

Ellen G. White 1884 Manuscripts

Ms 2, 1884

Sermon/Sermon by Mrs. E. G. White

Los Angeles, California

May 13, 1884

(Sermon by E. G. White at the Los Angeles Campground, 2:30 p.m., May 13, 1884)

Philippians 1:8-11. A constant advancement, an intelligent advancement in the knowledge of Christ, “Filled with fruits of righteousness”—there is a higher standard for us to reach. We are not making all that advancement that it is our duty or our privilege to make. How is it that we use the talent that God has given us in temporal matters and not in His service? Ought we not to have greater interest in eternal things than in those things which concern our temporal wants?

We have heard desire expressed that husbands and families should come into the truth. This is right; it should be a prominent wish. But do we do all our duty? Do we make all the advancement that we should? Do we not come far short of our duty in meeting the work of progression? Don't be a spiritual dwarf. We love to see infants and watch their baby ways, but the same ways would be disgusting if retained until the child was two years old. So the Christian must grow. Be conformed to Christ, not deformed. Just feel as though you were anchored in Christ. Let there be a solidity to the sisters who are alone. Avoid frivolity and keep constantly watching.

The rich blessings of heaven are all ready to be showered upon us. Don't be selfish. With too many, all there is to religion is: for me and my family. They will not go out of their way to help and bless any others. In such cases God cannot bless them. It is when we are drawn out from self that God blesses us. He wants us to be drawn out from ourselves. That which we sow, we will reap. If you sow selfishness, you will reap selfishness, that is, you will have it fastened upon you. Let us get out of self and talk of the mercies and blessings of God.

Let all the sisters feel that if they haven't a husband to lean upon, they will lean more heavily upon God. Every one of our sisters can be a living missionary and can bring light into every meeting. Do we act as though we were called from darkness into marvelous light? or as if we were lugging along a heavy light? We must talk light and pray light, and light will come in. If only women in the church [would] show that God can work through women! It was Mary that first preached a risen Jesus. Your husbands will respect that zeal, that noble purpose, if Christ dwells in you. Why, there are richer blessings for those that have the harder conflict, for Christ is a present help in trouble. But we must be divested of selfishness, be acquainted with the Lamb of God that taketh away the sin of the world. And we shall thus grow more and more like Jesus, till the crown of immortality is placed upon our brows.

[Portion missing.] ... King's highway. Some know nothing of this. They think allowance must be made for them when angry, because they are soon over it.

Empty self of all evil and find Jesus right here. He is in our midst and knows the heart of each one of us. You wound Him. Let us come to the fountain and wash and be clean. How willing He is to hear and save and bless. Hypocrisy always had His rebuke, but contrition and humility always were met with compassion. Break down barriers of stubbornness and unbelief, and let Jesus come in. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5:6. What greater elevation than to become assimilated to the character of Christ? God grant that these meetings may not close and leave us where they found us—not where they found us, but worse off. We want to act in earnest, as though doing business for God. Act like men and women that are to be arraigned before God.

[Portion missing.] ... and dressing. To understand the life that measures with the life of God is worth more than to know how to prepare for this short life. This takes time. But it takes time to provide for temporal affairs, and must we suppose that it will take less time to understand about the life to come? Our minds must be clear so that we may appreciate spiritual things.

To temperance add patience, and "to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." If we thus live on the plan of addition, the result will be an abundant entrance into the kingdom of Christ. Some say, If I knew I should not fall, I would start out. Well, you will not fall if you keep climbing with the eye fixed on Christ. As we add, God multiplies.

[Portion missing.] ... nothing to do with what the world thinks. We are not our own. Not one of the world can give a ransom for our souls; and since none in this world are high enough to do this, are they the ones that I must study? No. I must study Christ and His Word to know what is truth. We must understand the truth and not only understand it, but obey it.

Those who hear and do not obey are like those who build upon sand, but those who hear and obey are founded on the rock. Where are we building? How are you building?

We must love the Lord with all the heart—not a part—and if we do this, the promise is sure, "Ye shall live." No language can describe the life that we shall live—an eternal weight of glory.

So, as we understand, we must commence a heart work. Cleanse the soul temple of all defilement. If you are selfish or covetous, put this away. How shall we do this? Learn of Christ. Come into the school of Christ and learn how to perform this sum of addition which Peter gives. "If these things be in you and abound, they make you that ye shall be neither barren or unfruitful." [2 Peter 1:8.]

So many give all their energy of bone and muscle to the world. They profess to be Christians. Are they? No.

Ms 3, 1884

Sermon/Parental Responsibility

Los Angeles, California

May 14, 1884

(Notes on a sermon by Mrs. Ellen G. White, Los Angeles Campground, Wednesday, 6 a.m., May 14, 1884.)

I feel so grateful to God for His mercies and blessings. It is the duty of every one of us, as obedient children, to follow the track that He has marked out for us. In so doing we will have a rich experience. Sisters whose husbands are not with them have hard times, but Jesus knows all about their trials. He understands all of them. Now they should not feel constantly discouraged, but should feel that God has claims on their husbands and them and that if the husband will not do his duty, they will do all they can to make up the deficiency. They need not carry a constant load about with them, but may feel that Jesus is with them.

Have we set a proper example? If we are really doers of the Word and not hearers only, we shall carry out the counsel of the Word in every particular, carry it into every transaction.

The first duty resting upon you as fathers and mothers is to impart a proper mold to your children. The first thing is to have your children learn implicit obedience to your word. When you have taught them this, you have taught them the principle of obedience to God. But too often the children have the reins in their own hands; and in such cases, the parents are sinning against God.

It is your duty to require perfect obedience.

Eli remonstrated with his sons, but did not restrain them. As a consequence, God could not go forth with His people. God passed over Eli and came with a message to an innocent child, because Eli had sinned in not restraining his sons. And when the warning came to him, giving him a chance to work, he did not even then do as well as the Ninevites did—repent. He was in the same condition as many are now, discouraged, thinking it of no use to make an effort to correct his children. He was submissive to God. [He] could say, The will of God be done, but he was indolent. The neglect of his duty had made him blind. The ark was of no consequence to them when they were not keeping the law which it contained. They had learned to look to it for help. Eli trusted more to the ark than to the God who gave the ark. The people of God are in similar danger now. They say, We have the law; we understand the truth. [They] expect that knowledge to save them while they are not yielding full obedience to the law. They do not let it transform their characters.

If you are neglecting your children because it is easier to do so than to restrain them, you are guilty before God. Are you seeking to devote time to educate yourself to understand your children? They are not all cast in the same mold. How much time is devoted by mothers to needless ornamentation and not to their children! The first work for children is to be done by the parents. If children receive the mold of the world, they are ruined. Therefore you must take the most intense interest in them. Teach them to come up uncontaminated by bad and intemperate habits.

Young men often learn intemperance at their own mother's table. Perhaps you have never put the winecup to your children, but you may have done worse. You may have let them have their own way or

indulged them in passion. If you allow this, they will come up in the judgment and say that you are responsible. The first manifestation of passion should be checked. Children should not imagine that they can have their own way. The parents' word must be law. Don't deny them proper enjoyments, but check lightness and frivolity, giggling, etc.

This softness of mothers, which they call love, allowing children to run things themselves, is the worst kind of love. When you pamper and pet your children, you are doing a wrong thing, placing them where they have no hardihood to resist temptation. Let them be clothed in modest apparel and not do as others do, just because they do so. In this age of the world, you have got to take a decided stand. Go to God. Study the matter to learn what is your duty for yourself. You must be constantly advancing and preparing the holy temple for God. You must be constantly gaining an experience. When your children want to control you, take them to the Word of God and show them that you cannot yield to their impulses and concede to the fashions of the world. Bring in your children, as the Israelites did in Egypt. Separate from the world by the blood of Jesus.

If you did not embrace the truth till your children were partly grown, so much the more is there need of earnest effort. Do not think that you can be indolent and then have a minister come along and counteract all your work. Do not correct in anger; do not strike a hasty blow, but take your children quietly and kindly and tell them that you cannot have them do wrong things. In order to teach children self-control, you must learn to control yourself. I never struck my children a blow until I had first prayed with them; and let me tell you that when you do so, you will seldom have occasion to strike a blow.

Letting children grow up undisciplined is like letting soil lie uncultivated. The devil will be at work while you are idle. Children left that way are never happy. "A child left to himself bringeth his mother to shame." Proverbs 29:15. One undisciplined child will ruin hundreds of others. And who is responsible for all this mischief but the mother who first let the child have his own way? God has given us precepts and truths, line upon line, and we must take them and apply them to our children. Parents should first educate themselves properly and then their children.

Ms 4, 1884

Sermon/Notes on a Sermon by Mrs. E. G. White

Los Angeles, California

May 15, 1884

(Notes on a sermon by Mrs. E. G. White, Los Angeles Campground, Thursday, 6 a.m., May 15, 1884.)

Text: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

Christ has enjoined upon us to take heed, to watch, lest we be overcharged with surfeiting, and drunkenness, and cares of this life. The reference here is not to being drunk with liquor, but to being intoxicated with this life. Reason is perverted, and things look unnatural. Satan has his agents who will

present matters in such a light that there will not be a right view of the temptations, so that we shall be diverted to some temporal thing and be blind to the good we might receive.

We neglect to seek first the kingdom of God. He does not want us to make temporal affairs our first object. It should be our aim and object every day to be fitting for the kingdom. God has devised every means for our welfare. But the ladder itself will do us no good if we do not climb. We may reach up to the very highest attainments, if we make diligent efforts. We climb this ladder round by round every day. Children need to be instructed and their weak points strengthened, precept upon precept. Teach them to place their feet on the ladder, and then they are growing.

The most powerful sermon that can be preached to the world in favor of Christianity is a well-ordered family; and when you have led them along, restraining them and placing them in the right way, you have done a work that will stand through eternity.

Life is not all trials. There are victories and blessings. We may rejoice in the midst of trials.

“[Continuing] instant in prayer” [Romans 12:12]—that is, the mind must instinctively reach out after God. We must educate ourselves so that it will be natural for us to look to the Lord. Instead of this, we naturally look to someone to whom to tell our troubles. (Related case of Nehemiah praying before he made [an] answer to the king.) When we come into that position where we pray more, where we can grasp the promises instantly, we shall get what we ask for. God will give us more than we ask.

Our only safety, when sin is all around us, is in clinging close to the Lord, having Him in us. Enoch walked with God under as unfavorable circumstances as we have. When you are about your work or on the streets, pray; keep the mind ascending to God. We want to see greater victories. We want to hear of the triumph of faith. Don't think that you have got all there is for you. Look to God above the ladder. The light is there; the glory is there. Look above the darkness of this world. Don't rest until His salvation is in your hearts, and you are a living church. We shall then see the deep movings of the Spirit of God, and you will be the light of the world. Get the victory right now.

Ms 5, 1884

Sermon/Notes on a Sermon by E. G. White

Los Angeles, California

May 16, 1884

(Notes on a sermon by E. G. White, Los Angeles, California, May 16, 1884.)

We are required, whether we eat or drink, to do all to the glory of God. One of the signs that we are in the last days is that this is not done. “As it was in the days of Lot.” Luke 17:28. Minds are too largely occupied with thoughts of what to eat or drink or wear. Men have no time to think of what will fit them for eternal life. Shall we not act like rational beings? The greatest question that ever occupied the human mind is, What shall I do to be saved? If the thoughts take a low plane, the character will be

correspondingly low. But if the thoughts are led to grapple with the difficult problems in the Bible, the mind and character will be strengthened. In the world much time is given to matters of eating and drinking and dressing. Shall we be like the world, or shall we show that we cannot spend our time as they do? Be careful not to go to extremes.

In regard to tea, coffee, tobacco, etc., we know that we have no use for any of these things. I have just seen a man who had sold his reason to drink. We don't want to be dependent on any of these things. As a people we are strictly temperate. We believe that using tobacco goes side by side with liquor drinking. We would present the pledge as much to the tobacco devotee as to the liquor drinker.

We should pay attention to diet. Three meals a day are as many as anyone requires, and in many cases two are better than three. But while you take the three meals, do not encourage your children to eat at all times. Bring your fruit upon the table. As for preserves, they are not best for us. Some simple pies that are not injurious may be used. As to discarding salt absolutely, I do not think we should.

Some conscientious souls have dropped everything at once and have not used anything to supply the place of the meat, etc., which they have dropped. Persons become debilitated on account of such sudden changes. Could we have the assurance that the meat is healthful, there would not be so much objection to its use. But very much of it is diseased. Men have flocks and herds with disease, and they are sold for the market even when they are dying from disease. I once found a most disgusting scrofulous sore in a quarter of lamb that was apparently very healthy. You cannot tell that meat is healthy even when highly recommended. How much of this is eaten!

Animals are maltreated on the way to the slaughterhouse. There was one case of an animal that refused to go to the butcher. Its eyes were put out; it was pounded almost to a jelly and finally dragged to slaughter and sold in market.

As for pork, I never have anything to do with it, because God tells me not to touch it, and He knows best. It is a scavenger. Its only use is to gather up filth. God does not want us to become scavengers to the scavengers. Our safest position is to do as the Lord tells us.

We want to eat that which will give us the best quality of blood. Hadn't we better be studying the Bible than spending our time fixing up so many varieties of food? Have few kinds at a time and change often. Don't have the very same things right along all the time. Not many varieties at one meal, but varieties at different meals—this is the best plan. Food must be palatable in order to be nourishing.

(Related experiences in experimenting with doing without salt or any seasoning whatever, also in doing without meat, and in coming down to two meals a day.)

We don't make the health reform an iron bedstead, cutting people off or stretching them out to fit it. One person cannot be a standard for everybody else. What we want is a little sprinkling of good common sense. Don't be extremists. If you err, it would be better to err on the side of the people than on the side where you cannot reach them. Do not be peculiar for the sake of being peculiar. Away with

cake. Persons may kill themselves with sweets. More harm is done to children by sweets than by anything else. The best food that I have obtained is the rolls.

Dry food is better than so much wet food. Eat what the system requires to produce good blood. Poverty of diet will produce disease of the blood. Be regular in your meals. Have wholesome food at all times, and make no difference for company.

Ms 6, 1884

Sermon/Notes on a Sermon by Mrs. E. G. White

Los Angeles, California

May 17, 1884

(Notes on a sermon of Mrs. E. G. White, Los Angeles, California, on May 17, 1884, 2:30 p.m.)

"It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Psalm 119:126-128.

We can see the influence the making void of God's law had upon David. It was not as it is with many. It made him appreciate God's law more highly. He esteemed it more than fine gold. He had traced out and seen the results of making void the law of God. He saw that those who transgressed the law had misery, while those who lived in obedience to it had peace and happiness with them and their families. As he sees the two classes, the obedient and disobedient, he does not fall in with the transgressors.

The moral law is the foundation of all government in families and nations. When it is neglected, we can see the effects in the wickedness that follows. Wherein have the people now transgressed and made void the law? The ministers denounce it and teach that it is not binding upon men. As a consequence, men feel at liberty to ignore their own impulses for right and do as they please. (Related incident of two young men who reformed on hearing sermon on law.)

God's law is the great standard of right. First [commandment]: No other gods before Me.

Fourth [commandment]: Remember the Sabbath day to keep it holy. There is no doubt in the commandment; all is positive. God sanctified the very day of His rest. The foundation of the Sabbath was laid when the foundation of the earth was laid. The man of sin has led the way in tampering with God's Sabbath, and the Christian world has followed and has dressed up Sunday in Christian garb and presented it to the world. God hates robbery for offerings. Never before has there been a time when there was such a need for the people of God to vindicate and magnify the law of God. When we see the law made void, what position should we occupy? Should we compromise? No; because the world chooses to transgress the law is no reason why we should do so. There is a world that is going down to ruin. God bears long with evil and therefore men presume upon His clemency. But God keeps a reckoning with nations, as is seen in case of the Amorites.

What shall we do in this time when iniquity is prevailing? Those who will take their stand to stem the current will have reproach and persecution. When will this persecution come? When the message goes with [a] loud cry. Those who do not love the truth do not want to hear. The truth of God is aggressive. Those who carry it must meet with opposition. They cannot submit to laws and to the powers that be when these are in opposition to God. After the resurrection, the disciples went forth and proclaimed Jesus, [even] though He had been proscribed and crucified. It was contrary to the law for them to do so, yet they did not desist even when thrust into prison and forbidden to preach. So we have decided to obey God rather than man.

(Case of Peter cited, when imprisoned by Herod.) (Miraculous deliverance of Paul and Silas.) The light of truth would never have reached within those prison walls if Paul and Silas had not been imprisoned. We have a message to bear wherever we are, and we must be constantly letting our light shine. The conversion of the jailer was in the direct providence of God in the imprisonment of Paul, and if we obey the truth of God in the face of the world, we shall be brought into strait places. The whole world will not be in harmony with the law.

We must expect to deny ourselves and to separate ourselves from the world. We are to look into the moral looking glass to see our defects. It is no marvel that men take the position that they are holy and without sin when they have trampled God's looking glass under their feet. They cannot see themselves, except by a standard of their own making. By this they are perfect. The nearer men get to the Lord, the less boasting they will do. The farther men get away from the Lord, the more satisfied they are with themselves. Daniel was a man whom God loved, yet he confessed his sin and the sin of his people.

There is a difference between us and those who claim holiness. While they do not keep the law, while they give nothing, they claim everything. But we who keep the law of God, who give all to the Lord, claim nothing. We have not the faith that we ought to have, since all heaven is interested in our welfare. We want a sanctification that will take all there is of us—brain, muscle, and all—a sanctification that will endure God's search. We do not claim any holiness; we make no boast, but leave that for God to say. We cannot be holy while transgressing the law.

Ms 7, 1884

Sermon/Notes on a Sermon by Mrs. E. G. White

Oakland, California

May 24, 1884

(Notes on a Sermon by Mrs. E. G. White at Oakland, California, Sabbath p.m., May 24, 1884.)

Luke 4:16-22. Up to this period there was an overpowering conviction in the minds of all that Jesus was all that this text claims; they witnessed to His words by a hearty response. But you can see how soon unbelief came in. The question arose, Who is this? As soon as this temptation came in, they did not retain their former good impressions. They did not consider that it was the God of heaven that had been working in their hearts to make these impressions. They put themselves in the enemy's power and

consequently could not endure the plain truth which Jesus spoke to them, and those who had been ready to accept Him now sought to kill Him.

The same thing is acted over and over again today. Christ comes, not in person, but by His Word and in the person of His servants, and is rejected because of the plainness of the truth. All have to take one of two positions—either for or against Jesus.

If we accept Him, what will He do? See verse 18. “Preach deliverance to the captives;” “heal the brokenhearted.” What gracious words! How eagerly we should join with Him in this work! How many there are with broken hearts and disappointed hopes without Jesus. He comes to give peace and joy. And yet, how many think that to accept Christ implies a great sacrifice.

Is it not because they do not appreciate their own need? Is it a sacrifice to have the broken hearts healed? What more could He do than He has done? Who is it whom the multitudes flocked to hear? It was Jesus, and yet they would not accept the truth at His lips. If they had, He would have done for them all that they needed.

The work of every mortal is to work on the Lord’s side. Who can measure the worth of the soul? There is no way in which we can estimate the worth of the soul except by the light that shines from Calvary. We there see how Christ valued the human soul. And since He has given Himself for us, our intellect and all our powers belong to Him.

Adam and Eve obtained forgiveness only through Christ, and they showed their faith in Him by types. When He came, type met antitype, and these ceremonies lost their force. Why, then, did the Jews not accept Him to whom the types pointed? For the same reason that men do not accept Him today—because of the bewitching power of sin. Their own selfish desires and pursuits interposed between them and belief in Him.

What a wonder that Christ died for sinners! Who can understand it? Never can the mystery of Calvary be explained to finite minds. The mind faints as it attempts to grasp it—that God should give His only Son to suffer shame and reproach, to be tracked by spies, to suffer ignominy, and finally to die. And yet, after all this sacrifice, men talk as though they do not need Christ!

There is only one hope for humanity—the Man of Calvary. Why, then, do we not accept this Saviour fully and heartily? Why not accept this salvation that was bought at such infinite cost? All heaven was poured out to man in the one gift of God’s Son. Why, then, do we not love to talk about His matchless charms and His love? Because He is not in the heart. “Out of the abundance of the heart the mouth speaketh.” [Matthew 12:34.] We need to feel the power of a personal Saviour. Many of us are in the condition of the Jews; we will accept Jesus if He comes to give us power, if He allows us to have our own way. But we must come to Him, not bring Him to our standard.

“Behold, what manner of love the Father hath bestowed upon us.” [1 John 3:1.] The Pharisees did not want a change in their own lives and course of action. We do not want to be like them, ignorant of the Scriptures and of the power of God. If you realized the Scriptures and the need of a Saviour, you would

not be content with the little that you now do. Learn of Christ; His is the wisdom that we want. Each one wants to carry his own burdens. Why not come to Christ for rest? If you are in perplexity, go and ask the Master to help you. When you find your inclinations leading in the way of some expensive luxury, go and ask Jesus for wisdom to guide. He will teach you. You can learn self-denial, and He will give peace to those who follow Him and learn of Him. The nearer we draw to Jesus, the more we shall decrease, and He will increase.

How are we standing before God? I wish every one could see it. As we give ourselves to God in humility, our names are recorded in the book of life—not because of our pompous feeling, but because we accept Christ in humble belief. Is there one heart so hard, so stubborn, as to remain in impenitence in view of the great love that God has bestowed on us? Then we want to employ our powers for His glory. Jesus doesn't want us to be with the company outside the city, and therefore He came to heal us. Christ took everything upon Him. He felt as the sinner will feel when he is rejected of God. He felt forsaken of God. All this He suffered that we might be saved from it. How must Christ feel when we are indifferent to His claims and turn from Him? What an insult, to be unmindful of such great love!

Can you doubt His love? Is there one who feels that though Christ hears others He does not hear him? He is our ever present Helper. Has He not done all that He could do? Did He not die for us? Then will He not help us and pity our infirmities? He is willing to help us every step of the way if we will only trust Him and follow Him.

Our talents must all be used in His service. We cannot use any more talents than He has entrusted to us; but we are required to give Him all. As we serve Him to the best of our ability, He gives us increased powers. Do not give to the enemy one bit of the talent that God has given to you. We pride ourselves on our honesty with our fellow man, but if we rob God of that which is His due, what cause have we for self-congratulation? Christ has bought us and owns all that we have. Why should we not give Him the freshness of our powers? If you put ability into your business, put more energy into the service of God.

Ms 8, 1884

Obedience to Law

June 12, 1884

In the Sunday school lessons for the Christian at work, we make an extract from an article headed, "Obedience to Law."

"'By me kings reign, and princes decree justice.' Proverbs 8:15. 'By me princes rule, and nobles, even all the judges of the earth.' Proverbs 8:16. There is no argument there that monarchy is His preference. On the contrary, when His people first wanted a king, He was exceedingly displeased, because it was a declaration that they no longer desired Him as their theocratic governor.

"Nevertheless, in accordance with their wishes He gave them a king, just as, in accordance with our wishes He gives us a president. In other words, He ordains that no nation can exist without an

authoritative head. Whether that head shall be emperor or king or president or democratic judge, He leaves to the particular nation to determine for itself.

“Therefore the vox populi, in choosing magistrates, becomes vox Dei, and the duty of the citizens immediately follows to show the magistrates respect, reverence, and obedience within certain limits to resist the magistrate in the just and lawful exercise of his power to resist God. And is a sin, a crime, deserving damnation, or, as the word is better understood, judgment such as comes from God’s disapprobation?

“If, however, the magistrate transcends his civil authority and attempts against the citizen’s conscience, conscientious enlightenment by the clear Word of God, to require wrong things, then the citizen, rising to a higher law, is justified in refusing obedience, saying with Peter and the other Apostles before the council, ‘We ought to obey God rather than man.’

“The discrimination is emphatically brought out by our Lord in the injunction, ‘Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.’ Matthew 22:21. Within the sphere of civil relations, Caesar is supreme; within the sphere of moral and religious duties, God alone is supreme. And so also, it is the duty of children to obey their parents and wives their husbands and servants their masters, each according to his sphere and its just limitation.”

Ms 9, 1884

Visit to Multnomah Falls

East Portland, Oregon

June 20, 1884

Yesterday at ten o’clock we reached this place—East Portland, Oregon. On our way from Walla Walla Tuesday morning the cars stopped, as they generally do, twenty minutes at Multnomah Falls. Nearly all left the cars to climb the high ascent to obtain a clear view of this wondrously beautiful, grand sight. Sister Ings and Willie [White] accompanied me. Elder Waggoner, Raymond, Elder Jones and wife were all climbing the steep ascent. There were steps built in the embankments, then a narrow zigzag path, then more wooden steps. This was repeated many times until we reached and passed on to a rustic bridge which spanned a chasm above the first fall. The grand fall is above this and called the Bridal Veil. The point from which the water flows is about 900 feet high. As the water descends it breaks upon the jutting rocks, scattering off in widespread, beautiful sprays. It is a lovely sight.

I would have been pleased could I have spent an entire day in this place, surrounded with lovely scenery. But we were grateful for these few moments to gaze upon nature’s lovely, grand scenery, even if we had to do severe climbing to view it—standing on the bridge made for this purpose. The waters—rolling from the very top of the high, inaccessible mountain, dashing upon the rocks below, throwing the water like a veil widespread on either side and below us—this water, accumulating from the flow above and dashing over the rocks in a broader stream, presented an enchanting scene of nature.

We looked above, then beneath, and were led to exclaim, "How wonderful are all Thy works, Lord God Almighty!" Surely this is the work of the great Master Artist. We feel our littleness, our nothingness, in the presence of such manifestations of the great God. I called to mind the words of the psalmist when he calls upon everything that hath breath to praise the Lord, upon animate and inanimate creation to join in one chorus of praise and thanksgiving to God. [Psalm 150:6; 148.] His thus calling upon senseless, unreasoning things is the most powerful rebuke to those blessed with intelligence, if their souls do not glow and their lips do not proclaim the majesty and glory of God.

"Praise ye him sun and moon; praise him, all ye stars of light ... Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his word." Psalm 148:3-8. All these agencies of God in nature are summoned to bring their tribute of praise to the Most High. And who among God's creatures will be silent when every star as it traverses its course, every breeze as it sweeps the earth, and every cloud that darkens the firmament, every shower of rain and every ray of sunshine—all are showing forth the praises of God who reigneth in the heavens?

[Later:] We reached Portland Thursday noon. The cars stopped at the East Portland depot just beneath the hill where our camp ground was located. There we could look up and see the waving flag, "What is truth?" and the white tents, presenting a very nice appearance. But I had worked far beyond my strength and was taken with malaria and was confined to my bed in camp nearly four days, very, very sick. The prospect of my laboring looked very dark; nevertheless, I was not discouraged.

At 5 o'clock p.m. I was helped to the stand and with great weakness spoke half an hour. The Lord blessed me. The next day I spoke one hour and a half to a large Sunday audience. I gathered strength every day.

Ms 11, 1884

Proper Breathing and Good Speaking

1884

Some of our most talented ministers are doing themselves a great injury by their manner of speaking. They are intelligent men and should know that they are not pursuing a course which God can approve. Some do not stand properly; they incline the body forward, thus cramping the lungs. With proper thought and care this can be remedied. When the chest is narrow, the lungs are cramped; they cannot take in a full inspiration of air, and speaking causes great exhaustion. Ministers should stand erect and speak slowly, firmly, and distinctly. The voice should go down deep. Take a full inspiration of air at every sentence, and throw out the words from the lowest part of the lungs, exercising the abdominal muscles. The chest will become broader, and by educating the voice, the speaker need seldom become hoarse by constant speaking.

If our ministers will observe these few simple rules, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than when engaged in any other business.

I would say to my ministering brother, unless you educate yourself to speak according to physical law, you will sacrifice your life, and many will mourn the loss of that martyr to the cause of truth. The facts in the case are that by his own wrong habits he has done injustice to himself, injustice to the truth he represented, and injustice to the world, and has robbed God of the service which he might have rendered in the cause for years, had he not shortened his days by his own wicked disregard of physical law.

God would have had his servant live, but he committed suicide. He paid no regard to speaking in a manner which would save his throat and lungs, but nearly destroyed the vocal organs and did violence to his lungs, and when they could no longer suffer the abuse, they failed him. Health and life have been sacrificed by the indulgence of a sinful habit.

If they begin right, it will be very much easier than if they labor without proper instruction and training. God is pleased with men who do not think that they have attained perfection, but who are constantly trying to improve and attain. He would have us come in connection with Him, increase in understanding and wisdom, and reform our habits, ever rising higher and approaching nearer the standard of perfection.

The minister of Christ should continue to search the Scriptures. He will never know so much of Bible truth that he need not search the Scriptures to know more. He may safely dig for knowledge as for hidden treasures; the mind will strengthen with every such effort. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17. A true Bible Christian will not find anything in the Word which will justify him in disregarding the laws of life and health.

The Saviour of the world would have His colaborers represent Him, and the more closely any man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarseness and uncouth manners were never seen in our Pattern, Christ Jesus. He was a representative of heaven and His followers must be like Him. We are to make daily improvement in ourselves; our ways and manners are to become more like those of the holy angels. Every uncouth gesture and coarse, uncultivated expression should be put far from us. Every imperfection may be overcome if we learn of Jesus and closely follow His example.

Some of our ministers have good matter to present to the people; but the manner in which it is presented has much to do in deciding whether it will be accepted or rejected. All who labor in the great cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good.

Ms 12, 1884

The Fruit of Persecution and Suffering

1884

Fragment.

The Lord often brings a crisis in the affairs of men that they may feel their need of His interposition, and when at such a time His people have sought Him, He has wrought deliverance for them.

At times, He suffers persecution to make great havoc with the church, so that to human sight Satan appears to be on the point of extinguishing the light of truth in the earth. But in these seasons of peril and distress, the faithful ones are led to rely less upon self and more upon God, their importunate prayers are heard in heaven, and when apparently weakest, they are strongest in the strength of their almighty Helper. God reserves the greatest manifestations of His power for exigencies when the necessity cannot be denied and men must acknowledge the interposition of a divine hand.

The test of faith and obedience will come to all the people of God. Like the apostle Paul, we must obey the divine voice, whatever that obedience may cost us. Upon all who are partakers of His grace, the Lord enjoins duties that involve peril and sacrifice. Christ Himself has trodden the path before us, and we should not expect to share His glory if we refuse to partake of His sufferings. The most exalted of the redeemed host that stand before the throne of God and the Lamb have gained their white robes and starry crowns only through "great tribulation." [Revelation 7:13, 14.]

Ms 13, 1884

The Ladder to Heaven

1884

[First two pages missing.] Here is made a revelation of Jesus Christ as the only connecting link between God and sinful man, that the repenting sinner might find pardon. Christ spoke words to Nathanael which had reference to this mystic ladder: "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John 1:51.

Here Christ associates Himself, as the Son of man, with the mystic ladder. The angels of God are ascending and descending on the one even as they did on the other. By means of this ladder a constant communication is kept up between heaven and earth, and the actions and affairs of this earth are all known in heaven. The counsels of heaven are executed on earth, and the doings of men are judged in heaven.

Providence does its work gradually. The ladder that man must climb is made up of successive steps heavenward like the rounds of a ladder—step above step, upward to the wisdom of God, whose glory is at the upper end of the ladder. Angels rest not day or night from active service in the positions assigned them. They ascend to bear their testimony of record of what they have done and of the state of individuals and to receive further orders, and they descend to execute the orders they have received.

Christ is the ladder, the foot on the earth in His human nature, the top in heaven in His divine nature. His human arm encircles the race while His divine arm lays hold upon the Infinite. All the intercourse between heaven and earth since the fall is by the ladder.

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” 2 Peter 1:1-4.

“Like precious faith” “through the righteousness of God and our Saviour Jesus Christ.” [Verse 1.] This is a genuine faith. It is not a fruitless faith. True saving faith is a precious treasure of inestimable value. It is not superficial. The just lives by faith a truly spiritual, Christlike life. It is through faith that the steps are taken one at a time up the ladder of progress. Faith must be cultivated. It unites the human with the divine nature.

The life of obedience to all of God’s commandments is a life of progression, a life of constant advancement. As the elect, precious, have increased understanding of the mediatorial work of Jesus Christ, they see and grasp the rich promises that come through the righteousness of Christ. The more they receive of the divine grace the more they work on the plan of addition.

“Grace and peace” will be multiplied “through the knowledge of God and of Jesus our Lord.” [Verse 2.] Here is the Source of all spiritual power, and faith must be in constant exercise, for all spiritual life is from Christ. Knowledge of God inspires faith in Him as the only channel to convey heaven’s blessing to the soul, elevating, ennobling, refining the soul, as—through the knowledge of God—it is brought up to the high attainments of glory and virtue. “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given to us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verses 3, 4.] Here the Christian is encouraged by an assurance of divine help, if he will comply with the conditions.

“And beside this, giving all diligence, add to your faith virtue.” [Verse 5.] There is no promise given to the one who is retrograding. The apostle, in his testimony, is aiming to excite the believers to advancement in grace and holiness. They already profess to be living the truth; they have a knowledge of the precious faith; they have been made partakers of the divine nature; but if they stop here, they will lose the grace they have received. They must go forward. The apostle prayed that grace and peace might be multiplied to them. They were to climb the ladder of progression.

Without giving “all diligence” to make step after step upward to God above the ladder, there is no gaining ground in peace and grace and the work of holiness. “Strive,” said Jesus, “to enter in at the strait gate.” Luke 13:24. The way of the believer is marked out by God above the ladder. All his endeavors will be in vain if he has not virtue of character, a practical knowledge of Christ through obedience to all His requirements. Those who have faith must be careful to show their faith by their works.

It is common for men and women to speak of themselves as Christians whose whole claim lies in the assuming of the name. They do not reveal that they are partakers of the divine nature. They do not reveal love for Jesus or for religious things. As far as their words and their spirit and their character are concerned, no one would suspect they were Christians. Their assent to the truth has no virtue. This counts for nothing in the sight of God.

True faith works by love and purifies the soul. Truth is an active, working principle, molding heart and life so that there is a constant upward movement, climbing the ladder Jacob saw, to the Lord above the ladder. In every step of climbing, the will is obtaining a new spring of action. The moral tone is becoming more like the mind and character of Christ. The progressive Christian has grace and love which passes knowledge, for divine insight into the character of Christ takes a deep hold upon his affections. The glory of God revealed above the ladder can only be appreciated by the progressive climber, who is ever attracted higher, to nobler aims which Christ reveals. All the faculties of mind and body must be enlisted.

“Add to your faith virtue; and to virtue knowledge” [2 Peter 1:5]—knowledge of the truth as it is in Jesus, knowledge of the great plan of salvation. To be ignorant of God’s commandments and laws will not excuse a soul. He will not dare to plead around the throne of God, “I did not know the truth. I was ignorant.” The Lord has given His Word to be our guide, our instructor, and with this heavenly enlightening there is no excuse for ignorance. Christ speaks of those who have eyes but see not, ears but they hear not. God has given them precious hours of probation. He has given them His truth. He has said plainly if they do His will, they shall know of the doctrine. Therefore, those that might be wise in the knowledge of our Lord Jesus Christ but do not choose this wisdom will be banished from His presence when the judgment shall sit and the books be opened.

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

They that run in a race to obtain a corruptible crown are careful in their diet. “Every man that striveth for the mastery is temperate in all things.” [Verse 25.] The strict, severe habits of discipline are essential to give a full, healthful tone to all the nerves and muscles.

Athletes cheerfully comply with the conditions in order to be trained for the highest taxation of their physical strength. They do not indulge appetite, but put a constant restraint upon themselves, refraining from food which would weaken or lessen the full power of any of their organs. Yet they fight “as one that beateth the air” [Verse 26], while Christians are in a real contest. Combatants in the games seek for mere perishable laurels. Christians have before them a glorious crown of immortality, incorruptible. And in this heavenly race there is plenty of room for all to obtain the prize. Not one will fail if he runs well, if

he does according to the light which shines upon him, exercising his abilities which, to the best of his knowledge, he has kept in a healthful condition.

The combatants in the games used a spare, course diet and denied themselves of luxuries in order to keep their muscles in a healthful condition. Should not Christians do as much? Paul says he was doing the same that he might win eternal life. The “body” which he kept “under” [Verse 27] is the fleshly appetites and inclinations which need to be continually curbed. Any habit or practice which will weaken the nerve and brain power or the physical strength disqualifies for the exercise of the next grace which comes in after temperance—patience.

Add “to temperance patience.” [2 Peter 1:6.] It was through intemperate appetite that Adam and Eve lost Eden, and it will be through habits of strict temperance and denial of hurtful indulgences that we shall have calm nerves and mental acuteness to discern good from evil. A man who is intemperate, who uses stimulating indulgences—beer, wine, strong drinks, tea and coffee, opium, tobacco, or any of these substances that are deleterious to health—cannot be a patient man. So temperance is a round of the ladder upon which we must plant our feet before we can add the grace of patience. In food, in raiment, in work, in regular hours, in healthful exercise, we must be regulated by the knowledge which it is our duty to obtain, that we may through earnest endeavor, place ourselves in right relation to life and health.

The apostle says we succeed in the grace of temperance that we may add patience. Patience under trials will keep us from saying and doing those things which will injure our own souls and injure those with whom we associate. Let your trials be what they will, nothing can seriously injure you if you exercise patience, if you are calm and unexcited when in trying positions.

Solomon places the control of one’s self above the exploits of the bravest and most successful heroes. There is a moral grandeur in being patient under trials and provocations. “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” Proverbs 16:32. It requires discipline and firmness of purpose not to give expression to passion but at all times to take care that no words shall escape the lips that will dishonor the Christian character. Self-control will be a valuable acquisition to the graces of the Spirit, and parents should teach their children, by precept and example, this precious lesson of patience and self control.

Patience implies that we have difficulties to encounter, annoyances to meet. The Word of God says, “A soft answer turneth away wrath: but grievous words stir up anger.” Proverbs 15:1. “Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.” Ecclesiastes 7:9. The injunction of the inspired apostle is to “be swift to hear, slow to speak, slow to wrath.” James 1:19. Anger provokes anger.

We can see the wisdom of Peter in placing temperance to be added to knowledge before patience. [2 Peter 1:6.] This is one strong reason for overcoming the appetite for all stimulants, for as the nerves become excited under the influence of these irritating substances, how many and grievous are the evils that are done! But the healthful use of the unstimulating articles of food will not excite the nerves by irritating the stomach and [debilitating] brain nerve power. There is necessity for the Christian adding

patience to temperance. There will need to be a firm principle and fixedness of purpose not to offend in word or action either our own conscience or the feelings of others. There must be a rising above the customs of the world in order to bear reproach, disappointment, losses, and crosses, without one murmur, but with uncomplaining dignity.

It is easier to act the part of a martyr than to be patient under provocation and to control a bad temper. Sound religious principles must be brought into the life to repress anger rather than inflame it by giving vent to it. We may feel very angry, but if we control that anger and are not betrayed into expressions of hasty feelings, we will not lose the respect of our brethren or respect for ourselves. The Pattern, Christ Jesus, is our example. Patience is a heavenly attribute, and Christians must cultivate it.

We must not ever keep before us the feeling that we are slighted. The very fact that we suspect evil will go a long way toward creating that evil which we allowed ourselves to suspect. Our feelings will sometimes be deeply hurt, our temper sadly tried, but the sooner we shall forget the cause of this disturbance, the better will it be for us and all connected with us.

A lying tongue will stir us to make some sharp thrusts, but it is only for a moment that lies will have force. If we treat these falsehoods as they deserve—with neglect—others will soon see there is no foundation for them. We are to leave our reputation with God. Slander may be lived down but can never be talked down.

A petulant, ill-natured man or woman really knows not what it is to be happy. Every cup which he puts to his lips seems to be bitter and wormwood, and his path seems strewn with rough stones, with briars and thorns; but he must add to temperance patience, and he will not see or feel slights. Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation, they fell—one of them the victim to beastly intemperance, the other to mad ambition.

Patience must have its perfect work, or we cannot be perfect and entire, wanting nothing. Troubles and afflictions are appointed unto us, and shall we bear them all patiently, or shall we make everything bitter by our complaining? The gold is put into the furnace that the dross may be removed. Shall we, then, not be patient under the eye of the Refiner? We must refuse to sink into a sad and disconsolate state of mind, but show calm trust in God, counting it all joy when we are permitted to endure trials for Christ's sake.

Having added patience to temperance, we are then to ascend the ladder of progress and add to patience godliness. This is the very outgrowth of patience. Said the Apostle Paul, "We glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5:3, 4.

Here, then, is an advance grace, godliness, which is to have the spirit and the likeness of the character of Jesus Christ. To raise us to His divine ideal is the one end of all the dealings of God with us and of the whole plan of salvation. For this His Spirit strives with us to exalt us to this great purpose. The corruption of the world is seeking to steal our senses; all the unholy influences on every side are working to hold us

to a low, earthly level—blinding our sensibilities, degrading our desires, enfeebling our conscience, and crippling our religious faculties by urging us to give sway to the lower nature. Corruptions around us find corruptions within. Each works upon the other.

To draw us away from all this is the precious ladder. The eye is attracted to God above the ladder. The invitation comes from the glory above it, Come up higher. The heart is attracted. Steps are taken in advance, one after another. Higher and still higher we ascend. At every step the attraction becomes greater. Higher, holier ambitions take possession of the soul. The guilt of the past life is left behind. We dare not look down the ladder at those things which long poisoned the springs of true happiness and kindled remorse, weakened and depraved the will, and repressed every better impulse. The eye is steadfastly fixed, with grateful, trembling emotion, upon God above the ladder. Christ is the ladder. We lay hold on Christ, climbing up by Christ, resolving to return, broken, contrite, subdued, to the Father above the ladder. The offers of God's mercy, of living connection with God, of grace multiplied as we advance step by step, make the distance from earth more apparent.

The aim of God's Word is to inspire hope, to lead us to fasten our hands to this ladder and climb step by step heavenward, with ever-increasing vigor. It is the key to the sense in which we partake of the nature of God. We attain a likeness of character to God by the imparting of His own grace. In the measure of our limited powers, we can be holy as He is holy and can reproduce the truth and love which exist in Him who is at the top of the ladder. As wax takes the counterpart of the seal, so the soul receives and retains the moral image of God. We become filled and transfigured by His brightness, as the cloud—dark in itself—when filled with the light is turned to stainless whiteness.

There are still additional steps to take. Add "to godliness brotherly kindness." [2 Peter 1:7.] Thus there will not be merely a profession of Bible religion, but a sincere, earnest practice of godliness. We must be partakers of the divine nature before we can represent the Christlike character and practice the works of Christ. The climbing Christian will not sit passive, claiming the promises, enjoying the grace given him of God, but will work from principle. He is a worker together with God. The grace given him of God teaches him how to be kind and tender and helpful to his brethren. There is no waiting for an overpowering, magical change to be wrought into the conversion of others without any action of our own. Life becomes a humble but earnest working out of salvation with fear and with trembling, knowing that God worketh in us both to will and to do of His own good pleasure. The very exercise of brotherly kindness assimilates the soul to Christ and brings him into sympathy with Christ.

Growing in grace is an earnest working out of what God works in. It is an earnest of future glory, the working out here upon the earth of the spirit that is cherished in heaven.

The Word of God enjoins upon every one of His children: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Peter 3:8. Now, unless godliness was added to patience, man would not show that brotherly kindness. In His mission to our world, Christ has shown man the graces of the Spirit of God, which, when accepted, fashion and mold the entire man, externally as well as internally, by abasing his pride and leading him not to esteem himself highly but to esteem his

brother as precious in the sight of God because Christ paid an infinite price for his soul. When man is valued as God's property, then we will be kind, amiable, and condescending toward him.

The religion of Jesus Christ is a system of the true heavenly politeness and leads to a practical exhibition of habitual tenderness of feeling and kindness of deportment. He who possesses godliness will also add this grace, taking a step higher on the ladder. The higher he mounts the ladder, the more of the grace of God is revealed in his life, his sentiments, his principles. He is learning, ever learning, the terms of his acceptance with God, and the only way to obtain an inheritance in the heavens is to become like Christ in character. The whole scheme of mercy is to soften down what is harsh in temper and refine whatever is rugged in the deportment. The internal change reveals itself in the external actions. The graces of the Spirit of God work with hidden power in the transformation of character. The religion of Christ never will reveal a sour, coarse, and uncourteous action. Courtesy is a Bible virtue. The virtue of this grace of brotherly kindness characterized the life of Christ. Never was such courtesy exhibited upon the earth as Christ revealed, and we cannot overestimate its value.

The next step in the ladder is charity. Add "to brotherly kindness charity," which is love. [2 Peter 1:7.] Love to God and love to our neighbor constitute the whole duty of man. Without brotherly kindness we cannot exhibit the grace of love to God or to our fellow men.

This last step in the ladder gives to the will a new spring of action. Christ offers a love that passeth knowledge. This love is not something kept apart from our life, but it takes hold of the entire being. The heaven to which the Christian is climbing will be attained only by those who have this crowning grace. This is the new affection which pervades the soul. The old is left behind. Love is the great controlling power. When love leads, all the faculties of mind and spirit are enlisted. Love to God and love to man will give the clear title to heaven.

No one can love God supremely and transgress one of His commandments. The heart, softened and subdued with the beauty of Christ's character and bridled by the pure and lofty rules which He has given us, will put into practice what it has learned of love, and will follow Jesus forthwith in humble obedience. The living power of faith will reveal itself in loving acts.

What evidence have we that we have the pure love, without alloy? God has erected a standard—His commandments. "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21. The words of God must have an abiding place in our hearts.

We are to love our brethren as Christ has loved us. We are to be patient and kind, and yet there is something lacking—we must love. Christ tells us that we must forgive the erring even seventy times seven, and how infinitely greater is the love of God than is our love. It is not the greatness of our sin but the depth of our repentance that brings the pardoning love of God to our hearts. When there is much forgiven, the heart loves much. Love is a tender plant. It needs to be constantly cultured, or it will wither and die.

All these graces we must have. We must climb the whole length of the ladder. "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord

Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Peter 1:8-10.

The only safety for the Christian is to be unwearied in his efforts to live on the plan of addition. The apostle shows the advantages to be gained in thus doing. For those who add grace to grace, God will work on the plan of multiplication, so that the graces will be in and abound in the religious life, and he will not "be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Verse 8.] Those abounding in the Christian graces will be zealous, lively, vigorous in all practical Christianity and will practice righteousness—just as the branch abiding in the vine will produce the same fruit that the vine bears and will bring forth much fruit.

He who does not climb the ladder of progress and add grace to grace "is blind, and cannot see afar off." [Verse 9.] He fails to discern that without taking these successive steps in ascending the ladder round after round, in growing in grace and the knowledge of our Lord Jesus Christ, he is not placing himself in a position where the light of God above the ladder is reflected upon him. As he does not add grace to grace, he has forgotten the claims of God upon him and that he was to receive the forgiveness of sins through obedience to the requirements of God. He is in the position of a sinner before God. If he has the graces of Christ, he will exercise and increase them, but if he does not bear fruit in good works to the glory of God, he remains in a state of blindness and ignorance, self-indulgence and sin. He "cannot see afar off." His eyes are fastened upon the earth, not on God above the ladder.

This class may have earthly advantages but have no discernment of the privilege and blessings of living in the light which shines from God above the ladder. They know not the things that make for their peace. They cannot look backward with clear spiritual sight, as they do not view things in the light of heaven. They once enjoyed the love of God. They repented of their sins and enlisted to become servants of Jesus Christ, but they forgot all the vows made to God at baptism—all the solemn obligations taken upon themselves to seek for glory, honor, and immortality.

Says the apostle, "If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are (through the baptismal vows) dead (to the world, dead to its customs, its ambition, its pride, its pursuits), and your life is hid with Christ in God. When Christ, who is your life shall appear, then shall ye also appear with him in glory." Colossians 3:1-4.

These things are to be often in mind. Meditate upon them. Think of your serious obligations you have entered into, and do not defraud God by violating any one of your solemn promises.

"Wherefore the rather, brethren, give diligence to make your calling and election sure." 2 Peter 1:10. We need not have a supposed hope, but an assurance. To make our calling and election sure is to follow the Bible plan to closely examine ourselves, to make strict inquiry whether we are indeed converted, whether our minds are drawn out after God and heavenly things, our wills renewed, our whole souls changed. To make our calling and election sure requires far greater diligence than many are giving to this important matter. "For if ye do these things"—live on the plan of addition, growing in grace and the

knowledge of our Lord Jesus Christ—ye shall mount up, step by step, the ladder Jacob saw, and “ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 10, 11.]

Let us consider this ladder which was presented to Jacob. The human race was cut off from communion with God. They might look at a paradise lost but could see no means of entering it and holding communion with heaven. The sin of Adam cut off all communion between heaven and earth. Up to the moment of man’s transgression of God’s law, there had been free communion between earth and heaven. They were connected by a path which Deity could traverse. But the transgression of God’s law broke up this path, and man was separated from God.

As soon as Satan seduced man to disobedience of God’s holy law, every link which bound earth to heaven and man to the infinite God seemed broken. Man might look to heaven, but how could he attain it? But joy to the world! The Son of God, the sinless One, the One perfect in obedience, becomes the channel through which the lost communion may be renewed, the way through which the lost paradise may be regained. Through Christ, man’s substitute and surety, man may keep the commandments of God. He may return to his allegiance, and God will accept him.

Christ is the ladder. “By me if any man enter in, he shall be saved, and shall go in and out and find pasture.” John 10:9.

This is the ladder, the base of it resting upon the earth, the top reaching to the highest heavens. The broken links have been repaired. A highway has been thrown up along which the weary and heavy laden may pass. They may enter heaven and find rest.

The ladder is the medium of communication between God and man. Through the mystic ladder, the gospel was preached to Jacob. As the ladder stretched from earth, reaching to the highest heavens, and the glory of God was seen above the ladder, so Christ in His divine nature reached immensity and was one with the Father. As the ladder, though its top penetrated into heaven, had its base upon the earth, so Christ, though God, clothed His divinity with humanity and was in the world “found in fashion as a man.” [Philippians 2:8.] The ladder would be useless if it rested not on the earth or if it reached not to the heavens.

God appeared in glory above the ladder, looking down with compassion on erring, sinful Jacob, addressing to him words of encouragement. It is through Christ that the Father beholds sinful man. The ministering angels were communicating to the inhabitants of the earth through the medium of the ladder. The only way that man can be saved is by clinging to Christ.

We ascend to heaven by climbing the ladder—the whole height of Christ’s work—step by step. There must be a holding fast to Christ, a climbing up by the merits of Christ. To let go is to cease to climb, is to fall, to perish. We are to mount by the Mediator and all the while to keep hold on the Mediator, ascending by successive steps, round above round, stretching the hand from one round to the next above. In the work of redemption, we may have a knowledge of Jesus Christ by planting the feet on one round after another in perfect obedience to all the commandments of God. This is a necessity for each

individual, striving and making progress at every step. It is simply impossible to enter heaven without constant striving. There is fearful peril in relaxing our efforts in spiritual diligence for a moment, for we are hanging, as it were, between heaven and earth.

We must keep the eye directed upward to God above the ladder. The question with men and women gazing heavenward is, How can I obtain the mansions for the blessed? It is by being a partaker of the divine nature. It is by escaping the "corruption that is in the world through lust." [2 Peter 1:4.] It is by entering into the holiest by the blood of Jesus, laying hold of the hope set before you in the gospel. It is by fastening yourself to Christ and straining every nerve to leave the world behind, laboring to diminish by successive steps your distance from God, who is at the top of the ladder. It is by being in Christ and yet led by Christ, by believing and working, trusting in Jesus, yet working upon the plan of addition, holding onto Christ and constantly mounting upward toward God.

When the successive steps have all been mounted, when the graces have been added one after another, the crowning grace is the perfect love of God, supreme love to God and love to our fellow men. And then the abundant entrance into the kingdom of God.

We point you to the mansions Christ is preparing for all those who love Him. We point you to that city that hath foundations, whose builder and maker is God. We show you its massive walls with the twelve foundations and tell you that these walls must be scaled. You look discouraged at the magnitude of the work before you. We point you to the ladder set up on earth, reaching to the city of God. Plant your feet on the ladder. Forsake your sins. Climb step by step, and you will reach God above the ladder and the Holy City of God. None who will resolutely mount up on the ladder will fail of everlasting life. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verse 11.]

Ms 14, 1884

An Autograph Message

1884

[An autograph written by Ellen G. White, given to Robert Taylor, Jr. by his non-Adventist neighbor.]

My Dear Sister,

Your duty, safety, happiness, usefulness, and ultimate salvation call loudly upon you to use diligently all the grace which Jesus has graciously given you, that you may be deemed worthy of still larger and more precious trusts in displays of divine goodness. Become strong in the Lord. Grow up into Jesus Christ, your living Head in all things, and achieve a destiny on earth worthy of the priceless gift of eternal life in heaven.

See in the Saviour's dying blood

Life, health, and bliss, abundant flow,

And in that sacrificial flood,

A balm for all thy grief and woe.

Ellen G. White

Ms 15, 1884

The Ohio Camp Meeting

[September 11-22,] 1884

We met with our brethren and sisters in Columbus, Ohio. There was a large gathering upon the fairground, three miles out from the city. We were convinced that locating the meeting here was not the best judgment. If we have decided it is in God's order to enter the cities, then let the meeting be as close to the cities as possible, that all who desire may attend the meeting and receive light and be benefitted by the meetings.

There is in our camp meetings, the way that they are conducted, a convincing power that God is with us, that we have the truth. We greatly desire to bring the truth before the people, as many of them as we can reach. We want the world to hear the evidences of our faith. We have no desire to put our light under a bushel, or under a bed, but on a candlestick, that it may give light to all that are within the house.

Less can be accomplished in locating our camp meetings three miles out of a large city, where it is difficult for the people to attend, than to hold them in less prominent places, where the people are, and where they can come out to the meetings.

A mistake was made in Vermont similar to this. The location for the camp meeting was most desirable, but it was too far away from the people whom we wished to be benefitted by the meetings. Our labors are not to be exclusively for our own people, but for all who will hear.

Tracts and papers have been scattered largely by missionary efforts which generally should go before camp meeting. Then, if the meeting is not located where the people can with a little effort reach it, the object is not gained in locating our camp meetings in these cities. They might as well be in the next county.

There was a better outside attendance than we could reasonably expect when the meeting was at such a distance. Those who came to hear seemed interested. The light of truth shone forth in clear rays and convincing power to the people as His ambassadors preached the Word.

The Bible readings were of special interest. The social meetings were seasons of refreshing. It was good to the soul to listen to many testimonies that were borne. Some were taking their positions upon the truth for the first time.

Our early morning meetings were well attended and were precious seasons of confession of sins, of defects. Confessions were made of unimproved opportunities; and there were many testimonies filled with expressions of gratitude and thankfulness for the precious tokens of God's love and favor they had experienced during the meeting.

Sabbath afternoon was a day that we all will remember. After speaking to the people, we called them forward for prayers, and many responded who had never been converted. Some were backslidden. Some appeared deeply humbled and bore their testimony as willing to give up all, that they might become children of God.

Many confessed their backslidings, and some came forward who greatly desired a more special evidence of their connection with God.

We tried to point one and all of these souls to Jesus, the compassionate, loving, sin-pardoning Saviour, and to convince them of His willingness to receive them. Now they must cast their helpless souls upon the Mighty Helper, who would not turn one soul away who came to Him in penitence and contrition. While His scathing rebuke was upon the self-righteous, the self-sufficient who felt no need of a Saviour, He always looked with pitying love and compassionate tenderness upon the humble, sin-sick soul who applied to Him as the Great Physician. They were to look to Christ and His gracious promises.

We tried to impress upon them not to confuse faith with feeling. Feeling is no criterion for us. The inquiry should arise from every heart, What has the Lord spoken? I rely upon His Word. "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7.

We tried to encourage the exercise of faith. We could not teach the unconverted or the backslider or those who were seeking for a deeper experience in the things of God, that they had nothing to do but to believe. This doctrine is pleasant to a very large class, that Jesus has done it all, and they have nothing to do but believe. [This doctrine] is a deception of Satan. There is something for every one of us to do, if we ever enter the golden gates of the city of God. Said Jesus, "To him that overcometh will I grant to sit with Me in My throne." Revelation 3:21. We all have the opportunity of studying the life of Christ and seeing how He conducted Himself in our world. We are to be as He was in this world. Jesus was tempted in all points like as we are.

The oft-repeated story that we are to only believe is not Bible truth. The work to which Jesus has called us is not only to believe, but work—to show our faith by our works. We are to watch carefully, to see if our own will is being followed in the place of God's will, and if our own ways are chosen before God's way. There are spiritual evils in ourselves. There are natural dispositions strengthened by habits that have ascendancy over the reason. This must be given up. This is a work resting upon every one of us. It is not a pleasant or agreeable work to turn from inclination to God's ways, to turn from our own standard to God's great moral standard.

The great mirror is presented into which we are to look to discover the defects in our moral character. The great and constant danger with every soul is of acknowledging the principles of truth and yet not weaving them into our life experience. There are habits which have held the soul in bondage, vicious practices which dwarf and pollute the soul-temple. These must be given up.

Some reformation may be made. The outward conduct may improve, while no attack is made on the love of sin cherished in the soul. But those whom Christ can forgive will have true penitence for sin. There is an inwrought principle in the soul, revealing a change of mind and spirit. This change will be evidenced by the outward deportment, corresponding with the profession of faith. Every capacity and power of soul and body is brought into submission to the service of Christ.

Jesus has promised to be found of all who seek Him in sincerity and truth. Something is left for us to do. We are accountable beings, and to us is allotted a task in the struggle for immortality and eternal life. The life of Christ is before us. We may plead with God for help, because we have fallen so low. We cannot lift ourselves up, while Jesus has provided for us divine power to combine with man's human effort. We need not be discouraged. The life of Jesus, the cross of Calvary, calls upon man for the stretch of every muscle and the strain of every power. Not one of us will be saved in indolence and inactivity. Just as inconsistent would it be for us to look for a harvest where we have never sown and knowledge where we have never studied. Idlers? No, No! You cannot afford it. We have a work to keep down that which if it is allowed to rule will exclude us from a pure and holy heaven.

Satan is constantly at work to stir into activity, to separate the soul from Christ. There is, there must be, a wrestling with those passions which must be overcome if we enter the pearly gates of the city of God. The light of truth is very precious, and that light discovers the errors, the defects, the baseness, of the character. Constantly looking unto Jesus, the Author and Finisher of your faith, will bring you over the dangerous ground in safety. The archfiend will oppose every step of advance. You cannot be an idler. You must fight the fight of faith. Resist inclination. Abase self; exalt Christ, and you will not fail in this warfare.

While the servants of God were praying for those who had come forward, the Spirit of the living God came into the congregation. I realized His blessing in a large measure. We knew indeed that angels were in our midst and the Lord had purposes of mercy toward the repenting ones.

I thought, Should those who took their stand fully on the Lord's side at the Ohio camp meeting feel their daily accountability to God and meet this accountability, it is impossible to compute the amount of good they may do in letting their light shine forth to the world. With the Word of God in the hand and religion in the heart, good, and not evil, will follow in our track, that you may say in confidence, "The Lord of hosts is with us; the God of Jacob is our refuge." Psalm 46:7.

The meetings increased in interest from the commencement to the close. Quite a number who had been backslidden from God began to seek the Lord earnestly, and as they returned unto the Lord, their testimony evidenced the surety of the promise, "Let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." [Isaiah 55:7.]

We visited Elder John W. White, my husband's brother, and his good wife Ann. We had a cordial welcome at their pleasant home, "Sunset Home." Since parting with my brother at my husband's funeral, one year ago he had received a shock of paralysis, which for a time made him a great sufferer. The right arm has lost its cunning, but is not wholly useless.

Emma White was here taken very sick. We were obliged to leave her sick while we met our appointments in Jackson. Everything that kindness and attention could do was done to relieve her of her suffering. We made her case a special subject of prayer. The blessing of the Lord rested upon us. This was all we could do for our afflicted daughter. We were obliged to leave for our appointment at Jackson.

We had all contracted severe colds. Friday morning [Sept. 19] upon the Ohio campground we were chilled through, which resulted very unfavorably to us all, and especially so in the long and dangerous illness of Mrs. Emma White. We have learned to our sorrow, again and again, it is dangerous to health to make any delay in preparation of our tents when we can have a fire. One day too late may cause great suffering and even the loss of life. Especially is this the case when the workers are debilitated with constant labor.

The preparation for fires and for food should be especially attended to, that no embarrassment may be brought to the workers. Every preparation should be made for fires and for eating, that it should not be necessary for the ministers to suggest and be obliged to make their wants known. Some will suffer rather than do this. I have known our best and most responsible workers to allow themselves to be placed in most inconvenient and uncomfortable positions both in sleeping and in taking their meals. This ought not to be. Your care for your ministers will not be lost. They can serve you better if you keep them in a good condition to work.

Ms 16, 1884

Satan's Last Deception

1884

Satan sees that he is about to lose his case. He cannot sweep in the whole world. He makes one more, last, desperate effort to overcome the faithful by deception. He does this in personating Christ. He clothes himself with the garments of royalty which have been accurately described in the vision of John. He has power to do this. He will appear to his deluded followers, the Christian world who received not the love of the truth but had pleasure in unrighteousness (transgression of the law), as Christ coming the second time.

He proclaims himself Christ, and he is believed to be Christ, a beautiful, majestic being clothed with majesty and, with soft voice with pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld. These, his deceived, deluded followers, set up a shout of victory, "Christ has come the second time! Christ has come! He has lifted up His hands just as He did when He was upon the earth, and blessed us."

Here it was [that] the masterly effort of Satan would have deceived the very elect. But who were the ones blessed by him? Whom did he make glad? Whom did he honor? The combined powers of earth, the churches fallen by rejecting light and the messages of mercy Heaven had sent to heal Babylon but she refused. (Christ had declared the friendship of the world was enmity with God. Whosoever would be a friend of the world was the enemy of God.) The papal power, the man of sin which thought to change times and laws, that had presented a rival sabbath to the world to be worshiped, the apostate power who sits in the temple of God showing himself that he is God, the power that drank the blood of the saints is united with the Protestant churches, having two horns like a lamb but speaks as a dragon; the deceptions of spiritualism which have perpetuated Satan's lie uttered in Eden, "Thou shalt not surely die" [Genesis 3:4]—all these are bound up in bundles, a corrupt harmony under a corrupt leader. The blessing is pronounced by this false christ upon the worshipers of the beast and his image, [the people] who have received the mark of the beast and the mark of the image of the beast.

Here is the only hope of God's people—the unerring word of Jehovah that there would be a remnant only in this trying time who would keep the word of Christ's patience, who would not worship the beast, papal Rome, or his image (Protestants who are represented by the image beast with lamb-like pretensions but speaks as a dragon). "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever 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." Revelation 14:9-11.

Appearances will deceive. The masterly miracle-working power of Satan has carried the whole world with them and the fallen churches, and those only who have [made] the Bible their study, who have the law of God engraven in their hearts, will stand the test of this time of satanic delusion and peril. If it were possible, Jesus tells us, they would deceive the very elect. Satan in personating Jesus Christ is worshiped as God. Shout upon shout of victory is heard in adoration and in praise.

Angels of God are waiting the mandate from the divine Advocate which shall place man above the wrath of Satan. The Lord of heaven and of earth sorrows and rejoices over His repenting, believing children. Their steadfast [adherence to] principle was attended by loss, sacrifice, and peril. Their adherence to the commandments of God provoked calumny and [the] hatred of the disloyal and apostate churches. Whatsoever is not sustained by the Bible standard must not be entertained. Those who are the agents of Satan are vindictive, cruel, and like their master. Those who make the Bible their standard must expect abuse, outrage. In the cause of truth there can be no compromise.

Jesus is looking from His throne upon His people. His interest is identified with His suffering brethren. With joy the angel hears the word from Jesus, "Take away the filthy garments from him and clothe him with change of raiment." And He said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." [Zechariah 3:4.] Satan sees that he is about to lose his last chance of subverting these souls and he brings all the powers of his satanic generalship into intense activity. This last great act in the drama is in personating Jesus Christ. His disguise is discerned by none but those

who are established in the Scriptures and acquainted [with] the word of God. [possible page missing here]

The saints look on with amazement. Will they also be deceived? Will they worship Satan? Angels of God are about them. A clear, firm, musical voice is heard, "Look up." There was one object before the praying ones—[the] final and eternal salvation of their souls. This object was before them constantly—that immortal life was promised to them who endure unto the end. Oh, how earnest and fervent had been their desires. The judgment and eternity were in view. Their eyes by faith were fixed on the blazing throne, before which the white-robed ones were to stand. This restrained them from the indulgence of sin. They were ripening for heaven. They had been cultivating spiritual mindedness, and striving soul, might, mind, and strength with persevering energy to copy the Pattern, that they might be without spot or wrinkle or any such thing, and meet their Lord in peace. Their souls went out in all the intense longing for to see Jesus, and by beholding by faith the character and purity of Jesus they were being transformed into His image. They were being brought into close harmony with Jesus Christ, and they had indomitable purpose. They would not dishonor God; they would not receive the mark of the beast or of his image; they would overcome as servants and sons of God, that they might inherit all things.

As a child lost weeps and longs for home, so did the remnant long to see Him whom their souls loveth, their Deliverer, Him in whom their hope of eternal life was centered. Pilgrims and strangers amidst labors, sorrows and conflicts, they turn the eye of faith heavenward, exclaiming, "Come, Lord Jesus, and come quickly." Home—the mansions Christ has gone to prepare for them; how they long for their home in glory, how they long to enter within the gates of the city and dwell in the presence of Jesus forever. Their desires have been cherished long, and as Satan and his angels inspired the world, the church, and state against them, their souls with intense longings have cherished the soul-inspiring hope of overcoming and wearing the crown of life. Their character had obtained the heavenly mold that gave them discernment to see the disguises of Satan. Their understanding of Scriptures had given them a fixedness of purpose, an indomitable energy, which rendered them impossible to be molded or subdued by earth or hell. If they would be discouraged, Satan would have overwhelmed them.

They count all things loss for the excellency of Christ. They could not be bribed or seduced or terrified. They were deaf to the siren song of pleasure, blind to the dazzling splendors presented before them to confuse, to allure, their senses. Worldly distractions, ambitions, honors were presented before them but only to be rejected. Indifferent to the threats and unmoved by terrors of the infernal powers, they could not be overthrown by Satan's devices.

One effort more, and then Satan's last device is employed. He hears the unceasing cry for Christ to come, for Christ to deliver them. This last strategy is to personate Christ and make them think their prayers are answered. But this answers to the last closing work, the abomination of desolation standing in the holy place. [Text ends here.]

Ms 17, 1884

Diary Fragments — June 4-6, 1884

1884

June 4, 1884

Wrote seven pages to Healdsburg, seven pages of important matter for the church.

June 5, 1884

Morning meeting under tent. Rode out [with] Professor Brownsberger, Elders Waggoner [and] Corliss. Elder Waggoner preached in [the] evening [on] Peter's ladder. Wrote eighteen pages of foolscap.

June 6, 1884

Morning meeting, very good attendance. I had freedom in speaking to the people. Hearts were touched and Jesus did come [into] our midst. Many excellent testimonies were borne. Had Bible readings.

Wrote seven pages to Elder Haskell; seven pages to supply lack in sanctification article. Wrote one page to Eliza Burnham.