, I will give My life for the

sinner, and I will take the punishment for the sins of the whole world.” John understood it, and said—as others had been coming for baptism, and he saw the Son of God coming, he lifted up his hand, and said, “Behold the Lamb of God, who taketh away the sin of the world.” [John 1:29.]

Now, that death would have taken away the sin of every mortal that is upon the earth. He came to take away the sin of the whole world, and He died for every person; no one was left out. Everyone could have been saved through the merits of the blood of the Son of the living God. Well, then what? How were they going to be saved? Well, He says, “Ask, and ye shall receive; seek, and ye shall find.” [Matthew 7:7.] He wants you to believe in Him, that He will do just exactly as He said. He would take away your sins. When you repent, and ask His pardon, He is all ready. And then what? Why, you are to believe; you are to accept it. He is not to make you to believe. But there is a power in you to believe. “To as many as received Him, to them gave He power to become the sons of God, even to as many as believed in His name.” [John 1:12.] Well, then, let us believe.

We cannot let our light shine to the world; it is not a possibility, unless the light is in us. Well, now, Christ is the light of the world; He is the way; He is the truth; and we want the life-giving power of Jesus Christ in our hearts, and to believe that He means to save us. And then what does He say in John 14? He tells us there what God can do for us. He says in (verse 11): “Believe me for the works’ sake.” That is just what He wants us to do. And here, poor souls are carrying along all their infirmities, and yet they think that they must sin—they cannot live in the world unless they do sin. Why, that is not so at all. There is no sin in Christ. You put on Christ, you take Him as your loving Helper, as One who wants to save you in your own righteousness connected with the life-giving power in Jesus Christ. Then you are to work out your own righteousness with fear and with trembling, lest what? Lest you should weave in your self-importance, as though it was in your own merits. No, it is the merits of Christ. “Work out your own salvation in fear and trembling; for it is God that worketh in you to will and to do of His good pleasure.” [Philippians 2:12, 13.]

O, I am so thankful that time is not closed yet. I am so thankful that we have a probation. I am so glad for everyone, that they can come to Christ, that they can lay up their treasure in heaven. I am so thankful that there is a way that you can find Christ, and put on Christ, and rejoice in Christ. Yes, you can do that, because He has promised it. He says in ([John 14] verse 12): “The works that I do shall he do also.”

Why do you go out from His presence, careless and talking and laughing, and without any kind of a thought of the prayer you have asked? You must answer that prayer, how? By living faith that God has given you the power to become the sons of God. You must answer that prayer as a son of God; as a daughter of God. Come right to the presence of God, and say, “If I am to do the works of God, the Lord must hear my petitions; He must revive His Spirit in my heart; He must be an abiding principle with me, and I must work with that principle. I must keep my eye fixed

upon Jesus Christ, who is the Author and the Finisher of my faith.” Well, just as soon as we come into this position, let me tell you, it is peaceful rest. But if you are wrestling all the time, you wrestle yourself right out of the hands of Christ.

“The works that I do he shall do also, and greater works shall he do, because I go to my Father.” [Verse 12.] And what then? Why, He stands there as our Advocate. And when we consider this, we should rejoice that we have One that has not left His humanity. When He ascended on high, He ascended with His humanity. Divinity and humanity combined. Now there is our hope, that He stands at the head of our humanity to work with every soul that will be worked, and to put His spirit into every heart that will accept it; and He wants us to be His little children, to put our trust in Him as little children would put their trust in their parents. And He will come to love us.

But that love in our hearts will change our disposition. All this quick, passionate temper. Do you think you have got to have it? I know better. I know better. I know I was a nervous invalid. I know I suffered with such nervousness, such invalidism. I took myself right to my Redeemer. Now, I told Him, if I was a child of God, I must be so in speech, I must be so in patience, I must be so in kindness, I must be so in love and courteousness. Also I was very young, yet I laid myself just as I was, right into His hands.

Now, I say, I will not allow a word to escape from my lips. Why, sometimes it would be so. I have seen it with many others, that when they are handling furniture, something or other takes place, or something does not go just as they want it to go, and they begin to scold and fret. Well, what good will it be? There is nothing but furniture. What good will it do to fret at each other? It only stirs up the spirit that is in you. Won't you put this away? I know you can.

I had the battle with an invalid's life, and I commenced it at 11 years old, and I had trials and difficulties, and know what the battle is. I said, I will not open my lips; they may say what they please; I will keep my lips closed; I will not utter a word; I will not respond to it at all.

Well, what did they say? Why, a report came after I had been ministering in the Word for a long time. It was from a neighbor that lived right close by us. “Mrs. White was my neighbor? Yes, I remember all about her.” He went around the neighborhood to find out about me. They thought that I was lacking in mind, was a little weak in character. They took the idea that I was considerably below par. The man came back to a meeting that we had. He came back, and said, when he got up to speak, that he was a minister. “Now,” he said, “I want to tell you something, if such a report has been given.” I had just given a discourse on temperance, and there were lawyers there, and clerks of the court, my own cousins; and there was a judge there, and different ones there; and, he said, “They would tell me that Mrs. White was below par in intellect.” “Now,” he said, “I believe in the Great Power. For I have never heard a discourse as she has given here on temperance.”

Well, how was it? It was because I would not open my lips. They would pour out upon me one thing and another, and I did not open my lips. I just kept my mind fixed on the Lord, and they did

not know what it meant. They could not understand it. They thought I was a fool, I suppose, and I was willing they should think so; and since that time, I have been carrying it all I can carry through, and I know whatever is said about me, or not anything, I can hold right onto the Lord, and keep still. And more than that, I won't have contention in my house. No; it can be overcome, and there is no need of it. We can overcome by the blood of the Lamb and the word of our testimony.

Well, let us try together to see if we cannot make this world much pleasanter than it is today; that we will make pleasant words, that we will speak right words; that the joy of Christ can be in us, and our joy can be full. No, we have no need to be sore. We want to help everyone that can be helped. And we know that they have enough in this world to try them. We have all the powers of darkness that are on our track. We have Satan, and his whole host, who is constantly trying with all his powers to overthrow us. What could we do without Christ? Without a Saviour?

Commit the keeping of your souls unto Him, as unto a faithful Creator. What will He do for us? He will increase our faith. We want to have a hundredfold more faith than we have now. We want to be determined that the enemy shall not have the victory over us at all, because Christ has promised. We do not want to be light and trifling. But we may be cheerful, and we may be happy in the Lord. I know it is so.

“And whatsoever ye shall ask in My name,” here is the assurance, “that will I do.” (Verse 13.) If we ask it in the name of Christ, we shall not ask any foolish thing. We shall ask for spirituality, we shall ask for grace, we shall ask for power, and God will give it unto us, because He has died, that we might have all this power. He has given His life that we might have it. We want to be pleasant in this world. We know that there is roughness enough that we will have to meet through the contention of the devil.

Let us consider that we are a part of God's royal family, because we have taken the pledge of baptism, in the name of the Father, and of the Son, and of the Holy Ghost, and these great powers are pledged. Pledged what? They will keep us, they will protect us from the power of the enemy, that when the enemy comes in like a flood, the Spirit of the Lord lifteth up a standard for us against the enemy.

“If ye love Me, keep My commandments. And I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive” [verses 15-17]—well, they could receive it, if they would accept Christ; but they cannot receive it and have the spirit of the world, too—“because” verse 17.

“I will not leave you comfortless.” [Verse 18.] Does anyone here feel comfortless, feel that you have no comforter that knows how to pity you and sympathize with you? Well, don't. Have we not a God? Have we not a Christ, who has given His life for us? Well, then, let us take God at His word. I want to honor God. I do not want Him to be ashamed of me. We profess to believe in Him; now we are to represent Christ to our world in character. We are to lay right hold upon the

Mighty One, that we can represent His character to the world, that they may see the difference between Him that serveth God and him that serveth Him not. God will help us, because He has promised to do it, and (verse 19) says, “but ye see me; because I live, ye shall live also.”

Well, now, that is, if you maintain your baptismal vows. Here was a contract made with God. We were baptized in the name of the Father, and of the Son, and of the Holy Ghost, and the contract was made with God that these three great heavenly powers would be with us, to help us at every step, if we will unite with these powers to be helped. Now take hold by faith. Believe that Christ will do for us just what He said He would. Now think of this through the week, and when anything comes up to disturb you, and trouble and worry you, be determined that you will not give place to the devil by giving place to words that will not honor God. And every one of you, young and old, can obtain the most glorious, beautiful victory. You can obtain, and you can rejoice in your Saviour.

Let us strive for the victory every day. There is a world to be saved; there are sinners that want your help. Oh, there are many hungering and thirsting ones that you do not understand anything about. Your very first work is to commence with yourself, your very second work is with your children. Get your heart in order, and then bring your children to God, and work with them, and never allow passion to come into your ruling at all. Then teach your children when they rise up and when they sit down, and when they go out and when they come in, and they will understand what the Lord would have them to do. They may be only children, but they need educating; you need educating.

You neglect your children altogether too much, for they need to be educated and trained and disciplined for the right, and encircled in the arms of your love, and assisted. The little ones need to be assisted. Bind them to your heart by the silken cords of love, and you will realize that you have an influence over your children, and that nothing can tear them away from Him, or them from you.

What is the next work? You have a family with you to recommend you as Christians. You have begun with yourself; you have brought yourself under discipline; you have your family that you have educated point by point, step by step, line upon line, and precept upon precept. Then what? These children are your helping hands, who recommend Christ. Then, you go right to Jesus, and you take your children with you, and there is an influence that pervades the religious household that is felt in the church.

That is what we want, brethren. We want Jesus in our own house; we want to commence our work at home, and then for the neighbors, and then for those that are around us. It is just as much our duty to labor for our unconverted neighbors as it is to go to Europe or China or India, or any other place. There are souls to be saved right around in our own neighborhoods, and God wants to go to work. He wants us to act as though the souls that are right in our neighborhood are to be sought after and labored for, that the salvation of God may come right in among those around us

who know not God. Shall we take hold of the work? He wants us to act like men, to commence the reformation, and go right forth and strengthen the things that remain. You have those who will help you. And we will have converts that will take right hold of the work with us.

I want to say, Begin with yourself; begin with your children, if you have neglected them, and I know you have. Now if you have neglected them, take right hold and redeem the neglect. You will have to work ten times stronger than if you had not neglected them; but having neglected them, you want to take right hold and redeem the time. Tell them that Jesus loves them; tell them how to come to Christ, and believe in Him. Half of them do not know how; for you are so reluctant to speak of religious things, that they do not know how to believe. Teach them how to believe, and the blessing of God will rest upon you, and you will see of His salvation.

Ms 194, 1903

Remarks at California Medical Missionary and Benevolent Association

“Elmshaven,” St. Helena, California

February 9, 1903

Meeting of the Board of Directors of the California Medical Missionary and Benevolent Association, duly called and held at Sanitarium, Napa County, California, on Monday, February 9, 1903, at 12 o'clock N.

Present: Directors A. T. Jones, president; E. E. Parlin, secretary; L. M. Bowen, W. C. White, W. S. Sadler, R. A. Buchanan.

Absent: Directors W. T. Knox and A. N. Loper.

Also present: C. H. Jones, M. C. Wilcox, H. H. Haynes, A. Boeker, E. G. Fulton, F. Zelinsky, G. A. Droll, A. M. Winegar, Mrs. J. Gotzian, T. J. Evans, Bro. Crisler, Sr. McEnterfer, and Mrs. E. G. White.

Prayer was offered by Elders Sadler and Jones.

The minutes of meeting held December 30, 1902, were read and approved as corrected.

The following communication from Dr. Loper was presented:

Pasadena, California

January 4, 1903

To the Board of Directors of the California Medical Missionary and Benevolent Association.

Dear Brethren,—

As I am unable by reason of the change in my residence and connection with our work in Southern California to meet the responsibilities of medical superintendent of the St. Helena Sanitarium, and as a member of your Board of Directors, I herewith wish to tender my resignation as medical superintendent of the St. Helena Sanitarium, and also as a member of your Board, to take effect at the pleasure of your Board. Reciprocating the kind wishes that I know are entertained for me by every member of your Board, I am

Your brother in the work,

A. N. Loper, M.D.

Thereupon, it was moved, seconded, and carried that the resignation of Dr. Loper be accepted. Also

Moved, seconded, and carried that Dr. Thomas J. Evans be a member of the Board of Directors of this Association to fill the vacancy caused by the resignation of Dr. Loper.

Also moved, seconded, and carried that Dr. Evans be the medical superintendent of the St. Helena Sanitarium.

Bro. A. T. Jones, of the committee to confer with Dr. Zelinsky, regarding his resignation tendered under date of Dec. 8, 1902, reported that the committee had had a talk with Dr. Zelinsky, covering the whole ground involved, and, as a committee, as things now stand, they could not see that there was any need of accepting Bro. Zelinsky's resignation, or that there was any cause for his disconnecting with the institution so far; that Dr. Zelinsky had acknowledged that his religious influence had not been of the positive sort that it should be, but that he had decided to change and take a more active interest religiously in the work of the institution. That the committee had decided that there was no cause for accepting his resignation, with the understanding we have at the present time.

Dr. Buchanan and Bro. Bowen, the remaining members of the committee, having expressed similar views, it was

Moved, seconded, and carried that the report of the committee be accepted.

Elder Jones then presented the whole history to this date of the question regarding the location of the meeting of the General Conference, reading letters from Sister White, Bro. C. H. Jones, and others.

Bro. C. H. Jones stated that the people at Oakland wanted the conference at Oakland.

Sister White: As for my preference in the matter, it should not be taken into account. If you saw there the feelings that they had about it, pretty sharp, some of them, the feeling they had about it—I thought if it were best to have it there in Healdsburg, I could be accommodated a great deal better. But you are not to make my accommodation anything that should fix the place for holding

the conference. There was nothing in it. I thought it would save you there at Oakland a good deal of expense, for they said they would open their houses freely; it would save an expense to the conference, and that is how the matter stands. If there is any preference for Oakland—I don't like Oakland—at all, but if there is any preference for Oakland, what my likes or dislikes are don't come in.

C. H. Jones: Of course that had quite a bearing with the decision down there, of the committee, and that was why we wrote as we did. But since our meeting, referred to in that letter the committee of entertainment, there have been new developments. And we have learned things that we did not know before. In regard to the climate, those who have been in Healdsburg, and lived in Healdsburg at that time of the year, say it is likely to be colder than in Oakland; more fog at that time, and if it should come on and rain, it would be very disagreeable there, and especially if we had to put people in tents. But now our brethren in the church are aroused, and I do not think any tents will have to be pitched. I think rooms will be found for every one in the houses. We spoke of it in our church Sabbath, that there was a possibility of the Conference going to Healdsburg. Before that there had not been much response from our people, but as soon as it was stated that the Conference might go to Healdsburg, they came forward and said, "We have not been thinking seriously over this matter; we have not got ready to say yet what we will do, but, if there is any idea of its going to Healdsburg, we will say now." One brother who had said he would take three stated that he would take twelve; another who was going to take one or two said he would take four or five, and so they are coming right forward and saying that, We will entertain and take care of them, and we want the meeting here. My house will be at your disposal (to Sr. White) if you want to come there.

Sister White: You have always treated me well, and I would be glad to go there, but in some respects I would rather be a little further off.

C. H. Jones: There is no question but what we can get you a good place away from the church, where it will be comfortable for you, and all right; and as far as the matter of entertainment is concerned, we can arrange that so that there will be quite a saving of expense. We did think we would have to pay for some of the delegates, but I do not now think that will be necessary. We think we can find entertainment for all of the delegates on the Oakland side of the Bay; the Bulletin can be printed there promptly, and we can reach so many more of our own people there, and then there is the restaurant.

Sister White: I have looked it over and settled in my mind some time ago; after I heard about the matter it was all settled in my mind that it was to go there.

C. H. Jones: It would be clear, as far as you are concerned, to have it in Oakland?

Sister White: Yes, there is no difficulty in my mind in that; when the preference is presented here, that is enough. I did not know but what you would all feel relieved.

Elder Wilcox: Bro. Jones has covered the ground quite well. The two special things above all else that decided our committee that met the other day was Sister White's preference, and the thought on the part of the committee of entertainment that our brethren there in Oakland did not care for the Conference. When I mentioned it in the church that it might be in Healdsburg, it stirred the church through and through. I had a talk with Bro. Loughborough yesterday, and he felt much different as regards the church than he did before. Before he thought the brethren were not ready and did not feel that they could entertain the delegates; but after the announcement was given Sabbath morning, a great many of them have been to Bro. Loughborough, and Bro. Loughborough feels that they can entertain the delegates in Oakland; and I am sure there would be a hearty response on the part of our brethren and sisters on the east side of the Bay, and I am sure also that San Francisco will help in a financial way. It is for that reason that we got a wrong impression on the part of how the church felt, and yet I do feel that the thing as it has gone thus far is not wholly without good. The church thought, Well, it is going to be held here anyway, and we won't say very much, we will simply let it come; but when they found it was proposed to have it at some other place, it stirred them all up over the matter a great deal better than anything else could have done, and so I am sure that the brethren and sisters down around the Bay want the Conference and will do all they can to make it a success in every way. Then of course the Bulletin can be issued very much better there. The resolutions and plans that are brought before the Conference can be printed and so presented before all the delegates that they can study them and get a better idea of what they are acting upon than they could in Healdsburg. And all things considered, I am sure that it would be better to have the meeting in Oakland. Our restaurant brethren, I am sure, would have something to say in the matter, perhaps.

Bro. Fulton: You know, Sister White, we are planning to have a first-class vegetarian restaurant in connection with the Conference this year, and we had been laying our plans to have this restaurant in Oakland. Of course we could have had it in Healdsburg, but it would be much more expensive to ship the cooking utensils, dishes, and all those things to Healdsburg, and so we were quite disappointed to learn that there was some possibility of its being held there, and I know that all connected with the restaurant are very much in favor of its being held in Oakland. We feel we can do much better work there and have a much better chance.

Sister White: I have no preference to remove, because I did not know what that they would consider it better to have it there, but as soon as I learned how the situation was, why then, if I went, and I made up my mind, I would not dare to stay away—I would not say I would stay away—I did not dare to, and so I made up my mind that it would be in Oakland, and I have not had any thought of Healdsburg since the first introduction.

Elder White: It seems to me that it would be a decided advantage to our school, and that the experience of our school might be a blessing to the Conference, if we could have had the Conference in Healdsburg and have it satisfactory to our people. Several hundred will probably come from the outside if there is ample accommodations.

C. H. Jones: I move that it is the sense of this counsel that the General Conference be held in Oakland.

Second, and carried unanimously.

Financial reports were then presented as follows:

California Medical Missionary and Benevolent Association for the year ending December 31, 1902.

San Francisco branch, St. Helena Sanitarium.

Sacramento branch, St. Helena Sanitarium.

Eureka branch, St. Helena Sanitarium.

It was voted that the item of \$130 in the report of the California Medical Missionary and Benevolent Association, inasmuch as Dr. Evans was now connected with the institution, should be carried to profit and loss.

A communication dated February 6, 1903, from the Pacific Press was presented, asking regarding the desk owned by the Pacific Health Journal, and it was

Moved, seconded, and carried that we express ourselves in favor of allowing Dr. Heald to have the use of the desk.

Also moved, seconded, and carried that this Association pay the bill of \$105.63 due St. Helena Sanitarium from the Pacific Health Journal, charging same to the Journal account.

Attention was called to various items in the financial reports, and the question as to whether they could be considered as legitimate resources, and it was

Moved, seconded, and carried that all of these matters be referred to the auditor for such action as he might recommend.

The request from Southern California for Dr. H. E. Brighthouse to connect with the work at Pasadena was mentioned, and after discussion

Moved, seconded, and carried that the request be referred to a committee consisting of Brn. Evans and Sadler, with the suggestion that the names of Mrs. Richmond and Mrs. Garthofner be considered in that connection.

The work of Dr. Brighthouse in connection with the S. F. Dispensary was discussed, and inasmuch as it was felt that she was bearing a large portion of the general missionary work in medical lines, and it was proposed to still further engage her time in that way, it was

Moved, seconded, and carried that we recommend to the California Conference the propriety of employing Dr. Brighthouse in medical missionary work around the Bay.

The matter of providing nurses for the Sacramento branch was considered in connection with the work at Sacramento; attention was called to the favorable opening at Pacific Grove for establishing treatment work, and it was

Moved, seconded, and carried that the matter of providing nurses be referred to Drs. Evans and Winegar.

Also moved, seconded, and carried that we recommend that Brother and Sister Whitney go to Pacific Grove, with the idea of engaging in self-supporting work in that field in connection with this Association.

The situation at Eureka was then considered at some length, and it was

Moved, seconded, and carried that Brn. A. T. Jones, T. J. Evans, and E. E. Parlin be a committee to plan for the work there and to secure the co-operation of the churches in that locality.

The financial report of the St. Helena Sanitarium was then presented, showing a material improvement.

It was stated that owing to lower rates of interest, and reduction of interest-bearing obligations, that \$380 per month would be a sufficient rental for the Sanitarium and premises with which to meet interest demands not otherwise provided for; thereupon

Moved, seconded, and carried that the monthly payment to be made by the St. Helena Sanitarium to this Association should, until further notice, be the sum of \$380 per month.

A communication from Etta Ackerman was then presented, accompanied by communication from Elder Santee, regarding the issuance of diplomas to Etta Ackerman, Cora McElhany, and Hattie Kleinshmidt. After general discussion, it was

Moved, seconded, and carried that this matter be referred to a committee consisting of Drs. Evans, Heald, and Brighthouse.

A request was presented from the Sanitarium Food Co. that this Board recommend rate of wages to be allowed Bro. E. C. Fulton. After discussion,

Moved, seconded, and carried that we recommend a rate of \$18 per week and board.

A telegram from Dr. Kellogg, dated February 8, 1903, was read, as follows: Will you join other American sanitariums in raising two thousand dollars for British Sanitarium. Letter today.

No action taken, inasmuch as offerings for that purpose had already been secured and applied through the California Conference.

Dr. Droll then spoke of circular recently received asking for information concerning sanitarium work, and it was

Moved, seconded, and carried that we request the secretry of this Association to gather from our branches all the information necessary to supply to the International Association the desired information.

A communication from the Colorado Springs Sanitarium Co. of Colorado Springs, Colorado, was presented regarding an advertising proposition in the Pacific Health Journal, together with correspondence between the Pacific Press and Dr. Heald.

No action taken, although the sentiment was freely expressed that it was not a line of advertising that we should assume.

Elder White then spoke of the lack of advertising being done to further the interests of the various sanitarium institutions on this coast, and that diligent study should be devoted to the matter of properly placing our work before the tourists coming to this coast. After discussion

Moved, seconded, and carried that a committee of two be appointed by the chair to labor for the co-operation of the Pacific Association and of the food company for the development of a scheme of advertising in which all of our medical missionary enterprises on the Pacific Coast shall unite and seek to properly represent our work before the people.

Committee announced: Parlin and Sadler.

Possible changes in connection with the restaurant work at San Diego were discussed, and it being desirous that Bro. E. G. Fulton should be empowered to represent our interests in that connection, and in the matter of the lease we now hold for the Sefton premises, it was

Moved, seconded, and carried that E. G. Fulton be authorized and empowered as the agent and representative of this Association to make any and all such contracts and agreements that may be necessary for the proper transfer of our interests in the property and of the lease now held by us on said building.

There being several vacancies in the Sanitarium local board, it was carefully revised, and as now constituted, made as follows: T. J. Evans, A. M. Winegar, F. Zelinsky, L. C. Nelson, L. M. Bowen, G. H. Heald, W. C. White, Mrs. J. L. Ings, and Mrs. J. Gotzian.

Moved, seconded, and carried that the salary of Dr. Evans, as medical superintendent, be fixed at \$20 per week.

It was stated by Dr. Evans that Sister Evans desired to have the privilege of carrying on some medical work for the time being, without compensation for six months, and that she would be willing to go right ahead with a list of patients and with class work, if needed, during that time. Thereupon

Moved, seconded, and carried that Dr. Margaret Evans' name be added to the medical faculty of the institution.

The matter of plans for strengthening our nurses' training school so that it may prepare students for the medical colleges as well as to train nurses was discussed, and it was

Moved, seconded, and carried that a committee of [four] be appointed, consisting of A. T. Jones, T. J. Evans, A. M. Winegar, and W. C. White to prepare propositions for consideration at the next annual meeting of the Pacific Union Medical Missionary and Benevolent Association.

It was stated that certain bills owing to the Battle Creek Sanitarium from the Honolulu Sanitarium and from the Honolulu Sanitarium to the Sanitas Food Company had been presented to the food company with request for payment. After discussion

Moved, seconded, and carried that the chairman Elder Jones, the secretary E. E. Parlin, and the manager of the food company Bro. A. Boeker be a committee to consider these matters regarding the payment of the claims of the Battle Creek Sanitarium and of Sanitas Food Company against the Honolulu Sanitarium.

A bill of \$325 for machinery purchased by the Rural Health Retreat Association was also presented and discussed, and it was stated that a proposition was under way by the food company to use the Kellogg royalties in payment of this claim, receiving credit for account of royalties and also on account of R. H. R. purchase price. And it was

Moved, seconded, and carried that the Sanitarium pay this bill through the food company.

The matter of providing a lady nurse for the work at Phoenix was discussed, and upon motion referred to the committee on nurses heretofore announced, Drs. Evans and Winegar.

Brief reports were also made concerning Blue Book advertising, orphans fund, San Diego treatment rooms, San Francisco food store, the vegetarian cafe, and the 20 acres of timberland owned by the Rural Health Retreat in Humboldt Co., but no action taken in any case.

Upon motion, meeting adjourned.

E. E. Parlin, Secretary

Ms 195, 1903

Interview/Between E. G. White and A. T. Jones

August 15, 1903

Report of an interview held between Mrs. E. G. White and Elder A. T. Jones, Sabbath morning, August 15, 1903

[Stenographer's introduction:]

(Sister White asked Elder Jones to tell her the object of the small general meetings he was holding in the California Conference, and to explain in regard to the calls he was making for means to pay the debt on the College buildings in Battle Creek. Elder Jones explained that he had been asking our brethren and sisters to contribute to the missionary acre fund by setting apart the proceeds of small portions of their land, or certain trees, for this purpose. Sr. White urged that he be very cautious about undertaking to raise any means in California to assist in reopening the Battle Creek College; that this means is needed in California.

Elder Jones endeavored to explain why such a school as the one about to be opened in Battle Creek, is necessary. The States of Illinois and New York require a high standard of those who desire to enter a medical college. As the American Medical Missionary College is incorporated under the laws of the State of Illinois, those who enter our medical college must first conform to the requirements of the State Board of Health of Illinois, which are really more exacting than those of the Board of Regents of New York. The State officials have placed the requirements for entrance as high as those necessary for entrance in some of the leading medical schools of Great Britain. “Dr. Kellogg himself,” Elder Jones declared, “could not enter these schools as a medical student.”)

Mrs. E. G. White: Is there any necessity for this?

(From here on the report is stenographic.)

A. T. Jones: When he began his medical studies, the entrance requirements were not so high as they are now. When our brethren go to foreign countries to practice, they find difficulty in meeting the requirements of the law. Now it is so arranged that they can enter in any other country. Last winter, the first of January, the medical Board of Regents of New York State enacted laws—decided that everyone who enters the medical course of that Association must bear the degree of Bachelor of Arts. Berrien Springs does not grant degrees, and others of our Colleges do not grant degrees.

Mrs. E. G. White: Then because of this, you go right to Battle Creek, and establish there something that the Lord has forbidden?

A. T. Jones: No.

Mrs. E. G. White: You have gone right to Battle Creek and established that thing. Get out of Battle Creek; for heaven's sake get out of Battle Creek!

A. T. Jones: Since Battle Creek College has moved to Berrien Springs, there has been a school in the Sanitarium. The Sanitarium has had a school since Battle Creek College moved out of Battle Creek. And while Battle Creek College was in Battle Creek, one hundred and sixty of the Sanitarium folks were students in Battle Creek College—the Sanitarium medical students and the

Sanitarium helpers.

Mrs. E. G. White: All this reaching up toward a worldly standard, is unnecessary. When Christ came into the world as our Teacher, He chose unlearned men as His disciples. It is not necessary for our youth to spend so many years in training, unless they have to do certain lines of work. With far less training than is often given, they could become fully as competent in missionary lines, and do the work that God wants them to do.

You have no need now, at the very close of this earth's history, to gather young men and young women together, and to spend precious time in getting all this education in the higher branches of study—an education that we have never before advised our youth to gain since we accepted the truth. In the past much has been said, even with boasting, in regard to what “we have done,” and in regard to the efficiency of our medical missionary workers; but now it is thought that we are under the necessity of obtaining a knowledge such as the world demands.

In the name of God, I say, go and work along the same lines along which we have worked heretofore; and carry on this work outside of Battle Creek. Do not establish anything more there. Let the Doctor take care of his large institution, with the great crowd of worldly people there. You do not want our youth brought into connection with these worldly influences. If any additional training-school is demanded, let it be established outside of Battle Creek—a place where God has specified that we should not have a College. If it were essential to establish one there, God would have known all about it before He told us to move away from Battle Creek. Such a school is not essential.

God can open a way, and no man can shut it. He has said, “I have opened a way, and no man can shut it.” This is the way God desires to work. You need not call in our young men and confine them in a school to learn all these things that they will never use after they become physicians. If they have closed the doors, so that somebody has no influence, somebody else will come in. God will give influence. We must have more confidence in the God of heaven. But the Doctor has been swinging out of line <for years>. He has denied that our sanitariums are denominational institutions, and has denied many other things. God has been greatly dishonored. If we choose, we can tread in the footsteps of the world. John the Baptist was the greatest prophet that was ever born of woman, and yet he never went near the high Jewish people to get access to them, or to study in their schools. He had his message from God. This is what we must have. We must not think that we are to tread in the path in which the world treads. No; if we had done this in the past, we never could have gained the influence that we now have.

A. T. Jones: Is it right that we should have a medical college?

Mrs. E. G. White: I do not know what you mean by a “medical college.”

A. T. Jones: Is it right that we should graduate physicians?

Mrs. E. G. White: In some cases it is right. Some of our people have gone to other institutions to take a medical course. With the influence that now exists in Battle Creek, with the class of people that the Doctor has now, and with the standard of principle to which he now holds, our youth might just as well obtain a medical education in some worldly school. Sacred things must not be brought down to a level with common things; common fire must not be used in the place of sacred fire.

Satan does not desire that there shall be in the world a people denominated by God, a people that have come out from the world, wholly separating themselves from its theories and practices, and living in accordance with the principles of righteousness.

The Doctor sold us as people. His colleagues are united with him in these things. I know where I stand. I do not know what is to be done to bring about a right condition of things. In this effort to break down the differences between God's people and the world, he has greatly hindered the progress of the third angel's message. By his convincing and devising and planning and underhand work, by his binding up medical institutions to one general organization, he has done much to delay the work of proclaiming to every land the gospel of Jesus Christ, which would have placed us in the position where God desires us to stand today.

If students desire to study the higher branches; if some are led by the Holy Spirit to attend institutions of learning; if God sends to them the message, "Go," let them attend such schools. The Lord will give them light and blessing.

Our schools will have to be more after the order of the schools of the prophets. This was revealed to me when young Brother Stone came to Battle Creek. Again and again I had to stand before public assemblies to repeat the warnings God was sending to us. At that time some of our brethren thought that the students must receive a worldly training that God does not want them to receive. God does not want the youth to be encouraged to study many of the things that the world requires the students of its schools to study. When He wants them to do it, He will let them know it. They can study at the plough, while engaged in some useful employment.

* * * * *

[Stenographer's note:] (This is as far as I have had opportunity to edit this interview. The following is a synopsis of remainder, just as it was spoken.)

We don't need the commendation of these that do not know what true education is. We do not want their vamp. God is going to give us His Holy Spirit to enlighten our understanding—it is presented to me in this way—and yet we are now going on our back tracks, clear back, just about as we are getting ready to enter into the land of Canaan. It is to have here a work to hinder from going in—the crimes, and the murders, and all these things that are going on. We have something else to do, Brother Jones.

A. T. Jones: Yes. Now what I was saying: Since Battle Creek College has moved out of Battle Creek, the Sanitarium had had a school for its workers, with the same ones that were in Battle Creek before Battle Creek College left. As I was saying, we had 160 students of the Sanitarium helpers [who] were students of Battle Creek College when it was there. When it went out, that school went right on, with one of the College teachers with the school, and taking other teachers to help him; and that school was preparing such of the helpers that were in the Sanitarium for the medical course. That school was a preparatory course for the medical and nurses' courses. That school would have gone on just exactly in the same way, if the laws regulating medical work and the work of physicians in the States had remained as they were.

Mrs. E. G. White: What have they done to change their ideas?

A. T. Jones: The laws have raised the standard, and required a degree.

Mrs. E. G. White: Let us let them raise a standard and require a degree; and let our people do the best they can, just as Christ did. He would rather work for fishermen than learned men that knew so much. When these men get up there and learn what the world wants them to learn, they are not fitted for our work.

A. T. Jones: We are not obliged to teach them what the world wants them to learn; we can teach them our own education, and prepare them in Christian lines.

Mrs. E. G. White: Right in Battle Creek, where God says, Get out of it!

A. T. Jones: In the Sanitarium; that is all.

Mrs. E. G. White: Yes; and there is the Sanitarium that was worked and built right there. It never should have been there. <Thus the Lord hath said.> Now that is to counterwork the work of God that He wants done. He has told Dr. Kellogg over and over, and I have got it all in writing, that God did not want that institution in any way to spread itself as it was, but make plants. How many plants has he made? [He was] to take that institution, and break it up, not be in Battle Creek, and not have his work going on there in the way that it is, but make memorials all around. But now he has settled right down to Battle Creek and put everything in Battle Creek College.

A. T. Jones: In the minutes of the meeting where this thing was arranged—and that motion was made by Dr. Kellogg himself—

Mrs. E. G. White: Why did they not get the voice of those brethren that have been working and working, and taking all this burden there? Why did they not sit right down, why did they not lay everything all out, why did they not bring in all their reasons, why did they not go to work just as we always went to work, together, when my husband and I had to go as pioneers? We brought it in so that everything could be understood by everyone, the meaning of the thing, and what we were doing, and carry the whole with them, and to pray over it, and talk over it, and talk with God about it, and all this. But all at once it springs up!

A. T. Jones: No; this thing was talked over, two years ago.

Mrs. E. G. White: Oh, but the institution has gone since two years ago; and God has shown by that, there have been things done in two years, since two years ago, Brother Jones; and since two years ago makes a lot of difference, when light has come in, and how these places should be worked, and all these ministers. Here's a work that ministers—you will have to do, if you stand in the counsel of God; and here's a work that the medical missionaries will have to do, if we stand; and at the heart of the laws in the nation there has got to be a light shine forth; and to bind up things in this one and that one, and that location. We have got our ministers that are circulating around, and they are going to St. Louis, and Orleans, and they are going to New York City, and they are going to all these places to give the decided warning. That is what we have got to do, and if anything can be done that the enemy can work to keep us huddled down to Battle Creek, where they have been told to get out of it <for years>, and to keep right where they can not affect the community at all—I suppose there are some outsiders that will come in, that will be affected; but <Dr.> Kellogg can not carry that; he has got that great big thing there; that institution never should have been built, never should have been built. But he has built it, and now you see it is to get them right back in Battle Creek, where God has been warning them for the last twenty years, more than that, I guess. The Lord has been showing them what they were doing; they were backsliding. Those that were a strength to the little churches out in different places, could have established schools in these different places, and could have established <small> sanitariums in our cities all through in different places all around here, <but there is> nothing. New York [was] not touched, till poor Brother Haskell went in there, and went to work there, and he has had nothing to work with.

[Stenographer's note:] (Followed by a long account Haskell's financial perplexities, and Sr. White's financial straits on account of low royalties, etc.)

Kellogg has fastened himself to the world, and in more ways than one. When they asked him about the Testimonies, right before him, just as you are before me, there would be a motion of the head, there would be a motion of the shoulders ... there would be—that was enough. He knows it. And so in regard to me, he has placed me in the position I am, after exalting the position that he has done in his writings of my husband and myself, and my husband taking him just as he did, and letting him have a thousand dollars without interest, and then giving him a horse and a carriage. I did not know he had given him a horse and a carriage. I did not know he had given him a horse and the carriage; and, said he, he has let me have lots of presents; and, said he, “I sent you a horse,” and I sold him a carriage for \$150 because I was in debt in the office, when they let my books drop and I did not have a thing for it, and sold it to him for \$150. Well, then he sent it back to me after he felt that God was in the work, and he and his brother were deeply convicted. “Why,” says he, he came in, “Oh,” he says, “I am a free man.” Dr. Kellogg would say, “I am a free man. I feel as though a band of steel was broken off of <my head>,” and said he, “My brother sat by me, crying, the tears streaming down <his> face. ‘Why,’ says he, ‘she talks by the spirit of inspiration, the inspiration of God is upon her.’”

Well now, he could have carried that work right along, but he wanted Kellogg to stand higher <than any other man>, and he has been working and conniving, and working and conniving, and he is at it still. Now there is just how it is. Twice I was <wheeled from my> bed in Oakland. I determined to bring it all out before the people—not all, but a few; but just as soon as I saw that the companies were just <before me> so that I could not be by myself, I would not open my lips. I kept still. And I know just how these things are. I knew the devil was linking with him, and I told you, <A. T. Jones,> not to put that message in his hands alone, but to take and read it to him, because if it was in his hands, and he read it alone, there would be a hand put right on those things so that he would not get the impressions that he had to have. Well, it was shown me that the devil had calculated to link right in with him, and demerit the ministers, just as he has done. And the ministers have just as much cause to demerit it. If any man needs to be converted in more respects than one, it is John Kellogg.

And now I want you to know these things, because I don't want you to be linked up there. So the light God gave me was when you were there in Battle Creek, [was] that you had no business there. It was no place for you. You must get out of Battle Creek; and that there were places where you could go. But he (A. T. Jones, I think she means) needs to be—the light was given—he needs to be where there are watchful eyes in the Spirit of God that shall give counsel—he counsel with you, and you counsel together. That was just the light that was given to me, that <A. T. Jones's> voice would be heard in Washington, and that Brother Prescott's voice would be heard in Washington; that is before we decided to go there. That was long ago. And then that these messages had got to come before the principalities and powers of our nations, <the truth would have> to come before them, that they would be without excuse; but they have excuse now. We have not brought the light before them as we should. We have no memorial there. And all these things, night after night, and night after night, ... and they are all wondering how it is possible for me to do as I do. Well, I tell you, that it is not possible; that it is the Lord that has strengthened me; at my age he is strengthening me.

I thought I should lose my eyesight, but by the blessing of God I kept it. And I know what I am talking about. Dr. Kellogg is not right in the sight of God. <He denies the principles of truth.> I want to tell you that. And yet I would not bring out anything that would get the people to grasp and demerit and tread underfoot anything of the medical missionary work. <That is why I have not declared publicly Dr. Kellogg's position.>

“Now Dr. Paulson,” I said to him, “I want to say a word to you. I shall not say much that I could say, but I want to warn you, Dr. Paulson, be careful how you give encouragement to Dr. Kellogg by receiving what he says, <he dropping a word> derogatory in regard to our ministers. Be careful of that.” He is picking up everything he can find that he could make a handle of if [note by stenographer: (I could not hear)] and is getting it all prepared. A man that will stand to be a medical missionary in that holy office of Jesus Christ, and then make his boast that he knows, he knows about these ministers, and this minister and that minister, and other ministers. I could tell him some things that I know, that have never come out of my lips, that he had not best take that

position. He says, "Just as soon as they begin to make some kind of a move, I have got the power in my hands." He told Elder Wilcox that. Elder Wilcox said "Would you use such things as that?" Said he. "Would you come to such a position as that? Have you come to such a position as that?" The Doctor answered, "Oh, I don't calculate to do any such thing."

Is that man under the influence of the Spirit of God, that goes in that way? Now I want to tell you, Brother Jones, we have got to have our eyes opened, and anointed with eye salve, that we may see. And here I have been shown years ago that there have come just such actions as was in the courts of heaven, repeated right here upon earth, that the devil would link right in with men that profess to believe the truth, and the deceptions that should be brought in, and the evil working that it would create, that Satan was here in person, right here. It has been represented to me in our meetings that individuals have been seen that I have been shown that the devil was linked arms right with; they could not hear alright. Those very persons I shall write personally to, and I shall tell them these things when I get where I can, that the sins that have placed them just as it is in Zechariah, where Joshua was before the angel. Well, now, the devil personifies himself. They don't understand, but he is right there, and he is accusing them, accusing.

I have not dared to see him [Dr. Kellogg]. I was forbidden to see him, because my sympathies were so great in his behalf that there was danger of my taking the words from his lips, and he would repeat anything that comes into his mind that will help his case—no truth in it; he will go right on another occasion, and he will tell just exactly the opposite. He doesn't know what he does. He has no control of himself. Now I want to tell you that, and I want you to know it, Brother Jones, because somehow you feel linked up with him, and you feel that you are going to be a help to him. If he doesn't get the start of you, and if he is not chuckling over this matter now, as the devil would chuckle when he would get one of the angels in heaven to believe his lies—he would lie just as quick as he would speak the truth, in order to carry any purpose of his—Dr. Kellogg would; and yet I am looking for his conversion. I am begging and pleading. I wake up nights, and plead for his conversion.

A. T. Jones: You know, don't you, that that is all the purpose of my going there?

Mrs. E. G. White: Well, I supposed it was; but I want to say, he will wind up this one and that one and the other one with him in what?—in Battle Creek. God has said that this thing should not be; it has been before him for ten years. I have got it right in writing that he should be making plants. God did not want so much there, and so on. Now I have got a decided letter—I want you to have that—Maggie just brought it to me yesterday—that I had put in her hands some time ago.

A. T. Jones: He never asked me first. It was not his first asking me to come there—my mission to help the students and to help that school. [Stenographer's note:] (I do not understand this sentence fully. Have written it as I have it.)

Mrs. E. G. White: When he saw that you were more favorable to him than Daniells or Prescott,

when he saw that, he thought he could make [stenographer's note:] (did not hear next two or three words, but from conversations with Sr. W., think the words were “a cat's paw”) of you. That is what he thought. He thought he could put you on his side. Daniells, standing as he did stand in Europe, it was perfectly right. He told me, “Oh, Daniells is just the man. Oh,” said he, “I am so thankful for Daniells”; and he went on and gave me such a history of Daniells. “At first, you know, I would not take to him at all.” Just as soon as he [A.G.D.] did not concede to his idea there [in England], he threw him right overboard, and that is how it is.

A. T. Jones: All that I have had in connection with the medical work there, was to help those students to get hold of the Bible and the third angel's message, so that when they went out, they would preach it. Whatever warnings you have, I would be glad of them, so that when I was there, I would know how to hold my way.

Mrs. E. G. White: I have given this to yourself. You need not give it away to anybody. But I tell you, that if any man was ever led and controlled by the spirit of the devil, it is Dr. Kellogg, as he gives himself up into the hands of the enemy. Now he could have just as well carried on that reformation line, and cleared himself. He felt terribly after my husband's death. It was his course of action that shortened my husband's life. I do not want to say anything about that.

A. T. Jones: I will have to start to meeting pretty soon; but I wanted to mention that this use of the Battle Creek College title can last at the most for only a year. It was taken simply because the Battle Creek College charter continues and expired the next year; and instead of going to the expense of legally revising the college charter, we would let it expire. That was simply availed of for this single year, and by the time that expires, all the light that can come, we can avail ourselves of, and act accordingly. At the most, the name will be used for only a year.

Mrs. E. G. White: But, I wanted to speak to you about gathering up money here. I did not once dream you would do it, because I knew you knew how much we wanted to build a sanitarium, and I knew you knew about the heavy debt they have got here that has got to be taken care of here, and I am trying to get plans by which that should not lay on that institution.

A. T. Jones: I have had it in mind myself that money enough had been taken now outside of California; but now turn the money to our own work. But this one thing of the missionary acre fund of donations of pieces of ground or trees or something of that kind in little doles, to the payment of the College property, to turn it over to the medical missionary work—that was arranged by the brethren in Battle Creek. That is the only thing that I have asked for money outside of California.

Mrs. E. G. White: Well, don't ask for any more. They have scoured over this field until there is almost a dearth.

A. T. Jones: Now here is another thing. The Doctor offers half of the proceeds on his new book, *The Living Temple*, for the payment of the Sanitarium debt here.

Mrs. E. G. White: Well, I have nothing to say about that. I have not had opportunity to look into the book.

A. T. Jones: It sells for a dollar and a quarter.

Mrs. E. G. White: I know it; but it strikes me the book could be more precious, if it was all correct. It would be most precious, if the man would live alright. The living temple—oh, my soul, Brother Jones, I tell you, if the man would live up to just what he has written! There is the thing.

A. T. Jones: Well, now, he offers the use of that here for the Sanitarium, just as the Object Lessons is offered. Half go to the original Sanitarium, and the other half to this one. A number of our brethren in Humboldt county said they would work for that.

Mrs. E. G. White: Yes; but everything that they have got to do here. Sadler came up here, and you know how it was—were you here when he called for money? Well, he called for money, and there they were in distress for things that they needed to put right into the institution, that they could not put there; but yet you know why. Brother Butler came, and took away a large amount for the Southern field; and then something else comes, and it keeps coming and coming.

All I want is for you not to exalt and not teach what Dr. Kellogg does. Oh my soul! Such contriving, such conniving, and then bringing it out in a way that he does. Then his threatening—“You say anything against me”—he said there at Oakland—“and,” said he, “I will have you put over the courts.” Did Christ do that way? Now there is all such ways as that. “I have got things in my pocket,” said he, “that I can use here if I want to.” Well, what faith can men have of any such men as that being led of the Lord? I told him [stenographer's note:] (must be A.G.D.), “Don't you go into any tears at all; when you speak, speak; when you take a position, take a position; but don't assail the man. It is not he; it is the devil back of him. You may say, ‘Somebody said so and so,’ if you want to, but don't you touch the man, because he knows he can be touched in a good many places.”

[Stenographer's note:] (There were a few more sentences interchanged, but I did not take them, and know not what they were. Elder Jones said he thought he might come down again to see Sister White.)

Ms 196, 1903

A Divine Sin-Bearer By Mrs. E. G. White

[Typed] Aug. 16, 1903

Through disobedience Adam fell. The law of God had been broken. The divine government had been dishonored and justice demanded that the penalty of transgression be paid.

To save the race from eternal death, the Son of God volunteered to bear the punishment of

disobedience. Only by the humiliation of the Prince of heaven could the dishonor be removed, justice be satisfied, and man be restored to that which he had forfeited by disobedience. There was no other way. For an angel to come to this earth, to pass over the ground where Adam stumbled and fell, would not have sufficed. This could not have removed one stain of sin, or brought to man one hour of probation.

Christ, equal with God, “the brightness of the Father's glory, and the express image of His person,” clothed His divinity with humanity, and came to this earth to suffer and die for sinners. [Hebrews 1:3.] The only begotten Son of God humbled himself, and became obedient unto death, even the death of the cross. By bearing in His body the curse of sin, He placed happiness and immortality within the reach of all.

One honored of all heaven came to this world to stand in human nature at the head of humanity, testifying to the fallen angels and to the inhabitants of the unfallen worlds that through the divine help which has been provided, everyone may walk in the path of obedience to God's commands. The Son of God died for those who had no claim on His love. For us He suffered all that Satan could bring against Him.

Wonderful—almost too wonderful for man to comprehend—is the Saviour's sacrifice in our behalf. And this sacrifice that would be efficacious to cleanse all—even the most sinful and degraded—who accept the Saviour as their atonement and become obedient to heaven's law. Nothing less could have reinstated man in God's favor.

What right had Christ to take the captive out of the enemy's hands?—The right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. He came to this earth as the Redeemer of the lost race, to conquer the wily foe, and by His steadfast allegiance to right, to save all who accept him as their Saviour. On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to take the captives from the grasp of the great deceiver, who by a lie framed against the government of God, caused the fall of man, and thus forfeited all claim to be called a loyal subject of God's kingdom.

Ransomed From Sin

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our all-powerful helper. “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 in being tempted, He is able to succor them that are tempted.” [Hebrews 2:17, 18.]

“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 fullness have all we received and grace for grace.” [John 1:11, 12, 14, 16.]

Those who are adopted into the family of God are transformed by His Spirit. Self-indulgence and supreme love for self are changed for self-denial and supreme love for God. No man inherits holiness as a birthright, nor can he, by any methods that he can devise, become loyal 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 become more than conqueror over the evil that besets him.

Ms 197, 1903

Our Deliverer By Mrs. E. G. White

[Typed] Nov. 29, 1903

After Satan had been cast out of heaven, He came to this earth. He knew God's high purpose for human beings, and determined to make them swerve from their loyalty. He succeeded. Adam sinned, and to all appearance there was no hope for the race. But man was not abandoned to his sin and misery. Lucifer thought that he had full control of the race, but God had not given them up. When there was no eye to pity, no arm to save, His arm brought salvation. He laid help upon one that is mighty. The Son of God became man's substitute and surety. He pledged himself to ransom human beings from the destroyer, and to restore them to their original purity. He would defeat the cruel foe.

For ages the world seemed to be wholly under the control of Satan. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, lost. They have chosen a leader who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin, — to death in which comes no hope or life, toward night to which comes no hope of life, toward night to which comes no morning. Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed on the countenances of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold!

But "when the fullness of the time was come, God sent forth His Son, ... to redeem them that were under the law, that they might receive the adoption of sons." [Galatians 4:4, 5.]

Satan knew that one had come to this earth to dispute his authority. He heard the angels as they sang, "Glory to God in the highest, and on earth peace, good will toward men." [Luke 2:14.] He followed the footsteps of those who had charge of the infant Saviour. He heard the words of the aged prophet in the temple, as, taking Jesus in his arms, he said, "Lord, now lettest Thou Thy

servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of Thy people Israel.” [Verses 29-32.]

Not without hindrance was the Commander of heaven to win the souls of men to His kingdom. From the time when He was a babe in Bethlehem, He was continually assailed by the evil one. In the councils of Satan it was determined that He should be overcome. The forces of evil were set upon His track, to engage in warfare against Him, and if possible to overcome Him.

Satan saw that he must either conquer or be conquered. The issues of the conflict involved too much to be entrusted to his confederate angels. He must personally conduct the warfare. All the energies of apostasy were rallied against the Son of God. Christ was made the mark of every weapon of hell.

In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the bloodstained path. All the efforts of Satan to oppress and overcome Him only brought out in a purer light His spotless character.

Christ was crucified, and in His death the powers of hell seemed to prevail, and they exulted in their victory. But from the rent sepulcher of Joseph, Christ came forth a conqueror. “Having spoiled principalities and powers, He made a show of them openly, triumphing over them.” [Colossians 2:15.] By virtue of His death and resurrection, He became the minister of the “true tabernacle, which the Lord pitched and not man.” [Hebrews 8:2.]

Today Satan strives to lead the disciples of Christ from their allegiance. He is a wary, artful foe, and were we left to battle against him in our own strength, we should be overcome. But help has been laid upon one that is mighty. When Christ went away, He said to His disciples, “Be of good cheer, I have overcome the world.” [John 16:33.] “Lo, I am with you always, even unto the end.” [Matthew 28:20.] In this promise the lapse of time has wrought no change. Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. Today the same tender, sympathizing heart is open to all the woes of humanity. Today the hand that was pierced is reached forth to save His people that are in the world. They shall never perish, He says, “neither shall any man pluck them out of my hand.” [John 10:28.] The one who has given himself to God is more precious than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He died. Unless His followers choose to leave Him, He will hold them fast.

“Seeing then that we have a great high priest, ... Jesus, the Son of God, let us hold fast our

profession. For we have not an high priest that cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace that we may obtain mercy, and find grace to help in time of need.” [Hebrews 4:14-16.]

Ms 198, 1903

Living For Christ By Mrs. E. G. White

Circa 1903

Man sinned, and death is penalty of sin. Christ bore the penalty and secured for man a period of probation. In this time of probation we are now living. We have been given an opportunity to prove our loyalty to Him who gave His only begotten Son that we should not perish, but have everlasting life.

God is testing us. He entrusts us with talents, to see whether we will be thoroughly unselfish in the use we make of them. Physical, mental, and spiritual gifts are placed in our possession. And on the use that we make of these gifts depends our eternal destiny. God's word tells us plainly: “He that is faithful in that which is least, is faithful also in much.” “If ye have not been faithful in that which is another man's, who shall give you that which is your own?” [Luke 16:10, 12.]

God expects us to use His gifts in a way that will give us an increased knowledge of things of heaven. We are to make constant improvement, daily becoming purer, nobler, more refined. In this world men and women are to fit themselves to take their place among the nobility of heaven. In this world, they are to prepare for translation to the courts above. Here Christians are to be examples of what, through the grace of Christ, all must become who enter the holy city.

Here we are to learn Christ's meekness and lowliness, cooperating with Him, wearing His yoke and bearing His burden. Our lives are to reveal His attributes. Thus we are to work out our own salvation, knowing that God is working in us, to will and to do of His good pleasure.

We are not our own, to do with ourselves as we please. We have been brought with a price, and we are to obey the law of God's kingdom. We are to reach the high standard that God has placed before us. Through the infinite sacrifice made in our behalf, we can in this world live pure, holy lives, carrying out the principles of the kingdom of heaven.

The word of God does not repress activity, but guides it aright, pointing us to a work that, if faithfully done, will make us worthy of the immortal inheritance. God knows exactly what each one needs to fit him for heaven. He puts the Bible into his hands—a treasure that is not to be ignored or cast aside as of not special importance. “Search the Scriptures” Christ says; “for in them ye think ye have eternal life, and they are they which testify of Me.” [John 5:39.] The word of God tells man how he may become an heir of God and a joint heir with Christ. Knowing that it is man's nature to accumulate and amass, God in His word reveals to him the unsearchable

riches, a treasure the worth of which cannot be estimated. Knowing that man's strongest impulse is to stand on vantage ground before all, God points out to him an ambition that he may safely cherish. "I will make a man more precious than fine gold," He says, "even a man than the golden wedge of Ophir." [Isaiah 13:12.]

That man may obtain the life which measures with the life of God, the Lord breaks up his worldly, ambitious projects, which, if permitted to engross the mind, would unfit him for the future world.

Those who do not value their high calling, those who do not strive to fulfill God's purpose for them, who fail of fulfilling the conditions laid down in His word, cut themselves off from God. They prove themselves to be entirely unfit to serve the interests of their Master. They may profess to be Christians, but their lives are a dishonor to Christ. They are serving the enemy, and God cannot cooperate with them. Their defects of character are constantly increasing. How can the Lord work with them? How can He place responsibilities in their hands? How can He entrust His work to men whose hands and hearts are not consecrated to His service.

In all that we do, we are to seek the glory of God. "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." [Romans 8:8-11.]

Ms 199, 1903

Family Worship

Healdsburg, Cal.

September 1903

The church needs the living testimony revived among us. We need the reviving Spirit, the renovating, transforming grace of Christ. Love to God and love for our brethren and sisters does not exist as it once did. We want it now, just now, like the patriarchs of old. Those who profess to love God should reveal their faith by their words and works.

If there ever was a time when every house [should] be made sacred with the morning and evening sacrifice, it is now. Like the patriarchs of old, we should see in every home those who claim to live for God [presenting] the morning and evening sacrifice wherever they pitch their tent. The Lord of heaven will not pass that tent by and not leave a blessing. Angels of God are observing the family who are seeking the Lord. Let the mother offer her prayer, and the children [theirs]. If they arise earlier to do this, angels are listening and will mark every petition offered.

Sing a hymn of praise and angels will bear the tidings upward.

In every Christian home God should be honored and glorified. Fathers and mothers are to bear in mind [that their] words are to be guarded—for their own sake and for their children's sake. Fathers, mothers, you are preparing your children for the future immortal life; therefore the atmosphere in the home must be after the divine order.

Ms 200, 1903

Diary/Warnings Regarding Dr. Kellogg and the Work in Battle Creek

St. Helena, California

March 15, 1903

I have said I should not go to the conference wherever it is held, but the light I now have is that the Lord has a message for me to bear at that conference. I am instructed there will be things I shall meet and disapprove—that there will be writings presented that will appeal to the people of God to fasten and bind up means to be used in the medical missionary sanitarium work, and [that] they are making a mistake. This is not [to] be encouraged. In no case, at this time, are such documents to be prepared to go to our people to tie up means that way.

Our people who are stewards of God's means are to consider that they are handling means that will be needed to advance the work in new places. It is not the right way to procure means. Could all see the afterworking of such documents they would stop right where they are and consider as [it] is presented to me what the sure result will be—much perplexity and distress and loss of confidence in those who stand as leaders in the work, and loss of confidence in Dr. Kellogg.

Such a scene of confusion was presented to me. One stood with the reading of the papers to secure their [signatures]. (Luke 11:45-47, 52 quoted.) There are formulated papers, said my Instructor, that are drawn up in such a way that there is no surety that those who sign their names to these productions know what they are attaching their names to. A deceiving power is placed in the hands of men that, if they choose, they can take advantage of the ones who have received their means. And then the outcome was presented to me: great confusion, disappointment, [and] loss of faith in men who they supposed were true as steel. I forbear to say more now.

March 27, 1903

There have been some things presented to me that I wish to present to our people in this conference. I wish to present to our people the fact that wicked men, imbued with satanic agencies, are not the degraded [looking] beings that Satan is represented [to be]. Lucifer was the most lovely being in all our world, but he fell from his high estate because the loveliness and glory he possessed (given of God), did not make himself [as God's] only-begotten Son. He

insinuated to the angels [that] there would be a change ere long in the heavenly courts. He would have the highest place.

Oakland, California

March 28, 1903

Again my attention has been called to the papers preparing to be sent to Seventh-day Adventists to secure means to use for carrying forward the medical missionary work. The Lord has given me words to caution our people that they are to fully understand what they are doing in binding up their means in any such way. Why? For a large work is to be done. There are words of caution given me that I am to give to our people. They are not to be drawn upon in this way, for it is not the way of the Lord. His work is to be advanced in places where they have never heard the truth. These formulated papers should not be sent to our people. It is not the right way to work. There will be a canvassing of this subject and let all our people move very cautiously.

I am instructed to say, Wait until you know all things that are necessary for you to know. Some things were presented to me while in Australia about the documents that would be drawn up that should not be signed, for it is not for you to pass through the trials that will be the outcome of this kind of work. "For there is nothing covered that shall not be revealed; neither hid, that shall not be known." [Luke 12:2.] Let no names be signed to documents to draw means from Seventh-day Adventists. These talents of money are the Lord's.

Let not men trust in men or make flesh their arm for the Lord alone is to be your trust. Read Isaiah chapters 40, 41, and 43. The Lord will not be trifled with. He calleth upon His people to make diligent work for repentance. Let there be most earnest work. Let there be strength given to His own people.

I address the men who are engaged in medical missionary work to come to their senses. You are being led by Dr. Kellogg and it is for you to look to God. All these things are to be closely examined by men who understand [the] terms of lawyers [so] that the perverting of justice shall not be. Every such movement is to be carried intelligently in open counsel of all who are possible to be present. The Medical Missionary Association has no right to do any work that will bind up means with the medical missions that will in any case draw means from our churches, [so] that the gospel message to be given to the world will be hindered in any way. This invitation will do that very work. They are at liberty to draw from worldlings.

I have a message for the people of God. The Lord God has not appointed that His young people or the elderly people shall be called to Battle Creek to obtain an education in medical missionary work. Why, the indication is sufficient in blotting out two institutions; and unless there is a deepened, earnest work engaged in—of seeking the Lord—there will be other judgments that will follow. But how the brethren should advise or counsel the work to rebuild the sanitarium in Battle Creek is a mystery. It is because their own sensibilities and spiritual discernment are not in

a wholesome, clear, healthful condition. There needs to be close examination in every movement made.

The youth now are to be receiving their education in schools appointed in different localities, not so large a number collected together in Battle Creek—which is the most objectionable place—for Dr. Kellogg has not been sound in the faith which makes us what we are—Seventh-day Adventists. He has become an apostate in principles of religious faith, and yet he will falsely assert that he believes as he has always believed in doctrinal points. He simply does not know himself, for his feet are on sliding sand and he will certainly keep the cause and work of God in great confusion according to the frame of mind which he happens to be in.

I have been surprised and astonished that the man is so unsound in pure principle. He is permeated with the spirit of science that is unsound, and [which] will be worked in a way to deceive if possible the very elect. Dr. Kellogg is building on sliding sand; [he] is bold and determined in carrying things as his impulsive disposition will lead him, respecting no voice or judgment that in any way crosses his track. Truth has not been respected in his statements. His associates in his lines of carrying the business transactions in the sanitarium are not having wise men to care for the various lines of work. What a farce it is, and yet this kind of work—gathering responsibilities—is constantly going on to the neglect of many things.

I was taken through some of the perplexities and my Instructor said, There will be turning and overturning. Things have been sadly neglected and the foundation is insecure and uncertain. God is not glorified. Truth is not practiced. Justice and equity cannot enter. The completion of the lines of management reveals the deformity of the characters of the workers. The oracles of God are becoming extinct. The attentive listener can at times distinguish a still, small voice, but the sound, earnest, truthful workings of this institution are so mingled and confused with the varied interpreters, that men are drifting into atheism and false science.

The spirituality is becoming a dangerous element in [the] schemes and devisings of an imbalanced mind in Dr. Kellogg. He cannot cure the difficulties without a thorough transformation of character, but to repent and be converted is not in his line. The aversion to truth is remarkably apparent. All things will have to be changed and the management placed in safe hands. The divine Instructor is truth, righteousness, and integrity, but this has not been the atmosphere that prevails in this institution. Every day God is dishonored. An entire change must come. A business manager of sound principles [must] come in. Then there will be dissatisfaction in coming to this arrangement if Dr. Kellogg, physician in chief, is not the ruling power—which should not and never can be. He has his place, but he has been long out of his place and needs to be thoroughly converted.

March/April 1903

Before leaving St. Helena I was in the night season before a company of people. Words were spoken by you [Dr. J. H. Kellogg] with others, urging the plan expressed upon paper to secure

monies to carry on the work at Battle Creek. One stood in our midst, a messenger from God, and spoke decidedly and with authority concerning the documents held in your hand and said, "Such things as that expressed in that paper are not to be brought before the churches. It is not justice and righteousness to the cause of God throughout the field. God has a work to be done in cities where nothing yet has been done to signalize the work of God—which is the gospel to be preached to all nations and people. Such methods as are presented in these papers will be made to appear a safe and worthy enterprise, but the foresight [thought given] to them will be less favorable in appearance. The aftersight will be of a very disappointing character." The words were spoken, "This paper does not represent God's plan. It is something that should not go forth to the people to draw means from them."

Again, I was passing through a similar scene the first night after coming to Oakland. I was giving words of warning to our people and was instructed to teach them to be on guard, for there would be various things presented to be endorsed by men of responsibility that would bring embarrassment to the work God designs shall be done. The Lord's treasury of means He has entrusted to His servants to be used wisely as [needs] shall arise to advance the work. The means God has entrusted is not to be exhausted in being tied up in the way it is being proposed. Whatever is done in any place in the future is to be [done with] money handled unselfishly.

The way of creating funds from our churches is not God's plan. There is a work that has been left undone in making plants in many places where the truth of God shall be represented. His memorials shall be in the cities where they are not now. The gospel and medical missionary work are one and I am instructed to guard the churches that they shall not be drawn upon to perform this action, for it will certainly displease God and will cut off from the cause of God a revenue of means that would have advanced the work in places where the warning message has not yet come.

The many testimonies God has given upon this subject I should present before the people in a decided way to enlighten them that they shall not use the Lord's money in this proposed way. Truth is to go forth as a lamp that burneth. Donations will be called for as emergencies shall arise, and gifts and offerings must be drawn upon to do this work. Therefore I must speak the word of the Lord. Dr. Kellogg is in need of lifting up his eyes and seeing the fields all ripe unto the harvest, and there is need of facilities to do the work represented as reaping. The gospel seed planted in fields unworked appears small at first. The medical missionary work connected with the gospel presented in cities and places unworked will need means which has been needed greatly in the South and in New York City, in Washington, the state capital. In many cities in America there has been nothing done and God is displeased with the showing. But that which ought to have been done must be done now.

Ministers are working in the various lines of preaching the gospel and bringing in the light on health reform in many places. And I am instructed to say, This paper that is being prepared to present to our people is a mistake and I must guard the interest of the Lord's work. When the

sanitarium in Battle Creek is thoroughly established upon a firm basis to do the very work that ought to be done, the gospel message of warning [will be] given to the world to prepare a people to stand in the great conflict before us. The property is so arranged that, if necessary, the workers can be transferred to places where [the work] will have to be ere long. There should be as little expended in Battle Creek as possible because there are many places that will need to be worked.

When the last message of mercy shall go with clear, decided notes of warning, stronger and stronger, the word growing more and more decided, false theories [will be] brought in by [the] specious devising of the enemy clothed with garments of righteousness. Every weapon will be drawn. Satanic forces to counterwork the truth are making void the law of God. There will be close, severe conflicts.

God has spoken to you in Battle Creek. But if these calamities have little effect to change the spiritual atmosphere He will not forebear. He will come closer in judgments, for God is in earnest with us. There is a limit to the forbearance of God. It is possible to presume on it so as to exhaust it.

Some will arise who know the truth but [who] depart from the faith, giving heed to seducing spirits. Deceptive influences have been carried on that are not after God's order. When Dr. Kellogg shall come to the knowledge of the truth and will walk in all humility of mind and lay off the supposition that he is the master and not the learner, then the Lord will be entreated to pardon his transgressions and forgive his sins. He has forsaken Me, saith the Lord, for another god. There is a form of piety that is of no value with God, an accommodating piety. The Lord your God has borne long with you and has not left you to your own perversity, but has sent you message after message; but very few have any knowledge of the mistakes and defects of your character.

Ms 201, 1903

Parents' Responsibility

circa 1903

“Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me.” John 5:39.

The words here mean not merely to be conversant [with] the words written. “Searching” means to become understandingly familiar with the meaning of the words. “Searching” means diligently—with an intense anxiety. It is as a command that the searcher encourages an anxious heart hunger which leads to the putting forth of intense effort to come to the reading, praying to the Lord for light and knowledge to impart an intensity of desire proportionate to the value of the object we wish to obtain, which is Christ formed within, the hope of glory. Eternal life—nothing short of this will be satisfactory.

He looked upon the many that [He] longed to save and with pitiful tenderness He said, “And ye will not come unto Me that ye might have life. I receive not honor from men, but I know you that ye have not the love of God in you” (John 5:40-42). [See also] Isaiah 62:10-12; 8:9-18.

Satan is constantly applying his skill and his knowledge to lead the soul into crooked paths. The self-confident, the proud and ambitious heart will constantly design to weave self in every line of work and would be the prime advisor when he greatly needs a genuine experience in that spirit of [the One] who has invited his confidence.

The father and mother should begin to work humbly, devotedly, within [their] homes and educate their children bringing them up in the nurture and admonition of the Lord, teaching their children from their earliest years that the fear of the Lord is the beginning of wisdom.

“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” (Deut. 4:5-8.) [See also] Deut. 6:1-9, 13-25.

Here is instruction plainly given to that vast multitude above one million people. This is the instruction from Jesus Christ enshrouded in the pillowy cloud, communicating His will to the one He had appointed to give instruction of the highest importance.

“The law of the Lord is perfect, converting the soul” (Psalm 19:7). The reproof is now strongly upon all those who have had the word of the Lord but held it so lightly in that they have failed to give their children the proper education in their babyhood, childhood, and youth, to ever keep before their children the instruction from the lips of the only begotten Son of God. Moses was divinely appointed in the Word, instructed by the Lord Jesus. The reason that children are not to be left careless in their associations with children [is that] they are in danger of becoming acquainted with wrong habits. The Scriptures were taught to Timothy by his grandmother Lois and his mother Eunice. Of Timothy it is stated he had known the Holy Scriptures which are able to make us wise unto salvation. Children are to be kindly, patiently instructed from the Scriptures that Christ is the Way, the Truth, the Life.

The subject of education from babyhood has the first claim of the mother. The education in the city homes cannot be as pleasant and favorable as the education of children in country homes among fields and trees and flowers. [See] Matt. 5:19-23. The Lord Jesus would have parents consider that the very first discipline of fathers and mothers is to be very attentive to the carrying out of the purpose of God in their home life.

When the Lord was about to destroy Sodom for its great wickedness messengers from heaven

were sent to make a visit to Sodom. [See] Gen. 18:1-5. This courtesy, Abraham thought, was only being given some weary travelers, but he was entertaining angels, heavenly guests. The father of the faithful had not then all the definite instruction in printed articles that we have, but the Lord had the moulding and fashioning of the mind of Abraham as a sample of that which men should be in politeness and in courtesy and benevolence. Under the teaching and moulding of the Lord the heart will be kind and attentive in doing just as Abram did.

After partaking of the refreshments as common travelers, the men—for they were to all appearance as only human beings—“rose up from thence and looked toward Sodom: and Abraham went with them to bring them on the way (that is, to show them the best route for their journey). And the Lord said, Shall I hide from Abraham that thing which I do?” “For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him” (Genesis 18:16, 17, 19).

Ms 202, 1903

Marriage a Sacred Ordinance

Undated, circa 1903

The ordinance of marriage is a sacred matter. Marriage is and ever should be considered as a most precious domestic arrangement of [the] One who made man. There are men and women who have carried their selfish ideas into the marriage life, but this is the cause of much unhappiness. No longer is each to live for self alone. Each is to blend with each. Bound up in the sacred bonds of wedlock they are in spirit, words, and speech [to] give evidence of [its] exalted character, to regard wedlock as the Lord's plan to create homes and bring into practical life the science of true, genuine blending of heart with heart.

They two shall be one flesh, and if Christ is abiding in the heart, they are one mind. The Lord [created] man, then the woman, that they should blend in the love and fear of God as one to glorify God in their mind, heart, soul, and strength—consulting together, praying together, searching the Scriptures together. The Lord knew how to carry forward His work in our world.

Man was [to] crave the love of woman and woman to feel that she is, in the Lord's plan, to have the affections of the man she has chosen and thus to bring into the life the beauty of a compact, wholly-conscious affection for each other.

God said, It is not good for man to be alone even in the paradise home. The man needs the softening, subduing influence [of the woman] to give completeness to his own character building in and through Christ Jesus. And the Lord designed [that] His human family should be complete in the sacred bonds of matrimony. He would elevate and purify the domestic life circle and make complete its joys through His sanctifying grace. A Christian home is to be presided over as the

Lord's special prescribed agency to purify the affections and present to the world a symbol of the Lord's family above.

Oh, what evil will be avoided in the home if Christ is welcomed morning and evening as a welcome guest in the household. The regenerating influence upon the human mind and character will ever be present—ennobling character, refining and establishing minds united as one in Christ Jesus. If the union formed is to work out the purposes of God, the evidence of Christ's presence will be a constant perfecting of the union that will be enjoyed in heaven above.

If the Lord's professed believing people would be under rule to the Prince of Life, the husband will be the head of the wife and she in her deep love can lean upon her husband, while he is indeed, if he answers the purpose of God, to be priest in his religious service and houseband to bind about the family relation. Pure, clean, holy affections will be a testimony to the world of happy Christian homes. The wife is [to] love, respect, and counsel with her husband. The wife is to be the queen of the home, not a slave but a part of the hallowed union.

[When] the home [is] filled with heavenly sunshine, angels [are] presiding, dissension is not there. Satan has turned the finest ordinance of God into uncertainty and unrest. The wife may be a true and faithful child of God much more so in the married life than standing alone, but her development must be with consideration to her new relation—the married life.

[With] the husband devoting his life to God, the wife, acting in unison, [may] qualify herself to be a religious and spiritual helper, especially if her husband has the ministry in view. Let the woman act her part in her vocation, qualifying herself to unite in the work of ministry, in some line of work, and make a success in complete harmony with the husband's work as a minister of God. Especially should this be ever in mind: unity in the home life in order to have God preside in the home—to ever have [the] approval of the Lord Jesus. Let there be no contention. Let the peace of Christ rule.

Ms 203, 1903

Diary/The Marriage Supper

“Elmshaven,” St. Helena, California

April 17, 1903

I cannot sleep this morning after three o'clock. I take my pen and write things which have been pressing upon my mind. I was in a very large assembly and there were two parties—one was on the right hand, another on the left. Both seemed to be very anxious. [Then] One of authority came in. [The] guests were those who had been invited to the Marriage Supper. An invitation had been taken up by sent messengers, “Come, for all things are now ready.” [Luke 14:17.] There was an examination of the guests [who had] come, but many who were bidden made various excuses to excuse their not accepting the invitation. Then said Christ to His servants, “The

wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.” [Matthew 22:8, 9.] So those servants went at once into the highway and gathered together as many as they found, both bad and good, and the wedding was furnished with guests. Here is the order of working; every effort must be [made].

The highway invitation needs to be carefully considered, that the presentation at the wedding may be a proper representation. The first invitation was rejected, representing the churches, then the second [went to] all classes. There must be the invitation not merely to those who compose the churches, but those who are in the highways are to be addressed, that there shall be a presentation that will represent the importance of the occasion. “And when the king came in to see the guests, he saw there a man which had not on the wedding garment. And he said to him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said Christ to His servants, Bind him, hand and foot, and take him away and cast him into outer darkness. There shall be weeping and gnashing of teeth, for many are called but few are chosen.” [Verses 11-14.]

This parable is for the interest of all to understand. It is the science of salvation, which is the true science essential for all to understand. It is the Gospel of saving grace. The Gospel covenant is represented by a marriage. The dinner is prepared, the dinner ready. The Word of the living God, to be received and practiced here, is the preparation [needed] to come into church relationship. The feast is the blessing of pardon. The removing, taking away, of their sins is the work of the free access of grace, to the riches of His glory. [See] Isaiah 25-26. What a preparation God has made! The wedding garment is the righteousness of Christ.

There is a special work to be done for every soul who has had the light of Bible truth. There were the two companies. Before one company [was] the banner on which was inscribed the message of the third angel, “Here are they that keep the commandments of God and have the testimony (faith) of Jesus Christ.” [See Revelation 14:12.] Another party was carrying a banner. The motto was “Medical Missionary Benevolent Association.” Then One stood before them—the Great Teacher and Leader of both parties. Said the Great Teacher, “Blend your companies. There is to be no severing into distinct families. No two parties are to be distinguished—the one to criticize, condemn, judge, and censure the other. Each may have a special work to do, but it is in unity and blending in one.”

The Lord God of Israel is your strength and your salvation and your joy. Whatever God bids you do, do it and without standing to consider how you shall designate your two parties. You must put away this separating spirit and consider One is your Leader and Master, even Christ, the Majesty of heaven, the King of glory. All can be saved through the one Lord Jesus who will soon take His place upon His throne. Here in this world Christ the Great Teacher is the Leader of both. While the Lord appoints men as his human helpers, not one is to lift up his soul unto vanity to rule and command and judge and condemn. This climbing upon the judgment seat and taking the

position of commander is not ordained of God. There is but one Lawgiver and all redeemed by the blood of the only begotten Son of God are not to be subject one to another; every man is amenable to God. They all love God supremely and their neighbor as themselves. And in every case they will, if they are sanctified through the grace Christ bestows, act out the example of the Lord Jesus in every particular—loving righteousness and hating iniquity.

The One of authority with great solemnity looked upon the parties and said, “There are very many here who have come to My banquet who have not on the wedding garment. Only those who can represent Me by their dress—to show they are married to me by wearing the wedding garment which is My righteousness, My words, My character—can partake of My supper. Your ordinary garments will do Me no honor. Those who choose their own natural traits of character will not reveal they are married to Me and are in most holy covenant to remain bound up with Me for to partake of My heavenly banquet. I cannot represent you to My Father and your God in such variety of habiliments as you display. You are not in any wise representing the character I purchased for you with My own blood.”

The Lord God of heaven, who so loved the world that He gave His only begotten Son that you should not perish but have everlasting life, will make you His only on condition that you shall come out from the world and be separate, “and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.] Should you stand before the Judge of the quick and the dead and reveal your loyalty [when] you do not keep the commands of God but the precepts of men, there is not the designation that God will acknowledge you as His peculiar people, a holy nation. [Christ will say,] “How came you into the marriage supper of the Lamb, disregarding the robe of righteousness I purchased for you with the price of My own blood?” [See Matthew 22:12.] As He addressed leaders [He said], “Have you given these sentiments of disregard to those you were educating and training? You have [shown] in all your manners that you considered your own clothing good enough to enter the heavenly courts. Your case is far worse than those who refused to come at all. Because of your speech, your spirit, you have brought to the foundation hay, wood, and stubble, material that will not stand the test of the day of God but will be consumed.”

Ms 204, 1903

Diary/The Use of Means and Family Responsibilities

Elmshaven, St. Helena, California

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1 Thessalonians, chapter 1. We need to read this chapter with interest, for it is a lesson to the individual members of the church. The writings of the apostles bear testimony that they are laborers together with God.

Each retains his individuality as a person whose character is continually forming—valuable to the work of the church and able to be used to the glory of God. They have not all the same stamp of character. There is diversity as in the branches of the vine, yet in diversity there is unity in Christ Jesus. Each branch of the parent stock is doing its best to bear the most perfect fruit, pleasant and profitable, each acting out his personality in union with the Great Worker, as represented in the prayer of Christ just before His death. They now have a mutual understanding of the words of Christ, “It is my Father's good pleasure” “that ye bear much fruit.” [See Luke 12:32; John 15:8.] “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” that will be of value with God. “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you”—for abiding in Christ, he has the spirit and will of Christ. “Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.” [Verses 4-9.]

He [Christ] enjoins the disciples to show distinctly the depth and clearness and fullness and reality of the work of the Holy Spirit of God upon the human heart. They have the depth and clearness of the genuine love of God, for in their experience it carries its own credentials. Their characters and work bear careful examination, for the fruit testifies of the character of the tree.

The use of money is a wonderful talent. [Is it] to be put out in interest in various speculations in houses and lands? No; no. This is not the way of using the means. It is to be invested in various ways only to glorify God. “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.] In cooperation with Christ Jesus, the Lord's own money is to be used to do the work He has given His life to accomplish, first as the Alpha and continuing until the Omega.

God calls upon all [to] cooperate with Him, to use His talents of means in His charge, that His entrusted capital shall become an instrumentality placed in the hands of His people to be invested and consumed, to produce fruit through the various methods that He, the Alpha, shall outline. They will be God's stewards, investing His means wisely, bringing to many souls the gospel of Jesus Christ. First there must be the sowing of the seed, else there will be no harvest.

We will all try to answer correctly the lesson given by the parable of the unjust steward who showed, in one sense, a wise calculation that all should learn from, in administering his master's estate, to make the best possible security for himself in the future, thus becoming an example to others. How much property is being wasted in outward show, in speculations, and in buildings which testify nothing to the glory of God, when if that money was put into circulation to accomplish the work of God in this world, human minds would be enlightened to make provision for the future, eternal home in the mansions Christ has gone to prepare. He said to His disciples,

“Let not your heart be troubled: ye believe in God, believe also in me. ... If I go, ... I will come again, and receive you unto myself; that where I am, there ye may be also.” [John 14:1, 3.]

Will we consider [that] Satan is playing the game of life for the souls of every human being, that they may perish with him? He has in mind still another battle, when he shall have in his ranks all who are not on the Lord's side, and in that battle take not only the kingdoms of the earth but also the kingdom of heaven.

He is tempting men to secure money-value in every objectionable way possible, but the most successful way is to become so besotted with poisonous liquor and tobacco, and the various drugs—opium, laudanum, and kindred drugs—to use [them] until the countenance bears the irritated, inflamed, representation in the features of the face, destroying the moral image of God in man. Thus whole families are reduced below the level of the brute creation. It is these temptations to deal in these life and health destroying drugs that are legalized by the laws of the nation until the whole family is ruined.

What can be done? Is nothing to be set in operation to save the souls from death, eternal death? In the place of diverting thousands, millions, of dollars in liquor, let there be a voice earnestly heard in missionary lines to call to those who have means to help erect sanitariums and schools and churches, as Christ has counseled we should do. Let every effort be made to call into circulation the Lord's entrusted capital, to be consuming in order to be producing decided reformations. All who claim to be laborers together with God are now to begin to work in various lines as colporteurs, as evangelists, as Bible readers. House-to-house work may be done by women and men.

God calls upon all who have means to put it into circulation and incorporate it into various working agencies to the saving of souls. Many, in their turn, will unite in giving of their means and in uniting their own physical, mental, and moral efficiency to advance the work. Especially is the work to be done for the youth, as is being done in several localities in Berrien Springs and in other parts of America, and which is already in operation in some foreign countries. Use your entrusted means for saving the souls of men, women, and children. We need church schools. We need to educate the youth, and [we need] schools for older students who will give themselves wholly to the Lord and to His work.

While some Christian men in various lines [of work] are acquiring property, they may be all the time in touch with a class to whom their own example of strictest integrity as servants of Jesus Christ is exerting its influence. They are to watch for souls as they that must give an account. Ever bear in mind the Christian is one who is pledged to God. He is not his own, for he is bought with a price. He is to strive continually to do the will of his Master. [He is to do] just that work which he is best adapted to perform, guided by the Master in all his acts. The Lord calls for workmen and Satan ought not to be permitted to gather in all the talents of influence.

God calls for more earnest, thoroughly converted workmen who shall speak in united voice all

the words Christ has commanded them. This they can do with the word of the Old and New Testaments. Some are to be trained workers. God has assigned men His work. As money is a necessity, let all consider how much good they can accomplish in putting their entrusted goods out to usury to gain souls for Christ. Now, just now, let there be a reformation. [Let] every worker strive to do his best in being a witness for Christ by imitating His life of unselfishness. All are required to work and use their talents according to their several ability. Some can conduct a Bible class; some can speak in the pulpit; some conduct conference and prayer meetings; some do house-to-house work. Use your talents to secure tangible results. Some can run a farm, and so conduct that farm as to add means in small sums, and others in larger sums, to aid the advancement of the work of God.

Nashville needs help just now, and Washington and Berrien Springs. Let all who can, place the work upon a higher ground, growing larger and larger bases. Those farmers tilling the soil can reason from cause to effect. Their seed must be put in in season. In order to be successful there is pruning to be done, pruning of the orchards, and every tree bearing fruit is to be cared for in its season. "Ye are God's husbandry," others are God's building, but all, harmonious in action, are to be planting the seeds of truth in men's hearts. [1 Corinthians 3:9.] Ministers of the Word [are] to speak a word in season. "Go, ye therefore into all the world, and preach the gospel to every creature," "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." [Mark 16:15; Matthew 28:20.] Let the farmers, the carpenters, [and] the men who have various kinds of business be diligent and acquire in order to improve your talents to impart, to be used in wisdom to the glory of God.

Fathers in this world should encourage their children to ever keep in view the usefulness of their children in doing the greatest good in winning souls to Christ. The great good to be done for our children is to keep before them that work which will educate as for eternity. There is no greater harm done by parents than to lay up an inheritance for their children and neglect to use their means to advance their [children's] education in this life. [They should] give more time to personal interest in their children by taking them with them in the work, that these children may have, from their youth, greater attention and education and training to seek for the heavenly treasure rather than the earthly. We can afford to devote this life to the very best interest of our children, that they will know God and Jesus Christ whom He hath sent, as in the prayer of Christ in John 17:3. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The time given to securing the wealth of this world may [cost] parents and their children the wealth of the eternal riches in the world to come. Fathers themselves should feel the responsibility resting upon them to respond to the claims of God to serve the Lord with their undivided affection and to encircle their children with every saving influence possible to make them your companions in early life. Fathers and mothers, let there be no question in the matter. Take your children by the hand and affectionately, lovingly, lead them to Jesus. Let your home be made fragrant with kind, affectionate, tender love. Bring capacity and knowledge by practical

experiment, into the home. By your tact and capabilities, experiment to win your children in the home circle. Make your home so full of pleasantness that angels will love to abide with you, when you, as parents, make the very most of your capabilities to win every member of your family through earnest, unwavering Christlike endeavor for their souls.

Fathers, educate your boys to be useful and to ever be an interested link in the family firm. Keep them from the evil association of city life; bind them, fathers and mothers, to your heart with the strong, firm cords of affection and love and keeping-power from the evils that are in the world. Your sons may become trained to consider that the faithful discharge of duty in this life is the education they are to receive in their home life below to fit them with a preparation for the school in heaven above, to become members of the royal family and children of the heavenly King. Let the boys be cared for. Fathers [should,] if it is possible, arrange their business so as to take their boys with them to educate and train them.

The mothers at home should keep in mind the future of her children. Give them something useful to do. Unless you attend to the earliest years of their lives, teaching them to help the mother to do the jots and tittles that they can do, and should be educated to do, they will have other educators. Satan will teach other lawless, wicked youths to inspire the children with his wily alluring, and through the associations with others will put wicked plans in words and habits into their minds.

I wish to cry out with heart and soul and voice. Fathers, mothers, if you would save your children, give them something to do—little jobs. Let them be encouraged [that] they do help you.

In allowing them money to expend as they choose, [they receive] an education that will be dangerous. The habit is formed of becoming spendthrifts. They will learn to steal to obtain little or larger sums to gratify their inclination. There should be lessons taught to be economical. The missionary box [should be] purposely made prominent. Father and mother, put in that box a certain sum, besides their tithe, to help in providing means to aid the poor children who are suffering, to help in various ways to meet their necessities. Some are in real poverty through sickness; some have no father and mother. Let the children earn something themselves to have something to give; but, parents, do not hire your children to help you in the home, or round about the house, or in things that must be done in various lines. They are to understand they are to help in the jots and tittles according to their strength. [They are] acting a part in the firm, to receive in food and clothing, and in preparing—making and repairing—their clothing. They must help in all these necessary things to be done, and they must act their individual parts in useful employment. The Lord's money is to be carefully treasured, while they are fitting themselves to be the Lord's helping hand to the very needy.

Guard against providing means to help your children obtain an education that will, in all probability, unfit them for taking up the very work in the service of God that they might do. Never let the idea be fastened in their mind that it is an enviable position to be trained to be above the necessity of working. If the parent sees that his means is not being used wisely, then

withhold it. You are a steward of the Lord's goods. Christians are not excusable in indulging in luxuries. Tea and coffee should not be placed upon our tables. Tobacco should be ever presented to the children as a disgusting indulgence and detrimental to the physical, mental, and moral health.

We see what the world is becoming by not obeying the commandments of God. If the world would have received Christ Jesus as their personal Saviour, then they would have conducted themselves altogether differently. They do not feel to act their individual part in being honorable toward their parents. And they are receiving, in this neglected line of their education, the idea that they [should] receive all the home attentions in food and in clothing as their individual right. They spend money for that which is not bread. They are permitted to be in society to learn to become gentlemen, and the very worst part of their nature becomes strengthened through indulgence. This is the reason the world today is as it was in the days of Noah, and in Sodom and Gomorrah—hot beds of iniquity—as is represented [as being] acted around the dwelling of Lot. The worst deeds of iniquity are being practiced under Satan, the general of armies. This education and selfish indulgence in the home is the large cause of these iniquitous practices.

The more children are first educated diligently in the home life, the better are they prepared for entering the school to behave as gentlemen, to help lessen the arduous task of the teacher in managing the varied minds and dispositions of the learners of all ages. The well-regulated home prepares children to be a help to the teacher in the school to influence, as far as possible, the lads and misses whose course of action represents the home education. The children who have been trained at home to understand how to bear home burdens and appreciate the care of the mother in her varied lines of work will not permit the mother to be a slave in the family of several children.

The children, especially the young misses—the “little ones,” God calls them—are prepared to do the little jots and tittles from their early years. [Matthew 18:6, 10, 14.] They regard life as a serious and important matter, not to be spent in play while the mother is harried in the home work which their young strength can do. They can be continually learning by the mistakes they make. A wise mother will not fret and scold over their early errors in the efforts to help mother. And the father will not expect of the lad, just beginning to help father, the wisdom of how to do even the little jobs that will [be learned] if he patiently trains without fretting and scolding. Let the father patiently speak encouraging words. They may blunder at first, because they have never been taught, but the mistakes and blunders [had] better be [met] in the early beginning with a father's and mother's patient forbearance, than to say to them, “You have done that all wrong. I wish you would go away and not try to help. You have broken a dish,” and thus, and thus. Something has been done so awkwardly your patience is tried, but remember, they are learners not teachers. You are the teacher, showing them over and over and over again how to do the little matters carefully, neatly, savingly.

Not one cross word should ever be spoken to people trying to learn. One encouraging word at the right time is as apples of gold in pictures of silver. The child will often remember how his heart

was made sad and discouraged by an impatient word, or a bruise to the soul when he was awkwardly doing the best he knew how. One word of encouragement, “Well, we will not feel bad over your failure, for it will be something to be thought of to not do the same thing again,” will be a lesson upon the mind worth more than the loss through some mistake for lack of knowledge. Then your children have improved by practical exercise, so that they are able every day to be learning what it means to have a home and to understand how every member is to have the privilege of acting their part in fulfilling their duty and, as children, to lighten the burdens of their parents.

Parents, while they feel their responsibilities as teachers in the home school, are themselves gaining a first class education that will aptly repay them for all the experience and task in training their children. If they study their Bibles, they have been coming to know how to properly obey the requirements of the heavenly Teacher. They know how they have felt when their children made blunders, and they will guard their own words in the home life in order to be faithful guardians in the position where the Lord has placed them.

When trials arise, they will not offend the Lord Jesus by being grown-up little children that have never disciplined themselves to leave their childhood mistakes and follies behind, but have taken them with them right along, so that their childhood ignorance is brought into the church and spoils their Christian experience. They are fretful and impatient when they should be a continual example to those little ones [who are] trying to learn. Through the error of mismanagement they have brought a very unpromising disposition with them into their own family life. Oh, how hard it makes everything in their home training school! Undisciplined mothers and fathers, unless you shall learn your lesson from the Great Teacher how to speak kindly, having control of your own unamiable temper, you will sow the seeds of murmuring, complaining, fretting, and all the ills of an undisciplined heart. This is the experience in the church life. This want of harmony in the home life is carried into the religious life, and, oh, what an unsightly presentation heaven looks upon! Some parents have had so little self-control that they carry all their ill dispositions, unconverted and unreformed into the church and spoil that life as a member of the family of God.

God's present government takes cognizance of the conduct of men. Every soul will be judged according to his works. There is to be a just discrimination revealed when the Judge of all the earth shall speak the words written in the books, and every man and woman and youth [is judged] according as their works have been. This is a close and accurate discrimination and not a promiscuous handling of things—an averaged account in measurement. The Judge of all the earth will do right.

Every man and woman will be judged and punished according to their deeds. There are human agencies that are doing, as they suppose, many good things, but that criticism in the home and carried into the church is a counter-working influence against the work of the gospel ministry, and it is a discouragement to the whole church.

[The Judgment will reveal] the measure of the guilt in counter-working the messages to be given by human agencies to the church, hindering by their negative position when the Lord says, “Advance!” [They] criticize every movement that others are trying to make in the line of work God has given them. And if they had opportunity, they would continue their church work they consider essential to find fault and manufacture mistakes. If all such would just go to work earnestly and prayerfully, to reveal in some locality their wise judgment in showing the better and faultless way, they would then have no time to watch others, but just show and give full proof of their ministry. They would soon understand they had their hands full to keep themselves straight.

The Judge of all the earth has the case of every man written in the books. The arguments you have given to quiet your own conscience—why you did this or that wrong action—will not appear to you as you made them appear to yourself or to those who are blinded by not being able to give that clear interpretation.

If men and women only believed that every human agency will be judged according to their deeds, just as the Word declares, then how much wiser it would be to acknowledge this without your reasoning to make it other than the Word declares. Let all rest fully assured that at the Judgment not one sinner shall ever enter the courts of heaven.

Satan, the originator of sin, was once expelled from heaven, because he would not acknowledge sin was sin but claimed it to be righteousness. The law of God has plainly specified what constitutes sin and what is meant by righteousness. What a pity, then, that men have invented a god of their own and a sanctification that calls sin righteousness. But all this will stand revealed just as it is—an invented god of their own interpretation—a god who will connive at sin through the sanctifying of sin. This will not do. There stands the cross, representing all who will believe in Christ as their sin-pardoning Saviour, [and who] will cease to transgress the law of God.

The transgression of this law condemns every sinner who does not repent of his sins and believe in Christ, accepting His power to make them sons of God. He is Truth, sacred, eternal Truth. The Word of God defines the work of the gospel ministry. [It] is to preach the truth, Bible truth as revealed in His Word. The [idea that it makes] no difference what doctrine you teach is Satan's lie. The Word of God is truth. If men will put their own explanation upon the truth, what it is, and urge their own ideas that are not in harmony with the truth of the Word, and they misinterpret the Word, we cannot say, [“It does] not matter what doctrine you believe.”

It does very much [matter] whether we believe the Word of God or the word of the enemy. It made every difference with Cain and Abel in the offering of representation before God. Cain made a truth of pretention—an altar, a most splendid presentation—but the only representation that made that altar and offering of any value was obedience to the Lord, to offer the blood of the slain lamb, which could take away sin. God had respect unto Abel and his offering, and fire from heaven consumed the sacrifice. His acceptance of Abel's offering made Cain furious, because

Abel vindicated the truth upon the subject—doing just as God had directed. There was every difference as to the presentation of the two offerings. God acknowledged the offering of Abel and sent fire from heaven to kindle the altar's sacrifice. He gave no recognition of Cain's offering.

While Cain was complaining of God's partiality, Abel was reasoning with his brother, to show that he had gone according to the Lord's direction, and therefore, in obeying the Lord in every particular, the Lord honored the sacrifice. Cain would not admit any error on his part. He was filled with hatred because Abel did not follow his lead. The Lord condescended to talk with Cain. “And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.” [Genesis 4:6, 7.]

But Cain would not correct his wrong course. And while he talked with his brother, and was in opposition to God, he put all the blame on Abel and God. “And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?” [Verses 8, 9.] Cain lied to God and refused the responsibilities of an elder brother which were his, to care for and protect [Abel] from any evil. And the Lord said, “What hast thou done? the voice of thy brother's blood crieth unto me from the ground.” [Verse 10.] Read verses 11-15.