

Ellen G. White 1885 Manuscripts

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Sermon/Sermon in the Battle Creek Tabernacle

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Sermon in the Tabernacle

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:17, 18.]

Here are conditions, promises given on conditions. The conditions are that ye come out from among them, the world, and touch not the unclean thing, and I will receive you. Who said it? The Lord. It is the Lord God of the heavens that said it.

Now just before this the exhortation is given, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Beliel? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.” Then comes the text, “Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” [Verses 14-18.]

If we have received all these promises and thoroughly believe them, we shall cleanse ourselves of all filthiness of the flesh, perfecting holiness in the fear of God. This presents before us work for each one to do. It gives us something to do, and there is a warfare that every one of us is engaged in. We are to put on the whole armor of God; we are to fight the good fight of faith. But we know that while we are in the world we are surrounded with temptations and iniquity abounds, and “the love of many waxes cold.” [Matthew 24:12.] It is not a necessity that their love should wax cold because iniquity abounds. The very fact that iniquity abounds should be an incentive to every soul that loves God to be intensely in earnest and interested as faithful soldiers of the cross of Christ.

It is the privilege of every soul who names the name of Christ to have a firm hold from above. The grace of God, He says, is sufficient for you in every emergency; His grace is at our command. We may have a living connection with the God of heaven, we may have that strength and that power of righteousness which will elevate us above the common, the earthly, or sensual. But if we study the Bible we shall know that Satan is upon our track, and that he is working with an intense activity, and he lays his snares on the right hand and on the left; but the snare is not laid in our sight, but comes as a deception in order that we shall not discern it as a snare, that our souls may be captivated. When we see the wickedness that is

increasing to a certain extent in the world, where is the corresponding power of righteousness to build up a barrier around the soul, and around the church, that this wickedness shall not come among us like a flood?

These institutions which are placed here in our midst are one inducement and one constant appeal to the churches here to keep themselves in the love of God. Here is a place for youth, that they may come as students to receive an education in the sciences. But is this the end of their work? If it is, they could just as well go to the colleges anywhere in our land, but it is not the end of the matter. It is an instrument of God, and each individual connected with the college should be so interested in the training and discipline and education that the youth should develop into men who fear God, should be women who have a hold on God, that they shall not be those who wish to study to make themselves attractive to fascinate the students to them, but to present Jesus, to present the power of truth, to have this power inwrought into their very being, interwoven in their minds and in their experience, to control the mind and the soul that their character may come out spotless before God, and what then? They will have the look of saints, which is righteousness. They will stand before the throne of God with the white linen on, the white linen of the saints. The great mistake which we have to correct in such a large church is this nominal morality. You may be afraid of it, for it rests in every such church to an alarming extent. "Come out," says the apostle. Whom is he addressing? He is addressing those who claim to be children of God, and if ever these words were applicable, they are to this church. "Come out from among them." [2 Corinthians 6:17.] It is for you to be afraid of breaking down the barriers which preserve vital holiness in your institutions and in your churches. It is for you to present the living Saviour before the people, to present Him in your college, in your publishing house, and to present Him in your sanitarium.

Every physician who is connected with that sanitarium should be a man who has a hold from above. They are not only dealing with the body, but with the souls of men and women; but the judgment is to reveal what kind of work they are doing. You may make Jesus attractive, or you may lower the standard of holiness; but what God demands is a separation from the world. You may break down the standard; but in the judgment, when the books are opened, it will be seen that while the physician professed the name of Christ, professed to be a physician of the body and soul, he let the soul sink to ruin because he did not build up the barriers between these souls and the world. It was pleasure, and it was disposition to feel that the regulations and rules are too strict.

That is what the devil says; that is what he said to Adam; that is what he says to the students in the college; that is what he says to the apprentices in the office; that is what he will say to every institution in the world. While God said to Adam, Thou shalt not take of the tree of knowledge, Satan says He is altogether too strict, He is depriving you of privileges which you may have. Should you eat of the tree of knowledge, you then would have opened before you a field which you have not explored. Many have entered that field; and when they entered that, the floodgates were opened toward the world.

It is the constant effort of Satan to make us think that sin is not sinful after all, and if you let them have their own way they will come out all right in the end. It is to break down the barriers, the distinction between the world and the followers of righteousness—to conform to the world and let the burden drop.

Here are these outside the Saviour, and the physician—according to the light God has given me—occupies a more responsible place than even the ministers who have given themselves to preach the Word. Why is he not dealing that Christian tenderness with the sick, not only with the body, but also with the soul? When one has become a sufferer and is diseased and in darkness and does not know how to get light, is there not open before the physician an opportunity of leading the mind into light and into truth? to lean upon the strong arm of power, the infinite One? Has he not an opportunity which the minister has not of presenting Jesus Christ to them? Is not the physician a dealer with the mind? Have they not an opportunity to open to them the fountain of life? can they not present Christ to them? If any one is lost, let them come in time and drink. “I am,” He says, “a well of water springing up into everlasting life.” [John 4:14.] Ought you not to feel the burden that rests upon you who are connected with these institutions?

You have but a little time. The judgment is to sit, the books to be opened, and every man to be judged according to what is written in the book; and how stands the record? Have you been trying to maintain a dignity? Have you been trying to fasten the attention of people to you? or have you been seeking to follow Jesus, to walk before Him in similitude of mind? Have you felt that God has given you talents of importance? and those talents are not to remain just as He gave them to you? They are to be improved. One has ability to take care of a farm, the merchant has ability to take care of merchandise; and is it to that which will be said, “Well done”? [Matthew 25:21.] It is if he conduces his business on the strict rule of honesty and right. Then they will earn the “Well done” from the Master, but is it to end there? No, there is a greater work.

What have you done for the Master? What have you been doing in order that souls might see their duty? What have you been doing to bring souls to the Master? If you have been doing that work, and you can bring sheaves to Him, you will have the “Well done.” What are we to do? Very many here have become connected with the world. Christ says, “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” [John 17:15.] It is a constant guardianship. It is to stand as faithful sentinels. It is to have everything connected with us sanctified, the powers which God has given us in order to press humanity, in order to elevate, to ennoble, for Christ said, “I sanctify Myself that they also may be sanctified.” [Verse 19.] To do this work, it will be constant watchfulness, constant care. They must be those who are constantly watching and guarding themselves, that they shall not offend God.

What is heaven? It is a place desired. We want to be there. There is no sin there, no deception, no corruption, nothing that will mar the sacred paradise of God. Should we not then bring all the heaven into our life that we can. In the place of those who are judgment-bound, being trifling and jesting and joking, and without weight or burden resting upon them, you need to carry away with you a burden of souls, an earnest sympathy and love of souls, that you may do your duty toward them, that you may have acuteness to mold, to fashion the character against a more cunning foe, that it will not be damned in the judgment, but that it will be found that you have done your work, and have done it well. Shall we go with a long face or with groans? That is not for the Christian at all. The more heaven we obtain in our hearts, if Christ is enshrined there, rejoice always, but it is different from the joking or jesting. It is a sweet peace expressed in the countenance, and a holy joy seen in the life. Let them see that you have

got a hold from above, that the joy and peace of Christ are abiding in your hearts, and that they have an influence upon your character and upon your life. Christ was a man of sorrows and acquainted with grief. Who was He? The Majesty of heaven. Who was he? The Son of God, the Light of the world. It was He who made the world. It was He who said He was the Light of the world. Whosoever shall know Me shall not walk in darkness.

Who are the company who are sealed with the seal of the living God? What saith the Lord? He says to the angel, Go, and place the mark upon the foreheads of those who sigh and cry for the abominations which are done in the land. [Ezekiel 9:4.] That should keep us in sobriety, in prayerfulness, and watchfulness. And as we see the iniquity taking away the youth right out of our arms, do you suppose it would be so if the right influence were exerted over them by every member who professes to be a child of God? What is the matter? The high standard is left to trail in the very dust. You are acting as the world acts. You are not to follow their moves, but are to come out and be separate.

"I will be a Father unto you," and what next? "and ye shall be sons and daughters of the Lord Almighty." [2 Corinthians 6:18.] What, will you be members of the Lord in heaven, children of the heavenly King? Now you who think you will preserve your dignity, you who are aspiring for distinction, and you who are struggling and making every effort for your life to conform just as nigh to the world as you can, in order to obtain distinction, and in order that you may have a name and that you may have esteem, those who have no love for God, let me tell you that you are making a great mistake. He says, "I will be a Father unto you, and ye shall be My sons and daughters." Then what if we are on the side of the Infinite One, what if we are on the side of Jesus Christ, what if we shall have no influence? He says, "If the world hate you, you may know that it hated Me before it hated you." [John 15:18.]

Purity, humility, lowliness, and loveliness of character have no charm for a large class. They do not desire them. "Behold," says John, "what manner of love has the Father bestowed upon us that we should be called the sons of God." [1 John 3:1.] Look at the cross of Calvary. The light which is reflected from the cross of Calvary will show you what love, what intensity of love, is bestowed upon us, that we should be called the sons of God. His Son came to this world to bear the weight of care and perplexity. He was abused and rejected. He was a man of sorrows and acquainted with grief. Shall we not then place ourselves on His side? This infinite sacrifice was made for us, that we might become acquainted with Jesus Christ, that we might be led by His countless charms, that we might love His beauty of character, that we might see in His purity of character that which we should admire. The religion [of] Jesus Christ—[they] do not know anything about it. They profess religion, but it is not the religion of Jesus. They confess the truth, but it is not the truth which sanctifies the soul. They may give their attention to models, but it is not those which will give them a place with those who surround the throne with white robes every one of them.

There's a time coming when names are to be blotted out of the book of life, names once written there; but He says unto them also, if you overcome, I will not blot out your names out of the book of life. [Revelation 3:5.] Here men and women play the game of life. Satan is wrestling for the soul, and the temptations are to assimilate to the world, to be like it, to be just as near like it as possible. Christ says, Come out from among them and be ye separate. [2 Corinthians 6:17.] It is the passions of the world that

lead the world to think: "I have just as good a character as they have, and just as good a religion as they have. I don't see that the religion that they profess does any more for them than mine does for me, and I think I stand just as good a chance as they do." But suppose you place yourself on the elevated platform of eternal truth. The lawyer came to Christ and said, "What shall I do to inherit eternal life?" The Master says to him, "What says the law?" "Well," says [one,] "thou shalt love the Lord thy God with just one quarter of your heart, and the rest you may give to your own inclinations. Just one quarter, one half, two thirds"—did He say that? Why, "thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength, and thy neighbor as thyself. ... This do and thou shalt live." [Luke 10:25-28.]

There are the conditions. Now, I ask, are you obeying? Those who have made a profession of Jesus Christ, are you loving your neighbor as yourself? Are you straining to reach that high level of holiness? "I sanctified Myself in order that you might be sanctified." [John 17:19.] If you reach a high standard, another may be inclined to reach it, and an unconscious influence is telling upon the souls and lives and characters of those around you. Suppose the physicians in the institute should take a position to lower the standard, it will be seen in the judgment that they are weighed in the balance and found wanting. Suppose in our college the teachers should be lax and loose, and should not take a consistent course in accordance with the Bible standard—what if they have been lowering the Bible standard? They form characters that will not meet the approval of high heaven, and when the judgment reveals the fact, it will be seen that the youth were drawn away from the path cast out for them to walk in. It will be seen that their very inattentions to religious duties had an influence to draw them in the wrong direction.

Every one of us is responsible before God—those of us in institutions, and every member of us. It is not the ministers alone who carry the weight of responsibility; but every church member must bow before God, or they will never see those things which are above, where Christ sitteth at the right hand of God. If such a life is led, they will have little influence and desire for distinction. If that prevails with them, then they have been exerting an influence for God; but if not, they have exerted an influence which shall perish with them. Every church member is a minister in one sense. Said Christ, "Ye are the light of the world, a city which is set on an hill cannot be hid. ... Let your light so shine before men, that they" by seeing—what? Your name on the church book? Your works? Your good works shall "glorify your Father which is in heaven." [Matthew 5:14, 16.] These good works lift the mind up to Jesus, chief among ten thousand. It is to carry the mind up to the mighty hold of power and fasten it there to worship God, and how by the grace of God which is manifested in your character, which is expressed by your works. All these things reveal Jesus. These things are expressed in our talk, in our devotion, in our zeal, in our intensity to magnify His name. This work rests on the churches. The working church will be the live church.

There are a large number here who ought to be out in small communities, letting their light shine in these communities where they could help and strengthen. They ought to be lending their strength to build up the kingdom of God, and every one who is engaged in this work will grow stronger. What are they doing? Which are at work for the Master? Which are investing their capital in the truth, a truth which has been brought to them? Which are putting their talents to use? As time goes on they will be better able to labor, because they are employing the ability which God has given them, exercising it and

becoming more skilled in meeting the darts of the enemy. They are not ignorant of the devices of the enemy. They know how to meet the power of Satan, to lift up the weak, and to strengthen the feeble knees. They know how to inspire with hope the sinking soul, and in this work they are becoming acquainted with God. They are becoming acquainted with Jesus Christ, because they are co-workers. They understand better every day the character of Christ. We want to love God firmly, and right along, not minding whether we are observed, whether we are loved or not loved, but keeping the love of God in our hearts and loving our fellow men all around us, seeking to win souls to the Master, that we can sympathize with them and that we can help those who need help.

Is that not the best way to find that strength which you need? forget yourself? As you forget yourself, you forget a thousand weaknesses, you ride right over those difficulties. You master them because there is work to be done for the Master; and in doing that work for the Master, you forget self, you get your mind away from yourself; and in doing this, your soul becomes strong. You know that the triumphs are for you because you have complied with the conditions, you have tested the Master. I proved the Master when I came on this journey. I proved the Master when I stepped aboard the cars. I said I would start, and as soon as I placed myself in the position to carry out the work and will of the Master—as I thought it was—I had sufficient strength for the day, and it has been given right along as I needed it. You feel the need of it, and you do not think you can do anything. Go to work for Jesus, and you will find that the grace of Christ will be imparted unto you. We won't need to compromise with the lovers of mammon. "What agreement hath the temple of God with idols?" [2 Corinthians 6:16.] If you have idols, let Jesus, let faith come in. What we want is a deeper work in our hearts. There are many who will never enter the pearly portals. Life has been a mistake, and it would have been better if they never had been born. It is a great responsibility to live; it is not a trifling matter. Day by day the record is going to heaven. Life is sacred to some duty, and we are not here to please ourselves. Christ did not seek to please Himself, to seek for supremacy.

Seek to do the duty that comes next, not attempt to climb at one bound to the top of the ladder because you will fall short of it, but to climb round by round until you step off into the kingdom of glory. The work is before us. It is to do up a lifework with an eye single to the glory of God, not to attain the praise of men, not to be of high esteem. What was Jesus? The Majesty of heaven, to whom even angels bowed, the Light of heaven, the Light of the city of God. And what was He? He was a servant. When we think of Jesus, how He walked, how He was of humble mien, think of Him as a man of sorrows; as He stands there upon the steps of the temple beside the high priest clothed in his gorgeous apparel, dusty and weary from travel, He looks over the scene and sees the temple desecrated. There were the sheep and the oxen; and as He cast His eye over the scene, the divine flashed through the human. There was the gorgeous priest, there was the simple and humble man, dust stained, but yet the Majesty of heaven, the King of glory, He who had left the royal courts in order to reach the very depths of human woe and lift fallen man up, He who came to our world to embrace the race with His long human arm and with the other to grasp the throne of the Infinite, that He might connect finite man to the infinite God and unite earth with heaven. This was the man who stood there not in His appearance attractive.

What did attract the multitudes? It was the purity of His character, the goodness and loveliness of His character. It was this which was to charm; and as His eye sweeps over the scene, His divinity held power

over mortal man. They held themselves perfectly quiet with bated breath. They looked upon that Man to see what would come next. The silence was painful. He says, "Take these things away. It is written, My Father's house shall be the house of prayer, but you have made it a den of thieves" [John 2:16; Matthew 21:13], and then they fled from the place as if a band of soldiers was following. What was it that had taken the place? The sick were brought into the court of the temple, and He was healing the soul as well as the body. He bent in love over the tender infant, over the decrepit, and those who were suffering with loathsome diseases He healed every one of them.

It is our work to devote our God-given powers, to have them in living union with God, that we may have loveliness of character, and that we may know Jesus Christ. We shall find that we shall be the light of the world, that we shall attract not to ourselves, but to God; not to glorify us, but to glorify our Father which art in heaven. Every one of us has that work to do, but I am afraid the Master could not say "well done" to many of you today. Why? Because you are not doing one thing. Because you are not improving the talents of the mind; because the mind which God has given you, you are not trying to study how you can exalt the Master, glorify His name by the power He has given you. I will say again, I am afraid of nominal morality. I am afraid of religion without Jesus, where ye are neither cold nor hot. I would rather you were cold or hot. Because you are lukewarm you carry no loads, feel no distress for sinners, no agonies for souls as you see them dying around you. "Because thou art lukewarm I will spew thee out of My mouth." [Revelation 3:16.] We are to wash our robes of character and make them white in the blood of the Lamb. What next? You don't want to be blind to the world, to their wickedness and sin, that you should call sin righteousness and righteousness sin. You want to be wide-awake. You want to have the eyesalve applied to your eyes, that you may observe righteousness which you must have in order to be Christ's. You want this discernment, that you may not be ignorant of Satan's devices, that you may know how to defend yourself against him. After you have done what you can, the Spirit of the Lord will lift up the standard against the enemy. It is the power of the Almighty which is given to those who seek for it. All heaven is open to our demand. All heaven was poured out in one grand gift to man. What have we? We have Christ on our side, and then we are to walk with God. We are to feel that God and angels are willing to help us in the work, and then by and by when those trying scenes of the day of God hang upon us, then it will be seen who have been laying up treasure in heaven, who have been working out their own salvation with fear and trembling.

Look at that little company of Christians. They are very small. They do not appear attractive. "It doth not yet appear what we shall be: but when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." [1 John 3:2, 3.] That is the work. They have a pure character. This is what we are working for, a pure heart, a loveliness of character, that our lives may not be blotted out of the book of life. He says: I will not blot out their names out of the book of life. [Revelation 3:5.] I will set before you an open door. No man can shut it. "I have set before thee an open door, and no man can shut it." [Verse 8.] How can you come on to these things and say that you cannot overcome? Why, yes, you can. I have set before thee an open door. No man can shut it. It has the strength of the Infinite One. It is the One who is our mediator. He is making atonement, and the light of the glory of God reflected upon the face of Jesus shineth upon us children here upon the earth which is strength for every one of us. Are you conquering day by day? It is those

who have conquered whose names will not be blotted out of the book of life, but they shall enter in through the gates and have right to the tree of life. Blessed are they who do His commandments, for they shall enter in through the city, and they shall have right to the tree of life. I know that Satan is blinding the eye; I know he is shutting our very sight. Iniquity is interposing between us, but we want to get these things out, we want to get the soul temple cleansed, we want to open the door; for Jesus is knocking at the door of the heart, and we want to welcome Him in, and then we shall come nigh to God and lay hold of His mighty power, a present help in every time of need; and at last the city gates will be thrown wide, and the nations who have kept the faith shall enter in and have right to the tree of life.

God grant this may be the lot of every one of us; may none of you be left out.

Ms 3, 1885

The Obedience of the Sabbath

Christiania, Norway

October 8 [November 7 (?)], 1885

My mind has been burdened in regard to the condition of the church in this place. When the mission fields in this country were opened before me, I was shown many things in every branch of the mission that needed a different mold. There was much need of exalting the standard in this place in many respects before a correct and saving influence could go forth to other places. As the truth has been presented here, it has taken persons from the world and from the churches and brought them together in church capacity; but not all who have professed to believe the truth are sanctified through it.

One matter has troubled me exceedingly; that is your manner of keeping the Sabbath. While some have been urging their manmade test upon the people, the claims of the fourth commandment have been held very lightly. The blessing of God cannot rest upon this church until there is a reformation on this point. Those who teach the Word should take a higher position in regard to the Lord's claims. They should be careful that in no way they belittle the requirements of God, but that their example is such as will lead the people to correct views and practices. Because the fourth commandment is so widely disregarded, we are to be the more earnest and decided in seeking to honor this precept of God's holy law. The third angel's message is what we are to present to the world. Here God has a test for us; and if we come up to the standard, we shall be a peculiar people.

The Sabbath draws a separating line between us and the world, not faintly, but in plain, distinct colors. To those who have received the light of this truth, the Sabbath is a test; it is not a human requirement, but God's test. It is what will distinguish between those who serve God and those who serve Him not; and upon this point will come the last great conflict between truth and error. All who profess to keep God's law should stand united in the sacred observance of His holy Sabbath.

Among our people generally in these kingdoms the Sabbath has not stood in the exalted position where God has placed it. The world is the instrument that sifts the church and tests the genuineness of its members. The world holds out inducements that, when accepted, place the believer where his life is not

in harmony with his profession. Some of our brethren, engaged in business, have not kept the Sabbath according to the commandment. Some have been in partnership with unbelievers, and the influence of these Sabbathbreaking associates has had its effect upon them. Some have been so blinded that they could not discern the dangers in such connections; but it is only the greater because unperceived. While one partner is professedly observing the Sabbath, the other, with the laborers employed, is carrying on the business of the firm. The Sabbathkeeper, though not outwardly engaged in labor, cannot keep his thoughts from business matters. He may be drawn into settling accounts, receiving or paying out money, or by sharing the profits of Sabbath labor he becomes a violator of the commandment. While he professes to keep the Sabbath, he does not keep it. The Lord looks upon him as a transgressor. He will not accept the gifts and sacrifices of those who are thus disregarding His requirements. Even in business relations we cannot, without involving principle, connect ourselves with those who are not loyal to God. The general whom worldlings serve is in deadly opposition to the Prince of life. Satan works through his subjects to ensnare the followers of Christ. The principles of the Christian are diverse from those of the ungodly. What the one party feels that conscience forbids, the other allows. And this not merely in regard to religious matters, but in business transactions. One acts from selfish motives, regardless of God's law or the faith of those connected with him; and if the other sincerely loves God and the truth, there must be either a sacrifice of principle or frequent and painful differences. A man who has not a daily experience in the things of God will be very likely to choose an easy, compromising course; but one who has a true sense of spiritual things, and regards the salvation of the soul as the very first consideration, will have a continual struggle to guard against yielding to the influence of his ungodly associate, and he will be constantly pained by the conflict. He has great difficulties to meet. To sacrifice the principles of his faith in the slightest particular places him on the enemy's ground; thus he separates himself from God, and he fails of that spiritual growth which is his privilege.

Redemption was purchased for us at an infinite cost, and its reality and its magnitude we should keep ever before us. Man has a continual battle with his own heart, with the world, the flesh, and the devil, that are constantly seeking to interpose between him and his God. The only safe course for the followers of Christ is to give heed to the inspired injunction, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?" [2 Corinthians 6:14.] "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." [Verse 17.]

Some of the people have been sending their children to school on the Sabbath. And some have tried to justify their course by quoting the words of Christ, "It is lawful to do good on the Sabbath day." [Matthew 12:12.] But the same reasoning would prove that men may labor on the Sabbath because they must earn bread for their children; and there is no limit, no boundary line, to show what should and what should not be done. Had these dear brethren possessed greater spirituality, had they realized the binding claims of God's law as every one of us should, they would have known their duty and need not have been walking in darkness. They cannot enjoy the approval of God while they place their children where it is impossible for them to obey the fourth commandment. They should endeavor to make some arrangements with the authorities whereby their children can be excused from attendance at school upon the seventh day. If this fails, then their duty is plain—to obey God's requirements at whatever

cost. Whenever it can be done, our people should establish schools of their own. If, after they have plainly stated their faith, the officer of justice comes to their doors and compels their children to attend school, then they should faithfully instruct the children, and as soon as possible remove to some place where there are different laws, and they can be free to keep the commandments of God.

Still some will urge that the Lord is not so particular in His requirements as we would have them believe. They profess to keep the Sabbath; but in order to keep their business moving forward, some things must be attended to on the seventh day. If they were to observe the Sabbath so strictly, they would suffer much loss, and they claim that a departure from the exact letter of the commandment is excusable for them. Others urge the difficulty of giving their children an education if they do not send them to school on the Sabbath, and the danger of being brought in conflict with the laws of the land. But here is just where the test is coming, whether we will honor the law of God above the requirements of men. Here is where we are to prove our loyalty. God does not consult our convenience in regard to His commandments. He expects us to obey them, and to teach them to our children, as did Abraham. Abraham commanded his children and his household after him to keep the way of the Lord, and this was why such great blessings were pronounced upon him and his posterity.

When the destroying angel was about to pass through the land of Egypt and smite the first-born of both man and beast, the Israelites were directed to bring their children into the house with them, and to strike the doorpost with blood; and none were to go out of the house, for all that were found among the Egyptians would be destroyed with them. We should take this lesson to ourselves. Again the destroying angel is to pass through the land. There is to be a mark placed upon God's people, and that mark is the keeping of His holy Sabbath. We are not to follow our own will and judgment, and flatter ourselves that God will come to our terms. Suppose an Israelite had neglected to place the sign of blood upon his door, saying that the angels of God would be able to distinguish between the Hebrews and the Egyptians: would the heavenly sentinels have stood to guard that dwelling? That which looks unimportant to you may be of the highest consequence in God's special plans for the preservation of your life or the salvation of your soul. God tests our faith by giving us some part to act in connection with His interposition in our behalf. To those who comply with the conditions, His promise will be fulfilled. But all that venture to depart from His instructions, to follow a way of their own choosing, will perish with the wicked when His judgments are visited upon the earth.

If parents allow their children to receive an education with the world and make the Sabbath a common day, then the seal of God cannot be placed upon them. They will be destroyed with the world; and will not their blood rest upon the parents? We are faithfully to teach our children God's commandments; we should bring them into subjection to parental authority and then by faith and prayer commit them to God, and He will work with our efforts, for He has promised it. And when the overflowing scourge shall pass through the land, they, with us, may be hidden in the secret of the Lord's pavilion.

The Lord suffered His people Israel to go into bondage in Egypt because they did not walk in His ways, but dishonored Him by their continual transgressions. Here, subjected to oppression and hard servitude, they could not keep God's Sabbath, and by their long mingling with a nation of idolaters their faith became confused and corrupted. Association with the ungodly and unbelieving will have the same

influence upon those who believe the present truth, unless they keep the Lord ever before them so that His Spirit shall be their shield.

When the Israelites cried unto God in their distress, He heard them and wrought through Moses for their deliverance. Pharaoh saw the mighty working of the Spirit of God; he saw the miracles which the Lord performed by His servant; but he refused obedience to God's command. The rebellious king had proudly inquired, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." [Exodus 5:2.] And as the judgments of God fell more and more heavily upon him, he persisted in stubborn resistance. By rejecting light from heaven, he became hard and unimpressible. The providence of God was revealing His power, and these manifestations, unacknowledged, were the means of hardening Pharaoh's heart against greater light. Those who exalt their own ideas above the plainly specified will of God are saying, as did Pharaoh, "Who is the Lord, that I should obey His voice?" Every rejection of light hardens the heart and darkens the understanding; and thus men find it more and more difficult to distinguish between right and wrong, and they become bolder in resisting the will of God.

The Lord brought Israel from Egypt, that they might keep His Sabbath, and He gave them special directions how to keep it. The instructions given to Moses were recorded for the benefit of all who should live upon the earth to the close of time. God has spoken; let us listen to His words and obey them. When the manna was given, the people were tested upon God's law. Then said the Lord to the children of Israel through Moses, "I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law or no. ... And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [Exodus 16:4, 22, 23.] Notwithstanding this special direction of God, some did go out to gather manna on the seventh day, but they found none; and the Lord said unto Moses, "How long refuse ye to keep My commandments and My laws?" [Verse 28.]

That there might be no mistake in the matter, the Father and the Son descended upon Mount Sinai, and there the precepts of His law were spoken in awful grandeur in the hearing of all Israel.

The fourth commandment is explicit. We are not to do our own work upon the Sabbath. God has given man six days for labor, but He has reserved the seventh to Himself, and He has pronounced a blessing upon those who keep it holy. On the sixth day all needful preparation for the Sabbath is to be made. "Bake that which ye will bake to day, and seethe that ye will seethe." "To morrow is the rest of the holy Sabbath unto the Lord." [Verse 23.] All purchases should be made, and all our cooking should be done, on Friday. Let baths be taken, shoes be blacked, and clothing be put in readiness. The sick require care upon the Sabbath; and whatever it may be necessary to do for their comfort is an act of mercy, and not a violation of the commandment. God does not desire the sacrifice of health, even on the Sabbath. But nothing of our own work should be permitted to encroach upon holy time.

Sunday is generally made a day of feasting and pleasure-seeking; but the Lord would have His people give the world a higher, holier example. Upon the Sabbath there should be a solemn dedication of the family to God. The commandment includes all within our gates; all the inmates of our house are to lay aside their worldly business and employ the sacred hours in devotion. Let all unite to honor God upon His holy day.

God calls upon the workers in this mission to elevate the standard and to show their regard for His requirements by honoring the Sabbath. Christiania is an important point in our mission fields: it is the great center of our work for the Scandinavian peoples. From this place the publications are sent out, and the laborers go forth to proclaim the commandments of God; and it is of the greatest importance that a right influence be exerted by this church, both by precept and example. The standard must not be placed so low that those who accept the truth shall transgress God's commandments while professing to obey them. Better, far better, would it be to leave them in darkness until they could receive the truth in its purity.

There are those who are watching this people to see what is the influence of the truth upon them. The children of this world are wiser in their generation than the children of light; when the claims of the fourth commandment are set before them, they look to see how it is regarded by those who profess to obey it. They study the life and character of its advocates to learn whether these are in harmony with their profession of faith; and upon the opinions thus formed, many are influenced very largely in the acceptance or rejection of the truth. If this people will conform their lives to the Bible standard, they will be indeed a light in the world, a city set upon a hill.

But those who have decided to make their own standard, to be their own criterion, will take positions that will lead the uninformed astray. While professing to love the truth, some betray worldliness in their faith and experience. There is a vein of unbelief running through their experience, because they do not keep near to Jesus, the Light of the world. The cross of Christ is but partially lifted by them. They have not made an entire surrender of their own will and ways to God. They do not love self-denial and are unwilling to conform in every respect to His requirements. They know but little of fervent love or true gratitude to God, and they are satisfied with their attainments, though they have but little knowledge of the Scriptures.

From the first, some in Christiania have bargained that they will come so far in their faith, and no further. They only decided to hold with the church and the world; and unless they are converted, when these separate, they will be swept in with the world. With some, business has come first; it has been a mental reservation with them; and when it comes in conflict with the truth, it is more afflicting with them to give up their idol than to retain a wicked heart. Conscience is on the side of the truth, but their hearts are with the world, and Satan makes speedy work with all such when the test comes. All who venture to choose their own way before God's requirements are on dangerous ground. When the Lord comes closer to them with startling truths and warning, saying, "Thou art the man" [2 Samuel 12:7], and urging them to separate from the world, Satan takes the words right out of their hearts and minds. They see no real force in them; their feelings rise up against God, and in their hearts, if not with their lips, they say, like Pharaoh, "Who is the Lord, that I should obey His voice?" [Exodus 5:2.] Many will be

deceived to the last because they feel themselves all-sufficient. May God pity the ones whose influence has helped to cause this deathlike slumber.

Many claim that it is consistent to pursue a course which will save them loss or inconvenience, and by which they can avoid ridicule. So might Noah have reasoned when he built that immense boat on dry land. So might the children of Israel have reasoned when the Lord gave them special directions as to what they should do. Whoever will enter the strait gate and travel the narrow path cast up for the ransomed of the Lord to walk in will find obstacles to hinder his progress. Brethren, if you go forward toward heaven, the world will rub hard against you. At every step you will have to urge your way against Satan and his evil angels, and against all who transgress God's law. Earthly authorities will interpose. You will meet tribulations, bruising of the spirit, hard speeches, ridicule, persecutions. Men will require your conformity to laws and customs that would render you disloyal to God. Here is where God's people find the cross in the way to life. But if the Sabbath of the fourth commandment is sacred, if it is indeed, as brought to view in the third angel's message, the sign between God and His people, we must be careful in every word and in every act to show God honor. If God's requirements are binding, you must obey them all, or you will be found with the rebellious at last. The strong force of the downward current will sweep you off your feet, unless you are united to Christ as the limpet to the rock.

God calls upon His people to come out from the world and to be separate. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Beliel? Or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 Corinthians 6:14-7:1.]

Let none continue to transgress, flattering themselves that their way is as good as God's way. This was what Satan suggested to Eve in Eden. By this means he caused the fall of man, and he is still urging the same deception. There are very many in the churches who are deceiving their own souls. They reach a standard of their own creating. They think that religion consists in going to church to hear sermons and to have a good, happy feeling. If their emotions are stirred, and a few tears are shed, this is positive evidence to them that they are Christians. Upon these feelings, and a general belief that Jesus is the Saviour of the world, they base their hope of salvation. They do not comprehend that if they ever reach heaven it must be by daily self-denial and conflict. Many whose names are on the church books know no more about practical godliness than the veriest sinner. This fair-weather Christianity will not do in the time towards which we are rushing. Under the sun of scorching trial, all such will be found withered away. A new life is taking possession of Satan's agencies. The test of temptation will reveal whether we are truly the sons and daughters of God. "By their fruits ye shall know them." [Matthew 7:20.] And the trials here will not be so severe as that of the final judgment. It is not best to meet the Lord unprepared and to find that all our superficial goodness weighs nothing with Him.

We stand on the threshold of great and solemn events. Prophecy is fast fulfilling. A new life is descending from on high and taking possession of God's people. Some souls will have to advance fast or they will have to be left far behind in darkness. The judgment is hastening. The Word of God is rebuking, warning, and entreating men to reach the Bible standard, but Satan has brought about such a condition of things in our churches that it will be most difficult to bring them to their senses and arouse them to see their God-given responsibilities. If they will with real contrition of heart confess their sins, they may, through watchfulness and prayer, come off conquerors. But they must look beyond earthly gain, away from worldly advantages, to the great beyond. They must hesitate at no sacrifice for Christ's sake, who has paid for them the penalty of the law transgressed. We are now living in the solemn period of the antitypical day of atonement. In the type, the sins of the people were, on the atonement day, to be called to mind and repented of. It was a time of humiliation and affliction of soul. The greatest care was enjoined, that every part of the service be attended to with becoming reverence, lest the anger of the Lord be displayed. The high priest was required to make the most careful and solemn preparation, and he must guard himself with the utmost diligence from all contamination. How much more, while the antitypical atonement is going on in heaven, should those who minister in sacred things be holy. "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.] Said Christ, "I sanctify Myself that they also may be sanctified." [John 17:19.] Those who are sent to the people in Christ's stead should be men of God, pure in life, pure in conversation, ensamples to the flock. They have a solemn work before them, "warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." "Whereunto I also labor, striving according to His working, which worketh in me mightily." [Colossians 1:28, 29.]

Ms 4, 1885

Sermon/Christian Fellowship

Christiania, Norway

November 9, 1885

(Hebrews 12:12-17): "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The Lord would have His people come very close to Himself. It is important that everyone who professes to be a child of God should carry the spirit and teachings of Christ into his every day life. Let us look critically to ourselves, compare our characters with the only standard of righteousness, lest we shall make any crooked paths for our feet and many shall, through our want of faith and intelligent knowledge of the Scriptures, be turned out of the way.

We want much more of the love of God in our hearts than we have today; and unless we do have the graces of the Spirit of Christ, we shall be channels of darkness. It is our privilege to have the witness of the Spirit that our ways please God. We should not be satisfied unless we have this evidence. We must be pure in heart, and our works must be wrought in God. We need the special working of the Spirit of God upon our hearts. All the profession of the truth that we can make will be of no avail to us unless we have Christ abiding with us. We have altogether too little faith and firm reliance upon God.

We are in days of trial, and the adversary of souls is upon our track; and while we stand out separate from the world, how tenderly we should press close together in faith, in love, doing one another good. United we are strong, divided we are weak. When Christ is abiding in us, we shall have sweet communion with Him. We shall not be seeking to build up self and will not have an overestimate of our own abilities; we will humble ourselves. We will not find fault with others, and we shall be very careful lest we entertain thoughts in our hearts against our brethren and injure their influence. Satan will constantly tempt us to do this. How can it look in the sight of heaven, in the presence of holy beings, to be continually finding fault with your brethren? In the place of being jealous, and thinking that your own ways are right in the sight of God, you should be jealous for your brother's feelings. Now if every one will make straight paths for his own feet to travel in, then he will be able to help his brother. We should take heed to our ways and draw nigh to God day by day. If we have the spirit of prayer then we shall press our petition to the throne of grace; and if we pray more and search the Scriptures with far greater diligence, we will not be denied the blessing God has promised to bestow. We will not then be jealous of one another. God has not set any of you upon the track of your brother, to find fault with him. Keep your own feet in the straight path and then you will by your example encourage your brother.

When Christ told Peter what he should do, Peter answered, "Lord, and what shall this man do?" Jesus said, "What is that to thee? follow thou Me." [John 21:21, 22.] We want to be very jealous of ourselves. We want to examine ourselves and see if we are in the love of God. Unless Jesus is in us, we are reprobates. Every one of us will be tried; and unless we are closely connected with God, the trials that will come upon us will weaken our already weak faith, and we shall become the sport of Satan's temptations. But if we are connected with Christ and draw close to Jesus when these trials come, He will draw nigh to us. Satan will have no victory over us. "Draw nigh to God, and He will draw nigh to you." [James 4:8.] We must commit the keeping of our souls to God as unto a faithful Creator.

We should not allow any feelings to come into our hearts against any of our brethren, for this is not the spirit of Christ; it is not the principle of truth to be finding fault and thinking evil of our brethren. If there are any difficulties that arise in your midst, seek every way that you can to adjust them; this is your Christian duty. You may think that your brother is wholly in the fault, but if your brother does not come to you, you must go to him and try to come together. You must be in harmony; unless you are in harmony one with another, Christ cannot abide in your heart. Will you bow before God in prayer every day and ask Him to let the light of His Holy Spirit come into your hearts, and do not cease pleading with God until every evil thought and feeling is overcome. Christ says, "Confess your faults one to another, and pray one for another, that ye may be healed." [James 5:16.] How much of this work have you done? Should the spirit of confession come into the church, you would surely see of the salvation of God.

We want to retain Christian fellowship and love in our midst. And remember that Christ has said, "By this shall all men know that ye are My disciples if ye have love one for another." [John 13:35.] Can we take this all in? How much has Christ loved us? He denied Himself and was willing to endure every sacrifice, that we might have eternal life. He for our sakes became poor, that we through His poverty might be made rich; and He says, "Love one another, as I have loved you." [Verse 34.] Then let us put Satan out of our hearts and invite Christ to come in.

If we allow envy and hatred in our hearts, Christ cannot abide there. We should every one seek to build one another up in the most holy faith, and individually we should look to Jesus, who is the author and finisher of our faith. Then you can lead others to the Saviour. Christ has said, "Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." [Luke 13:24; Matthew 7:13.] We must urge our way through the crowd that is making their way in the broad road; we must be firm to obey God. We must purify our souls by obeying the truth; and the nearer we get to Jesus, the more we reflect upon His lovely character, the more we will reflect His divine image upon those around us. When others see that you are determined to be right yourselves, they will see that the truth of God has an influence upon your life and character; then you will be a bright light to the world. I beg of you to seek most earnestly to be a help to others, complying with the conditions in the Word of God, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.]

The trouble with many is they have lost sight of Jesus and fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life. But Jesus wants us to be one with Him as He was one with the Father, and He wants us to be united one with another. We want to show to the world that we have a faith that is elevating, that it makes us kind, courteous, self-denying, and begets in us love and reverence for God, and makes us Christian ladies and gentlemen. We must pray more earnestly for the grace of Christ which is essential for us if we preserve our integrity and spiritual life. If any one comes to you and begins to tell you of the faults of another, if you cannot stop that voice in any other way, lift your voice and sing the doxology. Vain talkers and mischief-makers are Satan's agents in doing his work. There is a great work to be done for this church, and the sad part of it is there are so many well satisfied with themselves. They must be converted, their thoughts must be directed in a divine channel. We have a mighty soul-purifying truth, and this truth is to sanctify us individually. Satan has come down with great power, knowing that his time is short. He will overthrow the faith of some in this assembly unless we keep close to Jesus. We are warned that he will work with all power and signs and lying wonders, and therefore we want to be building up a firm character. All our powers should be trained to war against the enemy, for as Christ's faithful soldiers, we want to be minutemen and give no place to the devil.

Satan's work will be manifested in such power that if it were possible he would deceive the very elect. And if he can, he will get your minds confused, and you will lose sight of the truth and separate yourselves from the God of your strength. God wants you to be in that position where He can do a great work for you. He wants you to have an intelligent faith. You do not want to present to the people a pattern mingled with defects of your character and give the world false views of Jesus. It is our duty as Christians to represent Christ.

There are many who have professions of faith and doctrines who are not converted; and unless they shall humble their hearts before God, and bring the truth into the inner sanctuary of the soul, they will not represent Jesus, but dishonor His name and make of none effect the truth of God. They talk much about the power of the enemy, but do not bring their minds to God. Now if you will open your hearts to the truth, then your understanding will be clear, and you can present the truth to others. But if there are doubts and unbelief entertained, Christ cannot bring His light and the glory of His presence into your souls. Cannot you now begin to cultivate faith, and talk of the mercies of God, and praise God with all your hearts? It is by prayer that you will receive strength to resist temptation. Christ will supply your wants and relieve your doubts and fill your soul with gladness.

If we are to do as the apostle recommends us to do—give to every man a reason of the hope that is within us with meekness and fear—then we want the truth stamped upon our hearts. Here is where the great lack has been with many, very many. They have a nominal faith. There has been too much time devoted to small things unworthy of the least thought, and the mind is dwarfed and bound about with the things it dwelt upon. Shall we have the converting power of God in our midst? Christ says, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” [Revelation 3:20.] Clear away the rubbish you have piled before the door of your heart, and let Jesus come in.

There is something for every one of us to do to clear the King’s highway. We want to confess and forsake our sins and have them go beforehand to judgment, that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out. What we want is pure and undefiled religion before God. We read in the Scriptures that pure and undefiled religion before God is this: that we visit the widow and fatherless in their affliction, and that we keep ourselves unspotted from the world. [James 1:27.] It is not outward show that makes the Christian. But it is the sanctifying power of the grace of God upon the soul. By their fruits ye shall know them. [Matthew 7:20.] If a man is meek and Christlike, he will reflect this; and if he is puffed up and thinks he knows it all, he takes the position that he does not need to learn in the school of Christ, and the very lessons he needs to learn he does not learn; at last he is weighed in the balances and found wanting. It is too late then for wrongs to be righted. The days of probation was the time for him to learn these lessons. Now is the time to do God’s will; and in seeking to conform your will to the will of God, you will have that love for your fellow men that Christ had for you, and you will be indeed a light to the world.

Whenever your lips are inclined to find fault with your brethren’s ways and manners, just think that you, too, have sins to overcome; look to Jesus, and pattern after His character. Christ is coming. I remember when we thought that the end was to come in 1844; and when we came together in our meetings, the question would be asked by one and another, “Brethren, have you seen anything in me that is not right? I know that we cannot see our own faults; and if any of the brethren have seen anything wrong in me, I want them to tell me.” Sometimes there would be wrongs confessed, and we would bow before God and ask His forgiveness. Then you would see brethren who had had some difficulty going away alone in some barn or orchard and pleading with God together; and then they would come arm in arm, loving one another, and at peace among themselves. We felt that we could not separate unless everything was

in harmony. The sweet spirit of peace was in our midst, and the glory of God was around us. You could see faces shine.

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We must get closer to God, and then Christ will be our light, and the light of truth will reflect upon the world. We want to educate ourselves to talk of the truth, talk of heaven and heavenly things; converse of the Saviour's love; and then we shall be fitting up for a holy heaven. If Christ when He shall come should find us with all the defects of character we have today, there will be no such thing as our getting into the courts of heaven, and there will be no chance for us to reform then. Christ does not promise to transform our characters then, after He shall come. We must seek righteous characters now. But if we have built up ourselves in our own righteousness, He does not change the character. The change must be here. We must wash our robes and make them white in the blood of the Lamb in this world, and then we shall have the white linen which is the righteousness of the saints. But if we go on in our sins, Christ can never take such to heaven. It is only those who are holy who can see a holy God.

And I pray for you, my brethren, that you may make sure work for eternal life. As a messenger of Jesus Christ, I entreat of you to let love come into your hearts. Every soul that shall be saved must be holy and pure in this world. Every soul that falls upon the Rock and is broken, Christ with His everlasting arms gathers him to His bosom. Put your heart into the work. There are many of you grasping the truth with the ends of your fingers, and here is the world looking upon you and witnessing that you are not Christians. If you gather the precious rays of light that God has given you, you can scatter these blessed beams upon the pathway of others. May God wake you up, that you may seek your closets and pray to God, and believe that He hears you; for He says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." [Verse 7.]

Then come just as you are, and He will help you. He will save to the uttermost all who come unto Him. He wants to wash you from every stain of sin. I love Him because He first loved me; I see in Jesus matchless charms, and I want a part with Him in His heavenly kingdom.

And now, my brethren, "Seek 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.]

May God help us to seek Him and to realize that He will do just as He has said He would. This is the victory, even your faith.

Ms 4a, 1885

Counsel to Physicians and Medical Students

July 27, 1885

The Lord is soon to come. Perilous times are before us, and never was there a period when the exhortation of the Apostle—(2 Corinthians 6:14-7:1)—was more appropriate than now. "Wherefore

come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and My daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

This is the important work before us, to separate ourselves in spirit and in practice from the world, if we would comply with the conditions to become sons and daughters of God. The apostle urges home the advantages thus presented, that we should lay hold of them as special blessings. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God." [2 Corinthians 7:1.] Here is earnest work for every one of us; right thoughts, pure and holy purposes, will not come to us naturally; they must be sought for and encouraged.

In our institutions for health, especially, should the pure and holy principles take root downward, and the result will be that fruit will appear. Unless the spirit and principles which characterized the life of Christ be planted in the heart, they will not control the life. Very many professed Christians are so only in name. They have no root in themselves. They have a superficial knowledge of the truth and break off some of their evil practices; but the heart is still filled with pride, impurities, unholy ambition, self-importance, and love for the supremacy.

The soul temple must be cleansed of its defilement, there must be purity of thought and intensity of desire, united with earnest efforts to meet the standard in God's Word, or they will never become elevated, subdued, purified, and wear the white linen which is the righteousness of the saints, and become fitted for the companionship of the pure and holy.

There are a large number who have a theory of the truth, and can prove their doctrines to be scriptural and sound, who hold the truth in unrighteousness. Their course of action denies their faith. Their hearts are not sanctified through the truth. They have not the spirit and power of the truth. They are unholy in heart and are not Christlike in deportment. Their works testify of them that they have not the truth as it is in Jesus.

To be content to do as others do, and to be satisfied with a half-Christian life, is to fail of the standard altogether. Unless the evil of the heart, the deformity of character, be strenuously corrected day by day, according to the copy given us, there will be an entire failure. One darling sin cherished will defile the soul as one drop of ink will color a basin of water.

We greatly need godly physicians; we need men who have high and pure and holy principles in every department of these instrumentalities of God. I have been shown that young men will accept the responsibility of obtaining a medical education and enter upon their course of study, designing to be right and maintain their Christian principles; but do they do this? No; they fall into temptation, and evil influences affect their morals. Among our own people who profess to believe the most solemn truths ever committed to mortals, there is a tarnishing of virtue, a sacrificing of principle. They do not, like Joseph and Daniel, preserve their integrity of morals, much less their Christian principles. The habits and customs of associates who claim to be respectable men and women have a molding influence upon

them. Not only the youth, but those of mature age, are inclined to conform to the worldling's standard in order not to be considered singular. They come forth from their student life with their diplomas, but less fitted in many respects for the kind of work necessary for them to do than before they entered college. Faithfulness in little things is overlooked; they do not consider it essential to be so very exact. They have outgrown the pure, conscientious regard for truth and faithfulness they once possessed. They must study to grasp the higher work, the more important, and they are entirely unfitted for this higher work until tested and proven in lesser responsibilities. They need carefully to take up the smaller responsibilities and show themselves close, critical thinkers, having soundness of heart and uprightness, loyal to God and true to mankind in all things.

The physician should show that he carries the burden of the grave, solemn responsibility, as a physician, of the bodies and souls of the sick and suffering. Not a word of careless flippancy should escape his lips; not a word should be spoken, having a tendency to awaken an impure thought; every thought, word, or action should be avoided, approaching to this. Nothing should be said to bring down the minds of any or direct them in an impure channel. A pure, noble-minded, God-fearing physician keeps his own counsel; but novices who have not real experience in dealing with the bodies and souls of men will talk boastfully of their knowledge and their attainments, when they have no experimental knowledge in the business they have entered upon. What these youth need is a better knowledge of themselves; then they will become more intelligent in regard to their duties and will understand that in every department where they may be called to labor, they must possess a willing mind, an earnest spirit, and a hearty, unselfish zeal in trying to do others good. They will not study how best to preserve their dignity as physicians, but by thoughtfulness and caretaking will earn a reputation and gain the hearts of those whom they serve. The heart must be enlisted and all absorbed in the work. The disciplinary process is sometimes in small matters and is too often regarded as menial employment.

If this institution is what God designed it should be, as His instrumentality, it will not copy any institution in our land in its practices or moral standing. It will stand as a peculiar institution, governed and controlled after the Bible standard. No motive will be of sufficient force to move those engaged here from the straight line of duty. It will be reformatory in all its teachings and practice. There will be no uniting in closer harmony with the world in order to receive worldly patronage. Those who are under the control of the Spirit of God will not be found seeking their pleasure or amusement.

If Jesus presides in the sanitarium, there will be a greater and more distinct separation from the world. Pleasure cannot entice from the way of justice. They will answer the injunction, Come out from among them and be separate, touching not the unclean, and in no wise partaking of sin. They will aim to reach the high pure, noble, elevated standard erected by our Lord Jesus Christ. The world, in its practices and ways and manners, will have no attractions to entice from duty. "Come out from among them, and be ye separate." [2 Corinthians 6:17.] Will we hear the voice of God and obey? or will we make half-way work in the matter, trying to serve God and mammon at the same time?

There will be agents of Satan who will induce to sin; but the steady soul who loves and fears God will be as firm in his Heaven-inspired purpose as was Daniel, and will not be swerved from his convictions of duty. There will always be those in high places who have never subdued and overcome self. These Satan

uses as decoys. They flatter the pleasure lovers by uniting with them. They court their approval. God has a work for His faithful ones to do, to stand in defense of the truth like faithful Noah. They will warn and entreat and show by their works their faith. They stand as God's agents, as Noah stood, in noble, whole-souled fidelity, the moral character untarnished. They are saviours of men like their Master. They will be exposed to hatred and reproach as was their Master. Enmity will be aroused, hatred and false accusations will pour like a torrent around them to wrench them from their high moral position; but they have their foundation on the Rock, and remain unmoved at their chosen post of duty, warning, entreating, rebuking sin and pleasure lovers by their moral rectitude and circumspect conversation.

God's servants who will hear the "Well Done" from His divine lips will be heroic ministers of righteousness, although they may not preach in the desk. They are constantly ministering, loyal to their sense of God's claims upon them, jealous of their own selves, lest they shall dishonor the Lord that taught them to stand in defense of right and duty at any loss to themselves. This is the work of the Christian soldier.

That which will stand under the pressure of temptation is heart religion. The whole heart must be given to God; if any portion of it be withheld, we have no right to claim the promise of being the favored sons and daughters of God.

The Christian soldier will be trained through daily test to prove his fidelity. If in compliance with the conditions efforts are constantly made to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" [2 Corinthians 7:1], then God will do all He has promised; we shall have our names registered in the Lamb's book of life, and in the investigative judgment the True Witness says, "I will not blot out his name out of the book of life." [Revelation 3:5.] The names of the faithful will stand as sons and daughters of God, members of the royal family, children of the heavenly King.

I have been shown that there exists a lamentable ignorance in regard to the guile that lurks in the human heart, which constantly inclines to self-indulgence, to pride, to self-importance, to love of self-exaltation, to seek the praise of men. The solemnity of living is not understood. Souls are lulled to sleep in the cradle of carnal security and discern not the signs of the times and the dangers that beset their path. They do not seek heavenly enlightenment day by day, that they may be guided into all truth and may have clear discernment to pass unscathed through the intricate mazes of falsehood, deception, and iniquity which exist in intense activity everywhere around us, within us. They go stumbling blindly along, not taking in the words of inspiration, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God." Then the conditions are plainly laid before us: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 Corinthians 6:15-18.]

Thousands upon thousands read these words, but neither understand them nor obey them. They come far short of obeying God's specified requirements, and they come equally short in their duty in every

respect. Their consciences have become unimpressible through following their own inclination rather than duty.

The most powerful appeals may be made and the solemn realities of eternity, the danger of losing the soul, be set before them in consequence of disregarding the express injunction of Jehovah, and they heed it not. They resent the message given them with, "You are too particular, too critical." The Bible presents the authority and claims of Jehovah, His righteous indignation, because of the careless inattention of those whom Christ came, through infinite sacrifice, to redeem, but they are not moved by the messages of warning. The terrors of the Lord will not have any permanent effect upon them to lead them to heed the warning to "come out from among them and be separate, and touch not the unclean." [Verse 17.]

The love of Jesus reflected from the cross of Calvary may be presented vividly before them; His pity, His compassion for fallen man, which led Him to leave the royal courts and royal throne, and lay aside His robes of royalty, and for our sakes to become poor, that through His poverty we may become rich; His life of continual self-denial and self-sacrifice may be brought before them; the entreaties of Christ, the most heart-felt invitations mingled with the richest promises, may all be employed, but the selfish heart is proof against them all. The truth of God can find no acceptance, the claims of God presented by His servants they feel are too arbitrary. There must be more license and less constraint. Thus pleads the carnal heart that is untrue to God, that would give Him casual service.

The truth of the Bible has no compelling power to lead such souls against their will away from sin. The heart temple is used for idols. Darling indulgences which keep them in harmony with the world's practices and maxims have a controlling power. The love of Jesus is not a ruling principle in the heart and exercises not a constraining power in the life.

I tell you that which I have seen. There are ten thousand times ten thousand of professed Christians over whom the mind and will of Christ have but little controlling power. Multitudes of favors are bestowed by the God of heaven without awakening one thought of gratitude or thankful return. Individuals of this class find their way into our ranks and are connected with the institutions which God has established as His instrumentalities to honor His name upon earth.

Multitudes embrace the truth who have not its living principles incorporated into their lives. Christ has presented the conditions for all men if they would have eternal life. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do," said the world's Redeemer, "and thou shalt live." [Luke 10:27, 28.] This is not obeyed, and in consequence of this disregard of the special injunction of the Great Teacher, sin and iniquity are cherished in the heart, pled for, wept for, and clung to as precious acquisitions. Anything is preferable to putting away evil.

They profess to believe God, but they do not. With the knowledge of sacred truth is cherished the affection for sin. The Word not obeyed hardens the heart, makes the conscience unimpressible and their ruin more sure than if they had no knowledge of the truth. The affections must be drawn away from worldly pleasures, worldly enjoyments, and centered on Heaven and heavenly things.

The heart is the soul temple; and until that is fully on the Lord's side, it will be the stronghold of the enemy; for the partial surrender to truth and the partial indulgence of self give free access to Satan; his suggestions become mixed and mingled in the mind with truth and are received as all truth, and the effect is that souls over whom these minds have influence are led far away from the grand old landmarks into false paths which separate from God.

When the mind has thus become confused, when right is considered to be unessential, when wrong is not termed sin, then it is an impossibility to dislodge the enemy or to make these deceived souls feel that it is the adversary that has confused the senses and polluted the soul temple. Where truth should be unadulterated, there is a tissue of lies. The Word of God is a dead letter, the love of the Saviour is not there, the first foundation for the building is on sliding sand, there is not one heavenly impulse in the soul, religion is a dead form, God is not in such men's thoughts. There is no vitality and vigor from an inward, religious life, for the soul is not in harmony with God.

We are in need of physicians; but the plan of sending young men to a medical college to learn to treat the sick is questionable; for many of them have not root in themselves, and, as in sending our children to the other colleges in our land, they are brought in contact with every class of mind and are thrown into a sink of iniquity, the companionship of skeptics, infidels, and the profligate, where not one out of one hundred escapes from being contaminated. They do not come forth like Joseph and Daniel uncorrupted, firm as a rock to principle.

Students may receive their diplomas, and yet their education has but just commenced. But generally the student who knows nothing of what it is to bear responsibility anywhere, that has not taken the burden of thinking, the burden of caretaking, of studying complicated cases, feels that he is a ripe scholar. It is because they know so little that they think they know so much. If they knew considerably more, they would sense their inability.

The one who best knows himself will work in all humility. He feels like making no proud boasts; he bears a weight of responsibility, and he sees the woes of suffering humanity, and he will not take human lives into his hands to deal with even the bodies of men without connecting with the experienced physician, regarding him as a father and himself as a child to be instructed and nourished and corrected, if in error. This is the way our medical students should regard Dr. Kellogg. They should work up an experience beginning at the lower round of the ladder and by careful, earnest, thoughtful exertion, climb round after round—religion, Bible religion, being the mainspring of action. They cannot expect to be ranked by the side of Dr. Kellogg who has devoted his time, his energies, and soul to the work for years, unless they shall give evidences of capabilities of mind and intelligence in practice.

They must be content to come up gradually and prove their ability by showing that they sense the responsibilities laid upon them in lesser matters. Physicians who have been able to obtain a diploma from a medical school feel too much on an equal with Dr. Kellogg, when, from the light the Lord has given me, they have but just begun their education. There are but few who carry the load that Dr. Kellogg has carried—not one who has from the very commencement borne the heavy burden of care that he has borne. They do not love the taxing, burden-bearing part. They will deal with the sick, but

never lift the load. They take everything very easy. The sick may approach the last crisis, that would wring the heart of the Doctor with intense pain because a life is going out and he can devise no means of saving that life, and another physician connected with him will not sense the danger and devote time to sharp thought and severe mental labor. He works as a machine. He is as calm as a summer's evening, when he should be pressed as a cart beneath sheaves. He takes it all as a matter of course, a thing that must be; when had he more of the intensity of feeling possessed by Dr. Kellogg, he would not throw off the burden for an instant, but by sharp thinking, by earnest prayer, would devise ways and means yet untried, and perhaps would be able to save not only the life, but, through Christ, the soul of the patient.

Dr. Kellogg is a discerning man; he can take in and read character; he sees the habits, the disposition, the manner of working of his fellow helpers. He can see their free and easy stamp of character. When he notices their forgetfulness, the willingness to have the mind caught off upon unimportant things, the readiness to engage in selfish pleasure, the disposition to chat and occupy precious hours that should be employed in close application to business or to study preparatory to engaging in business, how can he trust grave responsibilities with such men that develop that they are not caretakers? Everything they do, their very deportment, the light and chaffy spirit, breezy and high-keyed voices, their careless attitude, show they are not burden-bearers, but are shallow and superficial in thought and action. They do not have a living connection with God. They are not fitted for any position of trust. Dr. Kellogg marks the bearing of the students just from medical college for the tokens that will inspire hope or despair in the heart. Failure or success will be read in the course they pursue. If they are ready to question rules and regulations and order, and will let themselves down to indulgence of self, and by their example encourage a spirit of rebellion, they have a demoralizing influence. The institution might better close rather than suffer this spirit to leaven the helpers and break down the barriers that it has cost thought, effort, and prayers to establish.

If the students bring the demoralizing, polluted breezes from their college life into the institution, give them no place. Let them go to work in the hospitals and be learners until they gain an experience. If they are too self-sufficient to be instructed by one who has had experience, one who has made a success, then their work will be dangerous until they have gained an experience in dealing with disease. And yet Dr. Kellogg sometimes gives offense because he feels that he cannot trust grave responsibilities with inexperienced ones: for if any blunders are made, the whole is reflected back upon him.

Dr. Kellogg is placed in a most trying situation. His adversary has his establishment close by. Here any disaffected ones can gain sympathy and credence and have every act magnified and embellished, misconstrued, and falsified. The standard, in the institution run by Fairfield, is leveled with the dust. It is founded in dishonesty and fraud, and yet the perverse human heart will crave to be built up in its perversity, even by such an influence.

Can we be greatly surprised that Dr. Kellogg is worn? and can we not see that his cares have been greater than any one man should bear? He must feel the grossness of the character of his rival, who will use any means however inferior, and iniquitous, and dishonest to cast reproach upon him. He must brave the assaults of these who have grown hardened in guilt. He must brace himself to resist these

who have trampled upon conscience and forgotten that there is a God who registers words, motives, deeds in His book.

But what will give the tempted, tried, and burdened soul a victory? A firm reliance upon God, a continual trust in Him. The truth of God must regenerate the life; it must be planted in the heart; then he places himself on the side of God, and He will be his defense. There must be trust, continually, firmly grasping the promises by the hand of faith and stemming the torrent of evil influence which comes in like a flood.

Students should be willing to work under Dr. Kellogg, heed his suggestions, follow his advice, go as far as possible in thought, training, and intelligent enterprise, but never infringe upon a rule, never disregard one principle that has been interwoven in the building of the institution. The dropping down is easy enough; the disregard of regulations is natural to the heart inclined to selfish ease and gratification. It is so much easier to tear down than to build up. One man with his careless ideas may do more in this work of letting down the standard than ten men with all their efforts can do to counteract and stay the demoralizing influence. This easy-going, convenient religion is a cheap affair, unacknowledged of God. It is as sounding brass and a tinkling cymbal.

Dr. Kellogg, in his turn, should try to lead the students to obtain all the knowledge they can bear in every department. If he finds they are deficient in caretaking, in comprehension of their responsible work, he should lay the matter frankly before them, giving them a chance to correct their ways and habits, and reach a higher intelligence by cultivating the powers given them of God. There are many who are in such haste to climb to distinction that they skip some of the rounds of the ladder and have, in so doing, lost essential experience which they should have in order to be intelligent workers. In their zeal, the knowledge of many things looks unimportant to them. They skim over the surface and do not go deep and thorough, climbing round after round of the ladder of progress, by the slow and painful process, and thus gaining an experience which will enable them to help others to ascend. We want men and women who are more thorough, and who feel it their duty to improve every talent lent them, that they may finally double their entrusted capital.

Every one is accountable to God for these few golden moments of probationary time. God will not require of man a more strict account than how his time has been occupied. Have we done our work with fidelity? Have we wasted and abused our precious time? God has given us the precious boon of life, not to be devoted to selfish gratification. Our work is too solemn, the time to serve God and our fellow men too short, to seek for fame.

We must seek to be spiritual, intellectual Christians. If men would only stop in their aspirations where God has set the bounds, what a different service would the Lord have. The mind that is desirous of obtaining the favor of men will pursue a course that will sacrifice principle. True elevation and fidelity are constantly being sacrificed. Men who have souls to save or lose are in jeopardy in having such examples given them from professed Christians. Dr. Kellogg has greatly desired co-operation in his efforts. He has been anxious for young men and women to receive a medical education, and he has been willing to do anything to bring about the desired end. But his hopes have been disappointed when

he has seen that there was not a disposition in the students to commence at the lowest round of the ladder.

The duties and qualifications of a physician are not small. The students need daily to lift responsibilities, that they may become burden-bearers. They may be inclined to prescribe the duties devolving upon them as medical practitioners, when they know nothing of their inability as far as experience is concerned. There is only one power that can make these students what they ought to be and keep them steadfast. It is the grace of God and the power of the truth, exerting a saving influence upon the life and upon the character. These students who intend to deal with suffering humanity will find no graduating place this side of heaven. Every bit of knowledge that is termed science should be acquired, while the seeker daily acknowledges that the fear of God is the beginning of wisdom. Every item of experience and everything that can strengthen the mind should be cultivated to the utmost of their power, while at the same time they should seek God for His wisdom, their consciences illuminated, quick and pure; for unless they are guided by the wisdom from above, they become an easy prey to the deceptive power of Satan; they become inflated, large in their own eyes, pompous, self-sufficient. The policy principle will most assuredly lead into difficulties.

The truth, God's truth, must be cherished in the heart and held in the strength of God, or the powers of Satan will wrench it from you. You need to be self-reliant and yet teachable when you can have strength to be faithful to duty. To trust to your own resources, your own wisdom or strength, is folly. You will be brought to confusion if you do this. You can walk securely only when you follow the counsel of God.

Dr. Kellogg has felt afraid to trust responsibility with some of the physicians, because he saw in them inefficiency in some respects. They were not thorough and caretaking. Men of reasoning powers are greatly to blame if they continually make mistakes. These involve serious consequences. While Dr. Kellogg carries the greatest, heaviest responsibilities, he should have men by his side who will do as he instructs them. He should not do so much himself; for he is only a mortal man, and his powers have been taxed to the utmost limit again and again. He should lay upon others responsibilities which they should carry.

There are some who are ready to undertake the most difficult work, and feel competent to do it justice, who have not shown tact and wise discrimination in the simplest duties devolving upon them. This makes Dr. Kellogg afraid to trust them. They are ready to grasp the highest round of the ladder without beginning at the lowest round and climbing as he has done. Dr. Kellogg has gained his scientific knowledge by agonizing effort, and he has devoted many hours to devising, planning, and making improvements, while others have been sleeping. He has taxed every power in obtaining an experience, while many would have carried out plans to enjoy themselves. He should not have sacrificed health and strength in order to meet the pressing demands. While these improvements have been going forward, talent has not been brought in to correspond with the enlarging of the institution to accommodate larger numbers. While the students should be willing to learn of Dr. Kellogg as children, he should feel the affection of a father for the students. He should not become discouraged because they are so slow to learn and should not discourage them if they make mistakes. We are all mortal and liable to err. He should kindly point out their errors, and they should feel grateful for any instruction he can give them. A

haughty spirit should not be countenanced, but all should be willing to learn, and the Doctor willing to teach and educate; so that, should he be called away to recruit his health, or should disease lay him low, there would be those who could work intelligently, and the sanitarium not become demoralized. It will be difficult for Dr. Kellogg to lay off even a portion of the burden he has so long carried, but health and life and the salvation of his soul require a change. He should now save himself before he is a complete wreck.

Similar advice was given to my husband, that he should let others bear the burdens, while he could aid them by his advice, counsel, and experience. But he saw that others made mistakes and were not far-seeing and judicious; that elements of character were wanting in them, which he possessed to a large degree; therefore he waited for somebody fully competent to take his place, and kept on and on in much the same way as he had done, until he finally dropped into the grave; and those men upon whom he did not dare to leave the burdens had to take them, and that without his advice, his words of counsel, and his experience to help them.

His voice might have been heard today if he had heeded the words of warning given. He was disgusted and distressed because there were so few who would be discerning and who would be burden-bearers and thought that in order to save blunders he must do all that he could himself. In his clear foresight he could see what needed to be done, and his brethren were content to let him be brains for them, and execute for them, while instead of becoming more efficient, they were growing less and less self-reliant. The simple, common business matters were brought before him by those connected with him in the work until he became so accustomed to it that he felt it must be so; and if he were not consulted about even minor matters, he felt that it was not just right.

Dr. Kellogg is acting over the same experience, and Brother Murphy, Brother Hall, and others suffer him to do this. They are in many respects machine men. They have powers of mind, but these are becoming weakened because they do not exercise their reasoning faculties, but prefer to use Dr. Kellogg's mind in simple matters. Brother Hall has his position, but the Doctor, as far as thinking and planning are concerned, has the work to do himself. Dr. Kellogg should never have encouraged these men to depend upon him to be mind and brains for them. He has served tables too much. There should be a superintendent who possess breadth of thought and independence of judgment that will use the powers of his own brain and grow in capacity and judgment, becoming every year more and more capable of bearing responsibilities. It is a sin and a shame to call the mind of Dr. Kellogg to so many little matters, and he does these men a wrong in allowing it. He cannot grasp his arms around the entire Institution. He must train his helpers to be self-reliant, independent, wise generals, in place of acting as general over everything himself. These men have important faculties given them of God, to be used and to be strengthened by use. Dr. Kellogg has larger responsibilities to take his time and engage his powers, and every ounce of burden should be lifted from him that can be. There ought to be, today, self-reliant men of enduring energy, thinking and planning and working at all the common matters without bringing one of them to the notice of the Doctor.

I regret that these men have been so dependent upon Dr. Kellogg. I am sorry that, as a wise general, he has not trained them to be self-reliant and has not refused to do their thinking and brain work, that they

might have obtained an experience which today would be more valuable to them than gold. God does not demand of Dr. Kellogg such taxing service, even in the most important enterprises. He has been successful in his plans, because he would not be defeated. If the brethren connected with him had faced stubborn difficulties and seen them give way before them because their courage would not be daunted, nor their energy wearied, they might have thus obtained an experience that would be of value to them through all time and through eternity. There is no need that there should be so many helpless souls who will sink before difficulties.

Elder Andrews might have lived had he encouraged and trained others to share the burdens he loaded himself down with. He deprived others of an education they might have had, because he did so much himself and allowed them to rely upon his brain, in place of doing their own thinking. Every man can be a man, a whole man, by patient continuance in well-doing, by resolutely overcoming cowardice and ignorance and inefficiency, with thoughtful energy and zeal. There should be an entirely different order of things. Men should not be shadows of Dr. Kellogg, that, should the substance be removed, there would be nothing to make the shadow. They should never consent to be merely machines run by another man's brain. God has given them ability to think and act. He would have men connected with that institution—strong, firm, whole-souled, well-balanced men—who are diligent in cultivating their own powers of thought, and who do not feel that they must have their minds trained to run in exactly the same channel that Dr. Kellogg's mind runs in, but to think independently and help him in planning. His plans are not always infallible; and a wise counselor might see failure where he would see only success. A good, strong mind to propose and counsel would be the greatest blessing the Doctor could have. No one man's mind and judgment are sufficient to be a controlling power in any of our institutions; therefore, councils need to be held. But there are those who, when they come into council, no sooner hear a proposition than they take it for granted it is infallible and stand ready to say, "Yes," and vote for it, without carefully weighing the matter, probing it, sifting it, testing it, and giving it the benefit of deliberate thought. Such persons are mere ciphers. You should be men of force of character, and depth of thought, seeing the judicious enterprises and laying hold of them, but bringing all your plans to the Divine Counselor.

In order for men to be depended upon, there must be growth of powers, the exercise of every faculty, even in little things; then power is acquired to engage in large responsibilities. Individual responsibility and accountability are essential. Do not shrink from bearing your share of responsibilities because there are risks to run and something must be ventured. Do not leave others to be brains for you. You must train your powers to put forth strength and vigor; then the entrusted talents will grow as a steady, uniform, unyielding energy is exercised in bearing individual responsibility. God would have man add, day by day, little by little, to his stock of ideas, acting as if the moments were jewels, to be carefully gathered and discreetly cherished. He will thus acquire breadth of thought and strength of intellect.

I wish I could set before the medical student the true responsibility which rests upon him in his work. There is not one in one hundred who has a just sense of his position, his work, his accountability to God; and how much God will do for him if he will make Him his trust. The very first lesson that he should learn is dependence upon God. Make God your counselor at every step. The worldly and the nominal Christian may insinuate that in order for you to be successful, you must be a policy man, you must at times depart

from the strictest rectitude; but be not deceived, be not deluded. These temptations find a ready welcome in the heart of man; but I speak that which I know. Pamper not self. Throw not open a door for the enemy to take possession of the citadel of the soul. There is danger in the first and slightest departure from the strictest veracity. In your work, be true to yourself. Preserve your God-given dignity in the fear of God. There is in your case the necessity of getting hold and keeping hold of the arm of infinite power.

Like Enoch, the physician should be a man that walks with God. This will be to him a heavenly antidote to all the delusive, pernicious sentiments which make so many infidels or skeptics. The true antidote is truth, the truth of God revealed in His Word, practiced in the life, and constantly guiding in all that concerns the interests of others. Having the soul thus barricaded with heavenly principles, you may humbly yet confidently say: I will not fear the face of man. God is not unmindful of your struggles, of your conflicts to maintain the truth and obtain a personal daily experience in walking in the ways of truth. When you appreciate every word that proceedeth out of the mouth of God, as revealed in His Word, higher than worldly policy, higher than the assertions of erring, failing man, you will be guided into every good and holy way.

Let the Christian physician remember that he has pledged himself to represent Christ to others in practice, in character. If he does not strictly guard himself, if he allows the barriers to be broken down, Satan will overcome him with his specious temptations. There will be a blemish in his character which will tell in its evil workings upon other minds and leave a molding influence upon other characters. God says, "I know thy works." [Revelation 3:15.] The moral palsy of evil and sin will not only destroy the soul of the one who departs from strict principles, but will have the power to reproduce the same in others. It is not safe to be occasional Christians. We must be Christlike in all our actions always. Then, through grace, we are safe for time and for eternity. The experimental knowledge of the grace received in times of trial is of more value than gold or silver. It confirms the trusting, believing one in faith, in confidence that he has an everpresent helper in Jesus Christ, and gives him a firmness, a boldness in God, that will take Him at His word and trust Him with unwavering faith when brought into most trying positions. The Wonderful Counselor will be his strength. Prevarication for the sake of policy only makes matters worse. Never, never should the physician feel that he may prevaricate. It is not always safe and best to lay before the invalid the full extent of his danger. The truth may not all be spoken on all occasions, but never speak a lie. If it is important for the good of the invalid not to alarm him, lest such a course might prove fatal; do not lie to him, and never say that an honest, truthful physician cannot live. He can live, for he has God and Heaven on his side, and the practice of fraud and deception separates him from the God of truth.

Such statements dishonor the God of truth and righteousness. Let every bribe to dissimulate be sternly refused. Hold fast your integrity in the strength of the grace of Christ, and He will fulfil His promise.

Religious faith and principles have become deteriorated, mingled with worldly customs and practices, and for this reason pure and undefiled religion is rare. The soul, the precious soul, is of value, and it must be made white in the blood of the Lamb. The strength and grace of God was provided at an infinite sacrifice, that you might be victorious over Satan's suggestions and temptations and come forth

unsullied and unpolluted as did Joseph and Daniel. Let the life, the character, be the strongest argument for Christianity, for by this will all men be compelled to take knowledge of you that you have been with Jesus and learned of Him. The life, the words, and the deportment are the most forcible argument, the most solemn appeal to the careless, irreverent, and skeptical. Let not medical students be deceived by the wiles of the devil or by any of his cunning pretexts which so many adopt to beguile and ensnare by practices of the ungodly. Cling closely to your Bibles. Inquire, What saith the Lord? He has spoken and told me how to ennoble and purify my life. This light I will follow. The Majesty of truth I will respect and honor.

Tracts show that in the medical profession there are many skeptics and atheists. When they enter the school of science, they exalt the works of God above the God of science, and the grossness of the mind fails to comprehend God. There are but few who enter medical colleges that come out of them pure and unspotted. Their minds become gross in place of being elevated, ennobled, sanctified. Material things eclipse the heavenly, the eternal. It is the privilege of every student to enter college with the same fixed, determined principle that Daniel had when he entered the courts of Babylon, and to preserve his integrity untarnished. You all need a living religion, that you may stand as God's witnesses, proclaiming to the sick that sin is always followed with suffering; and while combating pain and disease, you should plainly lay before them that which you know to be the real cause, and the remedy. Cease to sin, and point them to the sin-pardoning Saviour.

Those who argue for the policy plan will not enlighten the suffering one as to the nature and cause of the disease which has seized upon his body. They should, with tact and wise discrimination, with tenderness and love for his soul, open to him the reason of his sickness and then seek to enlighten his mind, that he may bring his appetite and passions under the control of reason and find a sure remedy for every malady in Jesus Christ. It is a nice work to deal with diseased and unbalanced minds. When the physician comes to the sickbed in a listless, careless attitude, looks at the afflicted one with little real concern, and by words or actions leaves the impression that there is not much the matter, and then leaves the patient to his or her own reflections, he has done that invalid positive harm, has wounded and bruised the spirit. The physician should never do this, but should show an interest in the sick and inquire into the case; and if he knows what is the trouble, he should frankly state it, and with firm and confident words assure them that he will at once do something for their relief, and that they must co-operate with him by doing all in their power to place themselves in right relation to life.

There are those who have entered the medical profession who should have chosen some other calling. They are unsympathetic. They seem to think the proper way to do is to withhold all words of sympathy and gird up their compassion so that not a particle of it shall be drawn out. They are cold and uncommunicative and leave no warm, cheering influence. They seem to think words of tenderness and compassion are an evidence of weakness. If they could once be put in the place of the suffering one whose will and spirit are humbled and weakened by suffering, who longs for tender sympathy, for words of assurance, they would be better prepared to appreciate his feelings. If the physician would state plainly the nature of the disease in words that the patient can understand, and express the belief that he can soon give him relief, this would go far toward putting him in any easy state of mind and incline him to rest his case in the hands of one whom he thinks really knows what to do to relieve him.

There are lessons the practitioners at the sanitarium would do well to learn upon these things. You are not called upon to exaggerate difficulties and express alarm that will do harm; but never turn away from suffering, even if you think it is imaginary. Mind suffering is a reality to the afflicted one. Go to work to do something. Show a tender regard, a human sympathy, for the one afflicted. If this is beyond your power, cease your practice as physician, and take up some other calling, where your stoical spirit and temperament will not have so direct an influence upon others, where you will not come in so close relationship to suffering humanity.

I have been shown for several years that due attention has not been given all the sick at the sanitarium. There has been a strange neglect in this matter by some. It is trying for the sick to leave their homes and come as strangers long distances to the sanitarium, with full confidence that they can be helped, and then be disappointed because they do not receive the attention they deserve. Dr. Kellogg cannot attend to all of his increasing family's suffering needs, and he should lay upon others some of this burden that he has borne himself. Special efforts should be made to educate and train men and women to come up by his side and gain all the knowledge they can as practitioners under his directions, while he can direct them by his presence, his knowledge and superior skill. If he has students who are not competent, careful, painstaking, let him dismiss them and educate men who will follow his directions. It may be best to discourage their entering a college. If so, let them study under him, work under him, share responsibilities, and climb with his help to the topmost round of the ladder in the profession, if they are men and women of worth. But if the students are frivolous, if they are not caretaking, willing and ready to lift the burdens and carry them, and the Doctor is convinced that they will not be reliable, competent for so great responsibilities, let him discourage them, and then see again what can be done. This testing, proving process costs money, care, and labor.

Some students while learning from Dr. Kellogg will give promise of success; but after they have had their education at a medical college, they are not willing to learn. They feel so self-sufficient that they are spoiled. They have not experience, but are willing to do the higher kinds of work and leave the lower rounds of the ladder without climbing. It were better that the sanitarium should be closed up rather than to have it disgraced with inefficient practitioners. One thing is certain, the Doctor must have help; and although that help may not be in every respect as he could wish, he must let a share of the burdens that have rested upon him be laid upon others. He cannot stand under the burdens as he has done.

About three years ago I was shown that as yet there was no one who could supply Dr. Kellogg's place. This state of things should not be. The power and tact and knowledge of the Doctor should be employed in training as far as possible men who will help him, and who could carry on the work he is now doing, should he be obliged to leave, to have needed rest and change. No one should be entrusted with this work who will not obey the light God has given in regard to hygienic principles, hygienic diet. Some practicing physicians do not now sense the necessity of keeping up the standard. It is so much easier to slip back into the old rut of selfish indulgence, gratification of appetite, free, loose manners, showing preference for the society of girls, and introducing a courting spirit. A spirit of reserve in this direction should be constantly encouraged, rather than a free, easy, careless indulgence. It is the spirit of the age to despise restraint, to desire to follow inclination, to jest and joke, and be jolly in amusement with young ladies; and the result has been wrecks of character, encouragement to impurity, licentiousness,

immorality, and marriages which have ruined the usefulness and efficiency of men and women who had ability and talents, but who have been unable to rise to any noble heights after their unwise marriages.

Thus the wheels of progress have been blocked, the powers of the mind dwarfed. I utter my earnest warning and protest against the familiar association of young men and women who intend to connect with our sanitarium. If they want to be men of God, let them deny their inclination and devote their God-given powers to doing good and being a blessing to society. Let them consecrate themselves unreservedly to God, to save perishing souls.

Dr. Sprague might have been an efficient and useful physician had he not wrecked his bark in a matrimonial alliance with one who could have no sympathy with his faith and could be no help to him in the Christian life. Dr. Fairfield might have proved a man of usefulness, a man of elevated, noble character, but he married a selfish, heartless, cold, icy-hearted woman. A good, noble Christian woman might have helped him in character building; but Mrs. Fairfield was his evil angel to accomplish his ruin. She was one to tear down, and not to build up. She idolized herself and had no wealth of affection for anyone but herself; and ruin is the result of this connection.

It is not a time when marriage should be regarded in the light of felicity. It is uncertain business. More misery than happiness is the result; and yet marrying and giving in marriage is as it was in the days of Noah. There seems to be no restraint; but passion and impulse have controlling power, and youth seem to be bewitched with love-sick sentimentalism. For this reason rules and regulations are highly essential to guard those connected with the sanitarium, the college, and the office of publication; and any one who regards these restrictions as unnecessary has not spiritual discernment and will prove a hindrance rather than a help.

Many seem to think these precautions are not essential, and their department pleads for greater liberty than the laws of God allows them. It is an imperative duty to preserve the soul from impure thoughts and unholy actions. Iniquity abounds, and our Saviour lifted His voice in warning. "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away." [Matthew 24:37-39.]

Sensuality is the sin of the age. But the religion of Jesus Christ will hold the lines of control over every species of unlawful liberty; the moral powers will hold the lines of control over every thought, word, and action. Guile will not be found in the lips of the true Christian. Not an impure thought will be indulged in, not a word spoken that is approaching to sensuality, not an action that has the least appearance of evil.

The senses will be guarded. The soul that has Jesus abiding in it will develop into true greatness. The intelligent soul who has respect unto all of God's commandments, through the grace of Christ, will say to the passions of the heart as they point to God's great moral standard of righteousness, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" [Job 38:11], and the grace of Christ shall be as a wall of fire round about the soul.

There are those who will say, "Oh, you need not be so particular. A little harmless flirtation will do no injury." And the carnal heart urges on to temptation and to the practical sanctioning of indulgences which end in sin. This is a low cast of morality, not meeting the high standard of the law of God.

The vileness of the human heart is not understood. There are always individuals connected with our institutions whose characters are cast in an inferior mold, and they need but a word of encouragement from those in higher positions to take liberty to gratify the unholy heart. There are those at the sanitarium that are not open sinners; they hide their sins from human eyes; they have a fair outward morality; but the Lord's eye sees them. They find means to gratify the low sensual propensities; their lives are tarnished, and they are tarnishing others by their example.

These very ones carry a pretense of piety, they offer prayers, bear testimony in meetings, and are apparently serving the Lord; but their hearts are corrupt, their conduct is condemned by the law of Jehovah which they profess to keep. There are those who are not guilty of these gross transgressions, but who do not have spiritual discernment and see not necessity of putting up the bars and of guarding every point lest iniquity should be practiced in our institutions. They cannot see any harm in the young people's being in one another's society, paying attention to each other, flirting, courting, marrying, and giving in marriage. This is the main engrossment of this time with the worldlings, and genuine Christians will not follow their example, but will come out from all these things and be separate.

In our sanitarium, our college, our offices of publication, and in every mission, the strictest rules must be enforced. Nothing can so effectually demoralize these institutions, and our missions, as the want of prudence and watchful reserve in the association of young men and young women. Give them freedom to go and come as they will in each other's company, and they will regard it as a restriction of their rights to be bound about with rules and regulations. Those who plead for the liberty to associate together are soon spoiled with love-sick sentimentalism; the enervating influence of this much-to-be-dreaded disease unfits them for their duties, and they cannot fill any position of trust. The ever-increasing potency of vicious indulgences is so great and so strong that there is little room to hope for the recovery of souls who are thus afflicted, unless they can see the matter as God sees it, and become so thoroughly disgusted, as well as agonized over their course of action, that they will have that repentance that needeth not to be repented of.

Satan is making determined efforts to overcome those who advocate the commandments of God, that their principles shall become tarnished and their lives corrupt. It is a pitiful sight to see young men who are bound by no marriage ties, pursuing a foolish course, exhibiting the disease of lovesick sentimentalism. They are unbalanced in mind and have lost their sense of propriety of conduct so essential for a noble, virtuous character. But that which is the most to be deplored is to see married men who have companions and children, fanning around the girls, and the girls making advances to them or encouraging their attentions. These attentions becloud the mind, benumb the senses, as to the line that distinguished right from wrong. Impure thoughts, indiscreet actions, unholy conduct, and next the seventh commandment transgressed.

Indolence and gratification of unholy passions enslave the soul and hold the victim in chains of steel. There are agonizing struggles after his lost moral freedom, but he seldom is again a free man; he has stepped on Satan's ground and becomes the object of Satan's temptations. The standard must be the holy law of God, and every approach toward familiarity or attention of married men with young girls or with married women should be positively condemned. The plea of these liberty-loving young men and married men is for a little amusement, a hungering of sympathy, a little self-indulgence. They do not think of such a thing as weakening moral character or their power to resist temptation, nor of becoming vicious and impure; but they are tempting the devil to tempt them. The only safe course is to keep free from all these things.

Do not see how close you can walk upon the brink of a precipice and be safe. Avoid the first approach to danger. The soul's interests cannot be trifled with. Your capital is your character. Cherish it as you would a golden treasure. Moral purity, self-respect, a strong power of resistance must be firmly and constantly cherished. There should not be one departure from reserve; one act of familiarity, one indiscretion may jeopardize the soul in opening the door to temptation, and the power of resistance becomes weakened.

The psalmist, when viewing the many snares and temptations to vice, inquires, "Wherewithal shall a young man cleanse his way?" This question is appropriate for every one connected with our missions and every instrumentality of God. At this stage of our work, the answer comes, "By taking heed thereto according to Thy word." [Psalm 119:9.] It is necessary to maintain a living connection with Heaven, seeking as often as did Daniel—three times a day—for divine grace to resist appetite and passion. Wrestling with appetite and passion unaided by divine power will be unsuccessful; but make Christ your stronghold, and the language of your soul will be, "In all these things we are more than conquerors through Him that loved us." [Romans 8:37.] Said the apostle Paul, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." [1 Corinthians 9:27.]

Let no one think he can overcome without the help of God. You must have the energy, the strength, the power of an inner life developed within you. You will then bear fruit unto godliness and will have an intense loathing of vice. You need to constantly strive to work away from earthliness, from cheap conversation, from everything sensual, and aim for nobility of soul and a pure and unspotted character. Your name may be kept so pure that it cannot justly be connected with anything dishonest or unrighteous, but will be respected by all the good and pure; and it may be written in the Lamb's book of life, to be immortalized among the holy angels.

I have been shown that Satan's specious temptations will come to the workers in every mission, to the workers in every institution in our land, to encourage familiarity, the men with the women. I write with a distressed heart, that the women in this age, both married and unmarried, too frequently do not maintain the reserve that is necessary. They act like coquettes. They encourage the attentions of single and married men, and those who are weak in moral power will be ensnared. These things, if allowed, deaden the moral senses, and blind the mind, so that crime does not appear sinful. Thoughts are awakened that would not have been if woman had kept her place in all modesty and sobriety. She may have had no unlawful purpose or motive herself, but she has given encouragement to men who are

tempted and who need all the help they can get from those associated with them. By being circumspect, reserved, taking no liberties, receiving no unwarrantable attentions, but preserving a high moral tone and becoming dignity, much evil might be avoided.

A woman who will allow an unchaste word or hint to be uttered in her presence is not as God would have her; one that will permit any undue familiarity or impure suggestion does not preserve her godlike womanhood. Some may think these warnings unnecessary; but God has shown me that they are necessary in every mission, in every college, in every institution that we have established. The wise man has said, "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore, put away evil from thy flesh." [Ecclesiastes 11:9, 10.] We are in a day when iniquity abounds. There are those who have but little moral sense; self-pollution has been practiced, and the moral powers are benumbed. Such have no just sense of holiness or purity. They are corrupt and will corrupt others. Miserable wrecks of humanity are everywhere. Some put on a religious garb; but the soul is defiled, and they corrupt other minds. They call evil good and good evil. They are Satan's most efficient agents, and individuals of this stamp will connect with our institutions and with God's instrumentalities, masking their evil ways under pretension of godliness. Can we then be too particular, too circumspect? Safety lies in close adherence to rules and regulations in harmony with God's great moral standard of righteousness. And then there are those who, if so disposed, will find ways to secretly carry out their own inclinations and pursue a course of deception to avoid the censure of those they deem so particular.

Some who have influence, who are apparently working for the interest of the sanitarium, encourage by their own course of action a disregard of rules and of order; and the influence of such persons goes a long way toward encouraging insubordination, especially in the direction of courtship and marriage. The parties are unfitted for their duties; they live an unreal life, indulge in too high and romantic visions of bliss; and in their desire to please each other, they become unfaithful.

The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. The parties frequently violate the rules of modesty and reserve, and are guilty of indiscretion, if they do not break the law of God. The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the noblest traits of character are not developed.

Not one word should be spoken, not one action performed, that you would not be willing the holy angels should look upon and register in the books above. You should have an eye single to the glory of God. The heart should have only pure, sanctified affection, worthy of the followers of Jesus Christ, exalted in its nature, and more heavenly than earthly. Anything different from this is debasing, degrading in courtship; and marriage cannot be holy and honorable in the sight of a pure and holy God, unless it is after the exalted scriptural principle.

These precautions may be regarded as unnecessary. But those who will plead for greater liberty are not worthy to be connected with these institutions. Mild license is termed liberty and freedom. But those

who are professedly sons and daughters of God should elevate the standard and have no fellowship with the unruly who would have rules and regulations made to meet the cases of the disobedient.

The sanitarium, unless hedged about with vigilant rules and regulations, would soon become a hotbed of iniquity. There are those who would entrap and mislead souls; they have a spirit to revile, instead of showing respect for, those who carry the burden and seek to keep up the standard. The less of such persons employed, the safer and purer will be the moral atmosphere of the sanitarium. There always will be persons who will find entrance to such an institution, whose influence will be for evil. They are of that class who are continually putting bitter for sweet and sweet for bitter. There are professed Christians who will warp the conscience and becloud the mind, under the pretense of godliness; and those who do not see nor sense the danger are already the dupes or victims of Satan.

Let every youth take heed to his ways. Let every medical student build his foundations on the eternal Rock.

Ms 4b, 1885

Words of Counsel to Young Physicians

July 27, 1895

We are in need of physicians, but the plan of sending young men <away from our institutions> to a medical college to obtain a knowledge of how to treat the sick is a questionable one. It is similar to that of sending our children to the schools of the world for an education, where they will come in contact with every class of minds, and have the companionship of skeptics, infidels, and profligates, and where <few> escape contamination. They do not come forth uncorrupted as did Joseph and Daniel, because they have not purposed in their hearts to remain undefiled by the habits and customs to which they are exposed. They have not put their will on the side of the Lord's will, to stand firm as a rock to principle. These students may receive their diplomas, but their education has barely commenced. "This is life eternal," Christ said, "that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." [John 17:3.]

Often those who know the least of what it means to bear individual responsibility, who have not taken upon themselves the burden of thinking, of caretaking, of studying complicated cases, are most willing to buckle on the armor and feel that they are capable of handling any case. It is because they know so little that they think they know so much. If they knew more, they would have a deeper sense of their own inability. The man who knows himself best will walk in all humility of mind. He will make no proud boasts. He will feel a weight of responsibility as he sees the woes of his fellow men. He will not take human life into his hands to experiment upon. He will counsel with experienced physicians, regarding them as fathers and himself as an unlearned child, to be admonished, corrected, and, if in wrong, set right.

This is the light in which our medical students should regard Dr. Kellogg. Even if our young physicians from the medical school have obtained their diplomas, they must not feel that they are on an equal with

Dr. Kellogg. They have but just commenced their education. They cannot expect to be lifted to the side of Dr. Kellogg, who for years has devoted the energies of mind and soul to this work, unless in their daily practice they shall give evidence of capability and intelligence. They must be content to come up gradually, proving their ability for the work by showing that they sense the responsibility laid upon them in the smallest matters. They are to work <to gain an> experience, beginning at the lowest round of the ladder, and by careful, earnest, thoughtful exertion climb to the top. Religion, Bible religion, is to be the spring of their action.

There are but few who carry the load that Dr. Kellogg has carried, and there is not one who has from the first carried the heavy burden of care that he has borne. Many do not love the taxing, burden-bearing part. Self-denial and hard application are not agreeable to them. They are willing to deal with the sick, but they refuse to lift the load. They take everything in an easy, matter-of-fact way. When the suffering one approaches the last crisis, the doctor's heart is wrung with intense pain because a human life is going out, and he can devise no means of saving it; but these easygoing ones who are connected with him in the work do not sense the danger. When they should be pressed as a cart beneath sheaves, they are calm as a summer evening and take it all as a matter of course, something that must be. Had they the intensity of feeling which the doctor has, they would not throw off the burden for an instant. By sharp thinking and earnest prayer they would devise means yet untried, and by untiring vigilance seek to save not only the body, but the soul of the sufferer. The Lord will not accept shabby work from any soul. He asks for the heart, that He may mold it after the divine similitude.

Dr. Kellogg is a discerning man, and he can read the characters of his fellow workers. When he sees in them a disposition to be free and easy, a willingness to have the mind drawn off to unimportant things, a readiness to engage in selfish pleasure, a disposition to occupy the precious hours that should be employed in close application to study or business, in matters of no consequence, how can he trust them with grave responsibilities? Everything they do, their deportment, their light and chaffy spirit, their careless attitude show that they are not burden-bearers, that they have no connection with God. Dr. Kellogg has felt afraid to trust responsibilities with these physicians, because he saw them to be inefficient. Men of intelligent minds are greatly to blame when they make the same mistakes over and over again, for by so doing they involve serious consequences.

How carefully Dr. Kellogg marks the bearing of the student fresh from the medical college. He reads failure or success in the course that is pursued. If the student is ready to question the rules and regulations, and consider himself exempted from them; if he pursues a course of self-indulgence, and by his example encourages a spirit of rebellion, he will have a demoralizing influence upon the institution, and the sanitarium might far better close its doors than to allow this spirit to leaven the workers and break down the barriers which cost thought, effort, and prayer to erect. If students bring polluting breezes from their college life into the institution, give them no place. The students would be well to heed the words of the apostle Paul to Timothy, his son in the gospel: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. ... Charge them that are rich in this world

that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [1 Timothy 6:12-14, 17-19.]

If the youth would lay up a good foundation against the time to come, they must build upon the only sure foundation, which is Jesus Christ. Their building can never be reared in strength and symmetry unless Jesus Christ is the chief corner stone. The reliance of every soul must be upon God. Let every student seek for a character that will give to the world a correct influence. Let him like Daniel learn to improve his talents; for this the Lord expects from every soul.

Young men, if you think a certain course will help you ever so much, and there is a possibility that your motives for taking that course will be misjudged, do not venture <to carry out your plans> until you have established yourself in the confidence of those <whom you have reason to respect, and whose confidence you desire.> You may wish for much, but you can only secure that which you labor for wisely, and for which you give evidence that you deserve commendation. All who would become competent physicians must build a good character, diligently laying stone upon stone, until the structure has become a beautiful temple for the Lord. Work and pray and believe, adding to your virtue knowledge. Be learners <even after you suppose> you have gained an experience. If you are too self-sufficient to be instructed by one who has had an experience, one who has made a success, you are in danger.

Dr. Kellogg has been placed in a most trying situation. His adversary has an establishment close by, and here those who are disaffected can obtain sympathy and credence and have his every act magnified and embellished, misconstrued and falsified. The standard of this institution run by Fairfield <will be leveled> with the dust. It is founded on wrong theories and principles, and yet the perverse human heart will crave to be built up in its perversity even by such an influence as this. Can we greatly wonder that Dr. Kellogg is worn? He must feel the grossness of the rival who will use any means, however unfair and iniquitous, to cast a reproach upon him. He must brave the assaults of those who have grown hardened in guilt. He must brace himself to resist those who have trampled upon conscience, and forgotten that there is a God who sees, a God who registers their deeds in the books of heaven. What will give the tempted, tried soul the victory?—A firm reliance upon God, a continual trust in Him. The truth of God must regulate his life. It must be planted in the heart. As Dr. Kellogg places himself on the side of God, God will be his defense. But he must trust continually, firmly grasping the promises by the hand of faith.

There are chapters in the experience of Dr. Kellogg that few have read and which have resulted in a surrender to God. If Dr. Kellogg will trust himself wholly with God, He will give him tact and perception and skill as a practitioner that has seldom been excelled. Angels of God will stand by his side when human life is in peril, and wisdom from above will be given him. God designs that Dr. Kellogg shall still advance. He has only begun to climb the ladder. The Lord will give him grace that he is now ignorant of, and he will see as he has never seen before. He will realize that there is to be an intelligent discarding of all drugs. Skill and knowledge is to be given him which he is in no case to keep to himself. He is to educate, educate, educate.

Many things will come up to divert Dr. Kellogg's mind from the main thing, but he must hold himself in the place that God has appointed him. He is not to be loaded with burdens which others can carry. Notwithstanding all the difficulties in the way, he is to devote much time and venture much in order to keep his students under his <own watchful> eye, teaching them how to perform operations. Who can better given them this instruction? If he allows them to leave, having obtained their diplomas, and yet has not had them practice under his <superior wisdom, they> cannot do faithful work; for they are not prepared to act in emergencies that may arise. Let him be assured that their education is in every sense a practical one. He should try to lead the students to obtain all the knowledge they can in every department. If he finds that they are deficient in caretaking, in a comprehension of their work, he should lay the matter frankly before them, giving them an opportunity to correct their wrong habits and reach a higher standard. There are many who are in such haste to climb to distinction that they skip some of the rounds of the ladder and in so doing lose an experience which is essential. In their zeal, the knowledge of many things does not seem important to them. They fail to do deep and thorough work. They are to climb, by a slow and painful process, round after round of the ladder of progress. This will teach them how to help others to ascend.

Those who have but a short time in which to study should not be allowed to lose any time. Let the student be carried forward and upward by doing intelligent, practical work in the lines in which he expects to devote his time and tact and skill. Some have become wearied because they have been kept at work in lines of which they had no need. These have no time to be set at cheap, <inferior> things; <time is too short.> Their time must be well employed <in grasping the knowledge of medical science,> that they may obtain the knowledge essential for them in their work as physicians.

Students are generally willing to work under Dr. Kellogg. You should heed his suggestions and follow his advice. Go as far as you possibly can in intelligent enterprise, but never infringe upon one rule, never disregard one principle. A disregard of regulations is natural to the heart inclination to self-gratification. It is much easier to criticize and tear to pieces than it is to build up. One man by lax, careless ideas can do more toward letting down the standard than ten men can accomplish in staying the demoralizing influence. An easygoing religion is not acknowledged by God. It is to Him as a sounding brass and a tinkling cymbal.

We want thorough men and thorough women, who feel it their duty to improve every talent lent them, that they may in the end double their entrusted capital. There is nothing of which God will require a more strict account than of our time. Every one is accountable to God for these few golden moments of probation. God has not given us the precious boon of life to be devoted to selfish gratification. Time is too short to seek for fame. O if men would only stop where God has set the bound, what a different service would be rendered to Him!

There is only one power that can make these students what they ought to be and keep them steadfast. It is the grace of Christ. The power of the truth exerting a saving influence upon life and character. God's truth must be cherished in the heart, and held in the strength of God, or the power of Satan will wrench it from you. The students who intend to deal with suffering humanity will find no graduating place this side of heaven. Every item of knowledge possible should be acquired, while the seeker daily

acknowledges that the fear of the Lord is the beginning of wisdom. Every experience that will strengthen the mind should be brought into the life. Unless they are guided by wisdom from above, they will become an easy prey to the deceptive power of Satan. In their high estimation of themselves and their own wisdom, they will become pompous and self-sufficient. Students, you need to be self-reliant and yet teachable. Then you will have strength to do faithful work. To trust to your own resources and wisdom is folly. You will be brought to confusion if you do this. You can walk securely only when you follow the counsel of God.

Ms 5, 1885

Sermon/Hearing and Doing

Santa Rosa, California

March 7, 1885

Text: Matthew 7:22-28

Here are brought before us two classes, the hearer and the doer. There is one that hears and does not; there is one that hears and does. This is he that not only hears, but is a doer of the Word of the Lord; and this is the class that is building on the rock. We want to be among the class that is riveted to the eternal rock, and not of that class that is building upon the sand. For in these two classes of builders brought to view here, the one is laying his foundation in the sand, the other on the rocks. And the question comes home to us, how are we building?

It is of great consequence how we are building. We want to know that the foundation is deep, so that the floods shall not move us. Our salvation cost us some thing, it cost us the blood of the Son of God. While every thing has been done that can be, to bring us into right relations with God, we want to think much of every privilege brought to us, and not to be always questioning God's dealings with us, whether this is right or that is right; but pursue a course that will stand the test of His law, a test that shall work out for us an eternal weight of glory.

God demands of us that we build a character that will stand the close test of the judgment. We will not have His protection in the time when the flood comes if at that time it is found that we have wasted the hours of probation granted us now to build characters for eternity. For the character which we now build is not only for time, but for eternity. Those that are set forth in this parable as building on the sand are they that feel that they are all right. They come right up before the Lord and say, I have done this, I have done that. "Many will say unto Me in that day, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works?" But this goes for nothing to the Lord. "Then will I profess unto them, I never knew you, depart from Me, ye workers of iniquity." [Matthew 7:22, 23.] What is iniquity? Sin. And what is sin? Sin, says the beloved John, is the transgression of the law. [1 John 3:4.] Here is a class that are transgressing the law of God, and at the same time they come to Him, boasting of what they have done, expecting His favor. And it is this class that is here represented as building on the sand. They have erected a standard of their own. What is a

perfect standard of character? The only standard ever given to man is the law of God, His holy commandments. If we have been building upon this rock, it will stand the test. If we have been erecting a standard of our own, and claim by that standard that we are perfect and that we have reached perfect righteousness and holiness, we shall know in the day of God. No one will claim that he is perfect and holy, if he trembles before the exalted standard of God. Is it safe to do this, and cast aside the immutable [law] of God, and then to claim to be holy?

Here is a mirror into which we are to look and search out every defect of character. But suppose that you look into this mirror, and see many defects in your character, and then go away and say, "I am righteous," will you be righteous? In your own eyes you will be righteous and holy. But how will it be at the bar of God? God has given us a rule, and we are to comply with its requirements; and if we dare to do otherwise, to trample this under our feet, and then stand up before God and say, "I am holy, I am holy," we shall be lost in the great day of accounts.

What if we were to go out into the streets and soil our clothes with mud and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, "Cleanse me from my filth;" would it cleanse us from our filth? That is not the office of the looking glass. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away.

So it is with the law of God. It points out the defects of character. It condemns us as sinners, but it offers no pardon to the transgressor. It cannot save him from his sins. But God has made a provision. Says John, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] So we come to Him, and there we find the character of Jesus; and the righteousness of His character saves the transgressor, if we have done on our part all that we could.

And yet while He saves the transgressor, He does not do away with the law of God, but He exalts the law. He exalts the law because it is the detector of sin. And it is Christ's cleansing blood that takes away our sins when we come to Him with contrition of soul, seeking His pardon. He imputes His righteousness, He takes the guilt upon Himself.

Now suppose that someone shall say, Jesus has pardoned me, and I have no need of the law any further. I will no longer live in obedience to the law; the question may be asked, "Shall we continue to sin, that grace may abound?" [Romans 6:1.] No. If one should steal the money out of my purse, and then come and, confessing the crime, shall ask me to forgive him, and I shall pardon him, and then he goes and does the same thing again, does not this show that there is no change in his life? So it is with those who have asked God to forgive them and then gone right on transgressing His law. They say, "Lord, Lord," but He says, "Depart from Me." [Matthew 7:22, 23.] While I freely pardoned you, you were doing the same thing again. And your very course was leading others in the way of the transgressor. And for this reason they were called the workers of iniquity. This very course of action was the means of leading others astray.

Christ offers a prayer to the Father, and He uses these words in this prayer; "Sanctify them by Thy truth, Thy Word is truth." [John 17:17.] I have sent them into the [world] as Thou hast sent Me into the world, even so have I sent them into the world. And for their sakes I sanctify Myself, that they also might be

sanctified through the truth. Mark these words: I sanctify Myself. Thus He observes a life of perfect obedience, for He is the perfect pattern. Then He goes on and says: That they may be sanctified—by what? Through emotion? through feeling? No.—Through the truth. We cannot trust to feeling; we must know the truth.

Now here is Christ praying to His Father, that He will sanctify His followers through the truth. Then there is a truth that sanctifies, [that] has a sanctifying power upon the believer. And it becomes every one of us in this congregation to inquire what is the truth.

If we are to believe the truth and [be] sanctified by the truth, then we must search the Scriptures, that we may know what is the truth. If we do this, we shall not build upon a false foundation. But if we do not, we shall find at last that we have made a great mistake and laid our foundation in the sand, to be swept away in the time of storm and tempest. I want eternal life if it takes out the right eye and if it takes off the right arm. The question with me is, Am I right with God? Am I serving Him in humility and meekness of soul? We are right amid the trials that shall try every soul of men that dwell upon the face of the earth. We may know what is the truth, and we may know what is error. We may know that we are laying our souls upon the foundation; we may know that we are not leading souls away from the truth. God help us that we may every one of us make sure of eternal life. And here is another Scripture. “Is there a prophet among you?” Deuteronomy 13:1-5. Here the commandments are set before them as a test of character. Said Christ, I have kept My Father’s commandments [John 15:10], and He is our pattern in all things. How do we do the commandments from the heart? Are we studying to carry out in our lives the principles of the Sabbath commandment, which God has put right in the bosom of His law?

We may go to the heathen and say to them that we love the truth and serve the true God, and they will tell you that they worship the true and living God. We have no other way to tell who the true and living God is, only as we turn to this commandment. That God, that made the lofty trees and every thing that is lovely and beautiful under the heavens, He that weighs the hills in the balances, that God is the true and living God; He created the whole universe. And these commandments tell us who the true God is. If Satan can get this fourth commandment out of the Decalogue, then you will not be able to tell who the true and living God is.

Well, who is the true God? The God that created everything that is beautiful in nature. We are to look up through nature to nature’s God; there we are to see the true God, the Maker of the heavens and the earth. The first four of these commandments show our duty to God, and the last six to our fellow men. We cannot break one of these first four and be in favor with God. Neither can we break one of the last six and be in favor with God. These we must urge upon the people.

Here are the words of David: Lord, it is time for Thee to work, for they have made void Thy law. David refers to the last days, at the very time when we are to know and be sanctified by the truth. We must cling to the truth. We must not let go the truth for friend or foe. There is a time coming when there will be great tribulation, such as never was or ever will be. Men will come claiming to be Christ. And here is a class that says, I am sinless, I am holy. I have never heard one claim that that was not a sinner. They are not doers of the Word.

One man came to Oakland a short time ago, when at his own home where he came from he was known to be a dishonest man. Here he falls into the hands of the holiness people, and now he is holy, he is sinless. He goes on step by step in this delusion until he claims to be a sinless man. Now for this class we have to be prepared; we must know what spirit they are of. There [are] some of these people that are deceived by these workers of iniquity. They accept the Lord, and they accept this holiness doctrine with the Lord; but they are not the people that have power with God.

John saw the temple of God opened in heaven, and in that temple he saw the ark of His testimony. [Revelation 11:19.] And says John, Here are they that keep the commandments of God and the faith of Jesus. [Revelation 14:12.] The path of true obedience is found in the commandments of God. But Satan is going about as a roaring lion, seeking whom he may devour. He does not always appear like a lion; he has the power of clothing himself like a lamb, and he has a soft and a tender voice. And how shall we meet him? Shall we let him come in and take the control of our hearts? We cannot afford it.

Now here are those that come to us boasting that they are holy. There was one that claimed this in the city of Oswego; he was holding a revival meeting there. And he worked so hard that he bled at the lungs, and they thought that he would die. Yet while he was thus at work, and boasting of his holiness, the officers of the law were after him for stealing. And while he was preaching, his wife saw the officer coming, and she slipped out, and digging a little hole in the snow, she buried the money and then came in to the house. But she was seen to do this; and while they were protesting their innocence, here comes the officer into the room with the bag of money in his hands. Now we meet this class every where we go.

There was man, perhaps you know him. He claimed to be holy. The idea of repentance, said he, is not in the Bible. If, says he, a man comes to me and says that he believes in Jesus, I take him right into the church, whether he is baptized or not; I have done so with a good many. And, says he, I have not committed a sin in six years. There are some on this boat, says he, that believe that we [are] sanctified by the law. There is a woman on this boat by the name of White that teaches this. I heard this, and I stepped up to him and said: Elder Brown, you hold right on, I cannot permit that statement to go. Mrs. White has never said such a thing in any of her writings, nor has she ever spoken such a thing, for we do not believe that the law sanctifies any one. We believe that we must keep that law, or we will not be saved in the kingdom of heaven. The transgressor cannot be saved in the kingdom of glory. It is not the law that sanctifies any one, nor saves us; that law stands and cries out, Repent that your sins may be blotted out. And then the sinner goes to Jesus; and as the sinner promises that he will obey the requirements of the law, He blots out his guilty stains and sets him free and gives him power with God.

John saw a company standing around the throne of God, and the angel asked him, Who are these in white robes? He answered, Thou knowest. And the angel said, "These are they who have washed their robes and made them white in the blood of the Lamb." There is a fountain in which we may wash from every stain of impurity. And says the angel, "He shall lead them to fountains of living waters, and shall wipe away all tears from their eyes." [Revelation 7:9, 13, 14, 17.] This will be the happy privilege of those that have kept the commandments of God in the earth.

Men will arise, saying, Here is Christ, here, here, here; but is He there, while they are trampling the commandments under their feet? Christ says, "Whosoever shall break one of these least commandments, [MacKnight translation] you shall be of no esteem in the reign of heaven. Not as long as the heavens remain shall one jot or one tittle pass." [Matthew 5:19, 18.] And one said to me, Why do you talk so much about the law, why not talk more about Jesus? We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable.

But, says John, in speaking of the deceiver that doeth great wonders: He shall make an image to the beast, and shall cause all to receive his mark. [Revelation 13:14.] Will you please consider this matter? Search the Scriptures and see there is a wonder-working power to appear: and it will be when men are claiming sanctification, and holiness, lifting themselves up higher and higher and boasting of themselves.

Look at Moses and the prophets; look at Daniel and Joseph and Elijah. Look at these men, and find me one sentence where they ever claimed to be sinless. The very soul that is in close relation to Christ, beholding His purity and excellency, will fall before Him with shamefacedness.

Daniel was a man to whom God had given great skill and learning, and when he fasted the angel came to him and said, "Thou art greatly beloved." And he fell prostrate before the angel. [Daniel 10:11, 15.] He did not say, "Lord, I have been very faithful to [You], and I have done everything to honor You and defend Your Word and name. Lord, You know how faithful I was at the king's table, and how I maintained my integrity when they cast me into the den of lions." Was that the way Daniel prayed to God? No; he prayed and confessed his sins, and said, "Hear O Lord, and deliver; we have departed from Thy Word and have sinned." [Daniel 9:5, 8, 11, 15-17.] And when he saw the angel, he said, "My comeliness was turned into corruption." [Daniel 10:8.] He could not look upon the angel's face, and he had no strength; [it] was all gone. So the angel came to him and set him upon his knees. He could not behold him then; and then the angel came to him with the appearance of a man. Then he could bear the sight.

Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such a thing. From the time that I was fourteen years old, if I knew what the will of God was, I was willing to do it. You never have heard me say I am sinless. Those that get sight of the loveliness and exalted character of Jesus Christ, who was holy and lifted up and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more, every year.

A lady came to me in the city of Oakland and she threw her arms around my neck and said, "You are a child of God, but I am sanctified, I am holy, and we want you to come in with us." I turned to the Bible and showed her what it said. Then I said to her: Suppose that you should go to your children and say to them, You need not keep the commandments of God, you are holy. All you need do is to say that you love Christ; you need not think that you have got anything to do, but simply say, I love my father and mother, what would be the results? Just as sure as you stand opposed to the law of God, you have no investigation to make. If your character is not in harmony with the law of God, it is not in harmony with heaven; however you may profess to be holy and sinless.

In the days of Martin Luther, there were those that came to him and said, We do not want your Bible, we want the Spirit; Martin Luther said to them, I will rap your spirit on the snoot. However great their pretenses, they are not the children of God.

I remember thirty-six years ago, I was in New York, in the house of Brother Abbey. A man came in there with an umbrella in his hands, and there he stood and said, I am Christ. I had looked upon Christ, and I said to him, Sir, you have no part with Christ. If you were Christ you would never have uttered that sentence. He raised his umbrella to strike me, but my husband stepped in between him and me and said to him, What are you going to do, sir? He said, I am Christ and will execute His will upon those that dispute His claims.

I met a man at St. Helena that boasted that he had not committed a sin for six years. And one of his own party said to me, I will not have him in my house again; he is a tyrant. He will come into my house and say, I have just as much right in this house as you; and order my wife around, and demand her to wait upon him. And this is the man that had not committed a sin for six years. I want you to understand that pretenses are not the evidences of true character. Now I speak these words to you, because wherever there is a little company raised up, Satan is constantly trying to annoy and distract them. When one of the people turns away from his sins, do you suppose that he will let him alone? No indeed. We want you to look well to the foundation of your hope. We want you to let your life and your actions testify of you, that you are the children of God.

Let there be that littleness, that humbleness of soul, that they may know that you have been taught in the school of Christ. And when He shall appear in the clouds of heaven, we shall exclaim, Lo, this is our God, we have waited for Him and He will save us. Then it is that the crown of life will be placed upon the brow of the faithful ones. Then will come the voice of the Saviour, saying, Well done thou good and faithful servant, enter thou into the joy of thy Lord. What? Faithful in putting their feet upon the law of God? No, no. These have not the mark of the beast upon them. I want that peace that comes through an obedience to all of the commandments of God. Amen.

Ms 6, 1885

The Spirit of Service

Basel, Switzerland

1885

I know that the Lord is good. I know that He hears prayer and that He is a present help in every time of need. O that we might have faith to ask Him for strength, according to our great need! God's Word is sure. Why should we not take Him at His Word?

I believe that the Lord will lay upon us no burden greater than we can bear by His strength and grace.

"Jesus knows our every weakness;

Take it to the Lord in prayer.”

Will not the Lord be pleased to let the light of His countenance shine upon us? O that His arm of power might be revealed!

Much work remains to be done in proclaiming the third angel’s message. The Master is asking us, “Why stand ye here all the day idle?” [Matthew 20:6.] We should engage in His service, however great a sacrifice this may at first appear to us. Poor, deluded souls must be aroused from the fatal lethargy of sin. The power of sin must be broken, else it will strengthen and result in complete and final ruin.

Faith, hope, and love are, as it were, lying inactive, paralyzed. Faith is the hand by which the human agent grasps the hand of the mighty Helper. Man must become one with Christ. Christ abides in the hearts of those who abide in Him. Rich clusters of fruit are borne by such men. Christ desires to quicken into activity the paralyzed powers of every man, in order that every faculty may be wisely improved.

O what glorious possibilities are set before the fallen race! Through the merits of Christ, man is lifted from his depraved state, purified, and made more precious than the golden wedge of Ophir. It is possible for him to become a companion of the angels in glory, and to reflect the image of Jesus Christ, shining even in the bright splendor of the eternal throne. It is his privilege to have faith that through the power of Christ he shall be made immortal. Yet how seldom he realizes to what heights he could reach if he would allow God to direct his every step!

How often a worker is satisfied to do but little service for the Master in comparison with what the Master did for him in this world! Why, O why is man willing to remain so inactive, so helpless, when he could be accomplishing a great work in saving souls?

God invites His workers to call upon Him for help and promises to hear and answer them. Why do they not enlist the help of Omnipotence? In these precious, golden days of probation, let every laborer reach forth the hand in faith for the help and strength that will enable him to be a strong worker in the Lord’s vineyard. Let him pray for soundness of judgment and for heavenly wisdom. God is a mighty Helper. He will sustain every laborer who trusts in Him. He is a sure, tried anchor, holding His children fast to Himself amid every storm of opposition, every tempest of trial and adversity. When the heavens seem dark, when the strength seems to fail, He will give light and confidence to all who believe in Him. On every troubled heart He will breathe the Spirit of peace.

Christ Jesus is the Author and the Finisher of our faith. I fear that with many of us, faith does not reach any further than we can see. Faith is the substance of things hoped for, the evidence of things unseen. Let no one allow his strength to be wasted by vain conflicts, or his heart to be wearied and saddened because of unanswered desires. Even amid the fiercest conflicts of life, there is rest for the weary. Christ gives rest to all who trust in Him. To those who are afflicted with physical and spiritual maladies, He is saying, “Wilt thou be made whole?” [John 5:6.] He is ready and willing to do great things for all who place their dependence on Him.

With tenderness and pity the Saviour is looking upon us. He offers help to all who, doing the best they can, plead for capabilities that will enable them to do more for Him. Every truly converted person has the spirit of service. If Christ is indeed formed within, the hope of glory, His Holy Spirit works through the human agent to save other souls for whom He has died. If His followers take up the cross, fully resolved to do what they can, He gives them strength to bear the burden.

What more can we say to impress the members of the church of Christ with the importance of using aright the talents that have been entrusted to them? How shall they be made to realize what a power for good they might become, if they would endeavor to use their talents to God's glory? Satan has great success in preventing men from using their talents. He controls the talents of many who claim to believe the present truth. A very large number of professing Christians are daily robbing God, dwarfing their powers by engaging in frivolous amusements and by gratifying selfish ambition. Constantly they are degrading their God-given powers by allowing their minds to become absorbed in commonplace matters, when the most important themes that can be contemplated by the mind are within their grasp.

God's lessons are presented in such a form that they will not only instruct those who are endowed with the loftiest intellect, but will interest those who have a feeble understanding. Those who, conscious of their weakness, are willing to be learners, becoming as little children, will be instructed in divine things by the Great Teacher. He will impart to them greater wisdom than has ever been imparted in schools of human philosophy.

The greatest work, the noblest effort, in which man can engage is to point his fellow men to the Lamb of God. O let us urge the importance of this work more than we have urged it! Let the laymen begin to work. In manner, thought, word, and action they should give a correct representation of Christ. If they represent Him aright, they will receive the reward of life eternal and a home in heaven.

Ms 7, 1885

"Come Out From Among Them, and Be Ye Separate"

July 27, 1885

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 Corinthians 6:14-18.]

Never was there a time in earth's history when this warning was more appropriate than at the present time. Far too large a number of professed Christians are such only in name. They have no root in themselves. Their heart is filled with pride, impurity, unholy ambition, self-importance, and love of

supremacy. These souls have an intelligent knowledge of the theory of the truth. They can prove their doctrines to be sound and scriptural, but they hold the truth in unrighteousness. By their course of action they deny the faith. Their hearts are not sanctified through the truth. They are unholy in heart and unchristlike in deportment. By word and action they testify that they do not possess the truth as it is in Jesus. Unless the Spirit and principles which characterize the life of Christ are planted in the heart, they cannot control the life. Unless the soul temple is cleansed from its defilement, unless there is purity of heart and earnest efforts made to meet the standard of God's Word, these persons will never be purified, they will never be fitted to be the companions of the pure and the holy. They will never wear the white linen which is the righteousness of the saints. The law of God must be written in the heart. The truth of God must illuminate the soul. Holiness, mercy, truth, love must be brought into the life.

There will always be in positions of trust men who have never overcome self. These Satan uses as decoys. They flatter the pleasure lover and court his approval by uniting with him. They determine not to obey the call, Come out, and be separate; and as a consequence, iniquity abounds. Anything is preferable in their sight to putting away the evil thing. They profess to believe the Word of God, but they do it not. With a knowledge of sacred truth before them, they cherish sin in their hearts. When the will of God is known and rejected, the heart becomes more hard, the conscience more unimpressionable, and ruin more sure, than if they had had no knowledge of the truth.

These men are not moved by the messages of warning. The terrors of the Lord have no lasting effect upon their mind. The love of Jesus reflected from the cross of Calvary may be presented vividly before them—His pity, His compassion for fallen man, which led Him to leave the royal courts and lay aside His robes of honor, for our sakes to become poor, that we through His poverty might be made rich. His life of self-denial and self-sacrifice may be brought before them; His entreaties, His invitations, His richest promises may be repeated to them; but the selfish heart is proof against them all. They feel that God's claims are arbitrary, and the truth finds no acceptance. Let there be more license, less constraint, pleads the carnal heart. The truth of the Bible has no power to cause these souls to turn from sin. The temple of the heart is used for idols. The indulgence of self, which keeps them in harmony with the world's customs and practices, has a controlling power upon their lives.

Over the lives of professed Christians, the power of God has but little control. Multitudes embrace the truth who have not its principles incorporated into their lives. Innumerable favors are bestowed upon them by the God of heaven without awakening in them one thought of gratitude in return. The love of Jesus is not a ruling principle in the soul and therefore cannot exercise a constraining power upon the life. These professors are all through our ranks and are connected with the institutions which God has established as instrumentalities through which His name shall be honored on the earth.

A partial surrender to truth gives free access for Satan to work. The heart is the soul temple; and until this is fully on the Lord's side, it is the stronghold of the enemy. His suggestions in the mind become mingled with the truth and are received as truth. This influence is leading souls away from the grand old waymarks into false paths. When the mind becomes thus confused, when right is considered unessential, and error is called truth, it is almost impossible to make these deceived souls see that it is the adversary that has confused their senses and polluted the soul temple. A tissue of lies is planted

where truth and truth alone should be. The truth of God is a dead letter to them, and the Saviour's love is unknown. There is no heavenly impulse in their soul. Religion is a dead form. God is not in their thoughts.

"Come out from among them, and be ye separate." [Verse 17.] Will we hear the voice of God and obey, or shall we make half-way work of the matter and try to serve God and mammon at the same time? Christ has placed before us the conditions of eternal life. "Thou shalt love the Lord thy God," He says, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do, and thou shalt live." [Luke 10:27, 28.] The servants who will hear from the lips of Christ, "Well done, good and faithful servants" [Matthew 25:23], will be heroic ministers of righteousness, though they may never preach a discourse from the pulpit. Loyal to a sense of God's claims upon them, and jealous of the honor of their Captain, they will minister to the souls who are the purchase of His blood. They will see the necessity of carrying into their work a willing mind, an earnest spirit, and a hearty, unselfish zeal. They will not study how best they can preserve their own dignity, but by their care and thoughtfulness they win the hearts of those whom they serve. On every hand the agents of Satan will induce us to sin. But the soul who wills to love and fear God will be as firm as a rock to his heaven-inspired purpose. Like Daniel, he will refuse to be moved from his convictions of duty.

The apostle Paul urges upon us the advantages thus placed within our reach. "Having therefore these promises, dearly beloved," he says, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 Corinthians 7:1.] This is the work before us. We are to separate from the world in spirit and practice if we would become sons and daughters of God. "I pray not," Christ said, "that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth." [John 17:15-17.]

There is earnest work before each one of us. Right thoughts, pure and holy purposes will not come to us naturally. These we must strive for in our institutions, our publishing houses and colleges especially. Pure and holy principles should take root. If our institutions are what God designed they should be, they will not pattern after any other in the land. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of His church, they will answer to the call, "Come out from among them, and be ye separate, and touch not the unclean thing." [2 Corinthians 6:17.] "Partake not of her sin." [Revelation 18:4.]

God has a work for His faithful sentinels to do in standing in defense of the truth. They are to warn and entreat, showing their faith by their works. They are to stand as did Noah, in noble, whole-souled fidelity, their characters untarnished by the evil around them. They are to be saviours of men, as was their Master. The worker who thus stands true to his trust will be exposed to hatred and reproach. False accusations will be brought against him to drag him from his high position. But this soul has his

foundation upon the Rock, and he remains unmoved, warning, entreating, rebuking sin and pleasure-loving by his own moral rectitude and circumspect life.

Ms 8, 1885

Sermon/Soldiers of Christ

Grythytted, Sweden

October 24, 1885

“Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Philippians 4:4-7.

It may seem difficult to rejoice in the Lord when in trouble, but we lose a great deal by giving way to a spirit of complaint. It is our privilege to have in our hearts, at all times, the peace of Christ. We should not allow ourselves to be easily disturbed. It is to test us that God brings us through trials and difficulties; and if we are patient and trustful under His proving, He will purify us from all dross and at last bring us forth with triumph and rejoicing. Great blessings are reserved for those who uncomplainingly submit to the yoke that God wishes them to bear.

Adam and Eve were tested, but they did not endure the test. They fell under temptation, and their fall opened the way for sin to enter our world. Christ saw that in their own strength human beings were unable to overcome Satan, and He came to this world to bring to men and women the power lost through disobedience. He passed over the ground where Adam stumbled and fell. For forty days and nights He fasted in the wilderness of temptation, and there Satan came to Him with great power, hoping to overcome Him in His weakness. The temptations then brought upon Christ were in every way greater than those brought upon Adam, but the Redeemer did not swerve a hairsbreadth from His allegiance to God. Using the weapon that is within the reach of all—the Word of God—He gained the victory, and Satan left the field a beaten foe. This has opened the way for every son and daughter of Adam to gain the victory, in the name of Jesus, over the enemy.

We are soldiers of Christ on the field of battle, and we cannot expect to have an easy time. We must obey the orders of our Captain. He is leading His army on to victory. All that we have to do is to keep close watch of Him, and obey His orders, and we shall be successful in fighting the battles of the Lord.

When we think of our sinfulness and our unworthiness, it seems that we can never perfect a character fit for heaven. And in our own strength we cannot. But Christ has promised to impute to us His righteousness. This righteousness will not be given to us without a determined effort on our part. We are exhorted to fight the good fight of faith, that we may lay hold on eternal life. We are to stand firm in defense of the faith once delivered to the saints.

I thank God that light has come to this place. Although it may seem that you are alone, yet you are not alone; for Christ is with you; you are in blessed company. And you have the words sounding down along the line from the prophets and apostles to encourage you in steadfastness. Many of these holy men lost their lives because of their faithfulness to God. If you suffer for the truth's sake, remember that this is no more than others have done before you. What trials and afflictions Paul endured, and yet he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:17, 18.

When difficulties arise, as they will, remember that Jesus is by your side, a very present help in time of need. To meet trial bravely is part of the Christian warfare, and in this warfare all heaven is interested. Christ knows what temptations you will meet. He knows that when one accepts the truth, he will have a cross to lift; and He is ready to give the needed help.

Let the light of truth shine forth in your life. Do you say, How shall I let it shine? If before you accepted the truth, you were impatient and fretful, let your life now show to those around you that the truth has had a sanctifying influence upon your heart and character, that instead of being fretful and impatient, you are now cheerful and uncomplaining. Thus you reveal Christ to the world. If, after accepting the truth, you are sad and gloomy, cast down by discouragement, you give evidence that you do not enjoy the peace of God; you are misrepresenting Him by giving others a false impression regarding the religion of Christ. How can you rise above this depression and unbelief? "In everything give thanks" [1 Thessalonians 5:18] for the keeping power of God through Jesus Christ, and the peace of God will rest upon you. If you believe that Jesus will do just as He has said He would, the peace that passeth all understanding will rest upon you. At the moment when you are offering your prayer for help, you may not feel all the joy and blessing that you would like to feel; but if you believe that Christ will hear and answer your petition, the peace of Christ will come. If you rely upon His Word, the promise will be fulfilled, as surely as the throne of God exists.

Cherish the spirit that filled the heart of Christ, and then you can lift up holy hands to God without wrath and doubting. Remember that there are greater trials you may be called to meet than you have yet met. But if you take hold upon the strength of the mighty Helper, and not reason with your adversary and never complain of God, His promises will be verified. The experience that you gain today in trusting Him will help you in meeting the difficulties of tomorrow. Each day you are to come, trusting as a little child, drawing nearer to Jesus and heaven. In meeting with unwavering trust in God the daily trials and difficulties, you will again and again test the promises of heaven, and each time you will learn a lesson of faith. Thus you will gain strength to resist temptation; and when the harder trials come, you will be able to endure.

I wish that I had power to present before you as they are the high privileges that you may enjoy. I wish I could tell you how willing Christ is to impart His blessings to you, to tell it in such a way that you would become sure that He is more willing to give you His Holy Spirit than parents are to give good gifts to their children.

This world is not our home. We are only pilgrims and strangers here. This world is the place in which we are to gain a preparation for the home above. Here all roughness, all unchristlikeness is to be taken out of our characters, and by the discipline of trial we are to be made ready for a place in the temple of God. In God's workshop we are to be hewed and fitted for the place He wants us to occupy in His building. Every man has his work to do to be a representative of Christ to all unbelievers. Our special work is to represent the character of Christ at all times and in all places. Let us carry to our neighbors in kindness and love the precious light of truth. If we are faithful in the discharge of the daily duties that come to us, we shall at last have a place in the mansions that Christ has gone to prepare for those who love Him.

Ms 9, 1885

Sermon/God's Purpose For Us

Grythytted, Sweden

October [24], 1885

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." [Colossians 1:9-11.] Thank the Lord for the possibility of obtaining this, through the power and riches of His great salvation.

The apostle here presents the necessity of being filled with a knowledge of God's will. We must have a knowledge of God; but in order to obtain this blessing, we must be earnest in prayer. Is there anything more desirable than this knowledge? We live in a world where iniquity abounds and where the law of Jehovah is made void. Those who have a knowledge of God's will will not separate themselves from Him by disobedience. They will be animated with an earnest desire to fulfil God's purpose for them. Shall we live to please Him who gave His life for us, that all who believe in Him should not perish, but have everlasting life?

In order to be followers of Christ, we must separate from the world's customs and practices. In doing this, we shall have God's blessing. We cannot have the peace of Christ in our hearts, and yet be joined to the world. Then our lives are filled with pride, with the love of the world, and there is no room for Jesus. The soul temple must be cleansed of all worldliness, all self-love, so that Jesus can come in with His abiding presence.

If the mind is filled with thoughts of God and heaven, there will not be room for the things of this world. But if you are seeking for the pleasures of this life, your mind becomes engrossed with transitory things, and heaven is forgotten. Between the children of God and worldlings there is a clear line of demarcation. "Ye cannot serve God and mammon." [Matthew 6:24.] "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters." [2 Corinthians 6:17, 18.]

Those who give the things of this world the proper place in their life will inquire, "What is truth?" [John 18:38.] As light shines upon the Word of God, they will follow that light. We are not to follow that light only which shone in the days of prophets and apostles. The light is growing brighter and brighter, and additional light is shining upon us. The jewels of truth, which have been buried beneath the rubbish of error, are being dug out and replaced in their original setting. Daily we are to search the Scriptures; and as we do this, light will shine upon its pages.

Jesus left the heavenly courts, and came to this world, that He might leave us a perfect example, that we might "walk worthy of the Lord, unto all pleasing." [Colossians 1:10.] Light from heaven is constantly shining upon our pathway. If we open our hearts to the indwelling of the Holy Spirit, then the light will be reflected to those around us, and we shall be walking worthily.

God has given us abundant proof of his love for us. The Word of God declares, "Greater love hath no man than this, that a man lay down his life for his friends." [John 15:13.] But Jesus gave His life for His enemies. The love that shines from Calvary is without a parallel. Christ died in order to place salvation within the reach of all sinful mortals. Will we take hold of the promise? Will we take hold of the divine power? The thought of the infinite sacrifice that He made in our behalf should arouse in us an earnest desire to be like Him. For our sakes He left His Father's throne and clothed Himself with humanity. In our behalf, He became a man of sorrows and acquainted with grief. In order that we might have through obedience to His requirements an eternal weight of glory, He endured shame and mockery. Shall we, then, be indifferent and neglect the salvation placed within our reach at so great a cost?

Jesus asks for our love and confidence. He knows that we need Him, that we need the peace which He alone can give, the rest which He alone can bestow. "Come unto Me," He says, "all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.]

The conditions upon which gaining the rest is dependent are wearing Christ's yoke and bearing His burden. In so doing, you will find rest. We need daily to learn of Christ the lesson of humility. The wisdom of Jesus will place us in such a relation to God that we shall feel unbounded confidence in Him.

It is impossible for us to save ourselves. We have in us no power to wash away one stain of sin. But a fountain has been opened for us—the blood of Jesus Christ. Into this we may plunge and be cleansed. Satan will tell you that it is impossible for human beings to have freedom from sin. Tell him that Jesus is your Saviour, that He died for you, that He has life in Himself, and that He will give this life to every sincere seeker. When darkness and unbelief press in upon the soul, do not lose your confidence in the Word of God. If you comply with the conditions specified, you may rely upon these promises.

The power of the enemy is increasing. He is coming down with great power and is working with all deceivableness of unrighteousness in them that perish. But God will not allow those who trust in Him to be overcome by the power of Satan. Let each believer lay his hand in the hand of Jesus, saying, "Lead me and guide me." [Psalm 31:3.] If we commit the keeping of our souls unto Him as unto a faithful

Creator, He will keep that which we have committed unto Him "against that day." [2 Timothy 1:12.] He will protect us against Satan's devices. He will shelter us from the storms of temptation.

Religion does not consist in form. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [James 1:27.] Those who have the religion of Christ will bear fruit to the glory of God. As we listen to the words of the true Christian, we realize that Jesus is formed in him, the hope of glory. He loves the Saviour; he talks of Him; and the more he dwells upon His love, the more he thinks of Him and appreciates the blessed Redeemer, the more earnestly he seeks to uplift Him before others.

Christ has left us a perfect example, and as we follow Him we shall become patient, kind, and forbearing. The religion of Christ does not bring men down to a low level; it elevates and ennoble them. It never makes men coarse and rough. It refines the tastes and sanctifies the judgment, fitting men and women for the society of the heavenly angels.

There are higher attainments for the children of God than they have yet reached. We are to grasp the promises and to show forth the praises of Him who has called us out of darkness into His marvelous light. Jesus wants us to show to the world that there is in the gospel power to enable human beings to gain the victory over sin.

The more we have of Christ's love, the more we shall want of this precious gift. He will be in us a well of water, springing up unto everlasting life; and we shall be a blessing to all around us, strengthened by His glorious power, growing up into the full stature of men and women in Christ. There is no limit to His power, and He will lift us up according to our faith in Him.

Ms 10, 1885

Sermon/The Price of Eternal Life

Orebro, Sweden

October 27, 1885

The Price of Eternal Life

The cross of self-denial lies directly in the path that leads to eternal life. There is in the natural heart that which is opposed to God's rule of government, and those who follow in the path of obedience must even at sacrifice deny self. They must not follow their own inclinations, because in seeking self-gratification, they walk away from Christ, and their influence is with the enemy. Those who do this make worldly gain and worldly pleasure the object of life, and the glories of the eternal world are eclipsed by the fleeting show of the present world. In order for a man rightly to estimate the value of eternal life, he must not allow the things of this world to interpose between him and God.

Those who follow Christ must lift the cross. When we realize the cost of the sacrifice that Christ made for us, we shall comprehend the meaning of the words, "Whosoever shall save his life shall lose it."

[Matthew 16:25.] Christ gave up His own life to provide a way for the ransomed of the Lord to walk in. He says, "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Matthew 7:13, 14.]

It is natural for man to follow where the multitude is leading. It is hard for him to separate from the world, from worldly associates and worldly customs. Satan is at enmity with God, and he is trying by every device in his power to win man to his side. There are only two parties in the world, and those who are making earthly gain and pleasure their highest aim are walking in the road that leads to eternal destruction.

How can man be led to estimate aright the value of his soul? How can he be led to turn away from the attractions of the world, and fix his eyes upon heaven? Only by studying and striving to understand the great plan of redemption. Those who realize something of the cost of the sacrifice that Christ made in order to uplift and ennoble the human race will count no sacrifice too great that will help them to fulfil His purpose of love to save them, that they should not perish, but have eternal life. They will lay at the feet of Christ all that they are, all that they possess, and their highest aim will be to be doers of His Word. Luke 18:18-30.

In order to be a follower of Christ, you need not wait for great occasions; you need not ask for extraordinary powers. Use diligently your powers of mind, soul, and body. Go forward in faith, and let your daily life be a living testimony to the power of divine grace. As you do this, God will be with you; and as long as life shall last, your spiritual experience will widen and deepen and strengthen.

There are many who see what God requires of them, but they know that in obeying His injunction they will lose the love and praise of the world, and they are unwilling to lift the cross, unwilling to be Christ's disciples. Those who truly love the Saviour will account it a privilege to give up all for the sake of Him who made the great sacrifice to come to our world to seek and save the lost. They will not for a moment think that in order to be a Christian, they must reach downward. They realize that the religion of Christ never degrades the receiver, but uplifts, and ennobles him, refining his tastes, sanctifying his judgment, and giving him a beauty of character that will fit him to live with the angels in the city of God. Christ is the ladder. Round after round, all are to climb heavenward, making every sacrifice.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters." [2 Corinthians 6:17, 18.] "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. ... And it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure." [1 John 3:1-3.] You would think it a great honor to be noticed by an earthly monarch; but these words promise that you may become sons and daughters of the King of heaven. God promises to take into this close relationship those who love and serve Him, if they choose Him above any earthly treasure. We must follow Jesus in obedience. If we are meek and lowly, then we shall here

know the comfort of His grace; and at last we shall see Him as He is and be granted a place in the city of God and a life that measures with the life of God.

Christ will accept all who come to Him. But there are many who feel no need of coming, and they sell their souls in a very cheap market. Their time, their strength, their abilities they use in gathering together earthly possessions. But at last they die and must part with these. Others will take the wealth for which they have bartered their hope of eternal life. Every soul will be tempted and tried upon this point. Will they have eternal life, at the sacrifice of earthly possessions?

Money cannot buy the life that measures with the life of God; intellect cannot obtain it; the highest education cannot grasp it. It is a free gift to all. The rich may have it; the poor may rejoice in it. Christ offers the precious gift to all who will accept it. All that He asks is compliance with certain conditions. Men are to use their earthly possessions to win souls to Christ. The gospel message is to be carried to all parts of our world. But men seek so intently to amass worldly riches that they lose sight of the reward that is promised to those who lift the cross. How much better it would be to be unrecognized and unhonored by the world than to lose an eternity of bliss. All superfluity is to be cut away from the soul and all earthly treasures to be employed to win men to love God and keep His commandments.

“What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” [Mark 8:36, 37.] If I should ask you, “What price do you place upon your soul?” you would look at me in astonishment, and ask, “What good would money be to me if I had sold my soul?” And yet there are thousands who are selling their souls to Satan for worldly gain or worldly pleasure. So engrossed are they with the things of this life that they have no time to think of heaven or heavenly things.

All through the ages God’s servants have met this question and have refused to barter heaven for the things of this world. “Moses ... refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.” [Hebrews 11:24, 25.] Daniel, when told that he must choose between his life and his worship of God, did not hesitate, but three times a day, as had been his wont, offered his petition to Jehovah. [Daniel 6:10.] Death in the lions’ den confronted him, but he counted it better to lose this present life than to lose eternal life. The three Hebrew worthies, when told that they must either worship the image that Nebuchadnezzar had set up, or be cast into the fiery furnace, declared, “Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” Daniel 3:17, 18. They were willing to lose this life, but they could not afford to lose the life to come.

“Ye cannot serve God and mammon.” Matthew 6:24. This does not mean that those who serve God must sever all business connections. It means that all that they do in securing the earthly is to be made secondary to the business of serving God, and that in their business they are to show that they have a sacred connection with heaven. It means that they are to use their entrusted means as the Lord’s means to win souls to Christ (and to) shed light on all around them, keeping their lives pure and upright, and bringing the nobility of Christ into all that they do. Never are they to forget that they are living epistles

to be known and read of all men. Never are they to allow anything to come between them and obedience to God. Do riches look desirable to you? Christ promises you eternal riches in the kingdom of heaven. Do you desire to prolong your life? Christ promises you immortal life if you will believe on Him and obey His words. Those who suffer with Him in this life will one day be crowned with glory and honor and will be given an abundant entrance into the city of God, to live forever with the redeemed.

Ms 11, 1885

Sermon/Waiting and Watching for Christ's Appearing

Orebro, Sweden

October 28, 1885

Waiting and Watching for Christ's Appearing

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

Christ bids us watch, that we may be accounted worthy to escape the things that are coming on the earth. It is of the greatest importance that we heed this warning. The enemy of all righteousness is on our track, seeking to lead us to forget God.

We should be filled with joy at the thought of Christ's soon appearing. To those that love His appearing, He will come without sin unto salvation. But if our minds are filled with thoughts of earthly things, we cannot look forward with joy to His appearing.

"If I knew that Christ were coming in a few years," one says, "I should live very differently." But if we believe that He is coming at all, we should live just as faithfully as if we knew that He would appear in a few years. We cannot see the end from the beginning, but Christ has provided sufficient help for every day in the year. All we have to do with is this one day. Today we must be faithful to our trust. Today we must love God with all the heart and our neighbor as ourselves. Today we must resist the temptations of the enemy and through the grace of Christ gain the victory. Thus we shall watch and wait for Christ's coming. Each day we should live as if we knew that this would be our last day on this earth. If we knew that Christ would come tomorrow, would we not crowd into today all the kind words, all the unselfish deeds, that we could? We should be patient and gentle, and intensely in earnest, doing all in our power to win souls to Christ.

If for some crime that you had committed you were incarcerated within prison walls, with the sentence of death passed upon you, and a friend should come to you and say, "I will take your place, and you may go free," would not your heart be filled with gratitude for such unselfish love? Christ has done infinitely more than this for us. We were lost; the sentence of death had been passed upon us; and Christ died for

us, and thus set us free. He said, "I will take upon Myself the guilt of the sinner, that he may have another trial. I will put within his reach power that will enable him to overcome in the struggle with evil."

This is where human beings stand today. Christ has bought us with His life, and we belong to Him. All our powers, physical, mental, and spiritual, belong to Him; and to withhold from Him that which is His own is robbery.

I urge you to turn your attention from worldly things, and center your thoughts on the things of eternity. Christ has placed everlasting life within your reach, and He has promised to give you help in every time of need. When He was on this earth in person, the sick and the afflicted, the poor and needy flocked to Him, and He turned no one away unhelped and uncomfited. There was one man, a paralytic, who for a long time had been helpless. The physicians told him that they could not cure his disease, and the Pharisees told him that his sickness was a result of his own sins and that there was no help for him.

But his friends felt that there was still one chance for his life. They determined to take him to Jesus. When they reached the door of the house in which Christ was at the time, they found such a crowd of people round it that they could not enter. They refused to be hindered by this obstacle, and taking the sick man to the top of the house, they let him down through the roof.

The Saviour knew what the man wanted. He saw the faith of those who had brought him, and He said, "Son, be of good comfort; thy sins be forgiven thee." [Matthew 9:2.] What comfort and peace and joy filled the heart of the sick man as he heard these words!

"And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven; or to say, Arise and walk. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house." [Verses 3-7.]

Today we may come to Christ for help, confiding in Him, and by faith claiming His promises. He will help us just as surely as He helped the paralytic. He wants us to believe that He is able to do all things. He will let His blessing rest upon all who come to Him in faith.

There were many places in which Christ could not do many mighty works, "because of their unbelief." [Matthew 13:58.] Unbelief is cruel, and we should cast every vestige of it out of our hearts. If God loved us so much that He gave His only begotten Son to die for us, think you that He will withhold from us any needed blessing?

We are not to live for ourselves. Christ came to this world to live for others—not to be ministered unto, but to minister. If you strive to live as He lived, you are saying to the world, "Behold the Man of Calvary." By precept and example you are leading others in the way of righteousness.

While in this world, men and women must work. Labor is not a disgrace, but a blessing. Christ Himself worked with His hands, and so did the apostles. Christ does not want us to spend our time in idle

contemplation. While we are working with our hands, we can be thinking of God and heaven. We can take the Saviour with us to our work. We can know, if we will, that He is at our right hand, ready to help us in every time of need.

God wants every one of us to have salvation. "I will make a man more precious than gold," He declares, "even a man than the golden wedge of Ophir." [Isaiah 13:12.] As the stones in their rough state are taken from the quarry, and prepared for the building of which they are to form a part, so God's people are taken from the world and prepared for a place in His everlasting kingdom. The truth, received into the heart, exerts upon the character a sanctifying, ennobling influence. Those who have rough, harsh traits of character must be brought into God's workshop, that they may be prepared by polishing for a place in His temple. Those who take part in the life to come will in this life be made white and tried.

We should never rest satisfied with present attainments. If we put mind and heart into the work of reaching God's ideal for us, if we go to Christ, the mighty Helper, for aid, He will give us the very assistance that we need. He will bestow on us the very power that will enable us to be victorious in the struggle against evil.

We ought to know more of Jesus tomorrow than we do today. We ought to be constantly growing in grace and in the knowledge of Christ, advancing heavenward step by step. When the redeemed hear the words "Well done, good and faithful servant" [Matthew 25:23], do you think that any of them will regret the sacrifice that they have made to gain the victory? Let us keep our eyes fixed upon Jesus. By beholding Him, we shall be changed into His likeness. But if we keep thinking and talking of our trials, we shall lose sight of heaven. Let us say with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things that are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [2 Corinthians 4:17, 18.]

Ms 12, 1885

Statement Regarding Mr. Garmire

South Lancaster, Massachusetts

August 7, 1885

Written Statement From Sister White Regarding Mr. Garmire

I am compelled to state that I have not had the least faith in Mr. Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp meeting had not the least sanction of our people. They were sent broadcast by stealing the Review and Herald list. The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same character as many such things we have met in our experience—a delusion of Satan.

I plainly stated at the Jackson camp meeting to those fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884.

I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message which four or five were engaged in advocating with great zeal was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal of the living God.

Mr. Garmire, Frank Allen, and Frank Jones were the principal advocates of this heresy. God does not send His light and His truth through impure channels. The record of these men is not clear. They have pursued such a course in their religious life that we have no confidence in them as Christians.

We thought that after the time passed they might humble themselves, confess their delusion, and the Lord would pardon the grievous sin of erecting false light. But no; they went further and further into delusion. I wish to warn all in Battle Creek, and all who are liable to be in any way deceived by these men, that they are in a delusion.

Frank Jones is a special agent of Satan. He has had influence to deceive some souls. When his doctrines are so manifestly originated by a mind impure and corrupt, we would think any mind that had been under the influence of the Spirit of God, and that was conversant with the Scriptures in any degree, would turn from his polluting heresy and denounce his vagaries with loathing. But there is that in the human heart which inclines to accept anything new and odd and strange, even of the most inconsistent and revolting character.

This poor, blind man has greater spiritual blindness than that which marks his temporal vision. Satan has manufactured most loathsome vagaries to present as truth. Should the Bible present any such ideas, well might infidels be justified in their unbelief. We warn all who may be brought under the influence of these few deluded ones to not receive them into their houses, or to bid them Godspeed; for they are doing the work of Satan as verily as the archdeceiver himself.

God's standard is His holy, perfect law; elevate that. Let nothing move your feet from the solid Rock. Truth is ever pure, elevating, and ennobling. Truth never leads to unchastity, nor to moral pollution. Truth never degrades the receiver, never leads to any impropriety of conduct. But those who have taken the course these men have will go to great extremes in fanatical errors and wild, unreasonable vagaries. They began to find fault with the church; the church was backslidden, the leaders were backslidden. They had a wonderful message. God had left the church and the leading men [to] one side, and these men were God's messengers, to give the last message of mercy and proclaim the end of time which Mr. Garmire's daughter had professed to see in vision.

These men despised all counsel, all advice, and maintained that they had the truth. They denounced the church as forsaken, fallen. I conversed with Frank Allen and told him of his errors. I presented his

inconsistent life, his wicked, immoral course of action, breaking the commandments of God, and showed him the questionable Christian character of Mr. Garmire.

The past record of Frank Jones in the books of heaven testified against him; for he left a spotted record. I warned him to change his course, but he paid no heed. He despised all counsel. We thought after the time they had set passed, then we might be able to do something with these deceived, deluded souls. But they were just as firm and determined as ever. They manifested a stubborn persistence in having their own way.

I regretted that Bro. Shrock should be drawn into this delusion; for I believed him to be the only honest one among them. He sold his home, and these deluded men drew upon his funds to support themselves and their families, until this brother was alarmed at the increasing demands, and withdrew, in a great measure, his support. I hope this brother will wrench himself free from Satan's snares, and make thorough work to confess his errors, and then take his place again, humble and penitent, at the feet of Jesus.

I warn my brethren and sisters to give not one word of sympathy or support to these men who have been holding fast their loathsome errors in the face of evidence and light to the contrary. We would suppose that such a warning was wholly unnecessary; but when there are men and women who are inclined to condemn the church, and those whom God has used to bear His message to the world, they are in danger of following a strange voice, rather than that of the true Shepherd.

Christ says, My sheep hear My voice, and the voice of a stranger will they not follow. Mr. Garmire is trying to make his voice heard; but listen not. God does not select men whose lives and Christian character are questionable wherever they have lived, and give them special light, and pass his true, devoted, self-sacrificing servants by. This is not God's plan. It looks, just as it is, like the work of the great adversary of souls.

Frank Jones and Frank Allen are men of whom you may well beware. God is not with them. They are led by another spirit. Their doctrines are the doctrines of Satan. Beware of these men who lie in wait to deceive unwary souls. But how any one can be deceived by them is a mystery.

May the Lord give wisdom to His people, that they will not so far separate themselves from the true Shepherd, that they can hear the voice of a stranger and follow him rather than the true Shepherd. We do well that we take heed what we hear and what we believe, lest we be found wholly deceived on Satan's ground.

Ms 14, 1885

Talk/Talk Before the European Council

Basel, Switzerland

September 21, 1885

We know best how this cause started. We have studied in every way ways and means in order that we might have something to carry us from place to place in the cause of truth. To reach the very first conference that we ever had in the State of Connecticut, my husband worked at cutting cordwood at twenty-five cents a cord. He was not used to work, and the rheumatism came in his wrists so that night after night he was unable to sleep because of the pain. Our prayers ascended night after night that God would relieve him from pain. He would say, "Wife, we must be sure to keep five dollars by us, and if we come short of means we will not use that five dollars."

I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat. Then the word came, "Cannot you come and hold a meeting with us in Connecticut?" When my husband settled with his employer he had ten dollars, and with that we made our way to that conference.

It was there that the work began to branch out, and here is where he began to do his first publishing. He was a lame man, caused by cutting the ankle bone in his youth, but he walked nine miles to the printing office to carry his paper. At another time he took his scythe and went into the field to mow grass in order to get means to carry him to the conference in New York. And so the truth of God began to spread in New York, and this is a little sample of the way that we first introduced the truth into different places.

For months my husband worked, handling stone until the skin was worn off his fingers and the blood dripped from the ends of his fingers. This was in the very places where he had spoken in the desk before thousands. Even then he did not obtain the money for his hard work. Do you know the remembrance of this is the very best part of my experience? He went through the streets of Brunswick, Maine, with a bag upon his shoulders containing a little rice and meal and beans to keep us from starving, and when he came into the house, singing, I said, "Have we come to this, husband? Has the Lord forsaken us and our work?"

He lifted up his hand and said, "Hush, hush, the Lord has not forsaken us."

I was so faint that as he said this I fell from my chair onto the floor. The next day we received a letter entreating us to go to another place to hold a conference, but said he, "I have not a penny. What shall I do?" But he went to the post office and came back with a letter containing five dollars. We felt very grateful for that. We called the family together and bowed down before the Lord and gave thanks. That night we took our passage for Boston. This is the way that we commenced this work.

At one time the light came that we must go to Portsmouth, about ninety miles distant. But we had nothing to go with. I said to my husband, "I shall get ready. I shall put on my dress to go." There we sat in our house, and soon there came a man driving as fast as he could drive. He had come thirteen miles that morning. He dropped his lines and hurried into the house. "There is some one here," he said, "that wants some money. I have come at top speed and could not hold my horse back." My husband said, "We must go to Portsmouth, but we cannot get to the cars unless you take us there." He hurried us into his wagon, and we just reached the cars. He gave us fifteen dollars to get us there and back.

This is the way the Lord has taught us to trust in Him. This is the way the truth has entered many places. And for years we worked constantly day and night in order to carry forward this work. I might stand here

and relate instances such as I have given you till tomorrow morning, but I will present only these few. I want to tell you now that we have been working to the utmost of our ability to establish missions in different places.

At the time when the mission was first started here, I had received a present of a nice silk dress. It cost forty-five dollars. I looked at that dress and thought of our friends over here. Brother Andrews had just sent in a letter, stating that there was a certain work that they wanted to do, but they had not the means. Now, I thought, these friends, out of the kindness of their hearts, have made me this present; now it is my privilege to use that gift in such a way that they might lay up treasure in heaven.

I went to one of our merchants, a Sabbath-keeper, and said, "Sell that dress for all you can get for it." He sold it for fifty dollars. Then I sent that money on here to the mission. The very act of my doing that brought in at that very time means from other individuals, and Brother Andrews wrote back to us that the very sum he wanted came at that time.

We are establishing missions and building meetinghouses in America. I have had some property I could not sell; and as I could not sell, I hired money and tried to invest it where it was most needed in the cause. Already we have placed thirty thousand dollars in the treasury of heaven.

Our treasury now is, I might say, about empty. In many places we have had very close financial pressure. A night or two ago I dreamed that I was pleading with God. I awoke myself, pleading with God, presenting before Him our empty treasury, pleading with Him to send means to advance His own cause and work. I propose, brethren and sisters, that we present our empty treasury to God in living faith and ask Him to supply our needs.

In California we wanted so much to build a boarding house for our students. I said to Willie, "All we can do is to pray." All we could do was to send up our earnest petitions to God for that object. With many tears we did it. Then I went into my room and commenced writing. I heard a knock at the door and opened it to Sister Scott. She said, "I have some money that I want to put into the cause. Do you know where it is needed most?"

"Yes," said I, "we have just been pleading with God to send us some means."

"Well," said she, "I can let you have \$5,000 and help you to find more. I have felt such a burden that I feel it a relief to get rid of it." The tears ran down her face.

She was thankful that she could discharge this burden. And so we had money to start our boarding house.

Why cannot we come to God with these matters? I think we depend too much upon others. Now let us have living faith in God. I have lain awake night after night until I have gotten into an almost sleepless condition since I have been here, turning over in my mind how we can reach these men, and I am in just as much perplexity as when I commenced. I can see no other way but that we must pray. The Lord has gold and silver, and the cattle upon a thousand hills are His. And while we rely upon Him and do the very best we can, He will send help to advance His cause.

Ms 15, 1885

Influence of Unconsecrated Workers

"On the cars," Winslow, Arizona

July 17, 1885

"Ye are the light of the world," said Christ to His disciples. [Matthew 5:14.] I feel deeply over the inactivity and lack of faith and piety of our workers in our missions. God has entrusted to us great light, and our works do not correspond to that light. Satan is intensely active in these last days, doing his work of destroying souls and making attractive the road that leads to death. He prepares his agents, wheels them into line, and sets them to work to deceive and destroy. Men who are not on the side of God are on the enemy's side. They are bold and defiant. Many deny the existence of God. There are knots of infidels binding in bundles ready to burn. They strengthen the hands of one another in their wickedness. They take counsel of their own hearts that are impressed by the originator of all evil. They assemble in council to devote their God-given powers to devise means to uproot the knowledge and reverence of God out of the human heart. They are plotting the suppression of the truth and put all their plans to work to increase darkness, disobedience, and error.

But watch them, how earnest they are, all so zealously devoted to doing their master's work for evil. Where are the zealous Calebs and Joshuas who have another spirit, on the side of truth and right in our missions, to press back moral darkness, to let a steady light be reflected to our world? Shall those who believe sacred, solemn truth be slothful, indolent, inactive?

Infidels have boasted, "If I believe the things that you profess to believe, I would not take the matter so coolly as you do; I would not cease my efforts. I would take special pains to let everyone know this doctrine. I would not hold my peace night or day. I would devote all my powers, that my works should be in accordance with my faith. I would make it the main purpose of my life to repress sin."

We are professed Christians, but many are far from being Bible Christians. They do not sanctify themselves as Christ did, that those [with] whom they associate may be sanctified. The truth must be in the soul, transforming the life and character, controlling the life, the thoughts, the words, the deportment. The Spirit of God helpeth our infirmities. The truth in the soul will be seen in the circumspect life. Levity of conduct, undue familiarity will not exist.

If every one who claims to be a child of God would cherish the spirit of kindness and love, without base thoughts and undue attention, and devote his God-given powers to spreading the truth, in seeking to save souls, what a bright, steady light would shine forth to the world! If we believe that Christ alone can save souls by His matchless grace, how earnest would every one be to hold up Christ, to be much in prayer as Christ was, and by living faith ask much in His name, that he may receive and be willing to spend and be spent to win souls to Christ. Let all who profess to be Christians open the door of their hearts to His Spirit and to His grace; then the peace of Christ will so rule in their hearts and be revealed in their characters that there will be no discord, no strife, no emulation, no biting and devouring one

another, no seeking for the supremacy. The great and earnest effort will be to live the life of Christ. We are to represent His spirit of mercy and give no occasion for anyone to follow our example in doing evil.

Jesus was courteous, benevolent. He was obedient to all of His Father's commandments implicitly and without questioning convenience or any selfish interest. It is enough [for] us to know that God has spoken; and when we know His will, as revealed in His Word, we are to obey.

The world's Redeemer is speaking to us; let us hear what He says: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. Then those who see the claims of God in His Word and do not obey, but excuse their negligence or wilful disregard of God's requirements, testify by their course of action that they are not embraced in the blessed promise on condition of obedience. They are not the ones who will have a right to the tree of life, but are with the wilful transgressors of the law of God to whom Jesus says, "Depart, ye workers of iniquity." [Matthew 7:23.] Sin is the transgression of the law, and no sinner shall enter the portals of bliss. No sinner will have a right to the tree of life and enter into the gates of the city.

The conditions of obtaining eternal life are specified so plainly in the Word of God that the real sincere seeker for truth who chooses Christ as his portion need not make a mistake and walk in the course of error and disobedience and think he is in the holy path cast up for the ransomed of the Lord to walk in. His commandments are not grievous, not a yoke of bondage, as Satan tried to make Eve believe they were. The deceptive story which Satan started in Eden—that God's law restricts their liberty and is a yoke of bondage—is repeated again and again by the self-deceived, by the transgressors of God's law. Jesus says, "Blessed are they that do His commandments." [Revelation 22:14.] We have an individual responsibility.

Satan is at work with all his powers to bind into bundles those whom he has deluded, to destroy them. He is represented—by One who knows—as our adversary the devil, walking about seeking whom he may devour. He is represented as working with intensity just prior to the close of probation, working with all deceivableness of unrighteousness. He even works miracles in the sight of men, and the statement is made that if it were possible, he would, through his deceptions and miracle-working power, deceive the very elect. Then is it not of the greatest consequence that we keep awake and, through searching the Scriptures and earnest, constant prayer, take hold of the strength of the Mighty Helper, that in our behalf He shall raise up for us a standard against the enemy?

We are to move cautiously, yet firmly, and contend earnestly for the faith once delivered to the saints. While the largest number are yielding to the fascinating influences that Satan will throw around them, while his wily deceptions will lead men to think that it shall be well with the sinner—that God is too merciful to be just and to punish iniquity—those whom God has made the repositories of His law should make no compromise with the wily deceiver and his servants who do his will. They should maintain their integrity at any cost to themselves. The world and the true church will never harmonize. They will ever be at variance, for they have two masters. One is opposed in every way to the other; therefore if there is harmony, it must be by the followers of Christ surrendering of principle to meet the world's standard.

This many professed Christians have done, but we have yet to learn that there is any concord between Christ and Belial.

Every soul who will be saved in Christ's kingdom must comply with the conditions. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18. We have a personal work, an individual responsibility, a personal account to render; and it is our own salvation we must secure, for it is a matter of individual concern. Would we have the crown of life?—then we will receive it as conquerors. None others will have it. Unless we do our individual work, it will remain undone. The piety and obedience of others will not save us or be doing our work. Their efforts will never be registered against our names as ours. Every man, woman, and child will be rewarded as their works have been.

God has left to every one of us our work—not the temporal labor as planting, sowing, reaping, and gathering in the harvest, but to build up His kingdom, to bring souls to the knowledge of the truth, and to regard this as our first and highest duty. God has claims upon us. He has endowed us with capabilities and given us opportunities, if we will see them and improve them. These obligations to God none but ourselves individually can meet. The delinquencies of others, the sins of leading men, of those who corrupt their ways before the Lord, will be no excuse for any one to follow their example, because Christ is lifted up as the only true Pattern—faultless, pure, uncorrupted. Those who disregard their obligations to God and live in sin may have an influence over some minds to lower the standard, but this will be no excuse for others.

There are transgressors of God's law who are open, who boast of their disregard of the laws of Jehovah. There are others who are hypocritical, who say, "The temple of God are we," yet defile that temple with impurity, unholy desires, worldly ambition, corrupt thoughts. Upon these will Satan exercise his deceptions and succeed. If one man lowers the standard in his own life and influence, others are inclined to do as wickedly as he has done. He will have to meet his work in the judgment, and the one who yielded to temptation will be held responsible for yielding to Satan's suggestion through his agents.

There are those who associate together to do evil and seem to think in this they lose their individual responsibility. But God holds them accountable for every act performed that has the slightest tendency to counteract the work of Christ; whether they are united with many or with the few, the sin is the same. We are individually responsible. We ourselves should be our concern. Are we in all our words and actions building up the kingdom of Christ, or are we tearing down? Christ says to each one of us, "Follow Me." Then let us be found followers of Jesus Christ. Be earnest, be vigilant to seize every opportunity to work for the Master.

Through evil as well as good report, let there be efforts made by every laborer in the vineyard of the Lord to encourage and educate the indolent, those who lift no responsibilities. Teach them they must work to strengthen the church. A working church will be a living church. The do-nothings are those who block the wheels of progress. They are not building up, but their influence is tearing down. Let efforts be made to train up young converts to work with an eye single to the glory of God. Urge those who feel at

ease to do something to show earnest, zealous effort in advancing light. Then Jesus will come into our midst and will be to us a tower of strength. The church will grow in grace and in the knowledge of the truth, and every true, earnest, unselfish worker will hear the "Well done" from the lips of the Master. [Matthew 25:21.] There is no mistake made. To those who have well done will the words be spoken, and to no other.

(Marian [Davis], I have written this while the cars are going. God is good. He has given me His grace, His peace and strength. I want you to prepare this for either paper.)

Ms 16, 1885

Diary, July 1885

July 7-13, 1885

My Diary:

Left Healdsburg accompanied by Willie en route for Oakland. We ride in the cars to San Rafael, and there we take the boat for San Francisco, and we then, after landing, go a short distance to the ferry; step on board the large, grand ferry boat and ride about seven miles, and then at landing we enter the new building which is a consistent, grand building, walk through this waiting room, go down a long flight of stairs, and take the local train of cars which stops at different stations to let off passengers. We then step off at Market Street station and walk half a mile to the home of Willie White. The preparation for the journey across the continent is very taxing, for I am in a feeble condition of health. Have been unable to write for some months. I am now alone, as far as proper help is concerned. Sister Ings is matron of the Rural Health Retreat. Addie and May Walling are with me; and in the preparation to go East, perhaps to Europe, it seems like a terrible task. I am too weary to think, even to prepare clothing that needs to be done. If in my time of need one had been with me—think for me—it would have been a great blessing. My mind was on the strain continually, and yet [with] such a manifest inability to think. But I am now at Oakland. Shall go no farther without more strength and greater courage than I now have.

July 8

Some have met together to help Mary White sew, but I cannot even remain in the room. My head becomes weary, and I am obliged to go to my room and lie down. Walked out in the city with Mary. I could scarcely bear my weight in returning. O this weakness is terrible. It is not only a tired mind, but my whole body is tired. I am really fearing my usefulness is at an end. I feel so utterly helpless. I want to answer important letters, but I cannot do this. I cannot write. O for strength to do these things needed to be done for the cause of God. I am so helpless, so worthless. These are days of trial and peculiar temptation. I seem to have no power to labor. I am too weak to even exercise faith. I have no power to think. Memory fails me. I cannot now find any pleasure in the pleasant things of this world. I have a good home, but it pains me to give my thoughts to my own comfort, while souls around me are perishing for the bread of life. I say again and again, "Thy gifts are good, O Lord, only as Thou revealest

Thyself in them." The labor my heavenly Father appoints is pleasant and acceptable. The Lord is not dependent upon me. I have need of the Lord every moment; and unless He gives me my work and His presence and grace with it, I am restless, dissatisfied, and complaining. Although I am left to be tempted and tried, yet I will trust in the Lord and I will wait for His salvation. Darkness and uncertainty seem to close me about as a garment, but this very darkness may be to me the means of God of communicating light.

July 9

I have employed Sister McEnterfer to accompany me East if I go. She is giving me treatment. I passed a sleepless night and devoted much of my wakeful hours to prayer. Another of weariness is nearly gone. I cannot even listen to conversation. Have had several calls, but could not see even my friends.

July 11

I am in great perplexity in regard to my duty. It looked so forbidding to venture to cross the plains on my way to Michigan. I have no courage—flesh and heart alike seem to fail.

Elder Jones has been in my chamber to solicit me to speak in the church this afternoon. At first I said, "How can I?" Then the promise, "My grace is sufficient for you," came with force to my mind. [2 Corinthians 12:9.] I said, "I will try to speak." I was taken in a carriage to the church. As I moved out by faith, the Lord helped me. My mind was clear, and tongue and utterance were given me. The peace and blessing from God rested upon me and upon the congregation. This help given me in my time of need was just what I needed. I decided then that I could cross the plains once more, making twenty-four times that I had gone back and forth on this long journey from East to West and West to East.

July 12

I am still weak, but hopeful, and my faith is growing stronger.

We left Healdsburg July 6. I had been suffering with great feebleness. The proposed journey across the plains and the voyage upon the broad waters to the old country were, to me, a matter of dread, but it was the will of the General Conference for me to visit Europe. I was suffering mental weariness and physical debility. I so longed for some one upon whom I could rely in my want of strength—one whom I knew had a firm hold from above, whose firm courage and faith would stimulate me; for it seemed that my courage was gone, and I longed for human help whose faith grasped firmly the arm of Omnipotent power, for I was too weak to even exercise faith. In this condition I left Healdsburg for Oakland. I was requested to speak to the people upon the Sabbath, but it seemed impossible. But these words came to me with power, "My grace is sufficient for you." [Verse 9.] "Lo, I am with you always." [Matthew 28:20.] "Go forward in My strength." I answered, "Yes, I will speak to the people, for God will help me." I then saw how useless it was for me to lean upon human support in my weakness; for unless they had a firm hold of God by living faith, unless they had a daily experience in confidence and faith in God, when I would need help, they would prove a hindrance. I felt then it was my privilege in my great weakness to lean heavily on the arm of Infinite power. Whatever my perplexity, here was a counsellor; whatever my

loneliness, here was a friend that had promised, "I will never leave thee nor forsake thee." [Hebrews 13:5.] In the comfort and strength of this assurance, I was enabled to speak to the people with clearness. My own soul was greatly strengthened. I was happy. I learned my lesson in humble faith, in simple trust, that I can never find in human help so wise, so tender, so faithful a guide as Jesus. I then said, "I will trust the Holy One of Israel in the darkest hours and place myself under His guidance in thought, in word, and in deed."

I think I learned my lesson in this emergency that will ever be of great value to me. I pressed closer to the side of my Redeemer and said, "In Thee will I trust." I have never yet been placed in a position where my leader Jesus Christ has not made provision for me. The lamp of life has always trimmed the lamp of life that lit it.

July 13

We stepped on board the cars en route for Michigan. How earnestly had I prayed that God would make my path so plain that in taking this long, dreaded journey I should know it was His will—the path He indicated for me to travel. But I could say in truth, "God hangs a mist o'er my eyes." But when I had taken my seat in the cars, moving not by sight but by faith, then came the peace which I have experienced so often in the fulfilment of my duty. I felt the sweet blessing of perfect trust. I could say from the heart, "I hang my helpless soul on Thee. I have accepted the invitation, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest.'" [Matthew 11:28.] I was in a large degree experiencing that rest. I find there are daily lessons to learn in this holy warfare, or we shall be continually like a reed in the wind. With the grace of God in the soul, we may be strong in the Lord and the power of His might.

Ms 16a, 1885

Diary, July to September 1885

July 7 - September 24, 1885

The Journey to Europe

[Tuesday,] July 7, 1885

Left Healdsburg in company with Willie for Oakland. The preparation and getting off were very wearisome. I had no one who had been with me heretofore to help me. I had to keep my mind on a strain continually to think of the necessary things for my journey across the plains.

July 11, 1885

[Oakland, Calif.]

I suffered with great weakness. My head was tired, and I was in great perplexity in regard to my duty. It looks from appearance preposterous to undertake so long a journey in my condition of health. I had not courage and but little faith that the Lord required this of me—to cross the plains in the heat of summer

and endure all the taxation and weariness necessary to do this. My head is tired all the time. I was invited to speak. Should I venture, in my weakness? I decided to test the matter—to throw my helpless soul upon God—and thus I was taken in a carriage to the church. The Lord helped me. My mind was clear, and the Spirit of the Lord rested upon me and upon the congregation. His grace given me in my time of need was just what I needed. I was no longer uncertain. I would venture to go with the party across the plains.

July 12, 1885

[Oakland]

I am still weak, but more hopeful. There are several sewing [?] below and I cannot endure the conversation. I keep in my room most of the time. Called on Sister Stevens. Had a pleasant visit with her. We have business to attend to—deeds to sign and letters that must be written.

July 13, 1885

[En route East]

We left Oakland. There were twelve in our party. We were well accommodated. About twelve more occupied one end of the car until we reached Mojave. Then we changed cars, Wednesday noon. There were only three men in our car besides our party. The heat was very great, but we had no dust. We passed over heavy sand. We passed over a very large body of sand, which was like a lake, almost as white as snow.

July 14, 1885

We have very good accommodations. The weather is excessively hot—thermometer 125 in the shade. I endure the heat much better than I had any reason to expect I could. I tell our party the very best way to endure the heat is not to think about it or talk about it. As we came to Fresno, Brother Church and son came on the cars, bringing a box of peaches, a large box of grapes, and a very large watermelon.

July 15, 1885

As the rough class are no longer in our car, we commenced religious services, singing and prayer. There was one of the workers on the train that looked as though he did not know whether to laugh or to cry. He afterward told Brother Lunt it was the first prayer he had heard for five years. His father and mother were praying people. He left home and had been in rough company; but the prayer he had listened to touched his heart, and he felt a desire to be better than he was then.

July 16, 1885

The north wind is blowing, and it seems like a blast from a burning furnace. We have two sick ones in our party, and it appears doubtful whether one of them—Sister Byrant—will reach her home. She is very feeble. She must first reach Kansas City, then go to Omaha. There her husband meets her and takes her home to die. One girl, Grace Minenger, is an invalid going to Battle Creek to our sanitarium for

treatment. She is in a fair way to break down. She is talking in a loud voice and keeping herself in an excitement without any necessity of it. She felt that she must have tea and coffee to keep her up. She drank a cup of strong coffee, and its influence on her was such that she was afraid she should die. She came to me to prescribe for her. I told her Sarah McEnterfer would give her treatment. We took flannel we had, and she received thorough treatment, fomentations. She was relieved at once. "It acted," she said, "like a charm." If that was the way Dr. Kellogg treated the sick, she should get well, she knew she should. I told her there must be no more tea drinking or coffee drinking while on the train. She said she would not taste it.

Friday, July 17, 1885

We had services in the morning and at the commencement of the Sabbath. I spoke to our people in regard to keeping the Sabbath on the cars. I told them there should be every effort made—yes, extra efforts on our part to keep our minds reflecting upon proper subjects and our words select. There should be a determined purpose to honor the God of the Sabbath by keeping it holy. We did not want to lay aside our religion because we were on the cars. We did not want to backslide on the train, but to be in that spirit of devotion, that we could keep our lips from uttering perverse things, and that we should be pure and holy, not light and jovial and trifling, but have our words seasoned with grace. The conductor seated himself in our little circle and remained until I had ceased speaking.

July 18, 1885

Today is the holy Sabbath. We feel the peace of God in our hearts. We had services in the car. After Brother Lunt prayed and after having a singing exercise, I spoke to our people for about thirty minutes, with freedom. I am feeling the peace of Christ.

July 19, 1885

We reached Kansas City at half-past five. There stood a man at the car ready to conduct us to the chair car. Every attention was given to us. Our baggage was quickly transferred, and we were pleasantly located.

July 20, 1885

I could not sleep much during the night for my pain was great in my hip. I was thankful for the light of day. We arrived at Chicago. Took cars at once for Battle Creek, Mich. Arrived at Battle Creek about half-past eight, p.m. Met Brother Sawyer, who urged us to go to sanitarium. Edson was waiting for us, and we took lunch at his house. W. C. White did not come with us on this last stage of the journey. He had business to transact in Chicago. The weather was excessively hot, not favorable for sleeping.

July 21, 1885

[Battle Creek]

It is oppressively warm. I am unable to do anything but rest. Rode out to the cemetery, but it was too warm to enjoy even this. Take treatment at the sanitarium. It does one good. I visited the office and looked over my books. Took such as I wanted.

July 22, 1885

[Battle Creek]

The weather is some cooler because of showers. We rode out with our good carriage.

July 23, 1885

[Battle Creek]

It is a very pleasant day, yet warm. We rode out—Sister Hall, Ella, and I—to Brother Richard Godsmark's. They were glad to see us. We were in season to take dinner with them. We enjoyed our visit very much, but were obliged to leave soon after dinner, about four o'clock. We had an opportunity to visit with Sister Hall.

July 24, 1885

[Battle Creek]

The heat is oppressive, but my time is fully occupied in writing important matter. Brethren Clemons and Jones visited me to consult in reference to matters of the church and George Lay. I spent some time in conversation with them. After they had left, I wrote them several pages in reference to these matters. The question was being agitated [about] a vote passed years ago, in reference to George Lay and certain ones influenced by him, [that they] should either cease the warfare and come in harmony with the church, or be no longer numbered with the church. There were feelings unjustifiable by some of the church in reference to George Lay, and confessions were being made to him by those who had erred, and some thought they should go further than this. The decision could not be taken back. God was at work for the man, but they would not be helped and have stood aloof from the church ever since. Elder Haskell and Brother Fargo were the ministers at work at the time to set things in order.

July 25, 1885

[Battle Creek]

Today is the holy Sabbath. I feel depressed with the heat, but decide to speak to the people assembled in the Tabernacle. The auditorium is crowded, the galleries are full. I spoke with much freedom from the words, "Come out from among them and be ye separate and touch not the unclean and I will receive you," etc. [2 Corinthians 6:17.] Many of the patients from the sanitarium were present. I spoke one hour and a half. In the afternoon we had a good representation at our social meeting. I spoke again about forty minutes. Many excellent testimonies were borne.

July 26, 1885

[Battle Creek]

Sunday we have another warm day. I am solicited to speak on the public square upon temperance, but I have an appointment in the evening at half-past six and declined speaking twice in my condition of weariness. I found about four hundred people assembled. I spoke to them one hour from "Seek ye first the kingdom of God and His righteousness," etc. [Matthew 6:33.] I had special liberty, and they listened with earnest interest.

July 27, 1885

[Battle Creek]

The oppressive heat continues. I am engaged in writing matter to be read to the faculty at sanitarium. Made some purchases downtown.

Tuesday, July 28, 1885

[Battle Creek]

We had a very busy day writing and preparing for our trip to Europe. Brother Fargo came to Battle Creek. Came to see us and we had a profitable interview in regard to various matters. The matter of Peter Howe came up—his dishonest course with Edson and his not making any effort to set things right. He robbed him, in connection with another young man, of seven hundred dollars, and yet has had no disposition to set this matter right. The decision was to have these matters talked over with parties and have a settlement if possible. Peter begged off and said he would prefer to talk with Edson alone and settle it between them. Edson consented to do this.

Tuesday evening had a meeting at the sanitarium and read to the faculty thirty pages relating to the physicians and workers there. This meeting continued late. Slept with Sister Hall in one of the most beautiful rooms in the new apartment.

Wednesday, July 29, 1885

There is much to be thought of. Had a long talk with Sister Maxson in relation to the institute. We took dinner at the sanitarium. The table was abundantly supplied with good food, wholesomely prepared. Anyone who could not relish such food must have a depraved appetite indeed. We took the cars at half-past two for the East. We had some relief from the oppressive heat after we left Battle Creek. On the train I wrote back letters to A. R. Henry in regard to matters at the sanitarium.

July 30, 1885

We slept well during the night. The motion of the cars was very grateful, for it created a circulation of air. We had abundance of room as the sleeper was not crowded.

At Syracuse, the workers in the mission there came on board the cars and confidently stated that Sister White would be at the camp meeting at Syracuse, that they had been canvassing for Volume 4 and many

books had been sold, and they were now anxious to see the one who wrote the book. I told them I was on my way to Europe. They could not believe it. They had their hearts set upon the matter and thought I must be there. We bade them farewell. Their faith was a little fainter in regard to the matter. I would gladly attend their camp meeting, but the conference has said I must go to Europe.

We stopped over at Rome a few hours and then counselled with Elder Wilbur Whitney and wife, Elder Brown, and Elder Miles who is the principal of the school there. We hope this interview will prove a blessing.

July 31, 1885

[Worcester, Mass.]

Friday we arrived at Worcester very weary. We could not obtain berths in sleeper. Changed cars at Utica and Albany. It was a hard night for us all. We were to tarry at the Mission house. This is a very noisy place, with carriages passing continually. The heavy wagons over the stone pavements make my head ache.

Here I met Brother and Sister Canright and Brother and Sister Webber who are holding tent meetings here. They meet with the fiercest opposition from the First-day Adventists. They have quite a number of workers here who go from house to house giving Bible readings, canvassing, etc. I spoke to a tent well filled in the evening upon Matthew 7:24-27. The Lord gave me strength and His grace to speak to the people. One who had been an infidel was all broken down and said he would keep the Sabbath. We had a shower, with thunder and lightning, but it cleared away about the time of meeting and there was a congregation of interested hearers. Many collected about the tent outside, nearly as many as were in the tent.

August 1, 1885

[Worcester, Mass.]

Spoke to the people collected in the tent from Isaiah 58. The Lord gave me liberty and power before the people. I rose early in the morning and commenced writing. Wrote twenty-two pages—discourses for the Review. In the evening we had a very severe thunderstorm. The sharp lightning and thunder were terrific, but I am never alarmed and nervous as I used to be. I feel that God holds the thunder in His hand. He bounds the lightning, controlling it that we need not fear. We are under His divine eye, and He will protect those who trust in Him.

August 2, 1885

[Worcester, Mass.]

Arise at four o'clock and commence my writing. Willie leaves us to go to South Lancaster at 7 o'clock. I remain to speak this evening. Visited Brother C. W. Smith. Rested and took dinner with them. Elder

Canright and wife joined us at the dinner table. I had quite a long talk with Elder Canright upon the best manner of laboring. It is cloudy. We fear there will be but a few out tonight.

A hack came for us to take us to the meeting. The owner of the carriage and horses stated he had heard me speak on the fairground and Friday night here. He seemed very attentive and kind. The tent was packed full, and the Lord gave me His Holy Spirit and power to address the people from (1 John 3:1): "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The people listened as for their lives. They were as quiet as in a meetinghouse.

August 3, 1885

[South Lancaster, Mass.]

I could not sleep last night. I felt the burden for the people. I am weary this morning because of poor rest. We go to South Lancaster today to see the church there and to rest. The distance from Worcester to Lancaster is seventeen miles. We arrived at South Lancaster at twelve o'clock. Dinner was acceptable, for we were hungry. Made our home at Sister Harris's.

August 4, 1885

[South Lancaster, Mass.]

Last night it rained hard all night. Cleared away in the morning, and we had a very pleasant day. We rode to Clinton and purchased some things. After dinner we rode out several miles in the country. We enjoyed the ride much. I desired much to write, but could not because of great weariness. I am invited to go out to dinner, but refuse because I cannot make these changes and visit without feeling the effects in weariness. I am too much worn to visit now.

August 5, 1885

[South Lancaster]

It is a beautiful day. I devoted all the forenoon to writing. Prepared an article for the paper and wrote several letters. In the afternoon we rode out in the country, and we tarried in the woods and picked blueberries. This was a diversion from my usual work. We all felt pleasure in this exercise. It was a change, and the quiet of the grand old woods was restful. Brother Henry came at night from Battle Creek to see me in regard to some matters at the sanitarium. He arrived about seven o'clock. We conversed until eleven upon important matters connected with our physicians and medical students.

August 6, 1885

[South Lancaster]

We have another beautiful day. I am thankful to my heavenly Father for the privilege of quiet and rest. I have written many pages today to send back to Battle Creek. Oh, that these words penned for the benefit of the medical students may have a good effect, for a reformation is essential. The sanitarium is

one of God's instrumentalities and will do much toward bringing those in darkness to the light if a right influence controls. The standard must be kept up. The moral tone of the institution must not become enfeebled. The religious interest should be healthful and will become a power for God if those who profess the truth will by precept and example represent the divine Teacher. We rode out in the afternoon to the woods. Tied the horse; and while Mary prepared an article for the paper, Sister Harris, Sister Sarah, Ella, and I picked blueberries. We had a treat in this. We enjoyed it much. The scenery on the way was delightful. The sisters are copying the article for the sanitarium. It makes about fifty pages.

August 7, 1885

[South Lancaster]

We have another beautiful day. All the forenoon I devote the writing, I felt burdened to say some things to the ministers and to the workers. Elder Robinson accompanied me. We collected the workers together, and I read an article that I had written in regard to the sacred work entrusted to them to let their light shine forth to the world in good works. Their works will have an influence that will lead others to glorify God. When young men and women are engaged in labor together, there is constant danger of their becoming too familiar and showing a disposition to give and receive attention that is not strictly proper. The high and holy standard is lowered. The sacredness of the work is brought on a level with common things. Impure thoughts and earthliness are mingled with sacred things. We could spend only about two hours and then return to Lancaster. There was much to be done. I was very weary, but we went over the buildings—the boarding house and school buildings. I was pleased with the arrangement of the buildings and think Brother Ramsey may do a good work in educating our youth.

August [7], 1885

Arose in the morning quite tired, but wrote several letters before breakfast. Left for Boston about ten a.m. We rode a long distance to the Mission. Met here Sister Stein and Sister Annie Rasmussen and Brother Bourdeau's two sons who are to accompany us. I indulged in a bath. Purchased some things in the city and wrote seventeen pages, three pages to Edson White, two to Dr. Kellogg to accompany an article to be read to the medical students and physicians, fifty-five pages; wrote five pages to Elder Rice in California, eight pages in reference to the Garmire heresy, two pages to Elder Smith. We wished to go on board the steamer Friday afternoon, to get all the labor done before the Sabbath. We accomplished this nearly. We found it very close in our steamer. The rooms are large and commodious. We have two berths and a large sofa, two marble wash basins and bureau of two drawers, a small bureau of two drawers. We are oppressed with heat in the stateroom while the boat is at anchor. There is not much air. We have a season of prayer in our stateroom. All take part. The Lord seems very near, and I feel peaceful and restful.

Sabbath, August [8], 1885

[On board S.S. Cephalonia]

I awoke with a sense of heat and oppression. I wished to write several letters. Took sponge bath and felt somewhat refreshed. Wrote a letter to Sister Huntley of two pages. Wrote five pages to Elder Robinson, and two pages to Professor Ramsey, one page to South Lancaster church. This is all I can do for my American brethren ere we go upon the broad waters.

Brethren Edward Stillman and Elder Robinson came on board Sabbath morning to say good-by. We had several letters for them to take away with them.

We are having a very pleasant day. I feel my heart drawn out in prayer to God for a fitness for the great work before me. I am of good courage; and should accident or harm or death come to me here, I have made my peace with God. All is well. I am not worthy of the precious blessings promised to the faithful; but I am thankful because by faith I can call God my Father, and I am not afraid to commit the keeping of my soul to God as unto a faithful Creator. I want during this ten days' passage to be brought more closely to Jesus. My heart is drawn out for His grace and His salvation.

Sunday, August [9], 1885

It is a beautiful morning. We have no seasickness as yet. Last evening we enjoyed a beautiful sunset. The broad ocean was all that we could see surrounding us, and the sun went out of sight in the broad waters. We went into the dining room to attend services. Under the Episcopalian services, prayers were read, and chapters in the Old and New Testaments that were very appropriate for the occasion. The hymns sung were excellent in sentiment. The chapter read first was in Jeremiah. The second was in the New Testament in regard to the shipwreck of Paul. I wrote eight pages and prepared a reported article for the press. We were on deck most of the time.

August 11, 1885

The sea is boisterous. The waves roll, and the whitecaps are seen upon the turbulent waters as far as the eye can extend. The waves rise high in green and blue and white spray, mingle, and dash with force against the porthole. If the porthole were open, buckets full of water would dash in upon us. We do not have all the air that is desirable because the porthole must be closed; but arrangements are made for ventilation from the top, which leaves us not destitute of air. The boat rocks fearfully, and every timber seems to be strained and shocked. There are but few upon deck. The deck is wet. Chairs are tied with ropes. Ropes are stretched from point to point, that those who walk on deck may take hold of the ropes to keep from falling. There is indeed a heavy roll. I cannot lie on the sofa. Trunks are rolling about in the staterooms. Satchels are dancing hither and thither, and everything that is not secured by ropes is dancing about. I am glad to climb up into my berth and lie still. Can rest but little. I have precious seasons of silent prayer. The Lord Jesus seems very near to me. I am so thankful that I can trust in my Saviour at all times.

August 12, 1885

We all rested well last night. None were seasick. I was glad to see the light of day. Took a moderate breakfast, and W. C. White, Mary, Ella, and I went on deck. The water is much calmer. It is foggy, and the

fog whistle is bellowing out its warning signal that vibrates through every nerve of the body. I enjoy the retirement of my berth. Wrote thirteen pages in regard to the duty of church members' working to be a blessing to others.

August 13, 1885

I am feeling very much exhausted this morning. My head is giddy. I managed to go to the table. Can eat but little, scarcely enough to sustain strength. Twice I went on deck, but am glad to get down to my stateroom and lie in my berth. I wrote about seven pages in my berth.

August 14, 1885

This morning is more pleasant. The fog has disappeared. The water is not quite as rough as it was. My head is better. Stronger. I am grateful to God that He has preserved us through another night.

Six o'clock p.m. I have been on deck all day. The boat went through banks of fog, and the spray that fell on us was very damp. Wrote ten pages.

August 15, 1885

We rested well during the night.

August 16, 1885

August 17, 1885

I slept but little last night. The fog whistle kept up its mournful warning all night. I thought of ourselves being on the broad water. A little atom! How easy for us to be swallowed up in the hungry waters. I can only look to God and trust in Him. Tonight we reach Queenstown [?]. There is close application to writing to get letters into the mail. I wrote Edson two pages. Wrote five pages for the Sabbath School Worker. Wrote three pages to my twin sister Lizzie. It is a pleasant day. The fog whistle has ceased its mournful dirge. We make earnest efforts to prepare matter to be read at the camp meeting.

August 18, 1885

[Arrived Liverpool]

It is a beautiful day. We arose from our berths, leaving them, not to enter them again. We have spent many pleasant days and nights in our stateroom. It seems like home. I commenced to write very early to complete an article that should go to New England camp meeting. M. K. White, Sarah McEnterfer, and myself worked diligently to get off important matters. We used the calligraph with good effect. The article was completed, and I wrote six pages to the church at South Lancaster.

August 19, 1885

We have not rested well during the night. We have had an excellent, plain, wholesome breakfast. Brother Drew accompanied us in the cab to the boat. We left the ferry for the cars. We rode in a compartment to ourselves to Grimsby.

August 20, 1885

[Great Grimsby, England]

We awoke in Great Grimsby, England. We have had rain during the night. The sun is shining. Wrote two pages to Elliot Waggoner, three pages of important matter relating to the cause. We went to the beach. It was cold and damp and windy. Was glad to get home.

August 21, 1885

[Great Grimsby]

It is raining today. I have written ten pages of history of our journey, three pages to California, two to Marian Davis, and one to Brother Daniells. In the evening spoke in Temperance Hall upon the subject of temperance. The people gave the best of attention. It was raining, and yet there were about one hundred and seventy out to hear. May the word spoken drop like precious seed into the good soil.

August 22, 1885

[Great Grimsby]

I could not sleep until midnight. It remains cloudy. Rained hard during the night. Brethren and sisters assemble here this morning at half-past ten o'clock. At 9 o'clock the clouds are dispersing.

Twelve o'clock. Our service is ended. The room for meeting was more than filled. There was a precious little company assembled. Many of them were bathed in tears as I addressed them. I had much freedom and power in presenting before them the necessity of closely following the pattern Christ Jesus. There was deep feeling manifested by those who listened to the message of truth. After meeting I was introduced to each one of our brethren and sisters. At three o'clock all were together again for Sabbath school and social meeting. The Sabbath school was an interesting exercise, and the social meeting was good. I spoke about twenty minutes. Nearly all bore testimony, well wet down with tears. The blessing of the Lord was in our midst.

August 23, 1885

[Great Grimsby]

Sunday forenoon we had another meeting in the mission room which was more than full of interested listeners. I spoke from Revelation—"I know thy works," etc. [Revelation 3:15.] All seemed deeply interested. There were several not of our faith present. In the evening I spoke in the large hall [Town Hall], which was crowded full. I spoke of God in nature. "Consider the lilies of the field, how they grow,"

etc. [Matthew 6:28.] This seemed to be a success. The Lord gave me clearness and power, and many seemed to be deeply affected.

August 24, 1885

I awoke with weariness. Slept but little. Wrote through the day and at five o'clock took the cars for Ulceby, ten miles in the country. We stopped a short time at Brother Armstrong's. They have a large family of nine children. This experience was rich. They have root in themselves.

We found about one hundred assembled in a large public building. I spoke to them. "Ye are the light of the world," etc. [Matthew 5:14.] All seemed to be interested. After the meeting closed, several spoke with me. They were desirous of expressing to me their gratification in hearing the words spoken. One woman said she was going to keep the Sabbath. She has been convinced some time. We spent the night with the family of Brother Short. There is quite a large family—nine children.

August 25, 1885

We went from the meeting to Brother Short's. He and his wife and several of their children have embraced the truth. I did not sleep until midnight. We partook of the English style of breakfast—porridge, bread and sauce, and cake. We go back to Grimsby on the 9 o'clock train. I was too weary to do any writing.

August 26, 1885

[Great Grimsby]

The weather continues damp and foggy.

August 27, 1885

Have not had much rest or sleep. Could not sleep until after one o'clock. The burden of souls to whom I had spoken the night before was so heavy upon me I could not rest. I long to see their eyes enlightened, their hearts opened to accept the truth.

It is raining. My throat and lungs are pressed. We took an English breakfast, which is a plate of thin wafer-like slices of bread, four eggs, a cup of hot water, and a little round cake uncut from beginning to end of the meal. I had traveled all the day before, eaten a dry, cold lunch at dinner, spoken one hour and a half, and had a shadow of a meal for my breakfast.

Rode to the cars, four miles. Took the cars for London. Was sick all the way. Met W. C. White and Henry Kellogg in London. I took a restaurant dinner. The first course was fish. I told them it was spoiled. They declared it was fresh, but we saw those at the next table send away the same fish. Afterward they told us they had examined the box and the fish was not good. This spoiled my dinner. We walked out in the great city of London, containing five million inhabitants. I was not well and was glad to get to my room in the hotel. The rest of our party went out in afternoon and evening. I could not go.

August 28, 1885

[London]

It continues to be a drizzling, rainy day. We rested very well through the night. We met Elder Jones in the Mission and became acquainted with him. He is a Seventh-day Baptist preacher. We had only two hours to spend in viewing the ancient relics and curiosities. We could not have viewed much without the guidance and information given us from Elder Jones. It would take more than one week to see the different interesting objects that have been collected together. We were obliged to go to our restaurant dinner. In this place a vegetarian diet alone can be obtained. We enjoyed our dinner, then took the train for Southampton. It rained hard. When we stepped from the train we were obliged to stand fifteen minutes in the rain for a street car to take us to Brother Durland's. I knew I was contracting a cold. We were welcomed to the home of Brother Durland. Both he and his wife did all they could to make us comfortable. I met the church in a house near by their place of meeting and spoke to those assembled for about forty minutes. I felt happy to meet this little company and speak to them words of courage and faith.

August 29, 1885

[Southampton]

I woke in the morning unrefreshed. It is still cloudy. I spoke to the church twice on the Sabbath.

August 30, 1885

[Southampton]

I awoke suffering with severe cold. Was sick in bed most of the day. Rode out in a hack. The ride was very nice. The sun shone and warmed me. The drive took us to interesting points. We passed through the gates of the old Roman walls. These walls are nine hundred years old. Parts of them are firm now. They were built of stone, very thick. Towers extend above these walls for the sentinels or watchers. Homes are built on the top of these walls. Some houses are built up from the walls, the stone walls comprising a part of the building. Brick is joined to the stone. This seems to have been an effort to preserve the stone wall as far as possible so that buildings are made with patches of brick to fill in when the stone has broken away. It looks old, yet interesting.

I was nearly fainting and was glad to return to my room. I thought it impossible to speak that night. Every nerve was throbbing with pain. But I prayed to the Lord for help, and it was given me. I arose by faith. The hack took me to the place of the meeting. The hall was crowded, and I spoke to about a thousand people. They listened with interest. The Lord blessed me, and I spoke without much difficulty. I knew my strength came from God, and His name I will glorify.

August 31, 1885

[London]

We arose early and took the cars for London. We found quiet rooms in the hotel we visited before. I could not go out again in London to see any of the things of interest. The publishers promised to publish a report of the meeting Sunday night if we would prepare the article. Our time was fully occupied in this work. We tarried in London two days and two nights.

September 1, 1885

It is cloudy, but we have a fire, which is a blessing. Our time is occupied in writing. A gentleman called—an Englishman, a vegetarian. He talks well and seems to be honest. He is an intelligent man. We had a profitable conversation. He is keeping the Sabbath.

September 2, 1885

We took the cars for Basel, Switzerland. We rode forty miles, then changed from cars to boat. The channel was rough. Many were seasick, and the washbasins were brought into use quite largely. I was not sick at all. Many were sick. We were glad, after one hour and half's ride, to step off the boat at Calais. Through an interpreter we then talked with the French officials. Here we met Brother Brown, an active missionary, circulating our publications. We were glad to make his acquaintance. He brought us a basket of nice fruit—pears, grapes, and peaches—and nuts. This was a valuable addition to our lunch basket. We were able to secure a compartment to ourselves in the cars. We could get a sleeping compartment for eleven dollars each. We thought we had better spend an uncomfortable night and save the dollars. A bed was made for me between the seats on the top of the satchels and telescope boxes. I rested some, but slept little. The rest took their chances on the seats. We were not sorry to have the night pass. The French would open the door and jabber their French—just keep our rest broken up. We could not understand them, neither could they understand us.

September 3, 1885

Morning came at last. How glad we were to welcome the light. As we are entering Basel, we see old missions and castles on the top of high rocks and mountains. We query whether the Reformers had not visited these places. We met Brethren Whitney, Andrews, Vuilleumier at the depot. We rode up in a hack to the publishing house and were met at the door by Brother Augustin Bourdeau, Mother Andrews, Martha Andrews, a Sister Stein, and Annie Rasmussen, and were introduced to quite a number. We were glad to meet workers in the office. We stepped upon the elevator and were taken up to the third story. We were made at home at Brother Whitney's. We have written twelve pages to Dr. Gibbs.

September 4, 1885

[Basel]

I have written this day six pages to Johnny, my adopted son, six pages to my nephew Reuben Tapley [?], seven pages to Marian Davis, two pages to Brother Lockwood.

September 5, 1885

[Basel]

Wrote this day twelve pages to Elder Canright.

September 6, 1885

[Basel]

September 7, 1885

[Basel]

Have written thirteen pages in regard to our journey.

September 8, 1885

[Basel]

Have written thirteen pages of our journey.

September 9, 1885

Have written to Addie Walling six pages. Wrote letter of eight pages.

September 10, 1885

[Basel]

I have taken a fresh cold. The rooms are not warmed, and we have a strong, harsh wind. Some have come to the meeting. The meeting will commence this evening. I met Brother D. T. Bourdeau's family. Had a pleasant interview with them. I have been introduced to a number of our French brethren and sisters. I am pleased with their appearance. They dress plainly and seem to be a simple, humble people.

Friday morning, September 11, 1885

[Basel]

It is cold and rough. The people are coming into the conference.

This afternoon I was surprised to see so large a number assembled. I spoke to the people, followed by German and French interpreters.

September 12, 1885

[Basel]

It is the holy Sabbath. It is muddy and rough today. May the Lord meet with us is my most earnest prayer. The morning meetings are good and beneficial. Brother Bourdeau spoke in French in the forenoon. I spoke in the afternoon with great clearness. Testimonies were then borne—about one

hundred. Brother A. C. Bourdeau gathered the English people together and interpreted the testimonies given in French. All expressed that they were impressed and benefited by the discourse given. Certainly this people seem to be in earnest to be helped, willing to receive my testimony.

September 13, 1885

[Basel]

This is a clear, sunshiny morning. I feel grateful to our heavenly Father for the assurance of His love and His grace to help me today. I spoke about one-half hour upon missionary work. While our brethren were giving their reports in French, Elder A. C. Bourdeau reported to us in English, so we could get a general understanding of what was being done. I spoke in the afternoon. Elder D. T. Bourdeau was my interpreter in French, Elder Ertzenberger interpreted in German, and Elder Oyen in Scandinavian. All three arranged in that manner that they could report at the same time and without disturbing me or one another. The Lord helped me to bear a plain, decided testimony to the people. Then I called for those who wished to be Christians and those who have not an evidence of their connection with God to come forward, and we had a most solemn season. Many wept all the time. We offered up our petitions to heaven for the Spirit of the Lord to work, and He did breathe upon us His Holy Spirit. About one hundred testimonies were borne with deep feeling.

September 14, 1885

We have a beautiful, mild morning. The conference business is to be attended to today. I spoke to those assembled at half-past one o'clock p.m. upon the necessity of cultivating love and Christian courtesy, of being forbearing with one another. Two interpreters, in German and French, followed me, and two reported in Norwegian and English. After the discourse there was a baptism of fifteen. This was an interesting scene. In the evening the publishing work was considered with good results. In the evening brethren from Norway arrived. Brethren Matteson and Brorson and Oyen and wife and a shorthand reporter came Friday. The Swiss conference has ended, and now comes the conference of the delegates—Elder Andrews from Ireland, Brother John from Wales, six from Norway, Elder Lane and three others from England, delegates from France and from Denmark. Wrote seven pages.

September 15, 1885

[Basel]

It is a beautiful morning. Rose at five and commenced writing. Have written four pages before breakfast. Brethren Lane, John, and Wilcox have come, and Sister Lane and Sister Jenny Thayer. Wrote eight pages to Elder Butler, two pages to Sister Lockwood, two pages to May Walling. We rode out for the first time since coming to Basel. We entered Germany. We crossed the Rhine. The bridge across the Rhine was built upon strongly made boats. The Rhine is a swift-running stream. We saw milk cows harnessed up as horses to plow and to draw loads of vegetables and fruits in their wagons. We saw women wheeling heavy wheelbarrows and drawing handwagons. We passed by the hotel of the Three Kings. There are

three large, life-size statues. This is the most noted hotel in Basel. The kings and nobles stop at this hotel.

Wrote twelve pages.

September 16, 1885

[Basel]

I awoke with a sense of my unworthiness and the inexpressible goodness of God. I attended the morning meeting in the chapel. The Lord seemed to indite prayer, and His Spirit was in the meeting. Brother Daniel Bourdeau interpreted the testimonies in English for the benefit of the French and the testimonies of French into the English language. Good testimonies were borne. The hearts of the brethren seem softened and subdued by the love of Jesus. I sought to call their attention to the necessity of cultivating love and tenderness for one another.

September 17, 1885

[Basel]

It is a beautiful morning. It is restful to look at the cultivated lands and beautiful green fields and groves of trees, and just beyond this beautiful picture are the higher mountains. We recognize God in His created works. We bow to His authority and love to do His will.

At half-past five o'clock we went into the morning meeting. The prayers were mostly in French. Brother Low spoke, and several testimonies were borne. I made some remarks in regard to the dress question. Many feel it a special burden to make a drive.

Sent off today thirty-two pages to America. Wrote today fifteen pages for French and American papers.

September 18, 1885

[Basel]

Arose at five o'clock to prepare for morning meeting at half-past five. Quite a large number were assembled—Germans, French, Italians, and English. The sweet spirit of Jesus seemed to be in our midst. Several prayed in French and several in English. My heart was drawn out in earnest supplication for heavenly wisdom to be given us at this time of our Council. I felt the assurance that the Lord did hear and answer prayer. Nearly all of our ministering brethren bore a good testimony. They seem to have the blessing of God and are drawing near each other. Several testimonies were given in French. Brother Bourdeau interpreted for our English brethren and interpreted English testimonies to the French. I spoke for about fifteen or twenty minutes upon James 3:13-18. The Lord gave me much freedom in speaking.

Dr. Vincenzo Guerini, a most promising, affable Italian, filled a tooth for me, from which the filling had come out. He is considered a superior workman in Naples, Italy. He is full in the faith. He filled three

hundred cavities at the last conference for our people, for which he would receive nothing. Have spoken eighteen times. Sent six pages to Sister Scott at Oakland, Calif.

September 19, 1885

[Basel]

I have had a broken night's rest. My head aches. At half-past six had a consultation with the Brethren Bourdeau, their wives, and Brother Whitney and his wife. We were talking in regard to the best way to help the Italian brethren. We received some light by talking over the matter together. Brother Bourdeau spoke in the morning. There was Sabbath school before the discourse. I felt great weakness before going into the desk. I pled most earnestly with Jesus to help me and help the people—to bless them in a special manner.

I spoke from Colossians [1?]:25-29. The Lord blessed me in speaking and the people in hearing. The power of God rested upon me and upon the people. I was enabled to speak without embarrassment while two interpreters followed me in French and German, and Brother Oyen gave it in Danish to his reporter.

We had a most precious social meeting. The testimonies gave evidence the word was received, and the Lord set it home in quickening power upon the people. The angels of God seemed to be in our midst, and the sweet spirit of Jesus pervaded the meeting. All the testimonies were interpreted. We believe this meeting will have a telling influence. Another Sabbath is in the past. Bible class is now in session. Have written four pages.

September 20, 1885

[Basel]

I rested but little during the night and felt debilitated this morning. There seems to be but little vitality in the atmosphere. Prepared an article for the paper. I had an interview with Brother John and with Brother Whitney. Had conversation with Sister Whitney upon important matters. The condition of Edith Andrews is a grief to us all. She seems to be failing in health. What shall be done in her case?

Attended the morning session of the Council a short time. Was called out to speak in reference to tent meetings and open-air meetings. I could not recommend the open-air meetings for several reasons. One weighty argument is, it will be too great a tax upon the vital organs and disqualify the speaker to control his voice in small congregations. It will accustom him to disorderly meetings. He will not see the sense of order and maintain order. He will not be able to prove his own work and know what he does do. He will not see the force of becoming a close Bible student and applying himself more and more to bring forth from the storehouse of God things new and old, that new subjects shall engage his attention. Tents are preferable to open-air meetings.

September 21, 1885

[Basel]

I do not feel as debilitated as yesterday. Attended morning meetings. There was quite a good congregation in attendance. Had two seasons of prayer, in French and English. Many testimonies were borne—all good. Brother Malcom [Mallon?] bore an excellent testimony. He is an Italian. His wife was educated in Holland and speaks three languages. She is a women of uncommon ability.

I spoke upon faith and the importance of our workers, in the cause of God, exercising faith, and upon the manner of the ministers' labor—that they shall go two and two. This was Christ's plan and is not carried out as it should be by His representatives.

September 22, 1885

[Basel]

Attended early morning meeting. Many prayers were offered both in French and English. Many excellent testimonies were borne, expressing appreciation of the meeting. The Lord blessed me in speaking on faith. The testimonies borne were of a character to show that the hearers appreciated the light given and were determined to walk in the light while they had the light. It was decided by the Council to continue the meetings just one week longer. All needed a fitting up before engaging in the solemn work of trying to present the truth to others. We thought that now as we are together we should seek for special grace to do a special work.

September 23, 1885

[Basel]

I attended the morning meeting and spoke to those assembled upon faith from (James 1), third verse onward. Many testimonies were borne in response to the testimony borne to them.

Elders Bourdeau and their companions, Elder Whitney and wife, and Brother Kellogg met to consider important moves which it seemed necessary to make for the more decided advancement of the cause. It was considered advisable that as soon as it could be well brought about, A. C. Bourdeau should go to Torre Pellice in Italy to labor, to hold what the truth has already gained, and to gain still others to the truth. Brother and Sister Mallon live in this place. Brother Mallon is a publisher; has a printing office. It was advised that Charles Andrews go to America, that Mother Andrews go if it is her choice, that Edith go with her mother to Italy for the benefit of her health.

Daniel then presented his plans that France and Italy be not encouraged to unite with Switzerland, but become a separate conference and use their means among themselves to build up their own conference. This I earnestly opposed, for the influence would be bad. It would not lead to union and harmony in the work, but to separate interest; and they would not labor for that oneness that the Lord demands. Daniel exhibited self to a large degree. I left the room, for I will not give sanction to any such spirit. I attended the Council; spoke twice in the meeting. In the afternoon had a long, plain, pointed talk

with Edith Andrews. She seemed to have some sense of her condition. We prayed together. I feel deep pity for this child.

September 24, 1885

[Basel]

Attended early morning meeting. "If any man thirst let him come unto Me and drink." [John 7:37.] I had the burden to speak of the different nationalities and the necessity of union and harmonizing in their efforts, that Italians, Germans, French, Swedes, and every tribe and nation have not six paths, but only one model to copy and this one mold to receive—Jesus Christ, the perfect example. Elder Bourdeau vindicated himself, and his remarks were all uncalled for. It is so hard for some minds to be emptied of self. Self is mixed and mingled with all they do and all they say.

Ms 17, 1885

Shipboard Meditations

S. S. Cephalonia [en route for Europe]

August 14, 1885

[Steamer Cephalonia, Cunard Line, en route for Europe.]

"They that were ready went in with Him to the marriage: and the door was shut." Matthew 25:10. I have been reflecting some upon this text. While obliged to occupy my berth because of the rough waves and the violent motion of the vessel, I have time to meditate and pray. Cannot write much of the time; cannot read and have no appetite. My berth gives me a good sight through the portholes. We see the white-capped waves and watch the motion as far as the eye can extend. Out of sight of land, a mere speck upon the ocean, a few peeks between us and eternity, and I think how many have felt as secure as the passengers on this boat who have, while full of merriment in the midst of feasting or of dancing, closed their probation. The noble bark may strike some hidden rock. We were obliged to move very slowly at times because of the fog, and for hours the fog's mournful whistle like a voice warning was saying, Beware. At these times I could not sleep, only pray. The boat delayed some hours, fearing driving in collision with the vessels or schooners that sail upon these broad waters.

I thought of those upon the boat who had no faith in God, no hope in Jesus Christ, the world's Redeemer. In sunshine where no danger threatens all is hilarity and full of amusement. But when the vessel is driven by fierce winds and tossed, when peril comes, when life is hanging in the balance, the appetite for amusement is at [an] end. Folly and hilarity and playing, feasting, drinking, dancing, and joking are turned into sorrow, terror, and despair. The day of doom seems to be opening upon those who have never thought seriously of the words of Christ. "I have set before thee an open door, and no man can shut it: I will shut it, and no man can open it." [Revelation 3:7, 8.]

How wretched will it be for those who have had no faith, no confidence in God! Amid the rough waters and the storm and the fog, I felt that Jesus was never nearer to me, never more precious. My faith reposed in God, however dark the surroundings. The faith of the believer is like the ship's compass. The ship may be struggling with the waves and by the tempest, tossed by the everrestless sea; yet the compass keeps its position, doing its work, maintaining its level amid plunging and tossing, pointing to the pole. I felt that my soul could stay upon God whatever comes, calm waves or boisterous. We may be driven by fierce winds, the fog like a pillar of cloud may surround us, but my soul had comfort in God. My faith like the compass ever turned steadily to my Redeemer, to Him who can rebuke the stormy waters and say, Peace be still. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3.

I found my mind again and again drawn out to contemplate the case of Noah, who with his family found refuge in the ark. He had faith, he obeyed God. His faith led him to make ready for a refuge from the terrible storm that God had told him would come upon the wicked inhabitants of the old world. Noah obeyed God implicitly. It was a heavy cross for him to move out by faith in preparing that ark, building it on dry land; but he did according to all the Lord commanded him. He did not pick and choose among the precepts and commandments of God those things that were agreeable and for his present comfort and convenience and reject those that required self-denial, that if he obeyed would make him the subject of sport and derision of the godless. This course of Noah will be the course of all who have genuine faith. As soon as he knows the will of God, he will do it. He does not consult his will, his own choice; but although to obey is to sacrifice and to suffer loss of friends, of property, of name and life itself, he will carefully and conscientiously walk in the path which God has indicated.

It was Noah's consistent faith and works combined that condemned the world. He not only preached the present truth appropriate for that time, but he acted every sermon. Had he never lifted his voice in warning, his works, his holy character among the corrupt and ungodly would have been condemning sermons to the unbelieving and dissolute of that age. He bore himself with a Christlike patience and meekness under the provoking insults, taunts, and mockery. His voice was often heard in prayer to God for His power and help, that he might do all the commandments of God. This was a condemning power to the unbelieving.

But the time comes when the last appeal of Noah is made to the guilty race. He bids them yet once again heed the message of warning and find refuge in the ark. He stretches out his hands in supplication with voice full of sympathy. With quivering lip and tearful eye, he tells them his work is done, but the loud coarse mocking and scoffs and insults more determined are heaped upon Noah. Enthusiast, fanatic, crazy, falls upon his ear; he bids them all farewell, he and his family enter the ark, and God shuts the door. That door that shut Noah in shut out the world. It was a shut door in Noah's time. And the Lord shut him in. Up to that time, God had opened a door whereby the inhabitants of the old world might find refuge if they believed the message sent to them from God. But that door was now shut, and no man could open it. Probation was ended.

The long forbearance of God had ceased, the figures in the books of God's reckoning had been accumulating, the cup of the unjust was full. Mercy then ceased, and justice took the sword of

vengeance. The door shut, hope for the world dead; the last warning rejected, the golden opportunity past, forever past. The last appeal has been made by the man of righteousness, the forbearance of God exhausted, and how terrible now is His wrath. The unbelievers saw the beasts and fowls and animals of all kinds of themselves enter the ark. This was something they could not explain. They saw Noah and his family go in, and a premonition of something they cannot comprehend thrills through them as they see that wondrous door of the ark shut not by human hands.

The rain in a few days began to fall. The waters cover the surface of the earth while the inhabitants leave the groves where there are beautiful things, objects, this wisdom has made for idolatry. They leave their mansions, their works of gold and temples of precious stones, and bemoan the loss of the luxuries. The waters continue to rise higher and higher. They are filled with remorse, but not repentance, filled with hatred and some with sorrow, as convictions bring the sermons of Noah vividly to their minds. The denunciations of God against their practices ring in their ears as they are compelled to flee from one place to another, always seeking a foothold higher for safety. The last refuge is reached. They look abroad upon a world of water. How gladly would they now welcome that voice which invited them to find shelter in the ark. How glad would they be to listen now to the prayers offered in their behalf by faithful Noah—prayers which they mocked at and put far off the evil day. The sweet voice of mercy no longer is heard. This door is shut. But Noah and his family are safe in the ark under the protecting care of the God of the storm and tempest. A divine hand guided the ark in safety amid the roar of the tempest, the thunderous voice, and the sharp lightning's gleam; trees uprooted were thrown into the boiling, seething waters; wrecks of palaces, temples, were tossing about upon the waters; but the ark was safe.

There was a shut door in Noah's time. There was a shut door to the unbelievers in the destruction of Sodom, but an open door to Lot. There was a shut door to the inhabitants of Tyros, a shut door to the inhabitants of Jerusalem to those who disbelieved, but an open door to the humble, the believing, those who obeyed God. Thus it will be at the end of time. Those that are ready went in with him to the marriage, and the door was shut.

August 15

There are invitations now that come to the youth, to those of mature age, to put on the wedding garment, the robe of Christ's righteousness. My mind is anxious in regard to our youth who have to meet temptations of this age. They have great advantages [in] our Sabbath schools and religious meetings. They have so many rich privileges that they do not appreciate them. The enemies of God and of the truth surround us as they surrounded Noah. Severe tests will come to every soul who is on the side of Christ, and every advantage is opened for the youth to obtain a knowledge of the truth if they desire. You should [be] stored with knowledge of Bible truth, that you may be qualified to give to every man that asketh thee a reason, the hope that is within thee, with meekness and fear.

Stephen was the first Christian martyr. The church believers in Christ had been taught by the wonderful Teacher, the Majesty of heaven. What zeal was in their midst, what faith and devotion to the work. Of these spiritual works it is stated Jesus was not ashamed to call them brethren. [Hebrews 2:11.] There was a constant increase of young members, and the whole city was moved by the divine movings of the

Lord among them. Stephen was full of faith and power. The enemies of God and the truth felt stirred with hatred and opposition. Satan impelled them to resist the truth. Stephen had to meet in argument the most artful, deceptive disputants, hoping to confuse and put down his arguments. If Stephen had not searched the Scriptures and himself become fortified with the evidence of God's Word, he could not have borne the test; but he knew the foundation of his faith was firm, and he was ready to answer his opponents. Stephen came off victorious. He spoke with assurance and wisdom and power that astonished and confounded the enemies of truth. When they found themselves baffled and defeated at every attempt, then they were bent on his destruction. Had these professedly honest and wise men been really seeking for the truth, they would have admitted evidence which they could not controvert. They would have acknowledged their error and yielded to the convincing arguments of truth and been on the Lord's side and on the side of truth. But such was not their purpose or character. They hated Christ, they hated all His followers, and they put Stephen to death. If they could not controvert his arguments, they could stop his mouth by stoning him to death, which they did.

Just such things our workers will meet individually. We must be tested and proved; and if we are not pure gold, we shall fail, prove to be dross. The vilest slanders will be set in motion, misrepresentations will be made as were uttered against Stephen, but those who have made God their trust will not swerve one hair from their duty and from the truth. Who of our young workers are fitting themselves with the lips to bear testimony to the truth and stand fast in the faith, willing to seal it with their blood if required? I entreat of our youth to learn at the cross of Calvary; a mere knowledge of the truth is not enough. We must be sanctified through the truth. There must be a living connection with God, a firm hold from above. We may have a deep and earnest piety. By doing good as well as receiving God and the work of character building going forward for time and for eternity, we have on the wedding garment and enter into the marriage supper of the Lamb, that when the door is shut we will be on the right side—shut in, but not shut out.

Ms 18, 1885

Remarks/Remarks at the European Council

Basel, Switzerland

September 20, 1885

Open-Air Meetings

I would like to speak a word in regard to open-air meetings. There is no one who can long bear the taxation to the throat and lungs of speaking in the open air. I have spoken thus more or less for the last forty years, and I know how trying it is. And in this country, it must be especially taxing on account of the dampness of the air.

Another objection to holding open-air meetings is the fact that the congregation is constantly changing, and one cannot come close to them by personal effort. One might preach in the open air till the Lord comes and then be unable to show definite result. Then, too, this kind of labor has a tendency to make

the laborer [deficient] in not obtaining that kind of experience that is fitting him to be a perfect workman, for he becomes negligent in regard to following up his own work and binding it off securely. He does not obtain that experience that will make him an able minister of Christ. He has very little encouragement to grow in the truth, to obtain a thorough knowledge of the Scriptures, and he does not obtain that experience that will make him an able minister for Christ.

I do not wish to be understood that open-air meetings never should be held. They may be held at times as a necessity, but this is not the best regular means of presenting the truth. We have a different work to do. We must remove the rubbish of error which is piled about the people. In order to do, this we should be more personal in our labor and should have something fresh like the manna from heaven to present as their wants require. From such meetings the people do not obtain the best ideas of our work. We want them to understand that we have the most sacred truth ever given to mortals.

Taken From a Report for Review on English Mission:

Open-air meetings are quite common in England. If conducted on right principles, these are good. Jesus placed Himself in the great thoroughfares of travel, where His voice was heard by thousands. The precious words that fell from His lips found a lodgment in many hearts and caused them to search and see if these things were so.

Ms 19, 1885

Talk/Talk Before the European General Council

Basel, Switzerland

September 21, 1885

I was just thinking about the world's Redeemer when the Roman tax collections came to the disciples for the tax money. They had nothing to give them. But they brought the matter before Christ. He said to Simon, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee." Matthew 17:27.

Peter was one of the disciples of Jesus, one who was laboring in His cause, and yet he had not enough money to pay the required tax. Their Master was the Majesty of heaven; He owned the world, and He had no possessions in the world. He took His position among the poor and lowly of earth.

We know how our cause started. We know that we have counted pennies and means in every way in order that we might have enough means for the bare necessities of life and to carry us from place to place, to present the truth to others. I well remember the first conference that was ever held by our people. It was in Connecticut. My husband worked at cutting cordwood at twenty-five cents a cord to earn money to take us to this meeting. He was not accustomed to this kind of labor, and the rheumatism came in his wrist. He was unable to sleep nights, and night after night our prayers ascended, that God would relieve him of pain. He said, "Wife, we must keep five dollars on hand, and

even if we get short of food we must not use that." I fainted to the floor with a nursing child in my arms more than once for the want of necessary food to eat. But when the call came from a few faithful souls, Cannot you come and hold a meeting with us in Connecticut, we felt the Lord would have us go. When my husband settled with his employer, he had ten dollars. With this we made the journey.

My husband in his youth by the slip of an ax, while [cutting] heavy timber, sliced off a piece of his ankle bone so that he was not able to bear the weight of his body upon the heel of his right foot for several years. When in our great need he engaged to work in the harvest field, there were several hands employed beside himself who were irreligious, rough men. They agreed among themselves to make it hard for the minister; for as he was unaccustomed to such stern, hard work, they would run him down and drive him from the field. He knew at that time nothing of this; but before he went into the field, we sought the Lord most earnestly that He would strengthen and protect him in this manifest duty as He had done in preaching His word. As he entered the field, they put the minister to lead in mowing the swath. He took a wide swath. Those who followed, he saw, took narrow swaths and bent to with all their energies to keep up close to him which led him to quicken his steps. He worked rapidly, but they had gone across the large field but twice when they threw down their scythes and said, "White, do you mean to kill yourself and us? We give up this trial. We thought you were a minister and could not know by experience how to handle a scythe; but we give you the credit of being far ahead of us and the best mower we ever saw, and you have taken no beer or liquor this hot day. When you came into the field as a worker, we were mad. We did not want a minister in our company; and we agreed to give you a hard one, and you have gone steadily on, and we have to give up. We crown you as a leader and captain in the field." My husband thanked them for their compliments, but he felt that he had One to thank whom they did not love, trust, or serve—the God of heaven.

This day's work proved to him a blessing in more ways than one. It broke down the stiff prejudice that existed against him as a minister; and the severe strain of nerve and muscle he was under while enduring the heat of the noonday sun, followed by several men to drive him ahead, the cords in the limbs relaxed, he found himself bringing his wounded foot squarely to the ground. After this he stepped so firmly, no one would imagine he had ever been lame, but he was troubled with pain in his ankle when he attempted to walk long distances, but he walked nine miles from Rocky Hill to Middletown, Connecticut, to the post office to carry the first paper ever published by Seventh-day Adventists. Before these papers were sent, we knelt down before God and with many tears craved His blessing upon them.

Urgent invitations came from New York for us to hold a series of meetings among them. What could we do? We had no means, we were poor. We prayed over the matter, and my husband decided to buy a scythe and go into the harvest field and earn money for to take us to New York. He was an invalid, could not retain food upon his stomach; but we prayed over the matter morning and night, and he was strengthened. He worked thus until he earned forty dollars, which paid our fare to New York.

I was shown at that time that light was shining out from my husband's pen, and these rays of light were penetrating the darkness of error and the beams of light were increasing and growing brighter and more powerful.

It was at this meeting that the truth began to spread in New York. My husband worked at handling stone for months until his fingers were worn through and dropped blood; and this, too, was the very place where he had stood in the desk before thousands of people to proclaim the coming of Christ. Through injustice of his employer he did not receive the money for his labor, and we were in want. He obtained a few things for our absolute necessities.

My husband went through the streets of Brunswick, Maine, with a bag upon his shoulder in which were a few beans and a little meal and rice and flour to keep us from starvation. When he entered the house singing, "I am a pilgrim and I am a stranger," I said, Has it come to this? Has God forgotten us? Are we reduced to this? He lifted his hand and said, "Hush, the Lord has not forsaken us. He gives us enough for our present wants. Jesus fared no better." I was so worn that as he said this, I fainted from the chair. The next day a letter came asking us to go to another conference. We had no money. When my husband went to the post office for his mail, he found a letter containing five dollars. When he returned he gathered the family together and offered a prayer of thanksgiving. This is the way the work began.

At one time light came that we should go to Portsmouth. But we had no money. We got all ready and were waiting when a man came riding very fast to our door. Jumping from his wagon, he said, There is some body here that wants money. I have come fourteen miles at the highest speed my horse would go. Said my husband, We are all ready to start to attend an important meeting, but were waiting for money. We shall not have time to catch the cars now unless you take us. He did so, and we had just time to reach the cars, step upon the platform without purchasing tickets when the car started. This was the way the Lord educated us to trust in Him. In this way the truth has entered many places. Our faith and trust in God have been tested and tried again and again. For years we labored constantly to carry forward the work under the pressure of feebleness and great poverty. We have tried to the best of our ability to save means in every way possible, that the work of God might go forward. I had about the time of Bro. Ertzenberger's visit to America a present of a nice silk dress which cost forty-five dollars. Brother Andrews had just sent word that there was a great need of money to carry forward the work. I thought it was my privilege to so use the gift I had received that those who generously presented it to me would receive a reward and lay up treasure in heaven. I went to a merchant and told him to sell it for me for all he could get. He sold it for fifty dollars, and I sent the money to this mission. When others knew what I had done, they donated much larger sums. Thus the act of my doing this little brought in means from other individuals, so that Brother Andrews wrote us that the very sum needed came at the right time, and he expressed gratitude to God for this timely response.

We are establishing missions and building churches all through America. Already we have \$23,000 laid up in the bank of heaven. As I could not sell property that I wished to sell, I have hired money and, paying eight per cent interest, invested it in the cause. Our foreign mission treasury is now empty. In many places in America they have been having very close times. A night before last, I dreamed that I was pleading with God and presenting to Him our empty treasury. I awoke, myself pleading that He would send means to advance His work. Now I propose that we have living faith to ask God to supply our needs. The Lord has money that He has entrusted to His stewards for to do this needed work. Are these men, are these women where God can impress them with His Spirit?

A short time ago we wanted so much to build a boarding house in Healdsburg, California, to be connected with the school there. But we had no means to do it with. I said to my son, All we can do is to pray. We did pray. Our supplication went up to heaven with many tears for the Lord [to] send us means. In about three hours' time, I heard a knock at my door. Upon opening it, I found a sister there. Said she, I do not wish to disturb you while writing, but I have some money that I want to invest in the cause. Can you tell me where this money is most needed? Where shall it be placed? My heart was filled with gratitude to God. Yes, indeed, we had a place for it. She gave us (to the college) \$5,000, enough to supply our present great needs, and said she felt thankful that she could help the cause of God in any way. And the tears ran down her face to think that she had now found a safe deposit for what had so long been only a source of care and anxiety. There are others who should see and feel the needs of God's cause and do likewise. Why cannot we carry these things to God in prayer? We depend too much upon one another and too little upon God.

I have lain awake night after night, turning over in my mind how we could help the different missions in the best way, and I am in just as much perplexity now as before. I can see no other way but to pray, believe, and act as God gives us wisdom. The Lord has gold and silver. The earth and all its treasures belong to Him. The cattle upon a thousand hills are His also. If we trust in Him, exercising living faith, He will send help to advance His work. He has always proved Himself a prayer-hearing and a prayer-answering God.

Ms 20, 1885

Diary, September 25-27, 1885

Basel, Switzerland

September 25 - 27, 1885

September 25, 1885

I attended the early morning meeting. Several prayers were offered in French and in English. My heart was drawn out after God in earnest prayer for the Lord to help and strengthen and bless us and impress our hearts with the sacredness and importance of His work.

At an early stage of this meeting, the burden came upon me to say some plain things. I told those present that God has given us great and solemn truths to proclaim to the world. I told them that we should certainly fail if we did not walk in the light. Our success in this great work depends on daily seeking help from God. With the aid of divine power, His servants can do what He has given them to do, without fear of failure. However strong the powers of darkness, one can chase a thousand and two put ten thousand to flight.

I was impressed by the Spirit of God to tell those present that as a people we are far behind our opportunities and privileges. No other people has been so greatly favored with the measure of grace that has been bestowed upon those living in these last days. If those who have received such great light do not improve this light, their condemnation will be in accordance with the privileges granted them.

At the close of my talk, many testimonies were borne, giving evidence that some were determined to consecrate themselves wholly to the Lord.

During the forenoon I had a conversation with Brother Daniel Bourdeau. Elder Bourdeau's wife, Elder Whitney, Elder Lane, and W. C. White were present. I was compelled to bear to Brother Bourdeau a testimony of reproof very grievous for me to bear. May the Lord send home this testimony. I believe that Satan has been repulsed and that the Lord will give Brother Bourdeau the victory. We sought the Lord in earnest prayer and presented the whole matter before Him. We believe that He heard us, and that He will take this case into His own hands.

We rejoice to see that some of our brethren are coming to the light. We rejoice to find Elder Matteson in an excellent state of mind. His testimonies are to the point. He seems to be in perfect harmony with the meeting and helps us much in all the efforts made.

We had arranged for a meeting in the evening of the ministers alone. This was carried out, and there were present about seventeen ministers and their wives. Brother Daniel Bourdeau was present. The Spirit of the Lord rested upon me, and I prayed for light and grace from heaven. My faith laid hold upon the promises of the Lord, and His Spirit came into our meeting in large measure. Hearts were broken before Him. Brother Daniel Bourdeau wrenched himself from the shackles of Satan and surrendered his will to the Lord. Satan had thought to gain the victory over this brother, but he was signally defeated. Angels of God were in the meeting, and the power of God was felt. Brother Albert Vuilleumier prayed in French, but we understood the Spirit that inspired it. Brother Matteson's petition was indited by the Lord and was offered in brokenness of heart. I felt the peace of Jesus in my soul. I had carried a heavy load, and now I rolled that load upon the great Burden-bearer. I could do nothing; Jesus could do everything; and I felt the peace of Christ in my heart. Oh, what could we do without Jesus? How dark and lonely would be our lives. He is our only helper.

September 26, 1885

The early morning meeting was held at six o'clock. I was so burdened that before the meeting I spent some time in prayer. I did not feel able to go, but felt that I should lose a blessing if I remained away.

We found twenty-three assembled in a small room. I opened the meeting with prayer, and the Lord did indeed come near to me and to those assembled. Brother Daniel Bourdeau then prayed and confessed his weakness in yielding to the temptations of the enemy. He made a more full surrender to God, and light from God shone into his heart. Fervent, heart-broken prayers were offered with weeping, and the blessing of the Lord came upon us.

The Spirit of the Lord helped and strengthened me to speak to my brethren and to present before them the holy character of our work and the necessity of our improving the talents God has given us. The night before, a book had been opened before me with the record of the past year's labor of the workers, just as God viewed it. As I traced down the record, there stood revealed all the defects. The record of some showed many hours spent in idleness or occupied by unimportant matters, when they should have been devoted to the service of God. Every time these laborers associated with their fellow men,

they were offered opportunities—could they have realized it—to draw minds to the Saviour, to sow the seeds of truth. But these opportunities passed by without being seen or improved. Words of no consequence were spoken, and evidence was given that the message of warning was not uppermost in their minds, not resting as a burden on these souls, so that whenever their lips opened it would flow out in the reflecting of the light given them to bless others.

This registered account showed unfulfilled duties, days spent without prayer, and night coming with nothing to show for the day's labor. There were recorded large expenses and little results. The record showed that other laborers had done their work with less expenditures of means, but better results.

Instruction was given by the One who held the records. He said, You cannot trust in your own ability or wisdom. There must be union of effort, union of faith. You must pray and counsel together.

God will work for His people if they will yield their lives to Him. You are not working for men merely to receive wages. An eternal reward will be given to him who faithfully labors for God.

At half-past two I spoke to a goodly number of people from the words of Zechariah: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zechariah 3:1. The Lord led my mind into a channel unexpected to myself; but from the testimonies borne after the meeting, I think it was just what the people needed.

I had a testimony of encouragement for Sister Oyen. I exhorted her to take Christ as her Saviour. I told her that if she would come to Him, believing that He is a rewarder of those who diligently seek Him, she would find comfort and encouragement and hope. In looking to herself, she would find nothing to inspire her with faith. She must come to Jesus with her imperfections, believing that He alone would remove these defects. Christ alone could remove from her the stain of sin and blot out her transgressions and give her His righteousness.

I said, "Jesus stands at the door of your heart, my sister, knocking for entrance, inviting you to let Him in. Will you hear His voice? Will you open the door? Will you renounce self and welcome Jesus?" "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord of hosts." 2 Corinthians 6:17, 18. Jesus came to save sinners, not to destroy them. He declares, "I came not to call the righteous, but sinners to repentance." Mark 2:17. You who are sin-sick need the aid of the great, all-powerful Physician. Let Him do His work for you. "Wilt thou be made whole?" [John 5:6.] He is saying to you. What answer have you to give?

Sister Martha Bourdeau, Jesus loves you. Why gather about your soul the clouds of darkness? Why walk in a fog of unbelief? Come into the clear light, where there is no darkness, no shadows. Come just as you are, helpless and hopeless. He says that He is more willing to give the Holy Spirit to those that ask Him than parents are to give good gifts to their children. [Luke 11:13.] When the promise is so ample, why do you stand in the shadow? Christ says, "I am the resurrection and the life." "I am the way, the truth, and the life." John 11:25[; 14:6]. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in My name, I will do it. If ye love Me, keep My commandments.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you.” John 14:13-18.

My sister, have you not every encouragement to gather up your confidence? Have you endeavored not only to believe in Christ, but to live in your daily life as His disciple? Actions speak louder than words. There are those who conceal their lack of spiritual power by loud assertions. The truth that sanctifies the heart and life is always expressed in simple language.

Basel, Switzerland, September 27, 1885. I attended the morning meeting for ministers. There was a room full of ministers and their wives. I opened the meeting with prayer. Many earnest, heartfelt prayers were offered. There seemed to be a desire for more thorough consecration to God. The prayers went up as the prayer of one man.

I then made some remarks in regard to the workers for God, being of one mind, of one judgment, ready to receive advice and counsel. The Lord can do nothing for us unless we submit to His molding hand. We must be molded as clay is molded in the hands of the potter. You may have thought it strange that I should say so much in regard to children’s being trained and disciplined and taught to obey and respect their parents. But it is essential for them to learn to obey their parents before they can learn to obey and reverence God. Neglected, undisciplined children, allowed in the home to have their own way, carry their unsubmissive, untameable spirit into their religious experience. There is many a church trial that is the result of a defective training in childhood.

Our work is made exceedingly hard. We meet with those whose will is strong and untameable, those who know nothing of submission. They will argue their way and plead for their way in the face of the testimonies of the Spirit of God; and if at last they yield, it is not with a good grace. They have received their will as an inheritance, and it has grown with their growth and strengthened with their strength; and when their way is crossed, they rise up like a lion.

A strong determined will is essential, but it should be under submission. It should not bear the mold of selfishness, but the grace of Christ should be seen in all the words and ways. When our way is crossed, we must not lose self-control. We must not push Christ from the soul temple, and enthrone Satan there, but we must be meek and lowly, willing to learn in Christ’s school. We must study carefully the perfect Model, as revealed in the life and character of Christ.

The testimonies of the Lord have followed some for many years. While they profess to believe them, they have not made the changes in their character that are essential. To those who do not walk in the light as it comes to them, the light becomes darkness.

The Lord calls upon us to set our mark higher, to be content with no low and common standard, but to reach the Bible standard. He desires us to exercise living faith. He wants Sister Martha Bourdeau to walk out of the darkness that has enshrouded her into the light. It is her privilege to be free in Jesus, to make

His promises her own. And Sister Oyen. These souls have been doubting, distrusting, disbelieving. But Jesus has not left them. His mercies are free, but they do not accept Jesus as their Saviour.

Christ says, "Behold, I stand at the door and knock: if any man ... open the door, I will come in to him, and sup with him, and he with Me." Revelation 3:20. Do not keep the door of the heart closed and then mourn because Jesus is not your guest. He is knocking at the door of your heart. Let Him in. He will give you peace and happiness and joy, and His power. Will you accept the precious boon? Or will you turn your face from Him and say, He loves me not; I cannot see Him.

Many precious testimonies were borne. Sister Oyen spoke more hopefully. She said that she could see that the reason for her unhappiness for these years was that she had not exercised faith. Her unbelief had shut the Saviour out of her heart. She was now determined to commit herself fully to Christ, and that every step should be a step of faith heavenward.

Brother Oyen bore an excellent testimony. He said that he had felt that he was too unworthy to have any part in the work of God, and that he had better return to America. But they had received much light, and he believed that it was the purpose of God that they should come to Europe to save his own soul and his wife's soul. He said he believed that the Lord would work for him if he did the best that he could.

Brother Matteson's testimonies tell on the right side every time. He has been a blessing all through these meetings.

Many humble confessions have been made and many tears shed. A blessed work is being done for Brother Daniel Bourdeau. He seems to be clothed in his right mind.

Sister Martha Bourdeau bore a good testimony. She says that she will trust in God, that she will dismiss her doubts, that she will no longer deplore her darkness, but will talk of the light, of Jesus and His love and mercy.

After reading this matter, I said some plain things; and for the first time since our meetings began, Brother John surrendered his ideas and his set notions of laboring in large watering places. He had gone to Wales, but in the place of working with the Welsh, and getting a knowledge of the language, he has situated himself in a large watering place, hired a house for over one hundred dollars a year, a portion of it to be used for a meetinghouse, just as if he were to raise up at once a large company that would demand any such facilities. The matter that I read them had the effect of changing their views, and leading them to sow the seeds of truth in places near by, to enter families, to hold Bible readings, sitting down as one with the family. Have them read the texts; arouse their interest; pray with them. This will be of far greater account than sermonizing. Men love to preach, but they find it harder to do individual work, to instruct in meekness those who are in perplexity and darkness. This work must be taken up more fully by our ministering brethren.

All through this meeting we have striven for harmony and unity, and I think that there is now a better state of things. All accept the words I speak, although at times they are very close and pointed.

Those who teach the Word must not work away from Christ's manner of laboring. The great Physician, who ministered to the souls and bodies of men, was always simple in His instruction. He approached the needy and suffering in the simplest way. He used the ordinary speech of the people as a means of communicating the truth of heaven, clothing these truths in language that the common people could understand.

Ms 21, 1885

Diary, October 15, 1885

On the Steamer for Malmo, Sweden. (Nearing the island.)

Ms 21, 1885

October 15, 1885

We left Copenhagen this morning. We are not yet wholly out of sight of Copenhagen. It is one of the most beautiful mornings. The sun shines in its glory. Brother Matteson accompanies us to Stockholm and to Christiania.

Went to the dentist. He filled my tooth from which I have suffered so great pain for three weeks.

There was a lady visited us last night who had been out every time to hear me speak. She is a Dane. Through Brother Brorson, she became interested in the truth. She has professed religion only for a short time, I think one year. She was engaged in teaching young men and ladies German. She is a good German scholar. She speaks some English, but can understand more than she can talk. Her countenance arrested my attention from the first time. She came into meeting, and she listened with the deepest interest. We hope she will come out fully from the world and be separate and be wholly the Lord's. She sees what kind of religion is prevailing in Copenhagen, and she is entirely dissatisfied. She wants to see the heart work, whereas all is display and pleasure loving, dancing, card playing, gambling, and every species of selfish indulgence right among the clergy. This she says does not look to her like Bible religion. May the Lord show her by experimental knowledge the Bible religion and that the religion of Christ has no relation whatever to the religion of outward forms and display.

O that a voice might be heard arousing the people in this wicked city. It is a Christless city. Infidelity prevails, skepticism is the order of the day. Where are the missionaries to work in Copenhagen? Where are those who have that love for souls, that they will not be turned away from the purpose of bringing souls to Jesus?

Ms 22, 1885

Regarding Miles Grant

[Italy]

November 30, 1885

We decided while at Torre Pellice to hire a hall where we could worship God in peace. There was no assurance that we could hold meetings in the hall which we had then hired without being interrupted and broken up by the spirit of opposition. We succeeded in hiring a small hall and had notices posted that we would hold meetings for several days. Next morning we were surprised to see notices placed above our hand notices that Elder Miles Grant and Concorder would commence a series of meetings in the hall directly above us which Concorder had occupied for his meetings. Elder Grant put in his notices that he would expose the pretended visions of Mrs. E. G. White.

I did not attend his meetings. Elder A. C. Bourdeau and Mrs. M. K. White and some others of our people attended. Mrs. White took notes in shorthand of his words. We did not want any controversy. I had no hold upon the people, neither had Elder Grant. I came to Torre Pellice to rest and, if there was an opportunity, to do the people good.

Elder Grant made the statement that it was rather a singular circumstance that he had arrived in Torre Pellice the same time that Mrs. White arrived. It had been one week since he came to the valleys, and yet he had made no move for meetings until the notice appeared of our meetings.

Mr. Miles had threatened to publish a pamphlet against the Sabbath, showing up Adventists, as he termed it. This pamphlet came out during this week. They were the same old arguments that have been repeated by Elder Grant and the First Day Adventists hundreds of times, which our opponents have used for the last forty years against the Sabbath. Every objection has been met and answered by discussions by the pen and voice.

My work has not been to enter into discussion and have a controversy with any one. My ministering brethren could take care of these matters; neither was it my work to vindicate myself, but to go about my work which the Lord had given me to do and keep at this work irrespective of censure, false statements, base falsehoods, [and] misrepresentation. Some have from time to time attacked my character, framing falsehoods against my early life, but this has been taken up by those who know my life and those who were fully acquainted with my early history, and although not of our faith, having no sympathy with our views, have stood in defense of me and freely given of their names, contradicting the evil reports that Elder Grant has picked up from false witnesses. He loves the lies that others have made, and this is one of the main features and burden of his work—parade statements manufactured forty years ago that have not even the shade of truth or evidence for their foundation.

This man claims sanctification, but what kind? What is the nature of his sanctification? He has no moral standard, for he claims that God's law is abolished. He has a standard of human origin; and by one of his own creating, he claims to be sanctified. But Jesus warns against just such men. Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. The apostle tells us, "By the law is the knowledge of sin." [Romans 3:20.] Paul says, "I had not known sin but by the law." [Romans 7:7.] This law of Jehovah, the great moral standard of righteousness does not suit the ways and practices of Elder Grant, and he has trampled it under his feet and erected a standard to suit himself.

I have ever taken the position that I would have no controversy with any one. This is not the work God has given me; neither would I be drawn from the work in speaking or writing to contradict the falsehoods made and loved by those men claiming sanctification. We can expect nothing better of those who have no respect for God's moral government who make a raid against the law of God. If they would tear down God's great moral standard of righteousness, they have no means of detecting sin, for by the law is the knowledge of sin. They would hesitate at any ways and means to falsify, to pervert and cast stigma upon those who are standing in defense of the law of God.

These picked-up reports that Elder Grant repeats everywhere he goes have been answered again and again, but what cares he for this? He loves too well the falsehood to give it up. I had the answers with me and could have notified the people and called them together to state my purpose of refuting these charges, but I would not depart from the principles I have maintained to not vindicate myself, but go right on with my work. If my writings and my efforts made in advocating Bible truth did not sufficiently testify of the character of my mission for the last forty years, then anything that I might say would be useless for convincing these men who claim that the law of God is abolished, who have only the standard they have erected of justice and righteousness. We may produce the plain statements of fact; we may bring evidence, clear and conclusive of many witnesses; but will this weigh anything with these men? Nothing will change their minds while they occupy the position they do in regard to God's great moral standard of righteousness. Their enmity is against God's law, and hence all who advocate it must be uprooted by them in some way.

They are acting over the course which was pursued by the chief priests and scribes and rulers in the days of Christ. They have set their feet in the path of stubborn resistance to the truth as did the Jews in Christ's day. Human nature is controlled by the powers of darkness; Satan pursued that course in the days of Christ. Nothing that Christ could do or did do removed the prejudice of those who did not want to believe. When He wrought miracles in their midst, they would not believe. The chief priests and rulers were constantly educating and training the people to reject Christ by their falsehoods, their misstatements of His work, their misrepresentation of His doctrines, so that when these miracles were wrought before them, the teachers had a device ready for the occasion. This fellow hath "Beelzebub," and it is only by the power of the devils He casteth out devils. [Matthew 12:24.] On a similar charge against Him in Jerusalem, the words came from the lips of those who witnessed this good work, These are not the words of Him that hath a devil. [John 10:21.]

We were in the Piedmont Valleys where the people religiously were in the depths of superstition, ignorance in regard to Bible truth. Remarks were made by those who claimed to be Protestants, but who were ignorant of the Scriptures and the power of God. Several of the Vaudois had heard Elder Grant preach, and they told their friends he had come to quarrel with a woman who was an Adventist. Two Adventists quarreling, he says, with one another was enough for them; but this man made a mistake. The raid was made all on one side. I would not become a party to this contention so much as to make a reference to Elder Grant. I would not have any contradiction with him or even vindicate myself. I placed my case and work in the hands of Him who had given me my commission and bore my testimony just the same as though Elder Grant were in his own native state. He claimed before the people to be well acquainted with Mrs. White and she was well acquainted with him. All the acquaintance I have had

with Elder Grant is on one occasion. My husband and I met him on the cars, and we spoke a few words together once after that.

We attended the great national camp meeting; and then as I attempted to speak in a social meeting a few words in harmony with that which we all believed as Adventists, he and Elder Himes came rushing out of a business meeting they were holding in one of the tents and interrupted me, although I spoke but a few moments. And although professing to gain great liberty for all, we were commanded to leave the ground, although we had not disturbed their meetings at all. But they agreed among themselves to send a man of their number to our tent. We had a few publications on the Sabbath, and this man professed to be anxious for some of these little tracts and they were given to him. Then he went back to those who had sent him and reported that we had publications that were being given to those who wanted them. Elders Himes and Grant and others ordered us to take down the tent and to leave the ground, which we did.

We could but see that the very same spirit was working in the same manner as when Christ was upon the earth. The Pharisees and the scribes and rulers were constantly devising some plan against Him that they might catch Him in His words. They set spies upon His track. Satan has different deceptions prepared for different minds. God has given us a test whereby we may not be deceived. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

On one occasion I shook hands with him in San Francisco, California, and exchanged a few words with him. He has had all the opportunity he wanted to ask me if these statements were true or false. I could have shown him the impossibility of their being true, but he has loved the lies that have been presented to him and repeated them so many times he believes them to be truth, and he feels as zealous as Saul did when he was persecuting the saints of God at Jerusalem, believing he is doing God service.

This is all the personal acquaintance I have had with Elder Grant. I present this that my brethren shall understand just how I treat this matter. Not one of our ministers should engage in discussion with him because he will, under a cloak of sanctification, pursue a course of great crookedness. He will resort to any ways and any means that are unfair to make of none effect the truth of God. And with such an opponent who will wrest the Scriptures, who will misinterpret and falsify the words that may be spoken, as did the chief priests and rulers in Christ's day, it is not for the good of the people or for the glory of God to enter into controversies, even upon the truth. Keep about your work just as though such a man as Miles Grant did not exist. Let him make all the falsehoods and love all that others make and make a raid against the holy law of God and against those who stand in defense of the truth. The truth can handle only one set of weapons—truth and righteousness. The opposers of truth can use artifice, crookedness, deception, falsehood, because they have nothing better to use. Satan used just such a set of weapons, and he will use them.

This raid made against those who keep the commandments of God will not cease until probation closes. John saw this warfare going forward in the last days. He says, "And the dragon was wroth with the

woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17.

So it has been in every age. Men will be tested upon the truth, and two influences are brought to bear upon the human mind. Satan will not let one go from his ranks without he makes a desperate resistance. He will contest inch by inch the advance of one to the light and truth. He will bring every power to bear to hold them on his side, that Christ shall not have these souls he claims as his subjects; but if these souls will flee to Jesus and make earnest prayer to God to know the truth, if they will go to God and their Bibles, they will ascertain the truth as it is in Jesus. But if they through policy, like the chief priests and rulers, will not obey God, like them they will go to any lengths in deception. The light that is in them becomes darkness, and how great is that darkness. They are given up to 2 Thessalonians 2:7-11 cited.

The testimony of Jesus is the Spirit of prophecy. To whom does this apply? Satan was the first great rebel in heaven. On account of his power to deceive, he carried many of the holy angels on his side. God was truth and justice. God moved in a straightforward course to vindicate His law. Satan must yield or evade God’s arguments. He came where the two roads branched. It was submission or open rebellion. He took the latter position. He had misconstrued, perverted, wrested the words of God until he carried with him a large number of the angels; a large number, true, but for his deception. He practiced the work of accusing, of fraud, of deception until he himself was his own dupe. He believed his own lies; his darkness was to him light, and light was darkness. To Satan this was his ruin. He really had the advantage. Lucifer could lie, deceive, accuse. God cannot lie. God moved in a straightforward course. Lucifer moved in a crooked, wriggly, twisting course, serpent-like. Lucifer could be warned at the beginning of this course of sin as only God can warn, but his stubborn resistance and unbelief construed every merciful interposition of God into a pressure and restriction of his rights. He fancied himself for a time, because he gained some of the angels to his side as superior to God. The Lord allowed Satan to go on until he should reveal himself in his true character. Christ alone, by giving Himself a sacrifice, could destroy the works of Satan.

To meet all of Lucifer’s methods and guile was not an easy task. But it was and will be revealed that pure truth is a match for falsehood; and when Christ was willing to give even life itself to maintain the honor of God’s law, the truth which was truth when the world was made will remain truth when the earth is purified and made the abode for the saints. The law of God was the great subject of controversy in heaven. It is the great subject of controversy ever since the fall of Satan and will continue to be the great test question, showing the loyal and the transgressors in two parties. Now it seems a marvel that men will be so blinded as to pursue the warfare and continue it so persistently against God’s law that Satan began in heaven.

After Elder Grant had presented me as he had done before the people, in my next meeting on the Sabbath there were quite a number out, expecting that I would answer the charges he had made against me. One Baptist minister sat with notebook and pencil to take notes, but the discourse will appear. M. K. White took notes in shorthand, and the character of my labors can be seen in the ten times I spoke in the valleys. One Baptist minister visited me in the house of Brother Bourdeau, and we had a very profitable conversation together and a season of prayer.

This occasion to me was one of trial and anxiety. I wished to know my duty. I did not want to present to this people who know nothing of our faith the idea that those who were Adventists were at war one with another. This would leave an impression on minds that all the good that we might try to do them would be of no effect. I believe my course was right—to keep silent. I would not wish to meet the matter in the judgment that because of the contention of the two parties—First-day Adventists and Seventh-day Adventists—souls were fastened in unbelief and error. When the grand truths of the near coming of the Son of man would make no impression upon them, night and day my burden of prayer was, Lord, help me to be low at the cross; help me in this land of strangers to remember Jesus. All I ask is that Thy name may be glorified, the honor of Thy law be maintained. I had a most precious experience at this time in hiding self in Jesus. I said over and over in my wakeful hours at night, “Jesus, simply to Thy cross I cling.” I was comforted with these reflections.

God is a party in all our transactions. We are either serving Him in obedience to all His commandments, or we are sinning against Him by doing just as Satan did, questioning and finding fault with God’s rule, His great moral standard of right. But I felt an assurance that the God of justice is a party to all men’s unjust proceedings. God of truth is a witness to every falsehood uttered. It is all written in the books of heaven. He who had declared that all sin is a transgression of His law, cannot look upon sin with allowance, is present as He was at the feast of Belshazzar, and an unseen hand is tracing in the books of heaven every word uttered against the rule of His government. And those who claim to be holy, without sin, are tempters to others. They make the Holy One serve with their sins. They practice fraud upon their fellow men with using the powers of the mind God has given them to deceive souls to their ruin.

No man can swerve from truth and violate justice and depart from integrity and transgress thereby the law of God only as they depart from Jesus. Men cannot have success who violate the eternal principles of light and who trample on God’s law. They may come with the robes of righteousness as did Satan to Christ and as he now comes to men.

Ms 23, 1885

Regarding Miles Grant

[Italy]

1885

About Miles Grant

May God give us wisdom to know how to move in these evil times, for we are in the midst of hungry wolves and tigers who are seeking whom to devour. We are so desirous to know just how to move. We do not want to enter into controversy, which often tends to evil. Neither do I want to vindicate myself, unless it is positively necessary for the good of the cause of God. We want now and ever the wisdom of the serpent and the harmless character of the dove. O God, give us Thy Spirit in these times of trial!

I feel my spirit stirring within me to utter the truth in regard to these two men Miles Grant and Concorde, but I will restrain my zeal, rest all in the hands of my righteous Judge, and control my tongue

while my feelings urge me to utterance. God will help me to hold silence. He knows all about this work, and He will give power and dignity to His own pure truth so that the honest in heart shall not be deceived.

I call to mind that Christ, when contending with the devil, durst not bring against him a railing accusation. While those men, with ruthless, sacrilegious hands, would tear down God's moral standard of righteousness and blacken the character of all who vindicate the truth, God sees it. God knows all about it. It is written in His books—the malice, the hatred of the adversaries of God's holy law. He can bring to confusion their malice; He can make of none effect their pride. The men who want to have it so that God's law is done away, that they may continue in sin, will exult. But although we sigh and cry for the abominations done in the land, we dare not take the burden on ourselves. We desire greatly to have peace, to have an opportunity to present truth to the people who are in darkness of error. But the cause is Thine, O God, and the truth is mighty and will prevail!

God's law is as unchangeable as His throne. He has power to preserve its honor. The Lord lives and reigns and will be the helper of His truth-loving people, through Jesus Christ who is my defense and my shield and my strong tower. I will go forward. I have borne a plain and decided testimony against sin in professed Christians whose lives, whose tongues are given to working evil, speaking evil, and co-operating with the first great rebel who have been a snare to God's people by their false doctrines and their corrupt examples. I have not covered iniquity when the Lord has shown me the sins of His people.

The Bible is now and ever has been a cause of dissension. This ever will be the effect of God's Word. Jesus says, I came not to send peace on the earth but a sword. See Matthew 10:34. God is wonderful in counsel, and He can bring to naught men who exalt themselves and who dare to trample His holy law under their unholy feet. Although my work and mission are made the subject of ridicule and sneers of men who claim to be wholly sanctified to God, although the subject of sanctification is the one theme on which I am called by them a pretender, a hypocrite, yet I am not angry, neither am I terrified by my adversaries.

My offense is that I stand in defense of God's holy law, given in Eden after He created our world, when the morning stars sang together and all the sons of God shouted for joy. And the Lord Jesus proclaimed the law of Jehovah in awful grandeur from Sinai's Mount. Assertions have been made in abundance, the traditions of the fathers have been brought forth, but the people who have accepted unpopular truth counted the cost of so doing before they stepped upon the platform of the Bible and the Bible alone as the foundation of their faith. Unless they have something more substantial than the bold assertions and testimony of the fathers who were erring men like themselves, and something more weighty than the word of a man who can carry slander and who is at enmity with the law of God, those who love the truth will remain firm and decided on the platform of God's Word, the foundation of the prophets and the apostles, Jesus Christ Himself being the chief cornerstone.

We must have clear, convincing arguments from the Scriptures, not assertions, to determine what is truth. These assertions only blind the eyes of those who are ignorant of the Scriptures and of the power of God. Ridicule and sneers are a low kind of argument against those who stand on the platform of

God's Word. Misstatements of your making, cunning hearsays go as far as they possibly can to destroy confidence in those who believe, for strong arguments answer in some minds; but in the minds of reasonable, God-fearing, honest inquirers after truth, deep-thinking and reasoning men who want their faith founded upon the Bible and the Bible alone, such reasoning and arguments will appear as they really are—weakness itself, a subterfuge to conceal their weakness.

I am not in the slightest degree surprised or disappointed, for this man, professing to be sanctified to God, has been doing the very work a large number of this class claiming sanctification are doing—warring against God's law. But it has not affected my work itself at all. While he may deceive the minds of those who do not know him and his course, and who have no knowledge of me or my work, he cannot hinder the message God has given me from being spoken when and where God may choose.

I cast no slur upon genuine sanctification, but as Christ has given us the responsibility, in a degree, of distinguishing the true sanctification from the false, saying, "By their fruits ye shall know them" [Matthew 7:20], we will not be unjust in calling your attention to the fruits borne. Although I may be followed from place to place by this man with his malicious falsehoods, his malice, I shall do my part of the work as God opens the way. If he turns away the people by his deceptions and falsehoods and perverting of the Scriptures, that is not my sin. Every day the record is passing up to heaven of the bold, blasphemous words this man has presumed to utter against the law of God, the foundation of His government in all heaven and earth. Every utterance is registered in the books of heaven, and the result of these words he will meet again just as surely as the chief priests, scribes, and Pharisees will meet all the words uttered against Jesus Christ. They will look upon Him whom they have pierced. He died to save sinners and yet at the same time preserve the honor and majesty of the law of Jehovah.

The very men who took secret counsel against Christ did not know that they had a witness in their assemblies, the same unerring witness that was present at Belshazzar's feast and registered with unerring accuracy the blasphemous words uttered and the profaning of the holy vessels. That bloodless hand was revealed to the king, tracing characters over against the walls of his palace. He who reads the very intents and purposes of the heart was present in the judgment hall, making the records which the very men would meet—records of the words and acts in the judgment hall and that cry that awful cry, "Crucify Him, crucify Him! His blood be on us, and on our children" [Luke 23:21; Matthew 27:25] reached unto heaven and stands on record, that men may see to what lengths religious prejudice, envy, and malice will lead humanity. It shows what enmity and hatred can develop in minds who have turned from the light. That scene at the trial and crucifixion of Christ shows the power of deception upon the human mind, and to what great lengths this deception will lead men to go.

Men who have been deceived to take their position on the wrong side—Satan's side—have no respect for God's holy law. We cannot wonder that they have no respect for any man or woman, however conscientiously they may be working to save souls, if they differ with them. In the Jewish age, Jesus was crucified between two thieves; and the law of God, in the testimony of the disobedient, has likewise been nailed to the cross in the Christian age. As those who crucified my Lord will wail because of Him when they shall behold in His glory Him whom they have pierced, they will surely have for their companions all those who have crucified that law that Christ came to magnify and make honorable. If

these men who are now making void the law of God could view their work as it will appear when the judgment shall sit and the books shall be opened and every man shall be judged according to the things written in the books, as their works have been, then would a terror seize these professedly wise and holy men.

I am not allowed to be silent in regard to truth. I must stand in defense of God's holy law. I have been sneered at because my work is of the character it is. I cannot prevent this sneer, but I can declare and will declare what the Lord has been pleased to show me. Men who hold error for truth, who proclaim that God's law is done away, will please a certain class. The one who has idols and worships them will be highly pleased to have his conscience eased by the thought that no such commandment has any claims upon him. The Bible shows the validity of the law of God. Those who make and worship graven images will be pleased to learn from the lips of men who claim to be ministers of righteousness that the law which forbids image worship is no longer in force. The profane man who has blasphemed the holy name of God will be relieved to learn that there is no law forbidding him to do this wicked work.

The fourth commandment says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

Those who do not want to lift the cross and obey God's holy Sabbath according to the commandment will be greatly relieved to have the whole law swept out of existence, and the Sabbath in particular; for keeping God's specified day makes it inconvenient if they are engaged in business. Frequently there is loss in bringing one's business into such a shape that he will not violate the Sabbath; and to have his conscience lightened by ministers, assuring him that God's law is abolished, makes it convenient for him in every way. This is a doctrine that is pleasant to receive. There is no cross in it, no self-denial, no self-sacrifice. A man may work all days of the week if he pleases, and give no day to the service of God or to devotion. The human heart not subject to the law of God looks upon this as an admirable arrangement.

The fifth commandment reads: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12. Children have had this oftentimes repeated to them when they were headstrong, disobedient, unthankful, disrespectful, selfish; but what a relief it is to be told by one who claims to be sanctified, a teacher of Bible truth, that they need not keep the commandment any longer; for if they do keep it, it is an evidence that they have fallen from grace. This commandment is gone by the board with the other nine commandments. Now children are no longer under the law, but under grace. What freedom they feel, to know that this commandment will no longer be a yoke of bondage, binding them to rules in regard to the fulfilment of their duty towards their parents and that they may steal their property and leave them in need.

The sixth commandment reads, "Thou shalt not kill." Exodus 20:13. What a weight is lifted from the conscience of the murderer, that this commandment is to no longer be a restriction to him! He has long

wished that no such commandment had been given, and now a teacher of Bible doctrine, who claims he has not committed a sin for years, has brought him his portion of meat in due season, for he has told him the law was abolished; now he can breathe more freely even if he has stained his hands in his neighbor's blood. It is not so dreadful a matter to kill when he knows there is no command forbidding murder.

The seventh commandment reads, "Thou shalt not commit adultery." Exodus 20:14. The vile man, who would steal his neighbor's wife, who has not the restraining influence upon his licentious passions, is much relieved when men who say they are holy ministers, who have been preaching for years, tell him this law has been abolished. That is such an agreeable doctrine to his carnal, polluted soul. He hails it with great joy and is happy. All the compunctions of conscience are gone; for when there is no law there is no transgression, and he pursues his course of uncleanness, although he may claim to be a minister of the gospel. He is "turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4. These deny the Lord Jesus in life and in character. They are servants of sin while claiming to be teaching the Bible to the people.

Jude mentions this class and presents before us that even "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh are set forth for an example, suffering the vengeance of eternal fire." Jude 6, 7. Who will desire to rank in that company?

The eighth commandment reads, "Thou shalt not steal." Exodus 20:15. The thief has felt restricted by this commandment. It was a yoke of bondage to him. He wanted to appropriate his neighbor's goods, and being bound about with the fetters of the eighth commandment was very grievous to him. But he has had a pleasant repast, meat in due season. The ministers, who understand the matter better than he does, tell him there is no commandment to this effect—it has not been binding for more than eighteen hundred years—so that all his scruples were unnecessary. He could now be free to steal without that hated eighth commandment condemning his course.

The ninth commandment reads, "Thou shalt not bear false witness against thy neighbor." Exodus 20:16. This commandment is exceedingly offensive to the man who has educated and trained himself in this kind of work. He loves it, and it has become a part of his nature to seek spot and stain in his neighbor. He has become an expert in misrepresentations, in falsifying. He has learned his trade. He is an expert in this business, and when hearsay brings to his ears a bit of scandal it is as a sweet morsel. He will use it to hurt and injure his neighbor, and in this work he claims to be doing God service. He may even claim to be sanctified while doing this special work of Satan. Satan was an accuser of the brethren. He accused them before God day and night, and there are those who love this favorite business of their master and will do it zealously for him and exult in their adeptness at the work. Master and servant will unite, and the reward they will receive is in accordance with their deeds. Root and branch bear the same kind of fruit, and it is very convenient that the ninth commandment is no more in force, for it would hem him about with its restrictions. Now he can falsify and misrepresent and make good appear evil and evil

good, and without fear of condemnation. How convenient to make a raid against the commandments of God, saint and sinners working in the same line!

The tenth commandment reads, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20:17. How inconvenient is such a principle! This commandment is a wonderful restriction of liberty. It is a terrible yoke of bondage, and the dishonest man, the covetous man could not follow out his inclination with any peace while this law was standing against him. It is such a relief to be free from this condemnation and rejoice in the liberty of the gospel, that men cannot be so terribly fettered. And now that the ministers declare this commandment null and void, they feel so great freedom in the gospel. All they have to do is to believe, believe! The keeping of the commandments is altogether unnecessary, and if they keep them they are under a yoke of bondage—they have fallen from grace.

What a blessed freedom to the sinner this no-law system is! Its benefits cannot be really estimated by those who keep God's commandments. They are yoked up under restrictions.

Can we wonder that under the ministry of those who make void the law of God and trample it under their feet the world is corrupted, that religion is defiled, that sin runs riot? Can we not see that where there is no law there is no sin, for sin is the transgression of the law? First (John 3:4) gives the only definition in the Bible of sin—"Sin is the transgression of the law."

Jude writes to his brethren to be consistent in the profession of their faith. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." [Jude 1-3.]

Jesus says, "I have kept My Father's commandments." [John 15:10.] Then what should we do but keep the commandments of God. Jesus did not break one of the ten commandments. He taught all who came unto Him their duty in this respect.

"And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest Thou Me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet?" Jesus now points to the plague spot of his heart, showing him he had not kept the commandments as he thought he had done. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." Matthew 19:16-22.

We can here see clearly that Christ was referring to the moral law. "If thou wilt enter into life, keep the commandments." [Verse 17.] But Elder Grant answers the questioner in altogether a different manner.

He would say, "If you would enter into life, believe, believe. If you keep the law you are in bondage and have fallen from grace. The law is not binding on men. It is a yoke of bondage."

Ms 24, 1885

Diary, September 25 to October 5, 1885

Basel, Switzerland

September 25 - October 5, 1885

Labors in Switzerland

September 25, 1885

Basel

I went into the early morning meeting. Several prayers were offered in French and English. My heart was drawn out after God in earnest prayer for the Lord to help and strengthen and bless us and to impress our hearts with the sacredness and importance of His work.

I had the burden upon me at the early stage of this meeting to say some plain things. I presented the great and solemn truths that had been given to us from God to be proclaimed to the world. We should certainly fail if we did not walk in the light. Our success and prosperity in this great and good work depend on our seeking daily counsel and help from God. With divine aid His servants can do what ought to be done and never fail. However strong the powers of darkness may press upon us, one can chase a thousand and two put ten thousand to flight.

I was wrought upon by the Spirit of God to tell them that as a people and also as God's ambassadors we are far behind our opportunities and privileges. We stand condemned by the Word and especially by the law of God according to our delinquencies. God looks upon the heart. No people have been favored with the measure of grace which has been manifest to us living in these last days; and if the people having so great light and superior privileges have not improved them, our condemnation must be in accordance with the nonimprovement of the talents given us. Many testimonies were borne evidencing that some were determined to consecrate themselves wholly to God.

We had in the forenoon a conversation with Brother Daniel Bourdeau. Elder Whitney, Elder Lane, W. C. White, and Daniel Bourdeau's wife were present. I was compelled to bear a testimony of reproof, not pleasant for me, but very grievous. May the Lord set home this testimony. I believe that Satan has been repulsed and that the Lord will give Brother Daniel Bourdeau the victory—the conviction through His Holy Spirit of his mistakes. We sought the Lord in earnest prayer. We presented the whole matter of our difficulties before Him who cannot err. He knoweth all our perplexities, and we believe He did hear us and will take this case of painful difficulties in His own hands.

We see that some of our brethren are coming to the light. We are rejoiced to find Elder Matteson in an excellent state of mind. His testimonies are to the point. He seems to be in perfect harmony with the meeting and helps us much in all the efforts we have made. Thank the Lord.

We had arranged for a meeting of the ministers alone in the evening. This was carried out, and we had about seventeen assembled—ministers and their companions. Brother Daniel was present. The Spirit of the Lord rested upon me as I prayed for light and grace from heaven. My faith laid hold upon the promises of God. His Spirit came into our meeting in large measure. Hearts were broken and contrite before Him. Brother Daniel was wrenching himself from the shackles of Satan. He was surrendering his will to God. Satan had thought to gain the victory over our brother whom we love in the Lord, but he was signally defeated. All but one prayed most earnestly, and many tears were shed. Brother Albert Vuilleumier's prayer was in French, but we understood the spirit. The angels of God were in our midst. Light and power from God were there. Brother Matteson's prayer was indited by the Lord and was most fervent, offered in great brokenness. I felt the peace of Jesus. I had carried a heavy load, and now I rolled that load upon the great Burden-bearer. I could do nothing. Jesus could do all things, and I felt the peace of Christ in my heart. Oh, what can we do without Jesus? How dark and lonely would be our lives! He is our only helper.

Sabbath day was set apart by fasting and prayer. A becoming solemnity rested upon all assembled. We are assured we shall have the victory. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matthew 7:7.

September 26, 1885

Basel

Rainy morning. The early morning meeting was appointed at six o'clock. I had been so burdened I spent some time in prayer. I could not sleep much. I felt unable to attend the morning ministers' meeting, but felt that I should lose a blessing if I remained away. We found twenty-three assembled in a small room. I opened the meeting with prayer, and the Lord indeed came preciously near unto me and apparently to all those assembled. Brother Daniel Bourdeau then prayed and confessed his weakness in yielding to the temptations of the devil. He made a more full surrender to God and was coming to the light, and light from God was coming into his heart. The prayers offered were fervent and in brokenness of heart, with weeping, and the blessing of the Lord was in our midst.

I was helped and strengthened by the Spirit of the Lord to speak to my brethren with many tears and present before them the pure, holy character of our work and the necessity of the improvement of all the talents God had given us. In the night previous a book was opened before me with the record of the past year's labor of the workmen, just as God viewed it. As I traced down the record, there stood every defect. With some, many hours spent in visiting and talking, occupied with unimportant matters, were registered as idle—time which should have been devoted to intense, interested work in the cause of God. How different than their report appeared the record of some of the laborers! How unsatisfactory to themselves! Every time that they associated with their fellow men opportunities were open, could they have seen them, to draw minds to the Saviour and to drop seeds of truth. But opportunities came

and passed and were not seen or improved. Words of no consequence were spoken, and the evidence was given that the message of warning was not uppermost in their minds. It was not resting as a burden on their souls, that whenever their lips opened it would flow out, in reflecting the light of Christ given them to bless others. This is the profitable, true education for all ministers who labor in word and doctrine.

This register recounted unfulfilled duties—days spent without prayer, and night comes with nothing to show for the day's labor. There were recorded large expenses and but little results. Other reports showed that the laborers had done their work with less expenditure of means, but better results. There was instruction given by the One whose hands held the records and whose eyes were tracing every feature of the records. His words were, You cannot trust in your own human ability or wisdom. You must have union of effort, union of faith; and you must counsel together. Not one of you is sufficient to be a leader. God will work for His people if they will give Him a chance—give Him their hearts and minds.

You are not working for men, that men may receive your wages. In one sense, but shall we call this your wages? Oh no! The eternal reward is to be given the faithful workers. Jesus will give you your wages. All our faculties must be cultivated for eternity, doing better and still better work.

At half-past two I spoke to a goodly number of people from Zechariah 3:1-7. The Lord led my mind in a channel unexpected to myself, but from the testimonies borne I think it was just what the people needed.

I had a testimony of encouragement for Sister Oyen, and I exhorted her to take Christ as her Saviour. He had thoughts of mercy upon her; and if she came to Him believing that He is and that He is a rewarder of all who diligently seek Him, she would find comfort and encouragement and hope. She would find nothing to inspire her with faith in looking to herself for recommendation. She must come to Jesus with her imperfections, believing that He alone could remove these defects. Christ alone could remove from her the stains of sin, blot out her past mistakes and transgressions, and give her His own righteousness which is the white linen of the saints.

I said, Jesus stands at the door of your heart, knocking, my sister, inviting you to let Him in. Will you hear His voice? Will you open the door? Will you welcome Jesus? Will you renounce self? Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you. I will be a Father unto you, and ye shall be My child, saith the Lord of hosts. [2 Corinthians 6:17, 18.] Jesus came to save sinners, not to destroy them. He says, "I came not to call the righteous, but sinners to repentance." [Luke 5:32.] You who are sick need a physician, and Jesus, the great and all-successful Physician, has come to heal the sinsick soul. Let Him do His soul-saving work for your soul. "Wilt thou be made whole?" He is saying to you. [John 5:6.] What answer have you to give?

Sister Martha Bourdeau, my dear sister, Jesus loves you. Why gather about your soul the clouds of darkness? Why walk in the fog of unbelief? You cannot glorify Christ while doing this. Come to the clear light where there is no darkness, no shadows. Come just as you are, all helpless and hopeless, unless He shall undertake your case. Will you let Him help you? He says He is more willing to give the Holy Spirit to

them that ask Him than parents are to give good gifts to their children. When the promise is so ample, why do you stand in the shadow?

“I am the resurrection and the life,” says Christ. [John 11:25.] “I am the way, the truth, and the life.” [John 14:6.] “And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it.” “If ye love Me, keep My commandments.” “And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you.” [Verses 13-18.]

Have you not, my sister, every encouragement? Gather up your confidence. Have you not endeavored not only to receive, but to believe in Christ in your daily life as His professed disciple?

Actions speak louder with Christ than words. There are those who conceal their want of true spiritual power by loud talk and assertions of large things. Truth that sanctifies the mind and heart is always simple and expressed in simple language. Loud noise and shouting that are destitute of the love of Christ pass as assumption without the signature of the divine—that heavenly grace which comes from genuine simplicity and bears the fruit of genuine heavenly origin. Jesus Christ, the great Teacher, worked in the most natural simplicity to meet the people where they were and to distinguish before them the real from the false.

September 27, 1885

Basel

Rainy morning. Attended the morning meeting for the ministers. We had a room full of ministers and their wives. I opened the meeting with prayer. Many earnest, heartfelt prayers were made. There seemed to be a desire for more thorough consecration to God. The prayers went up as the heart of one man.

When the prayers were ended, I made some remarks in regard to the workers in the vineyard of the Lord's being of one mind, of one judgment, ready to receive advice and to be counseled. We were of such material that the Lord could do nothing for us unless we submitted to His molding hand. We must be molded and worked as clay is molded in the hands of the potter.

You may have thought it strange that I should say so much in regard to children being educated and disciplined, and taught submission and perfect obedience and respect to their parents. These lessons are essential for them in order that they may learn submission and obedience and reverence for God. These uneducated, neglected children, left to have their will and their way, carry the unsubmissive, untameable spirit into their religious experience, and the numerous church difficulties grow out of this deficient training in their childhood.

We have our work made exceedingly hard. We meet strong wills, untameable wills, that know nothing of submission. They will argue their way and plead for their wills in the very face of the testimonies of

the Spirit of God, and if they yield it is not with a good grace. We meet these lion wills that have been received as an inheritance and continually cultivated until they have grown with their growth and strengthened with their strength and when their way is crossed they rise like a lion in his strength.

The will, the strong, set, determined will is essential for every one who embraces the truth: but this will must be sanctified through the truth and submerged in God's will. It must not bear the selfish mold, to wrestle for the supremacy, but the grace of Christ must be seen in the will, in the words, and in ways of every one of us. When our human way is crossed, we must not lose self-control. We must not push Christ from the soul temple and enthrone Satan there, but we must become meek and lowly of heart, be willing learners in Christ's school, and study carefully the perfect model in the life and character of Christ.

Our will must be exercised to ever advance in the right way and never to be on the wrong side. Some consider it is a virtue ever to claim they are right. The testimonies of the Lord have followed some for many years. While they profess to believe them, they have not made essential changes in their character. If light is neglected, if you do not walk in the light, it becomes darkness to you.

The Lord calls upon every one of us to set our mark higher; to reach no low and common standard, but to reach the Bible standard. The Lord would have us to exercise living faith. He would have Sister Martha Bourdeau to walk out of the darkness into the light and not to think so much of her imperfections that have enshrouded her soul. It is her privilege—and Sister Oyen's—to be free in Jesus, to make His promises her own. These souls have been doubting, distrusting, disbelieving. Jesus has not left them. Jesus has not dropped them. His mercies are free and full to them, but they do not accept Jesus as their own Saviour. He says, "Behold, I stand at the door, and knock: if any man ... open the door I will come in to him, and will sup with him, and he with Me." [Revelation 3:20.]

Now do not keep the door of the heart closed and then mourn because Jesus is not your guest. He is knocking at the door of your hearts. Will you open the door? He invites His presence. Let Him in. Oh, let the dear Saviour in! He wants to give to you peace, happiness, joy, and His power. Will you accept the precious boon? Will you turn your face from Him and say, "He loves me not; I cannot see Him; I want to find Him." He is standing at the door of your heart. Open unto Him.

There were many precious testimonies borne. Sister Oyen spoke more hopefully. Said she could now see that her unhappiness for these years had been because she had not exercised faith. Her unbelief had shut the Saviour out of her heart. She was now determined to commit herself fully to Jesus Christ, and that every step should be a step heavenward by faith. Brother Oyen bore an excellent testimony that he had felt he was too unworthy to have any part in the work of God and he had better return to America; but he had received much light and believed it was the purpose of God that they should come to Europe to save his soul and his wife's soul, and he believed the Lord would work for them if they did the best they could. The meetings were of great value to them, both himself and his wife.

Brother Matteson's testimonies tell on the right side every time. He has been a blessing all through these meetings. Many humble confessions were made, many tears shed. Brother Daniel is having a blessed work done for him. He seems clothed and in his right mind. Sister Martha Bourdeau gave a good

testimony. The power of darkness is broken—we know it is broken. She says she will trust in God. The Lord Jesus is her Saviour. She will dismiss her doubts. She will not any more deplore her darkness, but talk light—of Jesus and His love and His mercy and His willingness to save.

We do not see Brother R. F. Andrews coming to the light as we desire. Every one has given marked evidences of a great and precious work being done for them except Elder Andrews and Brother A. A. John, but we will not let the matter rest until they show that God is at work for them. Elder Andrews seems to be as cold as an iron wedge, and although he speaks in meeting it seems very formal. When the Lord is passing by to bless and enrich His people with His full salvation, why does not the man break through where the living waters flow freely and be refreshed?

I went to my room and wrote ten pages of important matter for the laborers in Europe.

I think a cloud is over Brother Durland. He is not the man for Europe. He has not wisdom in expending money. He makes large expenditures. He needs to exercise economy else he will drain the treasury. Brother John's manner of labor will be after the same order—flourishing himself as a remarkable man to do a big work, neglecting, not seeing fruit, neglecting the work next him. The humble ways and means of reaching the people are what we all need.

After reading this matter I talked some plain things, and for the first time since our meetings commenced Brother John surrendered his ideas and his set notions of laboring in large watering places. He has gone to Wales; but in the place of working with the Welsh and getting a knowledge of the language, he has situated himself in a large watering place and hired a house for above one hundred dollars a year, a portion of it to be used for a meetinghouse—just as though he were to raise up a large company at once that would demand any such facilities.

The matter I read to them was such as to have the effect to change their notions and lead them in the place of sowing upon all waters, as Brother John, with his mistaken notions, has often repeated to them, to begin earnestly the sowing in the Lord's way—to sow the precious seeds of truth near by, to do the work in humility, to enter families, to have Bible readings. Sitting down as with the family, have them read the text, get them interested, pray with them. This will be of far greater account than so much sermonizing. Some men love to preach, but not to come to the few and in meekness instruct those who are in perplexity and darkness. This work must be taken up more fully by our ministering brethren. Come close in sympathy with needy souls.

We had some precious talk over this matter. We have worked for love and union all through the meeting, and I think there is now better harmony. All accept the words I speak to them, although they are very close and pointed sometimes. In the name of Jesus Christ we are working to produce unity. Ministers who teach the Word must not work away from Christ's manner of teaching. The Great Physician of our souls and bodies was always simple in His instruction and approached the suffering and needy in the most simple way. In His lessons of instruction He met the people understandingly, speaking the heavenly, soul-saving truths in ordinary words which were understood. They were not set forms of speech, but in language to be understood.

September 28, 1885

Basel

Rainy morning. There is snow all around us upon the mountains. I have had a precious night's rest. The burden seems to be dropping off from me as I speak in simple language. Attended the early morning meeting. After nearly all in the house had borne their testimony, I spoke for thirty minutes (this is reported). Good testimonies were borne, especially by our French brethren, of the blessings received.

At eight o'clock we attended the ministers' meeting. I made some remarks. I told them I regretted very much that while others of our brethren seemed to be coming to the light, that I could not discern that Brother R. F. Andrews was making any advancement. His position had been for several years to be very well satisfied without the workings of God's Spirit in his heart. He had a hard, dark field of labor and in his testimonies alone could not burn his way to hearts full of prejudice and bound about with customs and commandments of men. I entreat of you, Elder Andrews, do not leave this place till you shall have the light and love of God to go with you. He can make your work successful, so that you will bring sheaves to the master. You want to humble your heart before God. You need His converting power of grace every day. You want to get away from thinking and talking of yourself and making your family a center.

There is, my brethren, a disposition to make a great deal of ourselves as though me and my relations were special treasures before God above every one else. Oh, many precious opportunities we have let slip because we had not interest enough in souls and enough of the love of Jesus in our hearts to make the most of every opportunity to bring souls to the knowledge of the truth! Much of the preaching has had no saving salt in it. The words were good enough, but it needed the blood—the saving blood of sacrifice, the holy fire, the divine unction. We must present the truth as it is in Jesus.

Missionaries for God, how sacred is your work! "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.] How many are preaching the truth who need to learn the first principles—their A B C's—in the Christian life. Mercy and the love of God lie at the very foundation of Christianity, and the iron will needs to be melted over and we have Christ's will. Brethren, we all need less of building up self and more of the saving grace of Jesus. The light reflected from the cross of Christ needs to flash in our pathway, that we may see what it cost the Son of God to redeem us from sin; see Jesus all bruised upon the accursed tree, and for us, that we might be saved from sin and perdition. Then shall we talk of trials? Shall we grieve over the sacrifice we have to make? God forbid.

Brethren, you need to move in wisdom and not arrange things at home or around you in such a way that you will have to be double minded, serving self, serving tables while the work of saving souls is miserably done. Earthliness marks the lives of many. They do not act like God's missionaries. They fill their houses with children and bring burdens upon the wife by adding to the family, when the end of all things is at hand. God requires that His servants, giving the last note of warning to the world, shall be serving Him with devotion, having their eyes single to the glory of God. Nothing is to come in between them and the work of God. Selfish interest must be laid aside. They are God's employed servants and

must give themselves as did the apostles of old to searching the Scriptures and to prayer. Thus they come in close connection with God.

Brother Andrews arose and made more thorough confessions. He seems to be broken for the first time, and I hope the work will go forward in his heart, for he needs it. He seemed to have no more of the missionary spirit than a man with no responsibility of the work upon him; but the crust is broken, and may the softening, subduing influence of God's Spirit lead him to humility and meekness.

Elder Ertzenberger has come nobly to the work, humbling himself and confessing his backslidings. Elder Matteson is a transformed man. The peace of Christ is revealed in his countenance. He speaks of gaining precious victories over self, and there has not been a word or action on his part that we could take exceptions to. He is indeed in a good place. His testimonies are apt, meek, humble, with tears, and so sensible. Brother Daniel Bourdeau is a converted man.

The Lord has wrought for him. He talks well and he has gained a precious victory. Brother Albert Vuilleumier spoke with deep feeling. He said this early morning meeting was the best he ever attended. Sister White's remarks went home to his heart and his wife also was greatly blessed. He said she wanted to embrace her and thank her and kiss her as she went by, for she had received such precious light.

Well, all the testimonies were good. A. C. Bourdeau's testimonies have been good. There is a spirit of harmony and love. I know that we were needed here, for there were untameable spirits that needed the testimony and control of the Spirit of God to bring them into line. Brethren John and some others have at last yielded their plans, no longer to spread themselves in the largest places, but to work in a more humble way from house to house, giving Bible readings, seeking the Lord in humble, sincere prayer, and in this way reach hearts; and then they are prepared to engage in a larger effort as light is diffused with Bible readings they call in small companies and preach to these in a simple manner to reach the understanding of those entirely ignorant of our truth. But with his present manner of labor he would soon become wholly incapacitated to labor at all and would return as a martyr to America, having worn out his physical strength in this missionary field. God has not given Brother John any such work. He is not a man of remarkable abilities, and he cannot reach the outdoor crowd by open-air preaching.

Mailed letters to Elder E. P. Daniels, eight pages; Sister Lockwood, four pages; May Walling, two pages; Sister Ings, four pages; Reuben Tapley, three pages.

September 29, 1885

Basel

Last evening I spoke to the people upon the plan of labor—not branching out so wide, but taking the work close by their own door, laboring for those next to them, taking their Bibles and sitting down with families in a humble heart and opening to them the Scriptures. This work will be less expensive, require less outlay of means, and in the end there will be much more fruit to show for their labors if they will humble themselves.

Brother Matteson gave an appropriate discourse. After the discourse Brother Albert Vuilleumier was ordained. Elder Lowe first prayed in English and then Brother D. T. Bourdeau in French, and then the ministers united in laying on of hands. Brother Whitney gave the charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom: Preach the word; be instant in season, out of season." [2 Timothy 4:1, 2.]

Attended the morning meeting—the closing meeting of our council. I made a few remarks at the close of the meeting, exhorting those present to fight the good fight of faith, to keep their hearts in the love of God, not to dishonor God with their unbelief. If doubts come into the mind, do not gratify Satan by expressing them. Talk faith, walk out by faith. Let all your actions testify that you believe and trust in God; and as the humble servants of God go forth into the great harvest field, pray for them that God would prepare their way and give them fruits of their labor. Our hearts have been drawn together at this meeting by the love of Christ. Let that love be cherished.

Made a visit to the dentist. Had a lengthy talk with Sister Whitney. Mailed 24 pages to Elder Daniels; the same to Elder Butler.

September 30, 1885

Basel

Our meetings are ended. Our brethren are returning to their homes. We part with tender feelings. In the forenoon about ten o'clock I call a select company together and read to them some things that were applicable to those present.

October 1, 1885

Basel

It is cloudy. The weather is unsettled. At nine o'clock go to the dentist's.

On returning we saw two girls about seventeen years old, one on either side of the tongue of a heavy cart like two horses. A large, broad belt was upon the shoulders of one; the other had a strap about her waist. The cart was loaded, and they were dragging it up hill. A stout man and a boy about ten years old were behind pushing. This would be a singular sight in America, but nothing unusual here. Women draw hand-wagons loaded with fruit or vegetables. We purchased a chair in the city. A woman delivered it, carrying it on her head. Women of the medium class go bareheaded in cold weather as well as in warm. We said good-bye to Brother Albert Vuilleumier and his good wife. We prepared matter of importance for publication. It rained very hard all the afternoon. Had a beautiful sunset.

October 2, 1885

Basel

Slept none since three o'clock. I feel thankful to God for the good health I enjoy. It is a cloudy morning, but the clouds are passing away and we hope to have sunshine today.

At 9 o'clock visited the dentist. Had a severe and painful operation upon my teeth. Through the day devoted much time to writing. Visited with Brother Drew. Plans were discussed in regard to putting forth labor in London. After much prayer it is thought best to have select colporteurs to commence labor in that field in a quiet way and see what can be done with our publications. Still have interest through much prayer; move intelligently; no pompous spirit is to come into design or practice. If the chosen and accepted will pattern after Christ's example to instruct the people in all humility and kindly interest, the blessing of the Lord will be given them and will work with them. Be sure and seek the Lord for His wisdom, not exalting yourself. The large cities can be entered if you will watch unto prayer. When rough speeches are made, be not offended. Consider that you have a soul-saving message and that you can only obtain victories by walking humbly with the Lord Jesus. If the cities are entered, you must have the sure evidence that the heavenly angels must be your front guard and you rearward. It is the souls for whom Christ gave His precious blood that are perishing, and you must devise and plan to present Bible truths in simplicity to mothers and fathers, and to work as Christ worked.

October 3, 1885

Basel

Slept well during the night, but my teeth are quite painful from yesterday's operation. We received this morning letters from Sister Lockwood, Brother Ramsey, Brother Ballou [?], May Walling. W. C. White received letters from Elders Butler and Whitney and Ramsey. We find much that is interesting and encouraging in these letters. We wish to answer them in a way to prove a blessing. Edith Andrews came in; engaged in a long conversation with her in regard to her religious standing.

October 4, 1885

Basel

Sick with severe pain in my head and teeth. Receive treatment of fomentation over my face. Obtain some relief. Converse with Sister Whitney. Edith Andrews has sent for a physician and had her lungs examined. Physician counsels her to leave Basel as soon as possible and go into the mountains where it is not warm, but steady cold air. The physician says she must not be surprised if she has a hemorrhage at any time. She need not be frightened.

October 5, 1885

Basel

I am sick, suffering with fever on account of so much suffering with toothache. Visit the dentist. He gives me no relief. Edith Andrews, I learn, bled at the lungs this morning. We prepare to leave for Norway. Visit Edith; converse and pray with her. She has had another attack, spitting blood. Her case is critical. I prayed with her earnestly. We feel deeply over her case. We long to see her in a decidedly better state spiritually.

Ms 25, 1885

Diary, October 6 to October 14, 1885

[Copenhagen, Denmark]

October 6 - 14, 1885

First Visit to Denmark

October 6, 1885

We left Basel at half-past 9 P.M. We were taken by hack to little Basel which was over the Rhine. We were favored with a compartment to ourselves and could arrange the seats so that we rested tolerably well through the night. My teeth continue to trouble me. It is rainy.

We make no change of cars until six in the morning [Oct. 6]. We stopped at the depot at Frankfort two hours. Here we found the depot arranged for the convenience of travelers. We spread our lunch upon the tables, obtained warm milk from restaurant, and enjoyed our breakfast. Then we took the train for Hamburg. Then we changed cars. Walked about one mile from one depot to another. Waited two hours for train. We found the small waiting room filled with tobacco smokers. We could not endure this. It was cold and rainy. We took our position in the only chair of the room where passengers entered to reach the ticket office to purchase their tickets and then waited. Others of our party had the privilege of standing. We rode three hours, and at twelve o'clock P.M. we came to Kiel depot and took the boat. We were furnished a stateroom, and past one o'clock we found rest in sleep.

Through Germany we saw much that interested us. There were the ancient castles of history, built upon high ledges of rocks and almost inaccessible mountains. We felt some curiosity to learn the history of these now deserted castles. The houses of the farmers are built as are villages in America, but are crowded nearly as close together as in the most populated large cities. Then every man owns his farm which is not divided by fences. Hedges are planted in many places, which give a very pleasant appearance to the farms. The lands are in the highest state of cultivation. We were interested as we frequently came through the German forests. The houses are indescribable. They are composed of brick or stone plastered upon the outside, with joist frames in sight. They have small panes of glass for windows and steep roofs. These houses are very cold in winter. I wonder why the more comfortable and fully as convenient styles of building are not adopted here. These improvements would add much to their beauty, and to the comfort of the inhabitants, but it looks as if they had studiously kept out improvements and chosen to be uncomfortable.

October 7 [8], 1885

We have still the suffering teeth, but it is a beautiful day. We reached Corsor and there changed from the six-hours' ride on the boat to cars again and ride until half-past ten A.M. when we reach Copenhagen.

October 8, 1885

Copenhagen, Denmark

Brother Matteson and Brother Brorson and a Danish brother, a jeweler, met us on the arrival of the train, and we were gratified to see them. We took a hack to the house of Brother Matteson. They are comfortably situated, but up in the sixth story. They have no elevators in Denmark, so we were obliged to climb flight after flight of stairs. Went to the dentist in afternoon to have my troublesome tooth treated, which seemed inclined to cause me considerable suffering. The dentist was a man who drank beer, and his breath was very offensive to me. The treatment gave me more pain for a time, but some relief afterward.

We look from our sky parlor down upon an extensive burying ground just across the way or road. It is very finely arranged with trees, shrubs, and flowers, showing much taste and labor. The graves are not raised in mounds. All is as level as the floor, and the walks are made of concrete. Close by this is a floral nursery and botanical garden with an abundance of choice flowers. There are flowers rich and rare in many of the windows of the stores. From our sleeping room we see a clear lake—artificial. We look down upon the roofs of houses, for we are far up in the world.

A short distance from this is a hospital where the sick, wounded, and diseased are taken and provided with everything—room, food, bedding—for thirty cents per day. This is one of Copenhagen's great blessings, especially for the poorer class, who must suffer with want of proper care and conveniences if it were not for this merciful provision for rich and poor and suffering humanity in general. We see here the hand organs and strolling musicians seeking to gain a few pence by their music. If a child takes a fancy to them, then their efforts are rewarded with a mere pittance.

October 8 [9], 1885

Copenhagen

It is rainy and windy. I walk to the dentist, which is a full mile. It ceased raining for a while. We returned by the lake. It is an extensive body of water. There are many swans in this lake. It is very clear and beautiful. There are many large, grand blocks which resemble Oakland and San Francisco and are altogether in advance of any place we have visited in Europe. There are finely constructed buildings, broad and high. Copenhagen has three hundred and twenty thousand inhabitants. Copenhagen is the city where the king of Denmark makes his home. At the present time the king of Russia is visiting the king of Denmark. These kingdoms are united through the marriage of their children.

October 9, 1885

Copenhagen

There is an appointment out for me tonight. We descend the many steps, turn the corner of the block, then pass under an arch into a court and begin to ascend until we mount four pairs of stairs into the hall. No fire has been built in this hall through the season until that afternoon; and as the plastering is upon the brick, all that the fire could do was to draw out the dampness and make more lurid and objectionable the atmosphere. I felt that I was inhaling cold, damp air that made my lungs smart and

caused them to be painful for some hours afterward. There was a little company assembled of intelligent, noble-looking men and women—Danes. They had accepted the truth through Brother Brorson's and Matteson's labors, and many of them had received the truth under difficulties that our American brethren know nothing of. I think that these who thus take hold of the truth will receive a greater reward according as their faith is tested. I spoke upon the barren fig tree. Luke 13:6-9.

October 10, 1885

Copenhagen

I am sick through the cold that I have contracted. May the Lord help me, is my prayer. I venture into the hall again. Find the hall well filled. Spoke to the people from (John 15), first eight verses. The Lord did help me. His Holy Spirit rested upon me and upon the people.

We had a social meeting after the discourse. Testimonies were borne, intelligent and interesting, that made my heart rejoice. These testimonies evidenced that the testimonies of the Spirit of God that had been translated from English into Danish were doing the very work the Lord designed they should do—making the Word of God more plain to their understanding, presenting before them the high standard they must reach, leading them to heart searching, to repentance, to putting away of sin, and to pray more, to read their Bibles more, and to love Jesus with the whole heart.

One brother stated that when he listened to Sister White's impressing upon them that they must be holy and pure or they could never enter heaven, he felt that his case was almost hopeless; but when she stated that sanctification was not an instantaneous work, not an emotion, but the work of a lifetime, then he was encouraged and decided that day by day he would pray, he would put away sin, he would be an overcomer and gain an experience daily until the warfare should close. All expressed their gratitude to God that He had sent Sister White away from America to this country.

All stated they had read my books and articles in the paper and it had been to them great light and blessing. With many tears they expressed their gratitude. It is an encouragement to me to see that the light given through the testimonies reaches hearts that never saw the instrument that the Lord has employed. The Lord speaks to these souls by His Spirit. They find comfort and encouragement and hope.

October 11, 1885

Copenhagen

It is raining this morning. Brother Matteson preached this forenoon and left an appointment for me at five o'clock this afternoon in the city. We are now out from the hustle and confusion of the city. Wrote eighteen pages. I had not been well all day and felt that unless the Lord helped me I could not speak. I cast myself wholly upon my Saviour. The hall was in a basement in the place of being up high. It was practically a cellar. The room was full.

I spoke from the first epistle of John, third chapter: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. The Lord gave me much of His Spirit

and power. I seemed to be taken away from myself, and the Lord spoke through me. The people listened with deepest interest. Appointments were given me for Monday evening.

I felt as deeply in earnest for the small congregation before me as if ten thousand were present. I have felt in doing the work of God I must do my best on every occasion, if there are no more than two hearers. Their souls are precious in the sight of God, and they need to receive the very best instruction we can give them because they have manifested interest enough to come to hear. God wants us to do our very best on all occasions and under all circumstances. "He that is faithful in that which is least is faithful also in much." [Luke 16:10.] The Lord will not accept of careless, indolent work at any time, for the few or for the many. We are His employed servants to bear His message to all who will hear it.

For nearly all my speeches I have my interpreters, often two, who speak to the hearers. I have to keep close attention, and my interpreters—reporting in two languages, and sometimes three—are at work before the different nationalities.

October 12, 1885

Copenhagen

Wrote fifteen pages today. It is raining, then clears away a little.

We bid farewell to some of our Danish brethren who are obliged to leave for their homes. One Brother C. C. Hansen had been convicted upon the Sabbath by reading his Bible alone. But about this time Brother Brorson came to the place and gave "New Testament Sabbath" to the Methodist preacher. He read it and gave it to Brother Hansen, whose mind had been exercised on baptism. The object was to quiet his mind, for here is this little tract the Seventh-day Sabbath was enjoined by the Word of God; and the Baptists, while they made so much of baptism, did not obey the institution of the Sabbath. He would impress Brother Hansen that as the seventh day was binding from the Scriptures and was not kept, so baptism, even if enjoined, might be neglected, for the Sabbath was certainly as important as baptism. Here, then, the tract was in Brother Hansen's possession, and he read it; but it had altogether a different effect on him than the Methodist preacher designed. He read it again and again. He wept over it, prayed over it, attempted to keep the Sabbath but to keep Sunday just the same. He had rather a remarkable experience. He was wrought upon by the Spirit of God. He left keeping the Sabbath two or three times, but Brother Brorson gave him help at this time. The Tidende came to him, containing the view I had of some who received tracts, read and prayed over them, and came out on the Sabbath. This was exactly his case. And then the testimonies came to him and he read them and they were a great blessing to him. He believed they were as the voice of God to him, and now he is firm in the Sabbath and I am rejoiced.

Brother and Sister Matteson and Willie and myself rode ten miles on the cars into the country. We saw much that was interesting—very fine houses, large fisheries, many nets that were hung to dry. We walked out upon the pier, looking into the ocean. The water for a long distance was as clear as crystal. The bottom was pure white sand, with some mounds of moss, which made the sight very beautiful. We

walked to the park. It is a forest of beech trees principally, but there are some evergreens also interspersed.

These pleasure resorts are for rich and poor, high or low. Every pains is taken to make them attractive, convenient with seats, and beautiful with flowers. This forest is four miles through. There are the most beautiful graveled roads, smooth as a floor, and the forest is kept like a very fine cultivated garden. No underbrush, nothing offensive or that will litter in any way. We had not time to go far in the forest, as I had an appointment to speak in the hall in the evening.

I have not been well through the day, but walked about one mile to the meeting. The room was crowded. There were many not of our faith present, and they looked like intelligent men and women. I spoke from Titus 2:10-14. They listened with the greatest attention. I sought to impress upon them our duty to God and His high claims upon us. Several strangers came to shake hands with me. We rode home in the hack.

The cold made me hoarse, but I am glad I did not disappoint the people. There were several who I afterwards learned were convicted of the truth, understood it all, but have not faith and confidence in God to come out and be separate from the world and lift the cross in obeying the commandments of God. Pleasure loving, dancing, and amusement are that which the people in Copenhagen are living for. From this city missionaries have been sent out to heathen lands to preach the gospel. But they are in far greater need of missionaries here in Copenhagen. It is a city full of skeptics and infidels and socialists. This large and beautiful city needs missionaries to preach Christ and Him crucified. What is to arouse the people? What can arrest their attention to have a care for their souls?

October 13, 1885

Copenhagen

It is a beautiful morning. I am thankful to God I am as well as I am this morning. We visit the dentist, and he advises the filling of the tooth that has had the nerve destroyed. I am not prepared to do this yet. It feels very uncomfortable, and it may have to be taken out.

Brother Matteson, Willie, Sarah, and I walk to the large and beautiful building of the Panopticon. Here are the great men of the kingdom in wax, life-like figures. They appear exactly as if alive. We saw the king of Denmark and his wife, the princes, the king of Wales and his wife. She is a very beautiful woman, the daughter of the king of Denmark. The king of Norway and his wife both are noble looking, especially the king. The view was much better than to have seen them in life. All the historic men were dressed exactly as was the custom of their day and time. It seemed difficult to think that these were not living, breathing human beings before us. The expression of the eye and the countenance seemed so perfectly natural.

We passed through a beautiful park decorated with flowers and shrubs of a great variety and fine trees. In this park great pains and skill had been exercised to make it attractive as a place to please the senses. There was an artificial lake with swans to make it seem homelike and attractive. This lake is in winter

supplied with warm water so that there will be no freezing or discomfort to the swans in winter. We walked through the park, which is in the very center of the city. It is large and very beautiful. Flowers, shrubs, and trees beautify the place and make it very attractive. There were seats all through the park and an artificial lake.

The city is extensive. It has broad streets which give plenty of room without crowding, large open spaces, ample grounds around large buildings. It is a curious sight to see ships standing in the inlet of water, crowded as thick as possible—many loaded with produce, vegetables, and fruit—and on either side of this water crowded with ships are large mercantile buildings in solid blocks. I never saw anything to resemble Copenhagen. To all intents and purposes the ships look as though they compose a part of the city.

If the worship and devotion to God were as great even as the devotion to selfish pleasure and above the worship of the creature, it would be a most remarkable place. But as I look upon these beautiful things in nature and art, I call to mind beautiful Eden which was Adam's home. Their yielding to temptation, their transgression of the law of God lost for them beautiful Eden.

Oh, sin! How it blights and mars everything! The beautiful groves and forests and rich and varied scenery of the world, before it was deluged with the flood, made it surpassingly lovely, but there was a blight because of sin. Men transgressed the law of God; and the Lord said He would destroy man, for the thoughts and imaginations of his heart were evil and only evil continually. [Genesis 6:5-7.] They put God out of their thoughts. All their mind was engrossed in selfish enjoyment to gratify their own desires and leave the God of heaven out of their thoughts. They corrupted their ways before God, and their evil works defiled the beautiful earth. They worshiped the things their own hands had made, and violence and crime became almost universal, and the Lord washed the earth of the moral pollution with a flood. The beauties which delight the senses, both natural and artificial, will be of value and a blessing as men treat them. If they recognize God's goodness, His greatness and His power, in His created works, look up through nature to nature's God and worship the Creator of the heavens and of the earth and make Him first and supreme, then the enjoyment of all these things will be of that character as not to detract from the glory of God.

October 14, 1885

Copenhagen

It is foggy this morning, but think it will clear away. Last night I spoke in the hall to all that it would seat. They listened with interest. My text was Psalm 16:8, 9. I had much freedom in speaking. I felt like saying something to arouse them from their lethargy and stupor. It seems to be a difficult matter to create an interest in religious things in these large cities; and yet this field, hard as it is, must be more promising than India or China; and why should not those who have a desire for missionary work come to this irreligious, Christless city and make some efforts here? How strange Copenhagen is sending missionaries to far-off places to convert the heathen, when there are just as great heathen—as far as the knowledge of God and His Word are concerned—right in their midst; but pleasure, amusement, dancing and card playing, gambling, beer drinking, and deplorable ignorance which always follow in the train of Christless

indulgence are flooding the city. In passing men and women upon the street, you are compelled to have your senses regaled with the strong scent of beer mingled with tobacco. But as far as this is concerned, the tobacco habit is as generally followed in America as in Denmark, and there is less regard to real politeness that is due to one another than I have seen in Denmark.

Ms 26, 1885

Diary, October 15 to October 30, 1885

Sweden

October 15-30, 1885

First Visit to Sweden

October 15, 1885 On the steamer which takes us to Malmo, which means "island."

We take the cars for Stockholm where we remain over the Sabbath. It is a beautiful morning. The sun is shining in its glory. We have just visited the dentist, who filled my tooth that I have suffered with for the last three weeks. It was improperly treated. Yesterday was a day of great pain to me. I am much reduced. I have labored steadily in writing and in speaking every day for five days in succession.

Last night a lady visited us at six o'clock to have an interview with us. She has recently professed religion, and Brother Brorson became acquainted with her. She heard him speak and embraced the Sabbath, but she had no experience; and when all went to the conference at Basel, the priests had many talks with her and told her the Sabbath was not the day, that Sunday was the Sabbath. Her friends are all worldly, and they lead her to the world to concerts, theaters, and into parties of pleasure. She went to a pleasure resort while Brorson was in Basel and became confused, and the truth had but a feeble hold on her.

Since we came, and she hears me speak, her conscience is again aroused. She feels she is very wicked, has been a sinner so long, she did not feel that she was worthy to sit by my side or converse with me. She says she has an engagement with the family of a duke, with good wages, to instruct their children in the German language. She will have to go for a time, she says, because of her engagement.

I presented before her the engagement or claim of God upon her which she should respect. She says her life has been one of pleasure, living in gay company, and she has been with those whose only thoughts are in eating, drinking, frolicking, and amusement. I asked her if her past life in this respect had satisfied her mind. She said, "No." I asked her if she was really happy. She said she was not; and since she had heard the discourses upon the Bible Sabbath, she felt a great want inwardly. Her inner life was very miserable.

The mother was a worldly-enjoying woman, loving pleasure parties and theaters. She has spent very much money upon her own pleasure; and should she become one of us, they would call her a fool and crazy. I told her that Paul said the preaching of the cross of Christ is to them that perish foolishness, but

to them which are saved it is the wisdom of God and the power of God. [1 Corinthians 1:18, 24.] She said she could take no pleasure now in hearing the high church preach. It was all form and display, but no living godliness. They mingled pleasure and amusement, card playing, drinking, dancing all up together. All was right and blameless in their eyes. The doctrines of the Bible and the character of the life of the Christian there described were entirely unlike these pleasure-loving, theater-going, dancing professors.

I talked with her very earnestly, telling her that the Lord Jesus expected her to use her talents to His glory. She said she had so little talent. "And that little talent," I said, "you will wrap in a napkin and hide it in the world. If you can be acceptable with your education and influence to become a member of the titled of earth, could you not take that talent and employ it in the service of Jesus Christ? Could you not use all the ability God has given you to do work in connection with His cause? Your talents, your health, your strength, your intellect, your time belong to God. He has bought you with an infinite price. If you use what talents you have to the glory of God, you will have more and increased talents to use, and thus your sphere of influence will widen and increase. If you do all you can on your part, the Lord will do abundantly on His part and bring divine power to combine with human effort so that you may be a victor day by day and obtain increased ability to use to His name's glory."

I was thankful for the privilege of this interview, and I have great desire that special labor shall be given to this unsatisfied, perplexed soul. This soul in darkness must have the Light of life. I felt so thankful that in my home life an altogether higher standard had been given me, that I had not so many discouragements and erroneous theories and continual examples of erroneous, dangerous, cheap religious instruction to overcome.

October 16, 1885

Stockholm

We rode all night in the cars. Made us beds as best we could on the seats. Slept considerable in this little compartment. Brother Matteson and Willie went into another compartment. At eight o'clock we reached Stockholm. Found Brother Norlin was waiting for us at the cars. We took a hack to his house. Went up four long pairs of stairs. This was a new house. Only a few rooms were finished. This brother occupied one good-sized room, and the kitchen, which was used as well by another family. His wife is doing any kind of work she can get, and he is doing missionary or colporteur work. They are poor, but very excellent people. We passed through the halls up four pair of stone stairs, past many workmen who were carrying on their plastering and carpentering. We felt that we were surrounded by ice; and when we reached the room designed for us learned it had been plastered only two weeks, and that directly on the brick walls, as is the fashion in this country. It was chilly and damp. We feared we should have to go to a hotel and secure a room, and then neither of us could talk Swedish and we could not make our wants known.

While we were contemplating the situation, Sister Johanson came in. We made her acquaintance. She said she had come to invite us to her home. She had made all provision for us and wished Sarah and me to be guests at her house. She is a very excellent Swedish sister. Can speak some English, whereas the

brother and his wife we were then with could not speak English at all. We left our good brother and sister and came quite a distance in a new part of the city. Their house is four-story, built on a hill on a rock. We can look over one part of the city. Her husband has not accepted the truth. Says it is truth but his business stands in the way. He is a salesman. He is very kind and attentive to us. We are up in the world. We climb three long flights of stairs. This climbing stairs so much is not good for me. We have their parlor. A very nice bed lounge is prepared for us. We slept very well last night.

I spoke to the people—a hall full—Friday night [October 16] from John 15. “I am the true vine, and My Father is the husbandman.” [Verse 1.] The people listened with good interest. After meeting closed a young man introduced himself as an interpreter and offered to interpret for me. Brother Matteson is much better interpreting English into Danish than into Swedish. This young man is not of our faith; says he was converted two years ago in Australia. Has studied the English language in America. There are many who wish he would interpret, for he has so much better knowledge of the Swedish language than Brother Matteson; but I shall say nothing to bring this about, for it might not make the best impression of Brother Matteson. We rode to our temporary home in a hack. We could come in street cars, but we have to change cars to make the journey.

October 17, 1885

Stockholm

I feel nearly sick. The hall and stairway reeking with water we passed through to reach our first stopping place were so damp and cold I became chilled through, and I could not get warm for several hours. My lungs and spine were cold, as if cold water were poured upon them. This family are willing to do all they can for us, but I am not in a condition of health to be traveling this time of year where there is fog and cold, chilling atmosphere nearly the whole time. I pray for the Lord to help me, to strengthen and relieve me of my infirmities, that I may magnify His name in bearing the message He gives me to the people.

Brother Matteson suggests that it would please the people if I speak less about duty and more in regard to the love of Jesus. But I wish to speak as the Spirit of the Lord shall impress me. The Lord knows best what this people needs. I spoke in the forenoon [Sabbath, October 17] from Isaiah 58. I did not round the corners at all. If this is Brother Matteson’s work, let him do it; but it is not my work. My work is to elevate the standard of piety and true Christian life and urge the people to put away their sins and be sanctified through the truth. I tried to impress them with the necessity of strictly observing the Sabbath according to the commandment.

We had a precious social meeting. Many intelligent testimonies were borne, which Brother Matteson interpreted. These testimonies expressed their thankfulness that the Lord sent them help from America and expressed their gratitude to God for the truth and for the increased light Sister White had given them. They could see, they said, as they had not done before, the necessity of greater strictness in keeping the Sabbath and could sense the offensive character of sin, and they would make earnest efforts to put sin away. Some expressed with tears their regret that they could not communicate with us, but were thankful that when we reach heaven we can all have one language and enjoy each other’s society. They spoke of receiving great light from the writings of God’s servant, but they never expected

she would visit them. The testimonies were all given in a tender, melting spirit, and it was evident that these precious souls had indeed a love for the truth, and the very similar experience to all our brethren in America.

We call this a good day. The Lord strengthened me to speak to His people with clearness and power. Some can understand English well, and they will be more benefited than those who cannot understand English.

There is a spurious experience that is prevailing now everywhere in regard to the love of Jesus—that we must dwell on the love of Jesus, that faith in Jesus is all we need—but these souls must be instructed that the love of Jesus in the heart will lead to humility of life and obedience to all His commandments. He that saith, I know Him and keepeth not His commandments is a liar and the truth is not in him. The love of Jesus that goes no further than the lips will not save any soul, but be a great delusion.

Those who reject the truth of the Bible do it under a pretense of loving Jesus. Those who love Jesus will reveal that love by being obedient children. They will be doers of the Word and not hearers only. They will not be continually pleading, “All that we have to do is to believe in Jesus.” This is true in the fullest sense, but they do not comprehend, they do not take it in its fullest sense. To believe in Jesus is to take Him as your Redeemer, as your Pattern. All who love Jesus must follow His example. They must connect themselves with Jesus as closely as the branch is connected with the living vine. They are abiding in Jesus, and Jesus is abiding in them, and they are doers of His Word, partakers of His divine nature.

Some who claim to love Jesus are deceivers, and all their religion is lip service. It does not transform the character. It does not reveal the inward working of grace. They do not show that they have ever learned in Christ’s school the lessons of meekness and lowliness of heart. They do not show by life or character that they are wearing Christ’s yoke or lifting Christ’s burdens. They are not reaching the standard given them in God’s Word, but a human standard. Their life is not pure like Christ’s life. They are not being refined and ennobled by His Spirit. The way of truth they have not known, and they are of that number who will say, “Lord, Lord, open unto us. We have taught in the streets. We have done many wonderful works.” [Matthew 7:21, 22; Luke 13:25, 26.] But Christ will say of them, “I never knew you. Depart from Me, ye workers of iniquity. You were on the side of My great adversary, who transgressed My law. You worked with him to make void the law of God. While you professed to love Me you practiced this deception and led souls away from obedience into the path of transgression. Your claims to love Me were the putting on of the livery of heaven to serve My worst enemy. You identified yourself as among those who were making void My law, and your portion is with the hypocrites and unbelievers.” [Matthew 7:23; Luke 13:27.]

October 18, 1885

Stockholm

I rested well during the night. Have written twelve pages to be sent to Sister Ings and Reuben Tapley [?]. Wrote six pages to my twin sister Lizzie.

I attended meeting. Spoke from Jeremiah: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9:23, 24.

The hall was crowded to the fullest extent. There could not be found standing room for all who would come in. The ladies were most of them seated, but a crowd filled the aisle and around the door. They listened with the deepest interest. The hall was so densely packed one woman fainted. If the seed sown fell into goodly soil then we are satisfied. But accommodations for places of meetings are not healthy or safe for me. I have fears of permanent lung difficulty. My prayer day by day is, Keep me, my Saviour, and permit not that I shall leave this country before my work is done.

October 19, 1885

Stockholm

Sent letter, four pages, to Brother Lockwood. We rested well last night and feel very thankful to God for His mercy and kindness to us. We praise the Lord that we have been able to speak to the people in such freedom and power. The Lord has helped me, for I have suffered much pain and feebleness. I praise the Lord for His goodness. I will not fail or be discouraged. We attended evening meeting. I spoke to the congregation upon the coming of the Lord. "As it was in the days of Noah, so shall it be when the Son of Man shall be revealed." [Luke 17:26, 30.] I think it will prove a benefit to me to have to speak through an interpreter. I rest my lungs, but my mind has to keep a close connection with my subject.

October 20, 1885

Stockholm

We are having a snowstorm. The children are getting out their sleds and are full of joy at the prospect. Snowed throughout the day, with considerable wind. We have had about two inches of snow. We designed to look about the city; but this cannot be, for it is very bad out of the house. Wrote twenty-two pages of important matter.

I explained some things to Sister Johanson. She inquired why [Dr. Charles] Lee left us. I told her he went away from us himself. When he embraced the truth he was a spiritualist, and he said he healed many sick by spiritualism and he stated that he had a terrible battle all the time. He could not come in where any one was sick and converse with them, but his arms would begin to jerk and he would be compelled by a power he could not control to lay his hands upon him. He had some very singular ideas which are contrary to our faith. We could not sanction his teaching. He always maintained great independence and great self-confidence. He would not harmonize with anyone, but made himself very disagreeable. He stated in his book that he was discarded because he would not bow down and worship Mrs. White, but this is all false for we believe in worshiping no living man nor praising human beings. This statement is without the semblance of truth.

October 21, 1885

Stockholm

We left Stockholm at eight o'clock. Brother and Sister Johanson rode with us in the hack to the depot, and there were quite a number of brethren and sisters who came to the depot to speak a parting word with us as we stepped on the cars. I felt my heart knit with these dear friends in love, and I was so very sorry that most of them could not understand me; neither could I understand them, except through an interpreter.

We rode in the cars until two o'clock. At one we spread out our lunch and ate heartily of our simple fare. I read over and corrected an important article while the train was in motion. We changed cars at two, remained two hours in depot. W. C. White and I took a long walk. The air was cool and bracing and it is doing me good. We stepped on board the train and rode until seven o'clock. We came to the station called Kopparberg, meaning copper mines. The train went no farther, and we found rooms in a hotel. We had good rooms and good beds. The sky tonight is without a cloud. The stars are shining. The moon is bright, and everything out of doors looks lovely.

The people are now preparing for cold weather—double windows are in all the rooms. The cracks are papered. Between the two sashes there are from four to six inches. In this space is laid a roll of cotton or batting, prepared for just such a purpose, to keep out the cold air. One pane of glass in both sashes is left to open on hinges, and thus have unobstructed ventilation. There are large copper mines and iron mines in this place and towns near by. The dwelling houses are small and painted red. Many of the small dwelling houses are green as the grass in the fields. They prepare them by putting birch bark on the roof and then turf over that, which makes the house warm and free from dampness. The grass grows on this turf, keeping it fresh and alive, and sometimes flowers are planted in the turf. The appearance is rather nice, but very singular to say the least.

October 22, 1885

Kopparberg, Sweden

It is a beautiful day. Clear and cold. We learned we could not leave this place until twelve o'clock P.M. Thursday. We called for breakfast. The custom in Sweden is to keep in houses and good-sized hotels a table whereon is placed bread, butter, cold meat, canned fish, and several other articles of food. It is the custom for all who are entertained to go to this table and help themselves, always cutting the bread and butter first at this large table. There are several smaller tables. If you call for food and specify the articles you want, they are brought to you; and when anything on the large table is desired, the guests arise, walk to the table and help themselves, and take it to the small table; but at the large general table, you remain standing to cut bread and butter. It looked so odd to see men, one after another, come in, go to the long table, eat their bread and butter—walking about, talking and eating—then sit at the small tables for a special dish, but eat and walk and talk from the long table until the dish they called for is brought in, and they take it to the small table and eat it, but always first eat the "butter goose"—which

is bread and butter—at the large table. There is no stinginess manifested. There is a most liberal supply placed before you, and you can eat plentifully of any and every dish for 40 cents each.

From this place I wrote six pages and sent a letter of this written matter yesterday and today to Brother E. P. Daniels at Healdsburg, California. Wrote three pages concerning our travels. I had some conversation with Elder Matteson in regard to whether children of unbelieving parents would be saved. I related that a sister had with great anxiety asked me this question, stating that some had told her that the little children of unbelieving parents would not be saved. This we should consider as one of the questions we are not at liberty to express a position or an opinion upon, for the simple reason that God has not told us definitely about this matter in His Word. If He thought it were essential for us to know, He would have told us plainly. The things He has revealed are for us and for our children. There are things we do not now understand. We are ignorant of many things that are plainly revealed. When these subjects which have close relation to our eternal welfare are exhausted, then it will be ample time to consider some of these points that some are unnecessarily perplexing their minds about.

I know that some questioned whether the little children of even believing parents would be saved, because they have had no test of character and all must be tested and their character determined by trial. The question is asked, “How can little children have this test and trial?” I answer that the faith of the believing parents covers the children, as when God sent His judgments upon the first-born of the Egyptians.

The word of God came to the Israelites in bondage to gather their children into their houses and to mark the doorposts of their houses with blood from lamb, slain. This prefigured the slaying of the Son of God and the efficacy of His blood, which was shed for the salvation of the sinner. It was a sign that the household accepted Christ as the promised Redeemer. It was shielded from the destroyer’s power. The parents evidenced their faith in implicitly obeying the directions given them, and the faith of the parents covered themselves and their children. They showed their faith in Jesus, the great Sacrifice, whose blood was prefigured in the slain lamb. The destroying angel passed over every house that had this mark upon it. This is a symbol to show that the faith of the parents extends to their children and covers them from the destroying angel.

God sent a word of comfort to the bereaved mothers of Bethlehem that the weeping Rachels should see their children coming from the land of the enemy. Christ took little children in His arms and blessed them and rebuked the disciples who would send away the mothers, saying, “Suffer little children and forbid them not, to come unto Me: for of such is the kingdom of heaven.” Matthew 16:14. Christ blessed the children brought to Him by the faithful mothers. He will do this now, if mothers will do their duty to their children and teach their children and educate them in obedience and submission. Then they will bear the test and will be obedient to the will of God, for parents stand in the place of God to their children.

Some parents allow Satan to control their children, and their children are not restrained, but are allowed to have wicked tempers, to be passionate, selfish, and disobedient. Should they die, these children would not be taken to heaven. The parents’ course of action is determining the future welfare

of their children. If they allow them to be disobedient and passionate, they are allowing Satan to take them in charge and work through them as shall please his satanic majesty; and these children, never educated to obedience and to lovely traits of character, will not be taken to heaven, for the same temper and disposition would be revealed in them.

I said to Brother Matteson. Whether all the children of unbelieving parents will be saved we cannot tell, because God has not made known His purpose in regard to this matter, and we had better leave it where God has left it and dwell upon subjects made plain in His Word. This is a most delicate subject. Many unbelieving parents manage their children with greater wisdom than many of those who claim to be children of God. They take much pains with their children, to make them kind, courteous, unselfish, and to teach them to obey; and in this the unbelieving show greater wisdom than those parents who have the great light of truth, but whose works do not in any wise correspond with their faith.

Another question upon which we had some conversation was in regard to the elect of God—that the Lord would have a certain number, and when that number was made up, then probation would cease. These are questions you or I have no right to talk about. The Lord Jesus will receive all who come unto Him. He died for the ungodly, and every man who will come may come. Certain conditions are to be complied with on the part of man, and if he refuses to comply with the conditions he cannot become the elect of God. If he will comply, he is a child of God; and Christ says if he will continue in faithfulness, steadfast and immovable in his obedience, He will not blot out his name out of the book of life, but will confess his name before His Father and before His angels. [Revelation 3:5.] God would have us think and talk and present to others those truths which are plainly revealed; and all have naught to do with these subjects of speculation, for they have no special reference to the salvation of our souls.

At twelve A.M. we stepped on board the train to make one more change before we reached Grythytted. We rode about thirty minutes, then changed cars. After one hour's delay we again took the cars. There was no second-class, so we decided to take third-class, although we might be subjected to tobacco smoke. We could save two dollars and seventy-five cents by doing this, riding on uncushioned seats. We were favored in having the compartment to ourselves.

October 23, 1885

Grythytted, Sweden

We reached this place about four o'clock. At the depot we met Brother Hedin and wife who led the way to their house. We were welcomed heartily by these dear friends. We regretted we could not speak to them in their own tongue. We were accommodated with two good rooms, well warmed, and good beds. The sky is cloudless. Stars and moon are shining in the heavens. I was unable to sleep for some hours after retiring.

In the morning a fire is kindled in the stove, which is built in the house of manufactured material. The surface looks like porcelain, white as milk and highly polished. These reach to the top of the room, and a fire is made in them as in a fire place. The draft at the top is opened. The doors are opened and we have a bright, cheerful fire which throws out its heat into the room. When the wood is burned down to a coal,

then the draft is closed, the doors are closed, and this whole structure becomes warm and remains warm all through the day. At seven o'clock we were brought a cup of hot water and milk and bread.

At eight o'clock we were called to breakfast. There was a round table with a cloth upon it and a flower pot in the center, and bread, a quarter of uncut cheese, hot milk, and fried cakes, which constituted our breakfast. There were no plates at first, two knives and two forks. We were invited to come to the table, all standing. A blessing was asked and then we stood around the table, took something in our hands, and walked about, talking and eating. Plates were then brought in, and we put our food upon the plates, and I was offered a chair. Some seated themselves on the lounge, others walked about, eating with the plate in their hands. All the while when we wished anything, we would take it from any part of the table. This was a new style to us, but we shall get used to it, I think. After the meal is finished, the guests shake hands with the landlord and landlady, thanking them for the food.

We walked out through the town and had the opportunity of looking into the old State Church. The first room we entered was the priest's study. There was rather of a priestly chair by a table, two small libraries of the priest's books, two windows. A more miserable, dismal place I would not want to be in. We then entered the auditorium. There was a circular altar with a cushioned seat for the communicants to kneel upon when taking the holy wafer and a place within the circle for the priest, for him to wait upon the people. Then in another corner of the house was an hourglass to measure the hours, and there were many steps which led up to the pulpit. It was very high. The seats were most uncomfortable—torturing to occupy. The backs had a piece of wood running the whole length of the seats, pressing you forward. The seats were very narrow, the backs high, and everything was cold and uncomfortable and seemed like a product of the Dark Ages. Everything looked as though it had been asleep for many hundreds of years—at least since Luther's day.

As I looked at this building, very large and roomy, constructed with logs and shingled upon the outside with tile-like shingles, I thought of the worshipers. They had been standing in positions generations back without making any advance. Old arbitrary laws made long ago, the most cruel and heartless, they had not life or light enough to change. They were retaining barbaric practices in their laws, not discerning the unreasonableness of their proceedings in this enlightened age. God had said to His people, "Go forward" [Exodus 14:15]; but this old State Church said, "No, I will stand still; I will do as my fathers have done before me." If they had only lived up to the light and been as conscientious as their fathers were, then they would have been better men. But they did not even have the piety their fathers had, and they will not walk in the increased light which shines from God's Word upon their pathway. They do not do as their fathers would have done had they been in their place.

The order of God in relation to His people is progress or continual advancement heavenward in the way of truth and righteousness. The necessary result of continuance in well-doing is increased knowledge and love of God till the warfare is over. But the worshipers in this church have the same spirit that the popes and priests had against those who embrace and walk in the light. The claims of the gospel are far in advance of their faith or obedience. They do not feel inclined to comply with the conditions on which hang the fulfilment of the promise. They jealously claim honor from men and the world, but they are

unacquainted with the wisdom and power from above. They cannot reckon themselves dead unto sin or alive unto God.

This church cannot present the divine credentials that her doctrines and authority are of God. She does not say, "The works that I do bear witness of me" (John 5:36); and "If I do not the works of My Father, believe Me not." John 10:37. Taking the name of Lutheran, she refers back to Luther, his works, his testimony; and while she has not cherished his spirit as a reformer, she reckons herself as the only lawful inheritor of the blessings God has promised to His church, as did the Jews. But she has turned away from the holy commandment, refused to walk in the brighter path of truth that would have renewed her knowledge and true holiness and given her the victory over the world. She is sitting in darkness, and her condemnation is great in proportion as the grace and truth proffered her were abundant and powerful.

October 24, 1885

Grythytted, Sweden

It is a beautiful morning. I rode to the meeting hall, a distance of one mile. The house was crowded. Many could scarcely find standing room. I spoke from Colossians 1:9-11. I had some freedom in speaking to the people.

Walked about one mile to the meeting. Found a house full and spoke to them from Philippians 4:4-7. The Lord gave me freedom in speaking. He strengthened me, for in the morning I felt considerable weakness and trembling. Many were affected to tears and manifested eager attention as I addressed them. After I had ceased speaking we had a social meeting, and Elder Matteson interpreted the testimonies borne into English. There were many good, intelligent testimonies, showing genuine experience in the truth of God. I then shook hands with all and walked back to my home.

October 25, 1885

Grythytted, Sweden

We rise at six. Passed many hours restless and feverish. We had good ventilation. It is snowing this morning. Shall attend meeting in a snow storm in Sweden. Brother Matteson is in meeting this morning for the benefit of those who have taken great pains to come from all the region round about to this meeting. I am weak this morning and feel unable to speak to the people.

I attended meeting, and the house where they were assembled was full to overflowing. They listened with the deepest attention while I spoke from Daniel 12, first verse. I felt unable to speak, but the Lord gave me strength and lifted me up above my infirmities, and I felt that I could speak at much greater length than one hour and ten minutes; but when I returned to our home, I was not able to sit up and could not take refreshments. I continued to be feeble through the day. Sister Ekman sent me a plate of apples and kind greetings with regret for my sickness. I am sorry to cause any one anxiety.

October 26, 1885

Grythytted, Sweden

We rise this morning weak, but feeling better than yesterday. I have no appetite for food. Took a cup of milk and a couple of toasted crackers. We cannot leave this place before past three this afternoon. I feel deeply grateful that the Lord has sustained me in speaking to this dear people who have taken their position on the commandments of God. I feel so anxious for them that they may be overcomers and saved with the redeemed at last.

We had an interview with a Swedish sister who can speak English. She spent two years in Chicago. She was keeping the Sabbath when she went there. The family she worked for was kind to her and permitted her to keep the Sabbath. She says she had a place when she first went to Chicago where there was but little work; but the mistress for whom she worked scolded her for everything, and she was sad all the time; but her mistress was not willing she should leave her, but she felt so full of sorrow she could not stay. She found a place where the work was much harder, but everything was pleasant. Her heart was light all the time, because she was not fretted at and scolded. This seems to be a woman of good judgment. She came back from America with the purpose of taking care of her father; but if the work had not been as hard, she would have remained longer. The dresses to wash and the ruffles and white shirts to do up in warm weather, with all the rest of the work for a family of seven, was hard for her.

We had an invitation to take dinner with a merchant's wife. He does not keep the Sabbath. She is fully with us in the faith. Her name is Ekman. They have a large, commodious house, but built on the same plan as all houses are here, of logs. After the logs have settled, they then board them up on the outside and have a very respectable looking building. We were taken first into a room where we laid off our outer garments; then she gave me her arm and waited upon me, taking me into a large dining hall which was very nicely and thoroughly furnished. Here I was seated on a sofa, and the next thing in order was the dinner.

A round table stood in the center of the room, with bread, butter, cheese, and cold sliced meat. We all stood around this table while Elder Matteson asked a blessing in Swedish. We then took bread and butter—if we eat the articles—and either stood and walked about and ate, or sat in chairs or sofas, of which there were several. Before these sofas and chairs were small tables covered with linen cloths. Next came the plates of plum soup and meat soup. The first soup was made of prunes, raisins, apples, and I know not how many kinds [of fruit]. These [plates of soup] were placed on the small tables. After this dish was brought wild meat and fish prepared in a very nice manner. After this was the dessert of cooked, peeled pears with cream. Then all stand and ask a silent blessing; then each guest shakes hands with the host and hostess and thanks them for the dinner, and the ceremony is ended.

The lady of the house gave me her arm and conducted me into a room precisely like the one we first entered. Here we conversed through an interpreter. Elder Matteson read and explained the Scriptures. We had a season of prayer, and now a table is placed before us with hot water and cream and white biscuit and two kinds of cakes. The custom is to have tea or coffee, but they knew it was not our practice to take either tea or coffee. We only drank the hot drink out of their tiny china cups. We had no occasion to eat anything. We bade them farewell. They took the horse and carriage and drove to where

we had made our home, and the parting with these dear friends was more ceremonious than our arrival. Thus it is in Sweden.

October 27, 1885

Kopparberg, Sweden

I am feeling somewhat relieved of congestion of the lungs. Awake quarter before five. Was refreshed by a cool sponge bath. We took the cars for Kopparberg. There was no second class, only first and third. We were seated in third, for by so doing we could save nearly three dollars while riding about three hours; but we saw that this arrangement was partitioned only half way, and three compartments were thus arranged. The smoking of those who rode in this third class would be dangerous to us all. Brother Matteson found one compartment enclosed for ladies.

This cheap-rate car was furnished with bare seats, with no conveniences. One lamp served us and the next compartment, but soon we found that where the lamp hung the tobacco fumes penetrated, filling our compartment. We finally arranged this by taking a shawl and wedging it into the opening, so we were relieved in this respect and very thankful for freedom from tobacco.

It was a very disagreeable day. The air was raw and damp, and my lungs were congested. I coughed hard most of the way. We changed cars, and then it was arranged we should take the first class, which cost just double the third, but there was no protection against the tobacco in any other way. Brother Matteson and Willie, to save a little expense, rode in with the smokers.

We were glad when Kopparberg was reached. We were given the same rooms we occupied October 22 on our way from Stockholm to Grythytted. We have had a good night's rest; and if it were not for this congestion of the lungs which afflicts me, I should think I was enduring the journey well. We had a breakfast, not very acceptable, but I have no appetite and only eat because I must. We arrived at about three o'clock. Found Brother Johnson waiting for us. It was raining and no carriage was waiting for us and we walked in the rain three quarters of a mile to our stopping place. I should have been left to walk one mile to the meeting had I not told Brother Matteson I could not and should not dare to attempt it. After walking from the depot my heart beat violently. My pulse increased to one hundred, and I felt quite ill. I would not venture this experience again. A carriage was obtained to take me to and from the meeting. The small hall was crowded to its utmost capacity. I spoke from (Mark 8:31) to close of chapter. I had freedom in speaking. Was depressed as I saw the narrow calculations made to obtain a suitable hall to accommodate the people. I will do my part; and if my brethren fail to do their part, then it will be their error, not mine. In Copenhagen and Stockholm I am convinced I could have had a good hearing if our brethren had planned for it, but they did not expect much and did not get much.

October 28, 1885

Orebro, Sweden

Spoke from Luke 21:31-36. The house was filled with earnest listeners, but the seats were only benches without backs and not half enough of this kind. We cannot expect people to come out to hear unpopular

truth when the meetings are advertised to be in a small hall, that cannot hold over one hundred people, or in a cellar. The importance and character of our work are judged by the preparations the people make to get it before the people. I spoke twice in this large city to a small company.

At night I dreamed that we asked Brother Matteson, "How far would a light reflect its rays under a bushel?" He answered, "No farther than the compass of the bushel." The question was asked, "How far would the light shine forth placed under a bed?" He thought its rays could not lighten the room. It would be a low and inexpressive light. Then said the questioner, "Place your light on a candlestick, and it will give light to all that are in the house. Your ideas need to be enlarged and elevated. The people have lost an opportunity that God wanted they should have, to obtain light and impressions of the truth that they had not yet received." We have to make the same labor and effort to speak to one hundred that we do to speak to twenty hundred. And if there are not special arrangements made more than there have been on this journey, the people whom God wills should be enlightened will not be, for our own planers and workers are so limited in their faith and in their calculations that the people receive the impression that the message of warning that the Lord sends to the world is not worth their notice. They make the work very hard for themselves. When the Lord sends help, they do not show that they value it.

October 29, 1885

Orebro, Sweden

It is raining, and the weather is very disagreeable. We have comfortable lodgings, but the meals and manner of eating are not at all like our American style; but they try to make it as pleasant for us as they can. We try to talk and cannot be understood. Then we laugh at one another for our blunders and make the best of the situation.

I do not ask notoriety; but if God sees fit to send a message to the people, He wants those to whom it is sent to make suitable preparations, that the object may be attained. I am sorry and sad to see that no greater exertions were made to obtain a suitable place to accommodate the people. Oh, that the Lord would elevate and broaden the minds of those who are standing at the head of the work in these countries, that they shall not belittle the work and leave a mold upon the work that is no honor to the most solemn, important message that God has ever entrusted to man! How much we, the workers, need less of self and more of Jesus, that we may seize every God-given privilege and opportunity and show in every place where the truth has found an entrance that the work is a sacred, holy, exalted work. Just as we treat the work and the message of truth, so will be the impression that will be left on the minds of the ones left to keep up the interest. I hope the Lord will teach His people that they do not make enough of the sacred truth that He has entrusted to them. They are in need of power and grace that they will not place the work so low in their management that only the cheaper, poorer classes will be reached.

We saw in this place the old castle, nearly a thousand years old. There are interesting facts connected with this old building with its four towers that history has handed down to us.

October 30, 1885

We left Orebro. On our way to the depot, the hack driver took us around by the jail. Here is where Brother Rosquist was imprisoned because he preached the truth in Grythytted. The priest of the State Church made complaints against him.

Ms 27, 1885

Diary, October 31 to November 19, 1885

Norway

October 31 - November 19, 1885

First Visit to Norway

October 31, 1885

We have a clear day, but it is sharp and cold. Healthy weather for traveling. We tarried a night at the hotel in [blank]. We took our breakfast out of our lunch baskets. We ordered a pitcher of hot milk and made a very good breakfast. At about 12 o'clock noon, we reached Christiania and were welcomed by Brother Oyen at the depot. We were taken in a hack to the pleasant rooms occupied by Brother and Sister Oyen and family. We were once more among our English-speaking friends; and although we were welcomed and treated with every attention by our Danish and Swedish brethren and sisters, we felt all the time crippled because we could not converse together, and it was thus made impossible to do them all the good we much desired to do. But we are again in America, as it were!

November 1, 1885

Christiania, Norway

Sabbath was a pleasant day. I spoke to the people in the hall where the church met to worship from 1 Peter 1:13-17. I had freedom in presenting to the people the importance of practical godliness. All listened with great attention. The hall was full. In the afternoon the ordinances were administered, and the washing of feet. In the evening a discourse was given by Elder Matteson.

November 2, 1885

Christiania

Sunday forenoon spoke in a hall to a crowded assembly. It was estimated fourteen hundred were present. The text was 1 John 3:1-3. The Lord gave me much freedom and clearness in presenting the infinite love of God in giving His Son to die for the world. Although the aisles were crowded and every seat filled, and even standing place occupied, large numbers were obliged to go away because they could obtain no entrance. The crowd held perfect attention to the close of the discourse. We hope this effort will not be in vain, but that through Christ's help much good may be the result.

November 3, 1885

We went on the cars twenty miles to fill an appointment at Drammen. The fog settled down so thick we could not obtain a sight of the country through which we were passing. We were two hours on the cars. We found a hall full of people at the appointed hour. The hall could only accommodate seven hundred people. The passageway was filled. All the standing room was crowded, and respectful attention was given as I addressed them from John 3:16.

November 4, 1885

We left Drammen at eight o'clock for Christiania. It was raining, but the fog had cleared away so that we could see the country through which the cars were passing. The scenery is very fine. The country is broken. There are high bluffs and rocky mountains, lakes and islands. In summer this would be a very pleasant place to live in. Spoke Wednesday night in the hall, which was well filled. I spoke from Luke 10:25-29.

November 5, 1885

Christiania

It is rainy, disagreeable weather. We have done much writing today. Visited at Brother Hansen's. We had a very pleasant, profitable visit. I conversed some through an interpreter, relating some incidents in our earlier experience. We conversed some upon the habits of the people in regard to eating so frequently. Brother Hansen said he had made considerable reform in eating since he had embraced the truth. I related to them a little of my experience upon health reform and the manner of my eating since receiving the light from heaven. I also related to them the experience we had passed through in the first rise of this work.

November 6, 1885

Christiania

It is rainy, disagreeable weather. I spoke in a hired hall to a large audience from 2 Peter 1:1-13. All listened with respectful attention.

November 7, 1885

Christiania

It is a foggy, rainy day. I long for the pleasant sunshine, but we will seek to make all the sunshine we can by cheerful, pleasant conversation and in opening our hearts to let the Sun of righteousness in, that we may, amid clouds and disagreeable surroundings, be ourselves sunbeams of happiness to others because Christ abides in our hearts by living faith.

Colossians 1:24-29. The Lord gave me freedom and power in addressing the people. There is indeed a work to be done for them; and if the Lord will use me as an instrument to arouse them from the irreligious state they are in, I will praise His holy name. I presented before them the great need of those who teach in word and in doctrine to take heed to themselves to be very circumspect in their course of

action and in word and example seek to elevate the people to correct views and correct practices by their own habits and customs and to be sure that in no way they belittle the requirements of God—especially the fourth commandment, which enjoins the observance of the Sabbath.

There is in the Sabbath of the fourth commandment a test. It is God's test. It is no manmade test. This is to be the separating line to distinguish the loyal and the true—him that serveth God from him that serveth Him not. Some professing to be keeping all the commandments of God were sending their children to school upon the Sabbath. They were not compelled to do this, but because the schools objected to taking in their children unless they should attend the six days in the week, they sent them to the school to study and also learn to work. If they could not, by wise and judicious means, make some special contract with the authorities of the school, reserving the privilege to keep the Sabbath of the fourth commandment, then there is but one way—to keep the Sabbath of the fourth commandment strictly.

Special pains should be taken to establish schools among ourselves. Elder Matteson has not given to our people a correct example. He has sent his children to school upon the Sabbath and to justify his course has used the words of Christ, "It is lawful to do well on the Sabbath days." [Matthew 12:12.] He may urge the same reason why men should work on the Sabbath, because they must earn bread to feed their children; and there is no boundary line to tell what should and should not be done upon the Sabbath. And while holding the claims of the fourth commandment so loosely, these leaders were, by their example, encouraging the false tests which man has manufactured. The matter of dress was the subject to test character.

Thus the commandments of God were made of little account by their traditions, while their own ideas and notions were binding heavy burdens and grievous to be borne. They were separating themselves such a great distance from the people that their influence could not reach them. They were giving altogether a wrong impression of the truth. There would be just such impressions given as would please Satan, that the Sabbathkeeping Adventists be regarded as a set of fanatics and extremists. The Lord's precious cause is not exalted, but the impression given to unbelievers is that it is the doctrine that makes them unkind, uncourteous, and really unchristian in their character.

The Lord would have the subjects of His kingdom represent the character of their sovereign. His commandments are not left for man to trim down to suit his ideas or his convenience. God's great moral standard is His ten precepts, the foundation of the faith of prophets and apostles. The Sabbath is the great test question, and He has made precious promises to those who keep His Sabbath from polluting it. His infinite wisdom and power and love are engaged in our behalf. The heavenly host are registering our names as among the loyal and the true. It is safe always to be on the Lord's side, and by faith to commit our whole interest, temporal and eternal, into the hands of Him who reigns over all in heaven and on earth.

God is not pleased with His people in this place, for they have belittled His holy requirement, striving to bring His law into subjection to themselves, rather than bring themselves in subjection to His law. There

has been a spirit prevailing of contention, of faultfinding, of making little items a test of Christian fellowship, while they have at the same time been lax and loose in keeping the Sabbath.

After speaking with great plainness, I invited those to come forward who felt they were sinners, not in harmony with God, and who needed His converting power. About fifty came forward. We then knelt before the pulpit with the congregation, and by request I prayed while Elder Matteson interpreted. There was some of the melting Spirit of the Lord in our midst, but some remained hard and unimpressed. Their hearts are rebellious. Opportunity was given for testimonies to be borne, and quite a number confessed they had about given up the truth and separated from God and now wished to repent and come back with God's people. We tried to find a place to close the meeting, but it seemed impossible. Three were on their feet at once, and our meeting lasted about three hours. The work must go deeper yet.

November 8, 1885

Christiania

The weather continues foggy and sunless. I write many pages today.

At five o'clock by appointment I spoke in the large [gymnasium]. There were about seventeen hundred people assembled to hear the woman from America speak. The secretary of the temperance association introduced Mrs. White to the audience. As a canopy above the pulpit was the stars and stripes, which I highly appreciated, for I consider it an honor to be born in America, the land of the brave and the free.

I spoke for one hour and twenty minutes, Brother Oyen acting as my interpreter. The people listened with deep interest. I showed them that the Bible was full of history upon temperance. I showed them the part Christ had taken in temperance. It was all due to Christ that man was given a second trial after Adam's fall. Christ redeemed Adam's disgraceful failure and fall by withstanding every temptation of the wily foe. I mingled Christ in this temperance lecture from beginning to end. The Bishop of the state church was present. There were a number of the clergy present. The higher class of society were my hearers. After I had ceased speaking and stepped from the desk, Dr. Nyson took the stand and endorsed every word that had been spoken and that Brother Oyen had interpreted for me. He was very liberal in his thanks to the speaker for giving them the discourse. He then introduced me to some of their leading temperance men and women. Not a few came to greet me by shaking hands and saying, "I am so thankful to have heard you tonight. I never listened to a temperance discourse like this before." Indeed when I was speaking, the congregation looked as solemn as if attending a funeral. No smiles were seen and no stamping of feet was heard, for it was too solemn a subject to excite laughter or merriment. Dr. Nyson expressed the ardent desire that I should address them again; but I feel that our people here need my help, and I must do all for them that is in my power.

November 9, 1885

Christiania

The same foggy, drizzly weather that we have had for about one week continues. I feel wearied and am unable to write much today.

I attend meeting in the evening and the house is well filled, but how can I come to the hearts of this people? I speak from these words found in Hebrews 12:12-17. The Lord gave me freedom. Brother Olsen made request that those who especially desired prayers in their behalf should arise. Quite a number stood upon their feet. I was requested to pray while Brother Oyen translated. The Spirit of the Lord came in, and hearts were softened and subdued by the Holy Spirit. Then many testimonies were borne. Some had backslidden from God, and they were unhappy and troubled and wished to return to the truth. And some expressed in their testimony great gratitude for the light they were receiving and that they were greatly blessed. It was quite late when we retired to rest. These meetings of labor are exceedingly taxing; but if the Lord gives me strength, I shall be very grateful to Him.

November 10, 1885

Christiania

It is still dark and cloudy, but the sun will shine, and we will keep up good courage. This has been a day of great weariness to me. I was unable to write. I am aware I am taxing my strength in doing so much, but I want to see this people greatly helped and strengthened.

We had some talk with Sister Anna Rasmussen. I fear she is not happy and is somewhat discouraged.

I had my foot measured for shoes to be made for me by a Norwegian. My cloak was brought home today. It will protect me from colds. I am very grateful that I can have so comfortable a garment.

Although I feel nearly sick, I attend the meeting in the evening. The house is well filled. I spoke to the people from Colossians 3:12-17. I sought to impress the people with the necessity of exercising living faith in the promises of God. It was for them to seek to reach the Bible standard and then claim the precious promises of Jehovah.

After speaking to the people, I again requested those who especially desired to be prayed for to come forward. Quite a number immediately responded, and we stepped down in their midst and prayed for them and the Spirit of the Lord came in and His sweet blessing rested upon us. I again prayed and was interpreted by Brother Oyen. Brother Olsen also prayed. Then there were many good testimonies borne. Some said they had been blessed all day in trying to talk upon the truth and in being much in prayer. Some confessed their backslidings and a good work is begun, but it is not universal. Some stand back as if in doubt and questioning. May the Spirit of God reach their hearts and bring them into the work is my prayer.

November 11, 1885

Christiania

Wednesday. I attended evening meeting and spoke to the people with a deep and solemn sense of the shortness of time and the great need we have of greater spirituality, more zeal, and reaching a higher standard.

This day have had conversation with Brother Hansen. Brother Oyen was present. I talked with him very plainly, showing him just how he was standing and the influence he was exerting in the church. I had felt so burdened I had arisen at three o'clock and written some things that I wished to come before the people.

November 12, 1885

Christiania

Thursday night again spoke to the people. We had good congregations, but some of our brethren do not seem to feel that interest which they should feel to arise, put away their sins, and come into favor with God. I spoke with great plainness. During the day I wrote many pages to be translated for the benefit of the church. Brother Oyen translated the matter. W. C. White is feeling it to be duty to have laborers come to Norway, and it looks certain that they must have help.

Last night W. C. White suggested that he was almost decided to attend the General Conference. At first I was surprised and said it could not be his duty to leave the work here to do this; but careful, calm consideration of the subject changed my mind. I thought he could serve the cause of God and especially His work in these mission fields better by going to America, so that from his own lips the Conference could hear of the necessities of the case for laborers and for money, rather than to read the same arguments in letter form. I now think it is right that W. C. White should go, although I shall miss him very much, and his counsel and advice seem to be almost a necessity at this time here.

Friday

I feel worn and scarcely able to sit up. Last night W. C. White suggested he thought it might be his duty to go to America and attend the General Conference. At first I could not consent to this; but after thoughtful, prayerful consideration I felt that God had put this into his mind, and I would not stay him or hinder his going. I have written many pages today. W. C. White left us about three o'clock to cross the North Sea on his way to Liverpool and to take the steamer from there to New York. He will return, if it be the will of God, in about two months.

November 14, 1885

Christiania

Sabbath I spoke to the people from [blank in original]. I felt very solemn. The hall was filled, and we hope that deep impressions were made upon the minds of the people.

November 15, 1885

Christiania

This is the last day we will be in Christiania. Brother Hansen sent an invitation for us to ride out in his carriage to see the city. I had talked so plainly the day before, I feared he was offended at my plainness of speech. This day was pleasant. We had sunshine, but it was clear and cold.

November 16, 1885

Christiania

Arise early, for we must leave for the depot at quarter before six. My labors close in this place, and I know not when I shall be here again; perhaps never. Brother Hansen sent his carriage to take us to the depot. Brother Oyen accompanied us. At the depot we met several of our sisters who came to say good-bye to us.

Brother and Sister Olsen and Brother and Sister Hansen also came to say farewell. They remained until the cars started. Shall we meet again in this life, or shall we meet no more until the judgment? It is a solemn thing to die and a far more solemn thing to live.

The scenery was interesting. Very many places resembled Colorado in its high and rocky summits, its towering mountains and rocky fields. We passed large forests of pine. The trees do not grow large. They are thick, straight, and small. This is a poor country for people to obtain a living in. Every little available spot of land is improved. The houses generally are small and cheap. There are some houses that show more wealth and prosperity. This would have been a wearisome day to us all were it not for the romantic scenery. The sun sets at this season of the year at half past three and rises about nine o'clock.

November 17, 1885

Gothenburg

I arose at three o'clock and used my pen until we were obliged to take breakfast at eight o'clock. Wrote eight pages. Took breakfast, and then we were taken in a hack to the boat. The steamer was small, but for the first hour we enjoyed our steamboat ride; then the captain advised us to go below, that we were getting into rough water. We did as directed and soon were made to realize the wisdom of this movement. We became very sick. Seasickness is very distressing to me. I vomited most earnestly. Sarah was also sick, severely. She said she was afraid several times that I was dead. My face was like a corpse and my eyes closed. This was a very severe experience to me, because of heart difficulty.

In such a time I feel unable to carry the burden and trust myself in my weakness to my Saviour. He will take care of me. I have chosen Him as my helper, and I feel that I may safely commit the keeping of my soul and body to Him as to a faithful Creator. He will not leave His children who love and trust and serve Him to the will and power of Satan. It is so great a comfort to have such a friend. When the sea is tempestuous, how we long for something solid to set our feet upon. I tried to walk a short distance with the help of the stewardess. We were thrown to one side and the other, forward, backward, clinging with all our remaining powers to something that would not give way.

While the boat is rolling, pitching, and tumbling about like a cork upon the water, I thought of the perils to which we are exposed by sea and by land. How much more dreadful it must be for one to feel the land like an ocean heave beneath their feet, the solid earth, hitherto firm and secure, rocking beneath them. I thought of the earth rolling like the waves of the great deep. I thought of the necessity of our refuge which cannot be moved, the sure mercies of God. In God we may trust. The mountains may depart and the hills be removed, but the kindness of God does not depart, nor His covenant of peace be removed from us. God never forsakes His trusting ones.

November 18, 1885

We were on the cars from four o'clock the 17th until nine o'clock the 18th. I was too weak to sit up much through the day. We had a convenient compartment through the night. The seats were opened so we could lie down. At three o'clock we were all commanded to get out of the car, to have not only our baggage, but ourselves inspected. It was a bitterly cold night, and all insisted I should not go out into the cold. When the officials found the girls ready to get out, then they said, "You can go back and not go into the custom house." But they were not exactly satisfied about that reported sick woman, so two officials with their regimentals came to the car with bright lanterns flashing into the car to see if a bundle of goods was not being transported into Germany and was being passed off as a sick woman. I sat upright and pleasantly said, "Here I am, gentlemen; please look at me, for I am a living woman." I do not know whether they understood me or not. They burst into a good-natured, hearty laugh and said, "All right," and we were left to sleep again if we could or lie awake after this untimely disturbance. We changed cars. Rode all day until seven o'clock, then the cars went no farther, and we stopped at Cologne. (Give description from guide book.) We had the privilege of seeing the cathedral which had been many, many years in building. It had been finished only in recent years [1880].

November 19, 1885

We arose early and walked a few steps to the train and traveled over a country abounding with remarkable places—high mountain heights. Land—or rather—rocks were cultivated to their very mountainous tops. There were some yards up terrace after terrace to the crest of the rocky heights.

The cars stopped at this place, where we had to change for another car. Our baggage, which was no small amount, was all transferred to the waiting room. After seeing it nicely stacked, we walked out a short distance. When we returned it was about time to take the cars, and our baggage was gone we knew not where. Search was at once begun. We had paid the porters for bringing in our baggage, and after much diligent search, no one being able to talk to these sharp porters and officials, we found our baggage loaded onto a truck wagon. One man who had transferred it stood by, while another stood watch over the truck. Both must be paid a franc each, then an extra franc to put it in the car. You are not left to seek your porter, for the moment the guard opens the door then will one or two seize your satchels and walk off with them to the station or to transfer to another car. Sometimes this is an accommodation, sometimes an annoyance. It is quite convenient when a woman travels alone for the porter, for a franc—or less than twenty cents—will see you seated in the car with your baggage all safe.

Ms 28, 1885

Diary, November 20 to November 25, 1885

Basel, Switzerland

November 20-25, 1885

Labors in Switzerland

November 20

Basel, Switzerland,

It seems pleasant to be once more in our own temporary home. We find M. K. White much improved in health. She has gained ten pounds. Ella May White is not looking well. I am some anxious about her. She is troubled with catarrhal difficulty. We find the rooms pleasantly furnished with articles lent and picked up, so that we think it looks very homelike. But the [stoves] are insufficient to warm the rooms. I am cold all the time.

I have a conversation with Elder Whitney. He presents before me the necessity of our speedily visiting Italy. They need help at this time. I would have been gratified to have had a week's rest, but I must not consult my own wishes or my pleasure. Jesus did not live to please Himself. He lived to do others good, and He is our example in all things. A stove is placed in my room so that I may kindle a fire when I arise early in the morning. If I had only had this one day earlier I should have escaped this cold which I have contracted.

November 21, 1885

Basel

Sabbath. At the close of Sabbath I open my diary again. Today has been a day of weariness to me. Sabbath School was held in the forenoon. Brother Aufranc spoke to the people in French. In the afternoon I spoke to those assembled from John 3:14, 15. The Lord gave me strength and grace to address the people. Brother John Vuilleumier and an educated German translated into both languages for the benefit of the French and of the Germans. The Spirit of the Lord seemed to be in our midst. We then had social meeting. Many good testimonies were borne. These testimonies were translated to us.

A converted Jew spoke well. This Jew was attending the theological college in Basel. He came to our Swiss conference and seemed to be interested. He understands Hebrew. He was desirous that our people should give him employment; but as long as he did not esteem the truth of that value to step out upon it from real conviction of duty, we felt he should not be hired to obey the truth. If the truth were not of that value to him that he could make any and every sacrifice for the truth's sake—moving from principle and not be bribed or bought—the work is between God and his own soul. The question is, What does God say? What does He require? If he has a heart to be obedient to that which he knows to be truth, then his works will be acceptable to God. If he is not conscientious, but would wait to see if he can find a convenient position where it will be no cross to obey the truth, then his obedience is not

acceptable to God. He will have a religion of convenience—serve God when it is for his interest to do so, and let it alone and be disobedient when the truth stands in his way of ease or prosperity.

We dared not take up this converted Jew. We must pray for him. We must watch with interest to help him if we can, but leave him as much as possible to his conscience and to his God.

The transgression of the law is sin, and the true believer in Christ will cease to sin. He will abhor sin, which caused so great sufferings to his Redeemer. He will not continue in sin that grace may abound, but he will cast away his sin—will war against the inclinations of the natural heart. This faith is not abstract, but attaches itself to actions. He shows the result of faith, which is obedience. He is learning to walk by faith, not by sight. He lives, yet not he, but Christ lives in him, by faith. He eats, drinks, and does all things to the glory of God. Christ is to him first and last and best in everything.

We left this young man, with all his natural and acquired ability, to think, believe, and act before God conscientiously. We now see that this was the best course. He has continued to attend our meetings and has been turned out from the college. Now will be the time to help him to help himself. This move of the officials in the college has affected other youth. Two young men of the same college have come to our meetings on the Sabbath. They became interested through reading the papers. They have been looking into the reasons of our faith, and although in a school called the theological college, having a name to fit men to engage in the holy office of opening the Word of God to the people, our brethren state that they were astonished at such gross ignorance of Bible subjects, both in doctrines and the practical lessons of Christ. These young men have requested repeated interviews which have been granted to them. Last Sabbath two other intelligent young men came to the meeting and listened with deepest interest. After the meeting the two who have been interested had an interview with our youthful workers in the office, inquiring the meaning of certain Scriptures. In the evening I had a long interview with Brother and Sister Whitney in relation to some important matters connected with the workers in the office. We talked until a late hour. I carried the burden on my soul and slept only three hours during the night.

November 22, 1885

Basel

I attended the morning meeting of the workers in the office, prayed with them and spoke to them about thirty minutes upon the necessity of faithfulness. I think many felt deeply upon this matter, for I know there have been influences that have drawn their minds from devotion and heart service to God to having their affection and their interest divided, placing human objects where the Lord alone should rule and reign. A request was made for all who would from this time make most earnest efforts to reach a higher standard to arise. All arose. We hope this now will have the effect to win them to God and to heavenly reflections and make earnest efforts to be all that God has given them power to be—faithful and true, devoted soldiers of the cross of Christ. How my heart is drawn out for these young men.

I called together the girls from the office and talked with them seriously and affectionately, trying to have them see that they had enshrined Edith Andrews in their heart as an idol. The worship due to God

they had given to a human, erring creature, one who was herself in need of mercy and the pardoning love of God or she would not be saved. May the Lord set the words that I have spoken to them home to their hearts.

Again one of the young men mentioned—whose name, I learn, is Gree—came to Brother Whitney much troubled. He knows not what to do. He sees the truth and he sees the cross which he must lift if he accepts it. He can bear, he says, all that he will be called to pass through for the truth's sake; but his parents—who have high hopes of him, and who have sent him at considerable expense to the college! Here comes in the question, Will he forsake all? He sees that the crisis has come. May the Lord give him grace to decide to obey the truth, to forsake all if need be—father, mother, sisters, and brothers—for the truth's sake. This is a trying point in this young man's experience. May he have strength from above.

November 23, 1885

Basel

Devote some time to writing. Have conversation with Elder Whitney. He read letters from Brethren D. and A. C. Bourdeau, urging our going to Italy, and Daniel urges we come around through Geneva. But this will cost time and money; and as our tickets take us on that route in returning, we decide to go direct to Italy, leaving Basel next Thursday morning, which will bring us into Torre Pellice about noon.

Walked down to the city and made some purchases. Rode down in the afternoon to look at the stoves. Purchased one at a cost of twenty dollars. This has advantages over the iron stoves. The head is not heated, the air is not burned. I must have every advantage if I must use my head so continually as I do in writing. Sent to America four pages to Marian Davis and six pages to W. C. White. Review and Herald comes today, and we eagerly devour its contents.

November 24, 1885

Basel

I thank my heavenly Father for a precious night's rest. I am still suffering with cold. Write to Elder Bourdeau at Geneva four large sheets of writing paper, in regard to his work and the best manner of taking hold of it. He has gathered up notices in papers as far back as when he was in Cal. and wishes these put into his circulars or notices to go before the public. It is just such things as these that hurt Brother Daniel's influence. The appearance is that he is extolling himself. He wishes to make it very prominent that he is an American sent to Europe as a missionary. This is every word truth, but such notices put before the people are not the best way to reach them, for all notices of this character will arouse national prejudice and close doors to him that might otherwise be opened.

The greatest prejudice of the Jewish nation of priests and rulers was stirred up against Christ because the people preferred to listen to Jesus rather than to them. The very same feelings of prejudice will be manifest in the priests and rulers of this time. We can do nothing that would close up the way before us in this country like taking a position of superiority and putting before the people that we consider them heathen. In truth they are worse than heathen, but this we are not to tell them. The clergy consider

themselves as teachers, highly religious, and their churches send out missionaries to the work of converting the savages; but to have the implication that a similar work must be done for them they would consider the worst kind of insult.

We wrote to Brother Daniel to guard his notices, just humbly to go to work in the fear and love of Jesus, and work temperately, keeping self out of sight, and let Jesus and the truth work their way to man's hearts; that it is not best to hire the largest halls, but go to work in a less expensive way and then if the way opens come up higher, but test the interest first and see what that interest will warrant.

November 25, 1885

Basel

I have rested well during the night. We have been blessed with a couple of days of partial sunshine. It now looks like rain. We hoped to have pleasant weather to cross the Alps to Italy, but we must take these things as they come and not be in the least discontented or unhappy.

I had a talk with Brother and Sister Whitney. They bring good reports from the sisters with whom I conversed last Sunday in reference to their exalting any one too highly and thus making them idols. We must inquire what is the influence of the one I am adoring. Does she reveal in life and in character superior love to Jesus, devotion to the truth? Is it her work to lead minds to the contemplation of heavenly themes? Is Jesus the theme of conversation? Is her life such that it bears the heavenly credentials? I urged upon them the necessity of their loving God with all their heart. This effort has been blessed to these sisters.

I had a conversation with Brother John Vuilleumier and presented before him the necessity of having his heart free from every idol, that he should honor and adore Jesus, that no human object should come between him and his God. If he made clay his idol, if he thought it was a paragon of perfection, he was deceived. Where he saw gold it was truly only tinsel. I sought to impress upon him the necessity of his loving and serving God as the One supreme. God was working in His providence to bring in close relationship to Him young men that He could mold and fashion as clay is molded in the hands of the potter, that He would make them vessels unto honor. He had a work for them to do which others who were older could not do as well. He wanted their whole heart, their affections, and He claimed them as His right. With those who were older, habits were formed and ideas were not always such that God could use them; but He wanted young men to reach the highest standard of holiness, as did Daniel. I devoted more than one hour in conversation with this young man, who is a youth of great promise. I believe that the Lord has a special work for him to do, and after talking with him we could only commit the case to God for Him to impress the heart.

Ms 29, 1885

Diary, November 26 to December 15, 1885

Italy

November 26 - December 15, 1885

First Visit to Italy

November 26

We left Basel. I am fifty-eight years old today, the twenty-sixth of November, 1885. We took the cars bound for Torre Pellice, Italy. We were much favored. The sun partially dispelled the clouds. There was no fog, and we could get a view of the country through which we passed.

November 27

This morning is clear and the air cool and bracing. We passed the night in Turin, Italy. We walked only a short distance from the cars to a hotel. We were conducted up three flights of stairs into a large room fifteen by fifteen feet which opened into another room of the same size.

It is a beautiful sunshiny morning. The atmosphere is mild and soft, not as harsh as in Switzerland. We sit in full view of the mountain peaks. The door is open, and the sun shines in bright and warm.

Nov. 28, 1885

Torre Pellice, Italy

We rise at half-past five o'clock. I have been awake since half-past four. I have slept well, and I feel very grateful to my heavenly Father for this precious rest and His peace which I feel in my heart. At two P.M. I went to the meeting in the hall. There were but few assembled for the reason that we were disappointed in getting the notices of our appointments in the paper. The manager of the paper, a man by the name of Mallon, was one who had been keeping the Sabbath. He is an educated man. His wife also is an educated woman. She can speak English and interpret or translate into German and French.

Brother and Sister Mallon were both at our conference in Basel and seemed to be interested and took part with us. But for years his business has been perplexing. Temptations came. Those who were our enemies proposed to relieve his embarrassment by going into partnership with him. This would enable him to carry on his printing business. Our people have loaned him sixteen hundred dollars to enable him to save his place from mortgage sale. This poor man was deluded, and he began to think that he could enter into this partnership with our bitterest opponents and observe the Sabbath in spirit—keep it in his heart, but not in the letter. This has troubled his mind so that he acts very singular. He began to write against the Sabbath and against us and our faith. His wife has as yet hindered his getting out a book in violent opposition to us. Sabbath, while I was speaking, he came into the hall and began to take notes of what I was saying.

While the Spirit of the Lord was upon me and I was speaking with great freedom and power, he jumped up and said he wished to speak and ask some questions. Should he lose his soul if he did not keep the Sabbath, or was it necessary for him to keep the Sabbath to be saved—answer “Yes or no.”

I said, "This is an important question which could not be answered with 'yes or no.'" Those who had clear light upon the binding claims of the law of God and rejected that light and would not keep the Sabbath would be judged according to the light given. Those who had not had the light to refuse and reject, but lived up to all the light God had given them would not be made accountable for the light that they never had.

Brother Mallon was greatly excited. He gesticulated frantically. He had in the first of his speech spoken in praise of me and what I had said. But when he demanded the yes or no, and I refused to say this, he seemed almost raving. He read an article he had written of the same character as others from opposers of our faith as though he had new and unanswerable arguments in it. But it was the same ground that others have been over.

He wanted me to answer some questions; and then as I would say a word or two out of harmony with his ideas in the published article, he would break in upon me in the most violent manner. I saw that I could not be permitted to answer a question, and his violence was so great that the congregation began to disperse as though afraid. It seems that this poor soul is under the power of Satan. I was enabled to keep firm and quiet, without confusion, and I felt that all would work for the advancement of the truth. But we felt sad for Sister Mallon. She begged me to excuse her husband. Poor woman, she is in a trying place. After the Sabbath Brn. went to the office to get notices printed of our meeting. But Bro. Mallon would not allow them to get these notices out, so we had no means to give out our appointments.

Nov. 29, 1885

Torre Pellice, Italy

We are having a beautiful day. The atmosphere here is very healthful. We walked out into the market place, for the market days are Sunday forenoon and Friday. Here we saw a strange sight for Sunday—men and women with their wares of all descriptions and buying and selling going on with energy. Men and women were crying their wares like an auctioneer. What a scene this was in the very shadow of the Catholic monastery and church. I was disgusted with the appearance of squalor and poverty, with the degraded appearance of men, women, and children. Women and children had inflamed eyes and coarse, smoked skins. There is much decrepitude and deformity in Italy. I am informed that children commence to work in the factories quite young, and they obtain a mere pittance, standing upon their feet so long they become lame and are dwarfed in growth. The women are the burden-bearers, while the men generally are accustomed to let the women work out in the fields like men.

At two P.M. I went to the hall to find only a very few assembled. I spoke. While speaking, Bro. Mallon came into the hall. He was very much excited; and if one word was uttered that he agreed with, he would nod his head as in approval. If on the contrary a word was spoken he did not approve of, he would gesticulate and shake his head, talk to others around him, and make violent denunciations. I kept right on as though I did not see this and did not hear his words of disapproval. As I read the words of Christ in his memorable sermon on the mount, "If any man shall break one of these least commandments and shall teach men so, etc." [Matthew 5:19] he jumped up and flourished his arms and screamed out to Eld. Bourdeau, my interpreter, "Do you keep all the commandments any better than

did the Pharisees? answer me!” We kept right on with our work as calmly as if an angry, half-frantic man was not acting before us as if possessed of the devil. He grasped his hat and flew out of the hall in a rage and gathered around himself several and talked to them like a mad man. This was not a very encouraging beginning, but we will remain and see if the Lord has anything further for me to do.

Monday, Nov. 30, 1885

Torre Pellice, Italy

We have a most glorious morning. The sun shines so warm and mild, the doors are open, and it seems like spring. We walked out to look at an easy chair for me to sit in. We purchased a few things, but decided the chair cost too much and I did not purchase it. My hip is very troublesome. It is now painning me severely, so that I can walk only a very little. We have now decided to change the place of meeting, and not to occupy the hall belonging to Bro. Mallon, but obtain a new place where he will not feel at liberty to break in just when he pleases.

Bro. A. C. Bourdeau ordered a carriage to take us for a ride. We have to pay fifty cents for two hours’ ride. Eld. Whitney accompanied us. He can talk enough French to make the driver understand and explain some things. We passed St. Johns, a village composed mostly of Protestants. Bro. Bourdeau has spoken there. The weather seems like summer. We rode to another village in the valley, where all were Catholics. We saw beautiful residences located on a high eminence. We saw many men engaged in working on granite rocks. One of the slabs measured eighteen feet. These they bring from the mountain quarries in large, thick stones, then the workmen split them or slice off a large flat, thin slab. I saw quite small boys working very energetically with the men. We enjoyed our ride very much.

Tuesday, Dec. 1, 1885

Torre Pellice, Italy

It is a beautiful morning. We decided to go to Bobbio about five miles distant to see a place noted in history. Two carriages were obtained to take us to the place. Eld. Whitney, Mary K. White, and I rode in the first carriage. Bro. Bourdeau, Bro. Geymet, Sister Martha Bourdeau, and Sarah Andrews were in the second carriage. The scenery on the route was delightful. We went as far as the carriage would take us, then we began to ascend the side of the mountain on foot. We come to the place of interest where there was a battle fought—the Piedmont Catholics against the Vaudois. Those who would not yield their faith had made their refuge in a house on the mountains, now about eight hundred years old. They held their position against great numbers until they were overcome, then they tried to flee, but nearly all were massacred. A few escaped. Some were wounded and made efforts to escape. They went into a cave, but they were not safe there. There was a farther entrance between three rocks, leaving a small aperture. These wounded, terror-stricken men pressed and squeezed themselves through this small space into a cave thirty feet in length, but the men with satanic hatred devised a way to put these to death who were beyond their reach. They built a fire and smothered them to death.

This cave was a few rods from there. We spread our lunch under chestnut trees. We then examined the cave and afterwards united in a season of prayer on the rocks on the top of the cave and then descended again to the carriage road and were seated in the carriages for our journey home.

Wednesday, Dec. 2, 1885

Torre Pellice, Italy

Bro. Whitney left us this morning at five A.M. I wrote letters to my children and decided in the afternoon to go up the steep ascent to the fortification, a place noted in history for the cruel, mysterious work of the Roman power against those they called heretics.

Thursday, Dec. 3, 1885

Torre Pellice, Italy

We have another beautiful day. Wrote in the forenoon eight pages of letter paper to Willie and Edson. We ordered the carriage and rode out five miles. Bro. A. C. Bourdeau and his wife and I filled the carriage. We had a very pleasant ride. We saw a woman driving a cow team, while three large, stout men were in the wagon, but this is the custom here. There is a rope attached to the horns of the animals and a rope attached to this rope, and the women or men lead the oxen or cows drawing the load. I saw no lines with the loaded teams. Sometimes four horses are hitched one before the other, and they obey the word and whip. The carriage horses are driven more after the American style. Our driver took us to a Catholic village—all Catholics, and all live in stables and sleep in stables in the winter. They looked haggard and degraded. The driver told Eld. A. C. Bourdeau that they were very low in morals and very wicked and mean. It was no pleasure to us to think that their ancestors persecuted the dwellers in this valley who did not hold the same doctrines as the Romans. There are some fine houses where Counts have made, and still make, their residence.

Friday, Dec. [4], 1885

Torre Pellice, Italy

It is a beautiful morning, cooler than it was yesterday. Finished my letter to Willie. Corrected the discourse I gave on Sabbath. News is brought that Eld. Grant is in the place. He came the same time that I came and has been all this time keeping it secret. Mallon has been in communication with him, and this is why I think he attacked me, interrupting me while speaking. He felt safe to do as Eld. Grant has done. Sabbath he pretended he wanted to ask questions—that his soul's salvation was at stake, and then went on with his objections to the Sabbath, as Grant has done for many years. As soon as our notices were out for meetings, then Grant's notices appeared that he was going to expose the pretended visions of Mrs. E. G. White.

We rode out for two hours. At seven o'clock we went to our hired hall to meeting, and there I spoke upon (Matthew 11:28-30), "Come unto me all ye that labor, etc." We did not have a large congregation. I spoke about thirty minutes, making no reference whatever to Eld. Grant. I felt now was the time to

trust God, when it seemed that the powers of darkness were combined against us. The Lord has not forsaken the earth, neither has He forsaken His people. Satan has exercised his power in these valleys for a long time. He is not ready to let go his hold upon the people here who have maintained the warfare against him. Eld. Grant spoke in the room above the hall where we were, and he made some reference to Mrs. White, professing to know me when he knows nothing of me. M. K. White took notes in shorthand. He thought I was present and therefore made his remarks, saying that Mrs. White was present, but I cared not to be present. He has followed me with falsehood and with his misrepresentations for so many years that I expect he will do anything and everything he can against us, and me in particular, but the Pharisees did the same to Jesus.

Saturday, Dec. 5, 1885

Torre Pellice, Italy

We have another clear day today. I spoke to the few assembled together on the Sabbath from Matthew, "Whoso heareth My words and doeth them." [Matthew 7:24.] I had liberty to present the subject before the people in clearness and power. The Baptist minister was present and a telegraph operator. I felt as anxious to declare the counsel of God to these few as to the many. The Baptist minister took notes while I was talking.

In the evening Eld. Grant presented his slander he had gathered up—what this disaffected one had said and those who had been reproofed for their wrongs and iniquity and presented them to the people as condemning evidence that the visions of Mrs. White were not of God.

The very same course has Robert Ingersoll pursued against the Bible. Grant has taken some expressions that he could turn and misrepresent and distort. These he has made the most of, and the people who are ignorant of me and my work accept these garbled statements as truth. But as I am a stranger in Italy and unacquainted with the people and the people unacquainted with me and my work, it would be of no use to try to undeceive them. This man claims to be sanctified, and his fruits testify the kind of sanctification that he has. Satan was an accuser of the brethren, so is this man. Satan's work was to tear down, so is this man's work, but I have laid my burden upon God. He knows all about it. He alone can bring help. He can lay his hand upon this wicked man.

Sunday, Dec. 6, 1885

I slept poorly during the night. I spoke to the people in the hall from John 17:14. There were some interested hearers, and I felt the calm peace of Christ abiding in my heart. Sister Mallon visited me. We talked freely together and prayed together. She is in deep trial because her husband has given up the truth and opposes her violently. She says all she can do is to pray for him that the Lord will open his eyes to see where he is. She is hoping that he will yet see the truth.

In the evening I spoke from Matthew [13?]:52. A young man consented to serve as my interpreter. His father encouraged him to do this. We hope this effort will help him. He says it is the first time he has

interpreted for anyone. He has a good education, and we hope he will have moral courage to take his stand on the true platform. His father seems interested to hear me speak.

Monday, Dec. 7, 1885

Torre Pellice, Italy

I am thankful to my heavenly Father for precious rest in sleep. Wrote eight pages to W. C. White and six pages to Reuben Taply. I feel very much worried with my constant labor. It is foggy so that I cannot ride out.

I am tempted to think at times, since I have come to Italy, that the enemy has so hedged up my way that it will be no purpose. First Mr. Mallon made great disturbance in the meeting, and it frightened some and they left and the meeting broke up in confusion.

Sunday he attempted to do the same. In wrath and excitement he kept up his gesticulations and vehement protests, talking aloud. Then he arose and said, "Eld. Bourdeau, do you keep the law? I know you don't, you are an apostate." We went right on calmly and took no notice of him. He snatched his hat and went out. Then comes Grant, connecting himself with a man who is an adulterer. Both attack and sweep away the law of God. But will it be swept away? No, they place me in good company. They sweep me away with the law.

I might answer him and vindicate myself, but I will not even mention his name. I will keep right on seeking to speak the truth in love to those who will hear. I know I ought never to despair when engaged in the work for my Master. I have felt great grief to see the people deceived, and wicked men, claiming to be teachers of the Bible, misrepresent and misinterpret the plain utterances of God's Word and call this truth. They tear down God's great moral standard of righteousness and trample it under their unholy feet. I long to have the people see the truth as it is in Jesus, but all I can do is to pray and work the very best I can, having my will in submission to God's will and feel continually the work is the Lord's—the cause is His. He can cause the wrath of men to praise Him. I must patiently wait God's time. I know that He can make of none effect the efforts of wicked men. I am to do my duty. I am only an instrument in the hands of God, to do my part of the work in His love and fear. This truth will triumph; but when, where, and how is for the Lord to decide.

These thoughts bring peace and trust and confidence to my soul. I will not be discouraged, for the Captain of our salvation stands at the helm. I cannot see all of God's purposes. His will shall be my will. We feel disappointed because our best efforts make so little impression on the people. I have felt sorely tempted to depart from my usual custom and vindicate my cause. I know I could do this and leave a different impression on minds than Eld. Grant has left of me and my work. He has gathered up falsehoods and stigma from different ones and told it for truth. If he did not make the lie, he loved it, cherished it, reported it, because he wanted it to be truth. He has all the opportunity to ask me if these things were correct, but he does not want the truth. I feel sure that Jesus knows all about these things, and He will work that His truth shall not suffer.

I see the dear Saviour weeping over Jerusalem. Listen to His lamentation: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathered her brood under her wings, and ye would not." He declares, "Thy house is left unto thee desolate." [Matthew 23:37-38.] The grief of Christ was very great, that hearts would turn from light and life, and shall we complain of neglect?

Tuesday morning, Dec. 8, 1885

I am in affliction today with rheumatism. Sister Revel wishes us to visit her. Bro. A. C. Bourdeau and wife, Mary, Bro. Geymet, and Arthur Bourdeau all start on the journey of about three miles—half of this is up the mountain. We had a little donkey and a small carriage, but he could scarcely draw it much of the way. We made a curious picture, but with Arthur leading and pulling the horse, we got up the mountain at last.

Wednesday, Dec. 9, 1885

Bro. and Sr. Bourdeau with Sarah started for Turin today. Sister Martha is on her way to Basel to attend her sick and dying child. I wrote out many pages today on the law and the gospel. In the afternoon we rode out about two hours, which was a great rest to both Mary and me, for our time is occupied principally in writing. The sun shone warmly, although the air was quite cool and bracing. We passed through several settlements.

We saw how the people dry their corn. They fasten the ears upon the broad front of their piazzas and some are entirely covered with the yellow ears of corn, excluding light and sun from the houses. But the people live now almost entirely in their stables, both rich and poor, and they have in some places just a window, two or four small panes of glass, while the larger number of the people have only a white cloth or a board which they move to let in light. The cows and animals are in the same apartment. The breath from the cows and the heat and steam from the manure heat the stable. How little knowledge these people have of the laws of life and health! But should you try to enlighten them, they would take it as an offense. We can only hope that the truth will take hold upon the hearts of some, and then they will be elevated and sanctified through the truth. "The entrance of Thy word giveth light, it giveth understanding to the simple." [Psalm 119:130.] From what we see with our eyes, we think the cattle generally are well cared for—much better than the women. We see cows with burdens on them, but they are used as beasts of burden to draw heavy loads. How the milk from such cows can be good is a question. They milk them three or four times a day. We see but few American horses. Mules and Sardinian ponies and donkeys are plentiful here, and we see some good and valuable horses, but they are rare.

Thursday, Dec. 10, 1885

We have another beautiful morning. Bro. Geymet rode out with us today and explained places of interest. We went on a new road and saw new places of interest. He showed us the house where a Protestant and his family lived and secreted the persecuted Protestants. When the house was full, the landlord made a signal on the roof of his house to the Catholics and betrayed those who had sought his

house as an asylum. These were tortured by the inquisition and imprisoned. A neighboring Protestant felt so indignant that they took the man in charge and made him dig his own grave and then buried him alive. This fact is not in history, but is tradition. They say it is proverbial that none of that family have prospered. Disaster and loss and affliction seem to follow them.

The scenery seems to resemble Colorado scenery. There are rough mountains and then little plats of grassy land. Away up on the mountain steeps are churches and school houses. Houses and cultivated land reach to the very summit of these mountains. Beyond this mountain is a village, but we did not have time to go to it. There are many towns and villages all through the mountain gorges and through the valleys. One valley opens into another. We see banks of cloud—white as the whitest snow—looming up in the mountain clefts and increasing in dimensions. It is a beautiful sight. It looks like the billows of the sea, but perfectly white.

These white clouds are advancing, rolling first down the mountain sides and then rising higher and spreading over the snow-capped mountains. They appear like mountains of snow in the noon-day sun. It was a picture of loveliness upon which I delighted to gaze. Some took the shape of thrones. I thought of Christ's coming in the clouds of heaven with power and great glory. I can never give in language a description of this sublime scene. Was it not such a cloud as this that was sometimes the refuge of God's people, that they might escape in its friendly shelter from the sight of their persecutors?

Friday, Dec. 11, 1885

We have another beautiful day, but clear and sharp. We do not get the sunshine here this time of the year before nine o'clock. At eight o'clock you cannot see to read or write without lamplight. The sun passes behind the mountains at half-past two, but it remains light until four o'clock. This day I have written about twenty pages.

Our hearts are sad today. We learn that the man who has rented us the hall in which to hold our meetings has been influenced by Concorde and Grant against us, and he told us we could not have his hall. He was smooth as only an Italian can be, but none the less determined. So another hall must be obtained where the little few can assemble. Where shall it be? The Lord must have a place for His people to worship Him in this place.

I spoke to a few assembled Friday night. We hope these efforts are not lost. May it be the sowing of seed that will spring up and bear fruit to the glory of God after a while. Sister Revel and her daughter came from the mountain into the valley to attend the evening meeting and returned by the lonely mountain road after nine o'clock P.M. We keep asking the Lord to open the way for the truth to find access to hearts in these valleys. Eld. Grant has left, and we hear that he had but little influence with the people. They did not like his spirit.

Saturday, Dec. 12, 1885

It is a clear, cold day. The arrangement for warming the rooms is meager, and it is difficult to keep warm. I decided not to attend meetings today. Bro. Bourdeau has not spoken to the people once since I

have been in the place. After Bro. Bourdeau had spoken in the afternoon, he visited a gentleman who has been out to hear me speak. He is a man of influence named Mallon. He had a very pleasant conversation and then they prayed together. He can understand English. Sister Revel and her daughter walked three miles down from the mountain and returned after 9 o'clock. They took dinner with Bro. Bourdeau's family. We had a very pleasant visit with them, talking upon the truth and the best way of reaching the people.

Sunday, Dec. 13, 1885

We rested well last night. We have a pleasant, sunshiny day, but it is cold here now as any time they have in winter. I spoke Sunday at two P.M. to a small but attentive audience from Hebrews: "By faith Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." [Hebrews 11:24, 25.]

I had great freedom in speaking. The Lord blessed me while presenting before the people the examples of faith which are recorded for our strength and courage. These things are written for our admonition upon whom the ends of the world are come. Nearly all present thanked me for the good words they had heard. Two brothers and a son of one translated for me. One is a minister. These three understood English. In the evening I spoke again from John, "Let not your hearts be troubled, ye believe in God believe also in me. In my Father's house are many mansions, etc." [John 14:1, 2.] The Lord gave me His Spirit, and at the close of the meeting nearly all present shook hands with me. One man understood English and said, "The Lord has been here tonight. You have spoken by the inspiration of His Spirit." Several expressed an earnest wish for us to remain longer.

Monday, Dec. 14, 1885

Torre Pellice

It is pleasant but cold. It is most difficult to keep warm by the little stove we have. We purchased baskets made by the Italians. We went to see halls for meetings, but there are hindrances to our obtaining them. If we take one hall we must take four rooms with it. Another hall we must buy. Brother Bourdeau decided to devote one of his rooms to a hall. Sister Mallon came to see me, and we had a conversation together. We then had a praying season and parted, not knowing when we should meet again. It is with some anxiety we regard the future for our sister. Will she have strength to stand under the opposition of her husband?

Tuesday, Dec. 15, 1885

We arose at half-past three and prepared to take the train. We could not see, as it was half-past four when we made our way to the depot. We took a third-class compartment, and there was no way to warm the car. We were all troubled some with chilliness, especially our feet. We feel it to be our duty to save means, even in small sums, for every penny is of value to make someone comfortable and to help to advance the cause of God. We had our breakfast at about half-past six.

We reached Turin about eight o'clock and changed cars. We find rules and regulations that put the travelers to much trouble and weariness. In the place of crossing the track we are ordered to go a long distance around; but as Mary and I do not understand the French, we do not try hard to become intelligent in regard to their gesticulations and to us senseless orders. We press right on, our hands full of luggage, and are safely on the other side at the opposite depot, prepared to be seated in the cars. The officials look upon us with comical expressions as much as to say, "These are Americans." "They are ignorant of European ways." We could not make them understand anything, but we understood much more of their directions than we desired. We felt greatly relieved when we were once more seated in the cars with our large amount of baggage.

There were three others in the car with us—an elderly, white-haired gentleman and a boy and a middle-aged lady. I was so very weary I lay down on the seat and slept for two hours, and in doing this lost some interesting part of the scenery, but we made as much as possible of the rest of the journey. It was grand and magnificent. There were lakes and gorges and canyons and towering rocks, some of remarkable appearance; the mountain peaks, rising above mountain peaks—some adorned with trees, some cultivated to the very top. The trail to them went zigzag, and how they could build their houses, and make their gardens, and live up so high was a mystery to us. Chapels were built on the mountain heights, and villages were nestled in the mountain gorges.

These mountains of rocks, towering up so high, of every shape and of immense magnitude, led us, as we looked upon them, to have deep and solemn thoughts of God. These are His works, evidences of the greatness of His power. He has set fast the mountains, girding them with His power, and the arm of God alone can move them out of their place. Rising before us in their grandeur, they point us heavenward to God's majesty, saying, "He changeth not." With Him there is no variableness nor shadow of turning. [James 1:17.] His law was spoken from Mt. Sinai amid thunder and flame and smoke, concealing His awful majesty and glory. He spoke His holy law with a voice like a trumpet. The lightnings flashed, the thunders rolled, shaking the grand old mountain from the top to its very base. We are filled with awe. We love to gaze upon the grandeur of God's works and are never weary. Here is a range of mountains, extending the whole length of a continent, piled up one above another like a massive, irregular wall, reaching even above the clouds. That God who keeps the mountain in position has given us promises that are more immutable than these grand old mountains. God's Word will stand forever, from generation to generation.

If man complies with the conditions, then God will fulfil His part, though the foundations of the earth should be broken up and the heavens should pass away. God's Word, God's will in His law, remains unchangeable, eternal. The God of the mountains is our defense, our strong tower. We will find in Him help and strength ever to do His will. We see the perpetual hills and the glory that is flooded upon them from the heavens, and we want to pray and adore the living God who created all these wonders. We see hills, mountains, and valleys bathed in the noontide sun, reflecting its glories in the lakes, and we want to pray and worship the Lord God of hosts. We want faith. We want praise in our hearts that God ever lives. His words of promise are as unchangeable as His mountains.

God's Word, the blessed guide, given to man declares, concerning these great and grand rocky mountains that have stood the storm and tempest, the torrent and the roar of the winds, "The mountains shall depart, and the hills shall be removed, but His kindness shall not depart, neither shall the covenant of peace be removed from the heart that trusts in Him with perfect faith." [Isaiah 54:10.] The range of the mountains which cover so much space with barren rocks and eternal snows is a storehouse of fertility to the plains. The precious things of the valley are nourished from these everlasting mountains. The Alps of Europe are its glory. The treasures of the hills send their blessings to millions. We see numerous cataracts rushing from the tops of the mountains into the valleys beneath.

These mountains to me are significant. Subterranean fires, although concealed in them, are burning. When the wicked shall have filled their cup of iniquity, then the Lord will rise out of His place to punish the inhabitants of the earth. He will show the greatness of His power. The supreme Governor of the universe will reveal to men who have made void His law that His authority will be maintained. Not all the waters of the ocean shall fail, nor the fires which the Lord shall kindle. The earthquake makes the earth tremble, the rocks heave from the place, the hills and solid ground shake beneath the tread of Omnipotence, yet once more He will shake, not the earth only, but also the heavens. There is a sea of fire beneath our feet. There is a furnace of fire in these old, rocky mountains. The mountain belching forth its fires tell us the mighty furnace is kindled, waiting for God's word to wrap the earth in flames. Shall we not fear and tremble before him?

Ms 29a, 1885

Report of a Meeting in Torre Pellice

[Torre Pellice, Italy]

November 28, 1885

Report of a Meeting in Torre Pellice on November 28, 1885

Mr. Mallon says: "In a meeting held in the afternoon of the 28th of November, 1885, at Torre Pellice, at the end of a discourse in favor of the Sabbath, given in English by Mrs. White of America, and translated by Mr. A. C. Bourdeau, a Sabbatarian pastor, [we] arose in the assembly composed of thirty persons, to ask of the speaker, Is the Sabbath necessary to my salvation? The response was at first evasive; but as we insisted, she became affirmative, then negative, as follows: 'If the Christian is persuaded that he ought to keep the Sabbath, the Sabbath is necessary to his salvation.'

"The evasive response made a bad impression upon us, because the person interrogated, having grown old in Sabbatarianism, should have known positively and promptly what she held, touching the subject of our question. The negative response compels us to believe that it is useless to take so much trouble to preach the Sabbath to those who do not know it, if they can be saved just the same."

We do not say that Mr. Mallon wilfully misrepresents my words, but he has certainly done this.

While at Torre Pellice, November 28th, I spoke in the hall where our people assembled for worship. It was Sabbath forenoon. I had spoken some little time when Mr. Mallon came in. After sitting quietly and listening a while, he arose in the midst of my discourse and broke in upon me with the remark, "Is it necessary for me to keep the Sabbath in order to be saved? Answer yes or no." I answered promptly that this was an important question which demanded something more full than yes or no; that everyone will be judged according to the measure of light which he received. If God gave them light upon the Sabbath and they refused to accept it, they would not be saved in rejecting light given them from His Word. I then quoted the words of Christ to the Pharisees: "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." John 15:22.

Mr. Mallon broke in upon me and in a very excited manner talked very rapidly, giving no opportunity for his remarks to be interpreted. I attempted several times to speak, as he placed before me questions to answer, but he gave me no chance to speak. He stated that Christ broke the Sabbath. I said, "I hope our brother will not place himself with the Pharisees in their accusations against Christ; for if they could have sustained the charge of Sabbath-breaking against Jesus, they would not have been under the necessity of hiring false witnesses to testify against Him."

He became very excited at my words, charging me with calling him a Pharisee, but our Brethren Whitney and Bourdeau were present and corrected his statement, and he said, "I beg pardon." Mr. Mallon repeated this statement very much as he has it published in his pamphlet, but Brother Bourdeau corrected him and told him I made no such remark, but he urged that I did. Then Brother Bourdeau repeated the words I have here stated in regard to being judged according to the light given to every individual of God. Sister Mallon was present and stated that my words were not as he had stated them. I asked her after the meeting if I had given any occasion for my words to be thus misconstrued. She stated that my words were plain and clear, and there was no occasion for misconstruing them. But they appear in print as he wanted them to appear.

When I saw that I could not have any opportunity to finish my discourse or to answer the questions as I would be pleased to do, I told him, "You have asked me questions, and when I attempt to answer them, you arise in a most excited manner and begin to talk and give me no chance." That since it was not possible for him to listen calmly and know anything I said, I would answer his question in writing. I did so.

Ms 30, 1885

Diary, December 16 to December 31, 1885

Switzerland

December 16-31, 1885

Labors in Switzerland

December 16, 1885

Geneva, Switzerland

We reached Geneva last evening at half-past seven o'clock. Met Brother and Sister Bourdeau, Marian, and Augusta at depot. We walked only a short distance to the hired house of Brother Bourdeau. We were very weary and retired early. This morning it is quite foggy. We have some visiting to do.

Elder Bourdeau hired a team, and we rode out and viewed many places of interest. We walked some distance upon a very high eminence and looked down where the two waters meet—the Rhone and the Geneva. One is dark blue, the other a greenish color; and although the streams meet, they do not lose their distinct colors and blend in one for a long distance. We looked upon part of a tower which was in the wall when Julius Caesar lived. It is over two thousand years old. Geneva is a beautiful place, and it seems more like an American city than any we have yet visited. We enjoyed our two-hour ride very much.

We wrote several pages to a brother and put it into Brother Bourdeau's hands to translate and send to him. He is crazed on the subject of marriage and is not in a condition to marry.

Brother Bourdeau is comfortably situated. He is holding meetings in Geneva, but few attend. But we hope that the Lord stirs up hearts to examine for themselves. The clergy are determined the people shall not go to hear, and they are warning them not to attend, but God can break these barriers down. That He will give success to this effort is our prayer.

December 17, 1885

Basel

We left Geneva at twelve o'clock. We had a good car, more after the American style. We had no trouble in getting our baggage into the car. The scenery was very beautiful and attractive. We rode beside the lake for forty miles.

We came through Lausanne, where Brother Vuilleumier lives, and where a hall is secured for meetings. There are meetings being held at three different points now. May the Lord give success to His truth. We came without change of cars to Basel. Arrived about eight o'clock. Found Elder Whitney and Brother Kellogg waiting for us. We were soon in a hack and were borne to our home in the mission house. We found our friends rejoiced to see us. We were glad to get home, and we slept but little that night.

Edith is near the close of her probation. She is in much better spiritual condition than when we left for Italy. She no longer wants to be amused, and the company she desired to have in her room no longer is desirable. She seems to be reflecting and seeking the Lord. She manifests love for her mother now that she has not done before during her life; and although her attachments have seemed so ardent for others, they have not centered upon her who should have them above every one else. Her mother is much comforted with this affection and interest manifested toward her by her daughter. It seems a solemn and fearful thing to stand upon the very threshold of eternity.

December 18, 1885

Basel

Friday. It is a foggy day today. We would be pleased to see the sun again. Today is a very busy day. Look over letters and papers that we have not seen. There are many things that demand attention. Many letters to answer.

December 19, 1885

Basel

Sabbath. It is a beautiful day. I visit Edith's room. Talk and pray with her. She is seeking to do what she can to prepare for her last change.

I spoke to the people assembled through two interpreters—French and German. My French translator was not accustomed to the work and seemed embarrassed. On this account I cut short my discourse. In the afternoon they held another meeting, and many good testimonies were borne. The singing exercise was good.

I am impressed that this is the last Sabbath Edith will ever see; but if she rests in hope, we cannot mourn that her pain and suffering and distress are at an end.

Sunday, December 20, 1885

Basel

It is a beautiful day. I was called into Edith's room. She was in great pain. We had a season of prayer for her, and she was relieved and rested afterward. In the evening she had a very distressing time—pressure for breath. We prayed for her again, and the Lord heard and answered our prayers. She was relieved again and rested.

December 21, 1885

Basel

I am not feeling well this morning. We walked down to the city and took a train to Little Basel. It seems to be a large place. We then took a carriage home. The exercise of walking in the bracing air and the ride home were a benefit to me. We saw women sitting in the market place with their provisions—vegetables and fruits—shivering with cold. We felt pity for them, but this is practiced all winter.

We are now having the coldest weather we shall have. The days are now the shortest. They will begin to lengthen very soon. I have written several pages upon the position that should be taken relative to courtship and marriage. There are cases that are now difficult to manage. A brother is seeking to obtain the consent of a daughter of Brother Vuilleumier's, to marry him against the judgment of her parents. The daughter is young, and her lover is a man who has never shown respect to his parents and has caused his mother pain and grief because he would follow his own inclination irrespective of the wishes of his mother. Such a man will not understand the wants and wishes of a wife. He will be dictatorial,

arbitrary, severe, and consider that the wife's wishes and plans must be after his mind. Her independence will be taken away, and she cannot preserve her individual judgment to follow the dictates of her own conscience.

Brother Vuilleumier's son next to John broke his arm and injured his head. He is not as careful as he ought to be, and he has been often cautioned in regard to his careless ways. This is a severe lesson to the poor boy. He is taken to the hospital. This is the custom of all who are sick. They find excellent physicians and good care and pay for board only 32 cents per day. It is a great blessing in this country.

Tuesday, December 22, 1885

Basel

It is a beautiful morning. The air is cool and bracing. The sun shines in its glory. We enjoy sitting in the sunshine. I have prepared several talks given during our conference here. I read pages I had written on courtship and marriage to Brother Whitney. He wants it put into French and published. I had a talk with Sister Bourdeau in reference to Edith's condition and in reference to her home matters. She was grateful for the conversation, as it would be a help to her when she goes home to Italy. Received a large bundle of letters from Brother Daniel [Bourdeau]. He writes tenderly. May the Lord guide His servant in judgment is my prayer and spare his life until his work is done. He does too much, and we know not how to hinder him. He has an active brain that cannot find repose and rest. Brother Albert Vuilleumier came this evening, accompanied by his daughter Eloise (?). (A copy of a letter sent him, which I wrote from Geneva to Brother [Vaucher], brought him great relief.) He thought best to bring his daughter here to help her brother John. She will have something to take up her mind and be where the persistent efforts of the young man will not call forth her sympathy and lead her to wrong decisions.

Wednesday, December 23, 1885

Basel

Today it is cloudy and looks like a storm. My rest was not good last night. Visited the sick room. I scarcely think Edith will last another night. She does not now have consciousness of what is said or what is done.

I had a long talk with Brother Albert Vuilleumier in regard to the question which has vexed his soul—the disposal of his daughter in marriage when he is convinced it would not be for her good. As her father and guardian he feels he could not consent to this union. We agree perfectly in the matter.

Send to Daniel Bourdeau at Geneva four pages of letter paper with words of comfort to him. Received from him today the present of a watch as a memorial of his kind regards to me whom he says he loves as a mother. Send to W. C. White eight pages of letter paper.

December 24, 1885

Basel

I awake about five o'clock, later by one or two hours than usual. I feel so thankful to my heavenly Father for this precious rest I have had during the night.

We hear the news from Brother Whitney that Edith fell asleep in Jesus half-past five this morning. Her life passed away without a struggle. She is at rest. Praise the Lord that she did not suffer much. But strange news comes to us that a sister named Keller, but a short distance from us, is dead. Her son is a worker in the cause—a colporteur. Her daughter works in the office. She has one son besides. She was well, apparently, last Sabbath, but died with a sudden attack last night. Have not learned the particulars. Its suddenness surprises us all.

We see an unusual sight for Basel. The earth is covered with a snowy mantle. How pure and beautiful everything looks. I think there is spread out before us the most beautiful picture I have ever seen in winter. The park, so level, is covered with its beautiful white mantle. The trees that border the park are crystallized with mingled snow and ice. Everything is covered with its winter foliage. The iron bridge for foot passengers, above the railway track, is completely white—painted by the frost and icy breeze of winter. Everything, as far as the eye can reach, presents a picture which God has painted for us which is beyond the power of any earthly master artist to copy. It is grand, beautiful, beyond the powers of pen or human lips to describe.

December 25, 1885

Basel

This is Christmas day. There is a great solemnity upon my mind. Edith is dead in the house. Her record is in the books of heaven, unchangeable. What a solemn thought is life, and how we live that life! We have evidence that Edith's life is not what it might have been, but her last days were days of penitence, repentance, and confession. We have reason to believe that the pitying Redeemer accepted Edith and that she sleeps in Jesus. Several of us went to a chapel to a religious service. My heart was made sad to see that this service was mostly composed of forms.

December 26, 1885

Basel

Sabbath. I am sorry that I feel unable to take part in the funeral services today. I am much exhausted—cannot command strength to write or to speak. My mind is active. Past scenes of suffering and death of my loved ones in the family circle urge themselves upon me and I live it all over again. The hearse is at the door, and the carriages for the mourners. There are two funerals today. Sister Kelly and Sister Edith Andrews.

December 27, 1885

Basel

I devote some time to writing today. Call on Sister Whitney. Visit with Brother and Sister Bourdeau. Walk out and feel much refreshed. It is not clear, but the sun is trying to struggle through the mist and fog.

Ella has a fine time trying to snowball her mother and grandmother. She has taken cold—we think from eating snow, creating inflammation, chilling her lungs and stomach. We hope with treatment she will be well again soon.

December 28, 1885

Basel

Monday. I have prepared an article today—a discourse given at the time of the conference in Basel. Walked out before dinner. Bid Brother Bourdeau and wife farewell. They return to Italy. They were disappointed their baggage did not get to the depot in season. We ride out with them one hour and a half. We see some interesting places in the city. It is a clear, cool, sunshiny day.

December 29, 1885

Basel

Tuesday. I awake at three o'clock. The slamming of the blinds woke me. Cannot sleep again. Examine my writing. Write seventeen pages.

December 30, 1885

Basel

Write today eighteen pages in regard to Sabbathkeeping.

December 31, 1885

Basel

It is cloudy today. Devote the day to writing. I had rather a singular dream in the night, and to me very comforting.

Ms 30a, 1885

Record of Writing — (November 16 — December 24, 1885)

Europe

Nov. 16 - Dec. 24, 1885

Left Christiania November 16, arrived in Basel, Switzerland, 19th of November.

November 20, sent to W. C. W. 12 pages.

November 22, wrote 6 pages.

November 23, mailed 4 pages to Marian Davis, 6 pages to Willie White.

December 3, sent to Brother Harmon's address 4 pages to May Walling; 6 pages to Brother and Sister Harmon; Addie Walling 6 pages.

December 4, sent to W. C. White 12 pages of letter paper.

December 5, wrote 4 pages to Brother Oyen.

December 6, 7 pages.

December 7, wrote 8 pages to W. C. White; to Reuben Tapley 6 pages.

December 8, wrote 4 pages to Brother and Sister Lockwood and 2 pages to my adopted son, Johnny.

December 16, wrote 8 pages to Brother Vaucher.

December 23, send to D. T. Bourdeau 4 pages letter paper; W. C. W. 8 pages of letter paper.

December 24, wrote 8 pages to Brother and Sister Oyen; sent letter to Brother Lane of 5 pages; sent letter to W. C. W. of 6 pages; to Eliza Burnham of 4 pages; to Addie Walling 4 pages.