

Ellen G. White 1889 Manuscripts

Ms 1, 1889

Sermon/The Quality of Our Faith

Ottawa, Kansas

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(John 3:1-16) (Read by the speaker)

If there is nothing more in the whole Scriptures which points out definitely the way to heaven, we have it here in these words. They tell us what conversion is. They tell us what we must do in order to be saved. And, my friends, I want to tell you that this strikes directly at the root of the surface work in the religious world. It strikes directly against the idea that you can become a child of God without any particular change. There is a decided change wrought in us if the truth of God has found a place in our hearts, for it has a sanctifying power upon life and upon character. When we see the fruits of righteousness in those who claim to have advanced truth as we claim to have it, then there will be a course of action which testifies that we have learned of Christ.

When Christ, the hope of Israel, was hung upon the cross and was lifted up as He told Nicodemus He would be, the disciples' hope died with Jesus. They could not explain the matter. They could not understand all that Christ had told them about it beforehand.

But after the resurrection their hopes and faith were resurrected, and they went forth proclaiming Christ and Him crucified. They told how by wicked hands the Lord of life and glory had been taken and crucified, but He had risen from the dead. And thus with great boldness they spoke the words of life, at which the people were much astonished.

The Pharisees and those who heard the disciples boldly proclaim Jesus as the Messiah interpreted it that they had been with Jesus and learned of Him. They talked just as Jesus talked. This settled it in their minds that they had learned of Jesus. How has it been with His disciples in all ages of the world? Why, they have learned of Jesus; they have been in His school; they have been His students and have learned the lessons of Christ in regard to the living connection that the soul has with God, that living faith that is essential for our salvation, that we should lay hold upon the merits of the blood of the crucified and risen Saviour, on Christ, our righteousness.

There seems to be a cloudy atmosphere that has gathered about the soul of man and that has shut in the mind. It is next to impossible to break through this atmosphere of doubt and unbelief.

It is next to impossible to arouse his vital interests so that he may understand what he must do to be saved.

He who will lay hold of Christ's righteousness need not wait one moment that he himself may blot out his own sins. He need not wait until he has made a suitable repentance before he may take hold upon Christ's righteousness. We do not understand the matter of salvation. It is just as simple as A.B.C. But we don't understand it.

Now, how is it that a man will repent? Is it anything of himself? No, because the natural heart is at enmity with God. Then how can the natural heart stir itself up to repentance when it has no power to do so? What is it that brings man to repentance? It is Jesus Christ. How does He bring man to repentance? There are a thousand ways that He may do this.

The God of heaven is working upon human minds all the time. An invitation is given in the Word of God, and it is not only given there, but it is given by all those who believe on Jesus Christ and are revealing Christ in their characters. They may not preach a discourse; they may not come directly to a person and speak to him in regard to his condition of impenitence, yet such a one sees, when brought into connection with any of the disciples of Jesus Christ, that there is something there that he does not have. The Pharisees saw that there was something in the disciples that they could not interpret. They saw something wonderful and were settled in their minds that the disciples had been listening to Jesus and they had learned their lessons from Him.

There are the impressions that are going forth all the time. There is an atmosphere that surrounds the human soul, and that atmosphere is a heavenly atmosphere or a hellish atmosphere. There are but two distinct lines. Either we are on Christ's side of the question or on the enemy's side. And if we are continually drawing rays of divine light from glory, angels of God are around about us and there is an atmosphere that surrounds the human soul. Our very attitude, our very words, witness genuine conversion to all who come within the sphere of our influence. "The Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come." Revelation 22:17.

Now that we are branches of the Living Vine, we will be nourished by the sap that flows from the Vine. It flows all the time to every branch, and every branch will bear fruit to the glory of God. "It is [your] Father's good pleasure" "that [ye] bear much fruit." Well then, what is our position? It must be a position of living faith.

"I want," says one, "to reason out this matter." Well, reason it out if you can. "The wind bloweth where it listeth," and you hear the sound thereof, but you cannot explain it. And no more can you explain the things of God upon the human heart. You cannot explain this faith which lays right hold upon the merits of the blood of a crucified and risen Saviour to bring Christ's righteousness into your life. Clothed with the righteousness of Christ and not your own righteousness, you will not depend upon what you can do or what you will do. Don't you know you cannot do anything without Christ? "Without Me," He says, "ye can do nothing." John 15:5.

When you sit down at your table, the food that you eat is an expression of Christ's love. And the listening to the truth of God's words from the desk is a message which is sent to proclaim unto us the words of life.

Who of you have been gathering all the doubts and questions that you could gather and heap up against this righteousness of Christ? Who has been doing this? What side are you on?

Have we been grasping the precious truths point after point as they have been presented? Or have you been thinking that you follow your own ideas and opinions and read and judge the Word of God by your opinions and theories? Or will you take your ideas and theories to the Word of God and let the living oracles reveal to you where the deficiencies and defects are in your ideas and theories? We cannot take a position that we will judge the Word of God because we believe thus and so. "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.

If ever a people needed light, it is those who are living in the very closing days of this earth's history. We want to know what saith the Scripture. We want to come to the living oracles of God. We want that living faith which grasps the arm of infinite power, and we want to rely with all our being upon Jesus Christ, our Righteousness. And we may do it. Yes, we do it profitably to our own soul's interest.

You may be united to the Living Vine. Every member of your whole being may be united to that Vine, and the sap and nourishment that comes from the Vine will nourish the branch that is in the Vine until you are one with Christ as He was one with the Father. Thus His blessings will be imparted to you. But, brethren, we have not had faith. We have dishonored God by unbelief long enough.

I will refer to the paralytic who had not used his limbs for many years. There he was. The priests, the rulers, and scribes examined his case and pronounced it hopeless. They told him that by his own sin he had brought himself into this condition and there was no hope for him. But the word was brought to him that there was a man called Jesus who was doing mighty works. He was healing the sick, and He had even raised the dead. "But how can I go to Him?" he said.

"We will carry you to Jesus," his friends replied, "right into His presence; we have heard He has come to such a place."

And so they took the hopeless man and bore him to where they knew Jesus was. But the multitude surrounded the building so closely where Jesus was that there was no chance for them, not so much as to come at the door. What were they going to do? The paralytic suggested that they open the roof and take off the tiling and let him down through the roof.

And so he manifested his earnest faith. They did it, and he was brought right before Jesus, where He could look at him. And Jesus, as He looked at him, pitied him, and He said, "Son, thy sins be forgiven thee." Mark 2:5. Well, what a joy that was! Jesus knew just what that sin-sick soul needed. He knew that he had been tortured on account of his own conscience, so He said, "Thy sins be forgiven thee." What a relief came to his mind! What hope filled his heart!

Then the feelings arose in the hearts of the Pharisees, "Who has this power to forgive sins? It is God alone that has this power."

Then Jesus said to them, "That ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." Luke 5:24. What, take up his bed with his palsied arms! What, get upon his feet with his palsied limbs! What did he do? Why, he just did as he was bidden. He did what the Lord told him to. The power of the will was set to move his palsied limbs and arms, and they responded, when they had not responded for a long time. This manifestation showed before the people that there was One in their midst that could not only forgive sins but that could heal the sick.

But that mighty evidence given to the Pharisees did not convert them. Men can so encase themselves in unbelief, doubt, and infidelity that the raising of the dead would not convict them. Because of their unbelief, they would be in the same unbelieving position, unconvicted,

unconverted. But all those who have hearts to receive the truth, and ears to hear, glorify God. They exclaim, "We have never seen it on this wise before!" [Mark 2:12.]

There was the impotent man, and as Christ talked with him, he told the pitiful story of how, that just as soon as he would go down into the water to be healed, somebody else would step in before him. Christ asked him, "Wilt thou be made whole?" John 5:6. What a question! That was what he was there for, but Christ wanted to call forth the expression of desire in that man's heart to be made whole. And when Christ bade him to rise, take up his bed, and walk, he did just as Christ told him to do. He did not say, "Why, I have been here thirty years and have not taken a step during that time." He did not stop to argue, but did just as he was bidden. He took up his bed and walked out and was healed from that time.

This is the faith that we need. But if you stop to explain everything and reason out every point, you will die in your sins, because ye will never be satisfied.

Here is another case Christ presented before Nicodemus—the serpent that was lifted up in the wilderness—and declared, "Even so must the Son of man be lifted up." John 3:14. And if He is lifted up, He will draw all men unto Him, "that whosoever believeth on Him should not perish but have eternal life." Verse 15. Now just look at that brazen serpent. The children of Israel had not realized that God had been keeping them by His angels sent to their help and their protection. The people had not been destroyed by the serpents in their long travels through the wilderness. They had been an ungrateful people.

We are just so. We do not realize the thousand dangers that our heavenly Father has kept us from. We do not realize the great blessing that He has bestowed upon us in giving us food and raiment, in preserving our lives by sending the guardian angels to watch over us. Every day we should be thankful for this. We ought to have gratitude stirring in our hearts and come to God with a gratitude offering every day. We ought to gather around the family altar every day and praise Him for His watchcare over us. The children of Israel had lost sight that God was protecting them from the venomous beasts. But when He withdrew His hand, their sting was upon them.

What then? Why, Christ Himself told Moses to set up a pole and make a brazen serpent and put it upon that pole and to raise it in the sight of the Israelites, and everyone that looked upon it might live. They had no great work to do. They were to look because God said it should be.

Now, suppose that they had stopped to reason it out and said, "Why, it cannot be that by looking at that brazen serpent we will be healed! There is no life in it!" But the look of faith did heal them, just as God had told them it would. Those who looked lived. Those who stopped to argue and explain it died.

What are we to do? Look and live. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. The reason? That those who behold Him "should not perish, but have everlasting life." John 3:16.

What kind of faith is that? Is it to believe simply, or is it a faith of admission? There are many here who have that kind of faith. You believe that Jesus was the Son of God, but have you a personal faith in regard to your own salvation? Do you believe that Jesus is your Saviour? that He died on Calvary's cross to redeem you? that He has offered you the gift of everlasting life if you believe on Him?

And what is it to believe? It is to fully accept that Jesus Christ died as our sacrifice, that He became the curse for us and took our sins upon Himself and imputed unto us His own righteousness. Therefore we claim this righteousness of Christ, we believe it, and it is our righteousness. He is our Saviour. He saves us because He said He would. Are you going to go into all the explanations how He can save us? Do we have the goodness in ourselves that will make us better and cleanse us from the spots and stains of sin, enabling us then to come to God? We simply cannot do it.

Don't you know that when the young man came to Christ and asked Him what he should do that he might have life, Christ told him to keep the commandments? Said he, "I have done it." Now the Lord wanted to bring this lesson right home. "What lack I yet? I am perfectly whole" See Matthew 19. He did not see that there was a thing the matter with him, or why he should not have eternal life. "I have done it," he said. Now Christ touches the plague spot of his heart. He says, "Come, follow Me, and ye shall have life."

What did he do? He turned away very sorrowful, for he had great possessions.

Now, he had not kept the commandments at all. He should have accepted Jesus Christ as his Saviour and taken hold of His righteousness. Then, as he had the righteousness of Christ, he could keep the law of God. The young ruler could not trample that law under his feet. He must respect it; he must love it. Then Christ would bring divine power to combine with man's efforts.

Christ took upon Himself humanity for us. He clothed His divinity, and divinity and humanity were combined. He showed that that law which Satan declared could not be kept could be kept. Christ took humanity to stand here in our world to show that Satan had lied. He took humanity upon Himself to demonstrate that with divinity and humanity combined man could keep the law of Jehovah. Separate humanity from divinity, and you can try to work out your own righteousness from now till Christ comes, and it will be nothing but a failure.

By living faith, by earnest prayer to God and depending upon Jesus' merits, we are clothed with His righteousness, and we are saved. "Oh, yes," some say, "we are saved in doing nothing. In fact, I am saved. I need not keep the law of God. I am saved by the righteousness of Jesus Christ." Christ came to our world to bring all men back to allegiance to God. To take the position that you can break God's law, for Christ has done it all, is a position of death, for you are as verily a transgressor as anyone.

Then what is it? It is to hear and to see that with the righteousness of Christ which you hold by faith, righteousness supplied by His efforts and His divine power, you can keep the commandments of God.

Now we want that faith. But will man be saved in indolence? Can he be saved in doing nothing? Never, never! He must be a co-laborer with Jesus Christ. He cannot save himself. "Ye are laborers together with God." 1 Corinthians 3:9. And how is it? All heaven is laboring to elevate the human race from the degradation of sin. All heaven is open to the inhabitants of earth. The angels of God are sent to minister to those who shall be heirs of salvation. "It is God that worketh in you both to will and to do of His good pleasure." Philippians 2:13.

And it is that faith that works that you want. How does it work? It works by love. What love? Why, the love flashing from the cross of Calvary. It is set up midway between earth and heaven, and

salvation is gained by looking at this cross. The Father has accepted it, and the angelic host have come to that cross, and God Himself has bowed in acceptance of the sacrifice. It answers the demand of heaven, and man can be saved through Jesus Christ, if we only have faith in Him. Man is reconciled to God and God to man through the full and perfect and entire sacrifice.

Now, brethren, we want faith; we want to educate the soul in faith; we want every step to be a step of faith. We want faith in this sacrifice that has been made for us. "Mercy and truth are met together, righteousness and peace have kissed each other." Psalm 85:10. Now, when we see a ray of light, we want to lay hold upon it. The devil is working against this all the time. It is the faith that works by love that is witnessed by Jesus Christ on the cross of Calvary. It is the love that He has had for my soul. Christ has died for me. He has purchased me at an infinite cost, and He has atoned for everything that is offensive to Him. I must be a laborer with Him. I must take His yoke upon myself. I must wear the yoke of Christ. I must lift His burdens. I must teach others how to be lifted from the sinful state that I was in and to grasp by living faith the righteousness that is in Christ Jesus. That is the only way that the sinner can be saved.

Now you may cling to your righteousness, and you may think that you have tried to do about right, and that, after all, you will be saved in doing this. You cannot see that Christ does it all. "I must repent first," some say. "I must go so far on my own without Christ, and then Christ meets me and accepts me."

You cannot have a thought without Christ. You cannot have an inclination to come to Him unless He sets in motion influences and impresses His Spirit upon the human mind. And if there is a man on the face of the earth who has any inclination toward God, it is because of the many influences that are set to work to bear upon his mind and heart. Those influences call for the allegiance to God and an appreciation of the great work that God has done for him.

Then don't let us ever say that we can repent of ourselves and then Christ will pardon. No indeed. It is the favor of God that pardons. It is the favor of God that leads us by His power to repentance. Therefore it is all of Jesus Christ, everything of Him, and you want to just give back glory to God. Why don't you respond more when you meet together in your meetings? Why don't you have the quickening influence of the Spirit of God when the love of Jesus and His salvation are presented to you? It is because you do not see that Christ is first and last and best and the Alpha and the Omega, the beginning and the end, the very Author and Finisher of our faith. You don't realize this, and therefore you remain in your sins. Why is this? It is because Satan is here wrestling and battling for the souls of men. He casts his hellish shadow right athwart our pathway, and all that you can see is the enemy and his power.

Look away from his power to the One that is mighty to save to the utmost. Why doesn't your faith plow through the shadow to where Christ is? He has led captivity captive and given gifts unto men. He will teach you that Satan claims every soul that does not join with him as his property.

Satan is the author of death. What did Christ do after He brought Satan under the dominion of death? The very last words of Christ while expiring on the cross were, "It is finished." John 19:30. The devil saw that he had overdone himself. Christ by dying accomplished the death of Satan and brought immortality to light.

And after Christ came up from the Resurrection, what did He do? He grasped His power and held His scepter. He opened the graves and brought up the multitude of captives, testifying to everyone in our world and in creation that He had the power over death and that He rescued the captives of death.

Not all that believed in Jesus were brought to life at that time. It was only a specimen of what would be, that we may know that death and the grave are not to hold the captives, because Christ took them to heaven. And when He comes again with power and great glory, He will open the graves. The prison house will be opened, and the dead will come forth again, to a glorious immortality.

Here are the trophies which Christ took up with Him and presented to the universe of heaven and the worlds that God had created. Any affection that ever they had for Lucifer, who was the covering cherub, is now destroyed. God gave him a chance to work out his character. If He had not done this, there might have been those who felt the accusation he brought against God, that He didn't give him a fair chance, was justified.

The Prince of Life and the prince of darkness were in conflict. The Prince of Life prevailed, but at an infinite cost. His triumph is our salvation. He is our Substitute and Surety, and what He says to him that overcometh tells whether man has anything to do or not. How? "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am sit down with My Father in His throne." Revelation 3:21.

Did not our Saviour have something to overcome? Did not He keep up the battle with the prince of darkness until He was a victor on every point? Then He left the work right in the hands of His followers. We have something to do. Have we not the overcomers' portion, to work out and gain the victory? Have we not to follow on step by step to know the Lord until we shall know His goings forth are prepared as the morning? Their light will shine forth until we come to the brighter light. You will grasp it and go on and gather brighter light from the oracles of God as you supplicate the God of Heaven.

Jacob was ensnared. He defrauded his brother of his birthright. As he wrestled with Christ, and his sins came up before him. And the Angel wrestled with him and said, "Let Me go," and Jacob said, "I will not let Thee go, except Thou bless me." Genesis 32:26.

Will you do that? Will you wrestle with God at this meeting until you know that He reveals Himself to you? There are sins that afflict your souls; your sins grieve you. Will you say, "Now, Lord, I must have pardon written opposite my name," and wrestle and plead with God, laying hold upon the righteousness of Christ? "He must save; I believe in Him; I take Him at His word." Now brethren, what shall we do?

Jacob obtained the victory and his name was changed that day. It was when he prevailed with God. I am so thankful that God has made a way that we may have full and free salvation. We need not look at the shadows that Satan casts on our path. He would eclipse heaven and Jesus and the light and power of heaven to us, and we keep talking of the power of Satan. But we need not talk of that. Isaiah presents it this way: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. Does not that say that I and My Father are one?

God help us, brethren, to wake up and stir ourselves now to do as much as the paralytic did, to do as much as the impotent man did, and as much as the one with the palsied arm did. They did just as they were told. God help us to believe on the Son of God and that He can save us to the utmost, and we shall have everlasting life.

But many of you act as though there wasn't enough animation in your souls to respond to the truth. Some of you act as though you thought Jesus is locked up in Joseph's new tomb. He is not there. He is risen from the dead, and we have a living Saviour today who is making intercession for us.

Then talk of His love, talk of His power, praise Him. If you have a voice to say anything, talk of God, talk of heaven, talk of eternal life. I have heard persons who in their homes would speak so loud that their neighbors could hear them, but they would get up in meeting and mumble over a few words that could not be heard. You want to show that you have been learning in the school of Christ and that you have been making progress. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10. How many believe the truths you have heard today? Do you want to go a few months before you will acknowledge there is light in it? Do you want to stop to reason it all out? You will die before that time.

Believe it because it is the truth, because God says it, and lay hold upon the meritorious blood of a crucified and risen Saviour. He is your only hope; He is your righteousness, your Substitute and Surety, your all in all. When you realize that, you can bring to Him only an offering of praise. But when you are not willing to come to Christ and acknowledge that He does it all, when you feel that you must first take a few steps and come so far and then God will meet you, that is just exactly like Cain's offering. He did not know Jesus, and he did not know that the blood of Jesus could cleanse his sins and make his offering acceptable to God. There are more Cains than one, with tainted offerings and polluted sacrifices and without the blood of Jesus. You are to come to Jesus Christ at every step. With the blood of Jesus and its cleansing power, offer your petitions to God and pray to Him in earnest and study your Bibles as never before.

The question is, "What is truth?" [John 18:38.] It is not how many years have I believed that makes it the truth. You must bring your creed to the Bible and let the light of the Bible define your creed and show where it comes short and where the difficulty is. The Bible is to be your standard; the living oracles of Jehovah are to be your guide. You are to dig for the truth as for hidden treasures. You are to find where the treasure is, and then you are to plow every inch of that field to get the jewels. You are to work the mines of truth for new gems, for new diamonds, and you will find them.

You know how it is with the papal power. The people have no right to interpret the Scriptures for themselves. They must have someone else interpret the Scriptures for them. Have you no mind? Have you no reason? Has not God given judgment to the common people, just as well as He has to the priests and rulers? When Christ, the Lord of life and glory, came to our world, if they had known Him, they never would have crucified Him. God had told them to search the Scriptures, "for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

God help us to be Bible students. Until you can see the reason for it yourself and a "thus saith the Lord" in the Scriptures, don't trust any living man to interpret the Bible for you. And when you can see this, you know it for yourself and know it to be the truth of God. You will say, "I have read it, I have seen it, and my own heart takes hold upon it, and it is the truth God has spoken to me from His

Word.” Now this is what we are to be—individual Christians. We need to have an individual, personal experience. We need to be converted, as did the Jews. If you see a little light, you are not to stand back and say, “I will wait until my brethren have seen it.” If you do, you will go on in darkness.

God help us to have a knowledge of the truth, and if you have seen the truth of God, press right to the light and put up the bars behind you. Make not flesh your arm, but have a living experience for yourselves, and then your countenance will shine with the glory of God. You have walked with Him, and He has upheld you. You have wrestled with Him and plead with Him, and He has let His light shine upon you.

Now, brethren, you have educated yourselves so much in doubts and questionings that you have to educate your souls in the line of faith. You have to talk faith, you have to live faith, you have to act faith, that you may have an increase of faith. Exercising that living faith, you will grow to strong men and women in Christ Jesus. God grant that this meeting that we are holding may be a meeting where the Sun of Righteousness may rise upon you and shine in your hearts with its clearest rays, making you all lights in the world.

You can be just what Christ said His disciples should be, “the light of the world.” Matthew 5:14. You should diffuse that light, hope, and faith to others. You are not to go groaning your way onward in His service as though He were a hard taskmaster, laying upon you burdens that you cannot carry. This is not the case. He wants you to be filled with joy, to be filled with the blessing of God, to know the length and breadth and height and depth of the love of God, which passeth knowledge. When His name is mentioned, He wants it to strike the keynote, and there will be a response in your hearts. Then you can offer up thanksgiving and glory and honor and praise to Him that sitteth on the throne and to the Lamb. You should learn to sing that song here, and when you are changed in a moment, in the twinkling of an eye, you will know just where to strike the song of triumph with the heavenly angels and with the redeemed saints. We shall make heaven’s arches ring with praise and glory. Now, let the arches ring here. Let this place waken praise in your hearts. While you are upon this ground, look at the lofty trees, the green velvet carpet, and let praise awaken in your hearts. Praise God that we are privileged to be in this world, as beautiful as it is. We are going to a better place. This earth is going to be purified, melted over, and made without sin.

Have we not everything to make us heavenly minded? Have we not everything to bring us right up from this earthliness and sensuality, this cheap and nonsensical talk, this jesting and joking, and this false reporting, babbling, and evil surmising? Put it away! It is a disgrace to the church! It enfeebles and weakens the church.

Let our conversation be holy. As God is holy in His sphere, let us be holy in ours. Let us rejoice in the precious Saviour, who has died to redeem us, and reflect glory back to God. Let us join with heaven in our praises here and unite with the songs of the heavenly angels in the city of our God.

Ms 2, 1889

Sermon/Picking Flaws

Ottawa, Kansas

May 12, 1889

Morning talk by Mrs. E. G. White

The enemy is at work with those who have placed themselves in doubt and unbelief, and they are not satisfied to only be there themselves, but all the time they are strengthening others in the same line, and they want others to believe just as they do. From the light God has given me, there never was any new light that came from heaven but that Satan could find something in it to pick at. And so it is with some of the people of today. They will pick at little things; they want the light, but there comes along the enemy just as he did to the men of Nazareth, and although the Spirit of God told them that Jesus was the anointed One and Christ told them what His work was—to break the power of the enemy and let the oppressed go free, to loose the bands of wickedness, and to preach the gospel to the poor—[they remained in doubt and unbelief].

But it seems to me that we do not take these things and learn the lessons from them that we should. Now the unbelieving came up, and the devil took advantage of it and began to work, and they began to say among themselves, “Who is this? Is not this the son of Joseph and Mary?” [Luke 4:22.] And just the minute this thought came into their minds, they began to work it out. And you know how it worked. They arose right up and laid hold of Christ and led Him to the brow of the hill and were going to destroy Him. Now, there has not been any improvement made in human nature since that time. Human nature is human nature still. If there is any little point where they can divert the mind, they make the most of it. You see it in the councils. It has been presented to me again and again. They are laying plans for the work of God, trying to make arrangements whereby they can advance the work of God, and there stands someone trying to trig [block] the wheels. As I said to one of our brethren not long since, “You have done more to set back the work of God than ten or twenty of our enemies, because you construe some point into something wonderful, and you have held the committee for hours over nothing, only to throw in a block to trig the wheel, and the time wasted and the good resolutions that should have been carried have been lost. You come in, and they think you are a good man, a moral man, and what you say is all right, but every time you have a chunk to throw in, and they are worried out in their counsels. Nothing is accomplished which should have been done, on account of this hindrance.”

Now brethren, I want to tell you, when the Spirit of God comes into our midst it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the messenger and the words spoken. In the place of coming to God and asking Him to give them a new heart and a new mind and that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It doesn't strike them, and it must harmonize with their ideas. They will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis.

It is because I know the very same spirit is here and that we should not give place to it for a moment that I saw these things. I know that while the Spirit of God will make impressions upon human minds, the enemy will come in and make the most of any little thing that it is possible to make, and the leaven will begin to work, because the devil wants it so. Now, brethren and sisters, I want to place you on your guard. I want to ask you if you are satisfied with your coldness, your unbelief, your backslidings. Have you not had enough of it? If not, the devil will give you all you desire. We don't want any more.

We see that we are in no better condition than the Jewish people. God gave them the clear light that they might stand as His holy, peculiar people. He had given them the prophets, and then Christ Himself had come in order that He might present the truth to them. But when His own nation rejected Him, He turned away. He told them, "Ye have ears, but ye hear not, eyes have ye but ye see not." Then they inquired, "Are we blind also?" Christ said, "If ye were blind no sin would be attached, but it is because light has come and ye choose darkness rather than light." [John 9:39-41.] Was it a real darkness? No, it was not. The light of truth had shone upon them, but Satan was throwing his blinder before their eyes, and they received it not.

Now, brethren, there is a blessing here for you. You may think [it] strange that I speak to you about these things, but it is my duty. We never want this thing acted over again on God's earth, and if God gives me strength, I will lift up a standard against the enemy. I have a work to do, and if God gives me strength, I will do it. I want you to inquire, How is it with my soul? Will you take the light, or will you stand complaining? It is time we should know where we are. We should have a chance to pray and talk and seek God. What we want is the Lord, and we don't want anything else. But we have it here in these words of Zechariah. Joshua stood before the Lord, and Satan stood there at His right hand to resist Him. "The Lord rebuke thee," He said, "is not this a brand plucked from the burning?" [Zechariah 3:2.]

Now, here are the people of God, and God wants you to be getting ready for the great day of salvation, that you may be getting others ready. He wants you to have a fitting up, that you may have a message for the people that will cut its way through the fleshy heart and that you may go crying through the porch and the altar, "Spare the people, Lord, and give not thine heritage to reproach." [Joel 2:17.] Now open your ears to the truth you have had, and put away your doubts, unbelief, and Christless surmisings.

God wants you to come and drink of the clear waters of the streams of Lebanon, and when you have drunk yourselves, you will want to call others to drink. There is convert after convert presented to me who does not know what it is to have faith in Christ. It seems they are ready to die; there is no light in them; they are dying for want of food.

I went to a meeting where I could stay only three days, and in that time I spoke to them seven times. They begged of me to stay longer; they seemed starved, and they would get up and talk of how they wanted this truth and this light, but the devil was ready to bring in something to shut out the light, and many are ready to have it so. They don't know what the pure atmosphere is, but may the Lord help us that the clear light of His glory may surround us. May God help us to stand on vantage ground before the enemy, that we shall have our minds broken off from things below and get hold from above.

Christ, when talking to the people of His time, told them that they had blinded their eyes and closed their ears, lest they should see with their eyes and hear with their ears and be converted and He should save them. Light had been given them, but they would not receive it. Darkness was upon them, and they would come and pick the little flaws and draw the minds of the people away from the solemn truth which was for them. Now, how will it be with us? We don't want to kill ourselves here laboring for you, but will you labor for yourselves? We want to know whether we will have the rich blessing of the Lord resting upon us, and we realize that He sheds His rich light and glory upon us. [This] is my prayer.

Ms 3, 1889

Sermon/Behold Christ's Glory

Ottawa, Kansas

May 14, 1889

Morning Talk by Mrs. E. G. White

Brethren and sisters, just as surely as we begin to look earnestly to Jesus and uncover our souls to Him, we shall go down deep into the valley of humiliation, and just so surely as we go down, we shall rise up again. The more humbly we live before God, the nearer we will come to Him and the more distinct will be our view of Jesus Christ and His matchless light.

(2 Corinthians 3:18): "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Now you see how important it is that we are beholding this. The enemy has come in, and his dark shadow has been thrown athwart our pathway, so that we dwell on the dark side and talk of gloom until our way seems almost hopeless and we stumble along without courage, hope, or love. But we do not want this to be so. We want this shadow to be swept away, and it will be if we look beyond the darkened shadow to the brightness beyond in Christ Jesus.

"Therefore seeing we have this ministry, as we have received mercy, we faint not." [2 Corinthians 4:1.] It is the mercy of God that we are to enjoy every day and ever hour. Talk of it; dwell upon it.

"But we have renounced the hidden things of dishonesty." [Verse 2.] Here come in the works that go hand in hand with faith. We must not expect that the grace of Christ will work with us while we are practicing dishonesty.

"Not walking in craftiness nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." [Verse 2.] All that we do is to be in harmony and corresponding with the holiness and purity of the truth.

"But if our gospel be hid, it is hid to them that are lost." [Verse 3.] If they quibble and stumble over points of truth that are presented, why, they would stumble over the plainest statements.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them. For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." [Verses 4, 5.] Is there not a whole volume here on which we can study?

"For God who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [Verse 6.] How are we to get it? We are to be God's witnesses and reflect the character of Christ in our character. There is no use for a man to be low and sensual, with his mind on sensual things, and yet think he can reveal the knowledge of God that is Jesus Christ. He must have the grace of God in his own heart and practice it in his life.

“But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” [Verse 7.] Have we received a bright thought? If so, we are not to think that it is because of any wonderful smartness or intelligence in ourselves. It is because God is the Author of it. If anyone tells you that you have preached a good sermon, tell him the devil told you that before he did and for him not to be an agent for the devil. There is pride in our hearts that must be emptied out, and then Jesus Christ will come in and take possession of our whole heart.

I love my Saviour this morning because He first loved me. If there is anything in my life, my words, [or] my teachings that is good, it is because Christ has put it there. It is not because of any goodness in me, and there is no glory to be directed to myself. “The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, [meekness, temperance:] against such there is no law.” [Galatians 5:22, 23.] We should experience this, and then we will not be under the bondage of the law of God by any means. You are free in Christ Jesus. We shall walk in liberty because our will is in harmony with the will of God and we love all His commandments.

“We have this treasure in earthen vessels” [2 Corinthians 4:7], but we are hid in Christ, and Christ is in God; so our lives are hid with Christ in God, and we reveal Christ, and in doing so, we reveal the Father. Let this be a season when if you have sins to confess, or if you have wronged your brethren and have not right feelings toward them, for Christ’s sake, get these things out of the way. We want to be getting ready for the future life. Our Lord is coming with power and great glory. We are not to be surfeited and drunken with the cares of this life, but we are to keep our minds uplifted; and if we do this we shall see of the salvation of the Lord. Our hearts will be all light in the Lord and we shall talk of His love and tell of His power and reveal Him to all around us.

It is our privilege to go on from strength to strength and from glory to glory. Do not think that because we have a glimmer of the light of God that we have it all. It will soon leak out of your hearts as water out of a leaky vessel if your eyes are not fixed on “the mark [of the prize] of the high calling [of God] which is in Christ Jesus.” [Philippians 3:14.] Unless you work with earnestness, the devil will sow doubts in your mind.

When you start out, the enemy may put into your minds some cheap, common, sensual thoughts, but lift your souls to Jesus Christ and think of His purity, and they will not long remain. Talk of His glory; think of His love; and when affliction comes to you, let it prove you to be God’s workmen, working out “a far more exceeding and eternal weight of glory.” [2 Corinthians 4:17.] Then talk of His glory, and let your souls be full of the love of Jesus and your hearts be uplifted to God every morning and noon and evening; and if we fight the good fight of faith, we shall come off victorious.

Ms 4, 1889

Sermon/Preparation for Christ’s Coming.

Ottawa, Kansas

May 14, 1889

Talk at the Ministers’ Meeting

We take the words of Brother Olsen in regard to the coming of the Lord, and we think how it has been presented to us in a striking manner that the end of all things is at hand; the Lord is at the door. What influence has it had to solemnize our minds and arouse in us an earnestness to separate from us everything that is offensive to God? Then to think that, after [all], He is nearer now than when we first believed. The day of the Lord is right at hand, and it is not safe for us to delay His coming.

Do you think that any of us, when He comes, will be brought before the great Judge and will feel that we have devoted too much time to preparation? Will such thoughts come into our minds? Shall we think that we have been altogether too sympathetic, that we have devoted too much time in winning souls back to Christ and binding up the brokenhearted? No indeed, our thoughts will be these, as we look back to those who stand before the Judge: "Why didn't I help them at such a time when I ought to?" or, "Oh, I am glad I did deny myself and help them to stand on the solid rock." These are the very thoughts that will come up to us in the judgment when everyone is judged according to the deeds done in the body.

And as many are weighed in the balance, they will be found wanting. Then they will proclaim their sins upon the housetop. They will not be afraid to have everybody know their sins, if they can only make restitution for them and save one soul. But let us thank God today that we are not yet before the judgment seat of God but we have an Intercessor, one who has loved us so that He gave His own precious life for us individually, just as though there was not another soul in the universe. He died for us and we are of infinite value to Jesus Christ. How can we measure the sacrifice He has made for us? Then we should feel how we have wounded and bruised the Son of God and put Him to an open shame when we deny Him.

It is not that you come out in words and deny Him, but in your actions you deny Christ so that He is ashamed to call you brethren. We want everyone <that there is of us> to be <consecrated to God.>

Let the plowshare go deep, and uproot all this Pharisaism and <let this> self-righteousness be torn all to pieces. The very best way to have this done is to fall on the Rock and be broken. Just as soon as you see there is nothing in you <that is righteous,> just as soon as you have a dread of sin, you will fall on the Rock, and then it is that Christ can take you and mold you and fashion you into a vessel of honor. But just as soon as you allow your thoughts and feelings to be turned against one another, this is unlike Christ, and just so sure it is that you are not vessels unto honor, but dishonor. You don't give God a chance; you are trying to fashion yourself after a mold of your own imagination, but you want to take that out of your mind and keep Christ before you every day, when you rise up and when you sit down, when you go out and when you come in.

You want to exercise all that Christian politeness and respect, because you are the purchase of the blood of Christ and He has died upon Calvary's cross that we might live. Christ Himself has bridged the gulf for us. It is our duty to help those who are downcast. Recollect what their privileges are, and don't talk of the difficulties, but go right to them, and try to bind up the brokenhearted. These are right in the church all around us. It was this spirit of surmising that brought all the weakness into the Jewish nation.

We want to learn in the school of Christ meekness and lowliness of heart, and from whom are we to learn these lessons? Jesus says "I am meek and lowly of heart." "Learn of Me." [Matthew 11:29.]

Now, if there is anything [in] us like self, then Christ cannot dwell there. We want to represent Christ to the world. We must have self hid <with> Christ in God, and when this is the case, we will represent Christ to the world. O, there is something wonderful about it. He loves us as He loves His Son. Just think of it! Loves us as He does His Son! This is wonderful, wonderful. In Him we have all heaven presented to us, and the more we see in Jesus the less we see that is good in self.

You know, just as soon as the heavenly messenger came from heaven and revealed Himself to Daniel, he said, "My comeliness was turned into corruption." [Daniel 10:8.] He had such a view of the glory of God that he fell as one dead. He could not talk; he could not see, but the angel took him and set him upon his knees, and yet he could not look at Him.

Then what did he have to do? Veil His glory and come to him just as Christ came to this world. He took upon Him humanity, then He could talk with Daniel. Brethren, the more we see in Jesus, the less we will see in self, and the more self-esteem we have, the more we are puffed up by the devil. May God help us to put away self and cling to Jesus; then we will spring up and bear fruit to the glory of God.

Ms 5, 1889

Sermon/Christ and the Law

Rome, New York

June 19, 1889

(Matthew 5:14-16): "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We read in the following verse, (verse 17), "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." What made them think that? It was because, notwithstanding they had had Christ represented in the typical offerings and sacrifices, yet they could not get it out of their minds that it was the law, the law, the law, that they must dwell upon as their entrance into heaven. And here Christ comes in with His lesson, not to detract from the law, but to reveal to them the old light in new settings. He comes to reveal that light in the framework of the gospel, that they might understand in regard to this light that it was essential for them to have.

Here He shows the exceeding breadth of the law of Jehovah—its extended character—and He presents it before them in a light they had not comprehended before. And the moment He does that, there arises a resistance against that light. Why should they accept it? It was not as they had taught it, it was in a different setting, and they could not harmonize this with their misconceived ideas.

Christ reads their thoughts, and their thoughts were that He did not make the law as prominent as they had done. He takes up their thoughts and says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. ... Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of

heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven” vs. 17, 19. And He makes it still more plain: “For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” v. 20. Now they had built over that law and around it exactions, and they had burdened it with their own laws and ideas emanating from human, finite beings, until there could no one observe that law, even the letter of it, as they interpreted it; it was impossible.

Now Christ goes on and tells what the principles of the law are, and shows them that it reaches into the inmost parts of the mind. Thus He brings out the purposes of God’s law.

When Christ came into the world He was the origin of truth. The lessons He had given to the prophets had been placed in false settings, and it was His work to place them in the true. He was the foundation and the originator of all truth, and His work was to strip off all traditions of men, for they taught the commandments of men instead of the commandments of God. Those who had been in the school of the prophets, and had been obtaining their education, were considered to know more than all the nations and all other people upon the face of the earth. He turns to them and says, “Ye do err, not knowing the scriptures, nor the power of God.” Matthew 22:29. They saw trees as men walking. And why was not the truth distinct in their minds? The reason was, they were not connected with the God of all truth.

One part of Christ’s great work to the world was, He came to it as a representative of the Father. But the world did not know God, and it is very much the same at the present time, even among those who claim to be following the truth. I don’t know but you have heard me say it in years past, “I long to introduce you to Jesus Christ, to behold Him as a Christ of love, mercy, sympathy, and tender compassion.”

There was one who came to me and said, “Sister White, can you tell me how I am to know that Jesus forgives me my sins as I repent of them?” “Yes, I can. I point you to Calvary, to the dying Saviour upon the cross.” There is the evidence that we present to the mind. It is the evidence that you see, that Christ forgives sin. The light reflected from the cross of Calvary speaks to us of the blood of Jesus Christ which was shed for the remission of sins, and it tells us that we may be cleansed and sanctified.

I remember one woman who said, O, if the Lord would only show her in a dream that He would have mercy upon her and save her! Well, He did teach her, and she was taught in a dream, and then the first impression was, “Is that dream any stronger than a ‘Thus saith the Lord’?” I want every one of you to take that, because I have found out that whenever I have been pleading for some special light, some strong evidence, I have found I had to wait a long time before I got it. I have found out that I had to take what the Lord said and believe it as spoken to me. I am one of the daughters of Adam, one for whom Christ died, and have a right to lay hold upon the merits of the blood of a crucified and risen Saviour, because I am a sinner.

And when the devil comes and points to your sins and hateful crimes, tell him, “Yes, I am a sinner, but Christ is a Saviour, and He says, ‘I am not come to call the righteous, but sinners to repentance’” Matthew 9:13. Thus you arm yourself with the whole armor of Christ’s righteousness. How is it you have not on the armor of Christ’s righteousness? What did He come to this world for? Why, if it had been a possible thing for us to have been brought back to keeping God’s commandments, He never

would have come to this world; but He came here because it was impossible for man to redeem himself, and bring himself into a position where Adam stood before the fall. Then what was he to do? Christ came, our Substitute and Surety.

Before He came they were under a yoke, but Christ was above law. He was the originator of the law, so there was no yoke upon Him, and the angels were in obedience to Christ, who was not under the yoke. He could come as one equal with the Father, and He could open His breast to the whole woe, grief, sin, and misery, and by an offering of Himself He could bring life and immortality to light through the gospel. This is the only hope of life, and when Christ cried out, "It is finished" [John 19:30], He carried out the devised plan. He had died in behalf of the race, as a freewill offering to God. He was not urged to do it, but He took it upon Himself that He might save the fallen race. He goes down into the grave and comes up out of the grave. As Satan was triumphing in His death, it was not long before he found out he had overstepped the boundary. In seeking to cause the death and crucifixion of the Son of God, what did he do? He claimed in heaven, and he claims today among the Christian world, that in taking away the law of God they could establish one of their own that would be better. All the universe of heaven were looking to see what would come out of it.

Why did not God blot Satan out of existence? Why did He not blot sin out? Satan was permitted to develop his character, and unless he had had this opportunity, he would have laid the whole cause of his disaffection upon Christ and the Father. But he had an opportunity here in this world to develop his new principles, and he did it when he crucified the Lord of glory.

He acted out his principles, and showed what they would lead to, and we see the same acted out in our world today—what these lawless principles will lead to. The enemy has worked, and he is working still. He is come down in great power and the Spirit of God is being withdrawn from the earth. God has withdrawn His hand. We have only to look at Johnstown. He did not prevent the devil from wiping that whole city out of existence. And these very things will increase until the very close of this earth's history, because he has come down in great power, and he works with all deceivableness of unrighteousness in them that perish. What is he doing? Going about like a roaring lion, seeking whom he may devour. And when he sees those who are resisting the light, and that God does not shelter them, he will exercise his cruel power upon them. This is what we may expect.

What is God going to do for His people—leave them with no new light? "Ye are," says He, "the light of the world." [Matthew 5:14.] Then we are to get more light from the throne of God, and have an increase of light. Now we do not tell you in the message that has been given to you here and in other places that it is a grand new light, but it is the old light brought up and placed in new settings. Jesus gave light, the most wonderful light, as He spoke from that cloudy pillar. And just prior to the time when the children of Israel left Egypt, one plague after another was brought upon the Egyptians, because Pharaoh refused to let the Israelites go to worship God. Finally, the God of heaven suffered the firstborn of both man and beast to be slain, and when Pharaoh looked upon their dying forms, he began to understand who the great I AM was, that there was a power above whom Pharaoh, the king of Egypt, could not compete with or overcome with all his experience and resistance. Therefore he said to the children of Israel, "Go." [Exodus 12:31.]

But what was there to do the last night? They were to kill a lamb and take the blood and mark the lintels and the doorposts. What for? To evidence to the whole of Israel, as they shall see these things, that there was something that connected them with God. And as the angel would pass over

the land to slay the firstborn, and would see the blood that marked the lintels and the doorposts, he was to pass over those who had the blood upon the doorposts.

Just prior to the coming of the Son of man there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his Saviour, and why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption.

He did not come to destroy the law, for He says, "One jot or one tittle shall in no wise pass from the law till all be fulfilled." [Matthew 5:18.] Then they remain today. Yes, there is not a jot or tittle dropped out, and everyone is under law. This is the position that we stand in today; and if any oppose the law they are the ones that God condemns, because we are not left in uncertainty.

I want to keep God's law and live. But that man of sin has taken it upon himself to change the fourth commandment, and shove in a spurious sabbath, to show his greatness and power to exalt himself above all that is called God or that is worshiped.

Now the test is coming between the sabbath which the man of sin has introduced and the Sabbath of the Lord God Jehovah, the seventh day.

There are to be trying times before us, and what does God mean? He means that we seek to understand what He wants to say to us. We have not understood it; we have been going on here, groaning and groaning. When I tried to do good, evil was present with me and sin is constantly at work to have the supremacy. If you could see what Christ is, One that can save to the uttermost all that come unto God by Him, then you would have that faith that works.

But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me." [John 12:32.]

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe.

As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah.

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. [Acts 20:20, 21.] What did Christ come to our world for? To attract the mind and bring it to repentance. Here we have the love of the Father in giving His Son to die for fallen man, that he might keep the law of Jehovah.

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God.

O, I am glad I have a Saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without Me, ye can do nothing." [John 15:5.] "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. I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory—even your faith, feelings, and good works?—Is that it? No; "This is the victory ..., even your faith." 1 John 5:4.

What is faith? It "is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] Then what? "Faith, if it hath not works, is dead, being alone." James 2:17. Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fables, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ.

Now there has been coming in among us a self-sufficiency, and the message to the Laodicean church is applicable to us. I will read it. "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Revelation 3:14-16.

What is the matter? They have left their first love. "So then because thou art lukewarm, ... I will spue thee out of my mouth." What does He mean by that? Why, if the people have great light and knowledge and yet they are not striving to give that light and evidence to the world in their works, which are living principles that they shall present to the world, Christ is dishonored, and He becomes so disgusted with them that He will not take their names into His mouth to present them to the Father.

"I know thy works." "Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" v. 17.

Now what is the difficulty? "Tried in the fire." [Verse 18.] Christ had such love for us that He could go through all that trying of the crucifixion and come off conqueror. And the white raiment, what is that? Christ's righteousness. "Anoint thine eyes with eyesalve"—spiritual discernment, that you may discern between true righteousness and self-righteousness. Now here is the work. The heavenly Merchantman is passing up and down before you saying: "Buy of Me. Here are heavenly goods, buy of Me." Will you do it? It is Me you are to buy of. There is no other source in heaven from which we may receive liberty and life but through Jesus Christ our righteousness.

Then He says, "Be zealous and repent." [Verse 19.] That message is to us. We want that the brethren and sisters in this conference shall take hold of this message, and see the light that has been brought to us in new settings.

God had opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: "For unto us a child is born, and unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self-esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel's God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. And it is only in Christ that we can meet them.

Brethren, do not let any of you be thrown off the track. "Well," you say, "what does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ.

My husband understood this matter of the law, and we have talked night after night until neither of us would sleep. And it is the very principles the people are striving for. They want to know that Christ accepts them as soon as they come to Him. I want to tell you, brethren, that light is sown for the righteous, and truth for the upright in heart.

Now we want to be a people who carry with us the joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." [Isaiah 49:16.] O, if this does not fill us with hope and gratitude, what will?

I have had the question asked, What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because

God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.

Brethren in New York, we want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hidden treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you.

I ask you in the name of Jesus Christ of Nazareth to arise and shine, for thy light has come. We do not want the work bound about. As you see men and women who have some ability, encourage them. God doesn't want novices to do His work. He doesn't want His work crippled. He wants you to place yourself where you may have a knowledge of the truth as it is in Jesus.

He wants you to attend the school where Biblical lectures are being given. "Well," says one, "I will go to the school in Battle Creek." But they are about full there, and are going to start a school in Kansas. But here is South Lancaster; now why not, you who are so near, patronize South Lancaster? There will be those who will be able to teach and stand at the head in giving Biblical lectures.

No man should go out to teach the truth unless he has had training and knows how to use the ability and capabilities God has given him. You would not think of such a thing as going to a man who never worked at the carpenter trade and asking him to put you up a fine building; and so it is in God's work. God wants you to learn, and the angels will be right by to impress your mind, and if you will go to the Scriptures as Daniel did, you will understand all God would have you understand. As you learn to practice and learn to teach as God commanded Timothy—that he was to take the things He had given him and commit them to faithful men who would be able to teach others also [2 Timothy 2:2]—now this is the very work to be done in New York. Let the mind be elevated, ennobled, sanctified, and then the ministers will not be worked to death, and you can take them and drill them in the truth, and their hearts [will] be burning with it and they [will] want to tell it to others.

Now, you have had light here, and what are you going to do about it? Are you going home to sit down, or are you going to work to build one another up in the most holy faith? God grant that you may work to the point. O how I long to see the work as we may see it! How I long to see the tidal wave pouring over the people! And I know it can be, for God gave us all heaven in one gift, and every one of us can accept the light, every ray of it, and then we can be the light of the world. "A city that is set on a hill cannot be hid." [Matthew 5:14.]

Now, brethren, go to work. Parents, send your children to these schools. Those near to South Lancaster can go there, and those near the college, go there. God is at work to drill laborers to go forth from there. Now let every one of us arm ourselves and work intelligently, just as the carpenter works intelligently at his trade. He cannot work intelligently unless he learns his trade; no more can you. We want to be growing in every sense of the word. O, I love the truth, and I mean to triumph with it. Not only the ministers but everyone can do something. Taste and see that the Lord is good. May God bless you as you go to your homes.

Ms 6, 1889

Counsel Regarding Matters Discussed at the 1889 General Conference

Battle Creek, Michigan

November 4, 1889

There have arisen in our [General] Conference questions that need to have careful attention, whether the Sabbathkeepers in the Southern States, where they are liable to feel the oppressive power of their State laws if they labor on Sunday, shall rest on Sunday to avoid the persecution which must come if they do any labor. Some of our brethren seem anxious that a resolution shall be passed by the General Conference advising our Sabbathkeeping brethren liable to imprisonment and fines to refrain from labor on that day. Such resolutions should not be placed before this conference, requiring their action.

There are questions about which it is far better to have as little notoriety given as possible, in either case—for, or against. And our brethren would be wise in not bringing questions of this character to the front, to obtain decisions from the conference in regard to them. They can be understood and adjusted in a more private way. There are many things that should be conducted in a silent, unobserved way, which would have altogether a better influence upon all minds.

Some minds are so constituted that they cannot treat these questions wisely. When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of heaven, though they may receive the sanction of the General Conference—for the reason that the Lord gives light and knowledge just when it is most needed.

I am afraid of these many resolutions. One year ago resolutions were brought into the [General] Conference for adoption that, had they all been accepted, would have bound about the work of God. Some resolutions were urged, by young, inexperienced ones, that never should have received the consent of the conference. Human traditions, and permits and non-permits, have been of a character that would have bound them about with restrictions that were wholly unnecessary, out of God's order, and that would have created a condition of things that would have been detrimental to the progress of the work.

If some resolutions that were accepted had not been proposed, it would have been better, for those who presented them were in darkness and not in the light. Had they been laid upon the table, it would have been far more in accordance with the will of God because all these many resolutions, voting what shall be and what shall not be, are not after God's order. What this man shall do and shall not do, making laws that God has never made, has created principles which should not prevail among us. As reformers, if we had less talk and more of Christ, there would be far greater modesty and humility and we would do far more good.

There are many things that require the wisest and most careful counsel, and should be done without making any noise about it; but there is want of wisdom in throwing every action open to all. Many things are kept reserved through the year for the General Conference to act upon which should be faithfully carried by the state conferences—a mass of matter that need not be brought before the conference at all.

Many things had better never see the light of day. They are originated by minds that are not under the light of the Sun of Righteousness. It increases the work of the [General] Conference and it might

just as well be acted upon in their several churches and councils and take [from] off the conference a large amount of perplexing questions with which they should not be burdened. Let them be faithful stewards, to pray much, to work diligently and act discreetly.

In General Conference, many things are rushed through without being duly canvassed. All have not had opportunity to think and pray over these things, and those who do have the opportunity do not improve it and use their brain power. They devise and execute without God's counsel. There are councils that should be held, of less importance and less expense, [and] with less weariness to our leading, responsible men. All minor matters should be settled in the state conferences, thus dealing with many questions that will save time and care and burdens that have greatly taxed the General Conference.

The question of the great need of the soul deserves, in these meetings of the [General] Conference, far more attention. Many questions that are tossed into the [General] Conference should never appear, but be worked out in your state conference. It has become habit to pass laws that do not always bear the signature of heaven. The question of the color line should not have been made a business for the [General] Conference to settle. It is a question which involves principles needing much careful, prayerful thought.

The question that has been before the conference, whether the brethren where oppressive laws exist should be advised not to work on Sunday, is not a question to be brought before an open conference. It could not be voted upon without misunderstanding and mismoves and bad results.

I am led to inquire with pain of soul, What do our brethren mean by presenting questions of this order before an open conference? If the disciples of Christ needed to assemble together in one place after the ascension of Christ and pray for the descent of the Holy Spirit, there would be greater need of their doing so now, when solemn and far-reaching principles are involved. Ten days were devoted to earnest seeking of God and ten days would need to extend to twenty before men should venture to put their pens to write out a decision for the people on this point. Much earnest prayer and nothing less than the descent of the Holy Ghost would settle these questions. Then to toss these questions into the conference without the prayerful consideration of the subject would be the greatest folly.

This is the third angel's message to our world and men [had] better keep their hands off the ark. There has been revealed the disposition to cavil over some questions that are plainly revealed in the Word of God. Let not any move, in their blindness, to make decisions on so momentous subjects. Do we receive the Bible as the oracles of God? In every state there should be wise instructions given on this point, and [they] can be better given in these states more silently, giving as little notoriety to these points as possible, but advising, counseling in the fear of God after much prayer and fasting and seeking counsel from the unerring Counselor.

No haphazard advice should come from the lips of any ambassador of Christ. He should fear the Lord and have his words in accordance with the will and ways of God. This is a time for much praying and less talking. This subject is not a matter to which to give an off-hand assent or dissent. It is wonderful, sacred, solemn ground on which we stand, and we cannot move recklessly without dishonoring God and ruining souls. All the universe of heaven is astir, looking to us to see what course we will pursue in this matter.

While all Sabbathkeepers are anxious and troubled, seeking to penetrate the mysteries of the future, and to learn all they can in regard to the correct position they shall take, be careful that they are advised correctly in regard to Sunday observance. Action cannot be taken in regard to this matter here, and our people of all classes of minds and of varied temperaments should treat it wisely. There will ever be danger of going to extremes. Christ says, "Ye are my friends, if ye do whatsoever I command you." John 15:14. Then to your knees in prayer; have far less of self and depend wholly on the counsel of God. Then, if all would be under the control of the Spirit of God, there would be nothing to fear, for all would adorn the doctrine of Christ our Saviour.

He who has Christ abiding in his heart will so order his conversation as to bring no dishonor or reproach on the sacred truth of God. He will give no occasion to its enemies to blaspheme, will not be filled with self-confidence, but his confidence will be in God. He will not be revealing inconsistencies that are not in harmony with the precious truth of sacred origin. He will not be found going to extremes and furnishing scandal to be circulated far and near in the most exaggerated form. He must be a man that holds communion with God, a man that prays and does not pray in vain: "Hold up my going in thy paths, that my footsteps slip not." Psalm 17:5.

If the decision is made that our people shall not labor on Sunday and that our brethren in the Southern States shall appear to harmonize with the Sunday law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South? The decision is to be a universal one. If it comes to the light of day, as it will in degrees, and there will be concessions and servile bowing to an idol god by those who claim to be Sabbathkeepers, there will be a yielding of principles until all is lost to them.

If we counsel them not to respect the idol sabbath exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a quiet way, and encourage no defying of the law powers in words or actions unless called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the combative spirit or passions of opponents. There is a self-deluded enthusiasm in this, bringing in an elevation of Sunday that it will be difficult to handle, because "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12.]

The counsel to be given is, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand"—in harmony, in outward appearance with? No; but "against the wiles of the devil." [Verses 10, 11.]

There are some trying testimonies to be manfully borne by Sabbathkeepers and some bitter persecution finally endured, for, says Christ, "Ye are my witnesses." [Isaiah 43:10.] Yes, witnesses for God, standing in defense of His holy law. We are a light to reveal the moral darkness, and the reward will be given to the overcomer.

Let no resolutions be passed here which will encourage halfhearted service or cowardly hiding our light under a bushel or under a bed, for we will certainly be tried and tested. The Bible heroes of faith are to be our example. The Bible readers and Bible workers, if truly on the Lord's side, will be earnest, whole-souled, humble, meek, and lowly of heart, and God will teach them.

We need not make any special rules for those who are not dyspeptic Christians. On the other hand, should resolutions be passed that, because of the trials and inconveniences that arise because of our faith, such ones should cease their labor on Sunday, bowing to the idol sabbath, will it give those who do this vigorous, spiritual sinew and muscle, or will they grow into cowards and be swept away with the delusions of these last days? Leave these precious souls to God's dictation. Be sure the Sabbath is a test question; how you treat this question places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual.

The position taken by some is that this civil enactment has no relation to the present observance of the Sabbath. Here again great blindness is shown to be upon them. In this they are not correct, for from the first, every move made by Satan, [from] the beginning of his work [and] to continue to the end, was to exalt the false [sabbath] to take the place of the genuine Sabbath of Jehovah. He is just as intent now and more determined to do this than ever before. He has come down with great power to deceive them who dwell on the earth with his satanic delusions. His work has a direct reference to the Sabbath of the fourth commandment.

[If] the enactment of laws of the state shall compel Sunday observance, God would certainly be dishonored should the resolution be passed that, because of inconveniences and loss of property, imprisonment and fines, all must obey these laws. And the lesson given to those who need better advice shall be of a character to open the way and make it easy for souls to be carried away with the bold, swift current of evil. They will be tempted strongly, because of the universal scorn which they see thrown upon the law of God, to think slightly of it and to place the laws of men on an equality with the laws of God and give less and less reverence to the laws of Jehovah. Shall the overseers of the flock work with the great deceiver to make apostasy from God easy?

We have all the way along known that this battle must come. The two great powers, the prince of darkness and the Prince of Light, will be in close battle, and not one of God's people who understand the truth, if in the light where God would have them to stand, will teach by precept or example any soul to shirk now. Give them strengthening Bible diet and Bible duty to strengthen and brace the soul for the coming conflict. But there will be need, at this time of men, who have been leaders in this work, keeping step where Jesus leads the way. If they do not walk in the light as Christ leads the way and advance with the increasing light of the third angel's message, they will surely become blind leaders of the blind. Exodus 31:12-17.

It is a time now when God calls for brave men having on the whole armor of God, presenting a united front to the foe. And as we meet the emergency, the law of God becomes more precious, more sacred, and as it is more manifestly made void and set aside, in proportion should arise our respect and reverence for that law. David said, "They have made void thy law; therefore I love thy commandments above gold; yea, above fine gold." Psalm 119:126-127.

The Lord will be constantly leading and guiding His people to meet this emergency if they ask the help of God. It is a high point of spiritual advancement they have reached [when] the love of God's commandments grows with the contempt which is manifest to that law by those around them. There are great principles in the reformation which must not be overlooked or disregarded. God forbid we should be self-made invalids in this great crisis. Paul prayed for the removal of the aggravating thorn, but God sees this is not the best and sends the blessed promise, "My grace is

sufficient for thee." 2 Corinthians 12:9. The Lord does not remove the trial, but gives him all that is needed, that he can endure it.

In the exercise of the long-suffering of God, He gives to nations a certain period of probation, but there is a point, which if they pass, [when] there will be the visitation of God in His indignation. He will punish. The world has been advancing from one degree of contempt for God's law to another, and the prayer may be appropriate at this time, "It is time for thee, Lord, to work; for they have made void thy law." Psalm 119:126. In answer to this prayer ere long the wrath of an offended God will be poured out without mercy; then as we approach this time, be careful what advice and counsel we give to the people who need to be strengthened in Christian experience, lest you prove yourself to be like Aaron who consented to make the golden calf.

This was a terrible thing for him to do because all Israel looked up to him as their leader, a good man. If he had given his voice against this in a certain, decided manner, this wicked worship of an idol would not have been to disgrace the people of God. We do not want to repeat Aaron's cowardice or Israel's sin. Let the Lord work for His people, and be careful that you give to the trumpet a certain sound now. We must be wise as serpents and harmless as doves.

Let all be careful what they say and what they do; be careful to move in God's order. Keep step with the Captain of the Lord's host. Let not anyone make any proud boast, either by precept or example to show that he is defying the laws of the land. Make no resolutions as to what persons in different states may do or may not do. Let nothing be done to lessen individual responsibility. To their God they must stand or fall. Let none feel it his duty to make speeches in the presence of our own people, or of our enemies, that will arouse their combativeness and they take your words and construe them in such a way that you are charged with being rebellious to the government, for this will close the door of access to the people.

Let Christ be seen in all that you do. Let [all] see that you are living epistles of Jesus Christ. Let the soft fillings in the life of character appear. Be lovable. Let your life win the hearts of all who are brought in contact with you. There is too little done at the present time to render the truth attractive to others. There [have] been some who have, in speaking to the people, felt like making a raid on the churches. They sour minds by their censoriousness. We want our hearts mellowed by the love of Jesus. That is in God's order. If not presented in the most pleasant, acceptable form, truth will be unpalatable to many. While we must present the truth in contrast with error, let it be presented in a manner that shall create as little prejudice as possible.

While we cannot bow to an arbitrary power to lift up the Sunday by bowing to it, while we will not violate the Sabbath, which a despotic power will seek to compel us to do, we will be wise in Christ—Christ's wisdom—and not in our own spirit. A consistent, substantial, lovable Christian is a powerful argument for the truth. We must say no words that will do ourselves harm, for this would be bad enough, but when you speak words, and when you do presumptuous things that imperil the cause of God, you are doing a cruel work, for you give Satan advantage. We are not to be rash and impetuous, but always learning of Jesus how to act in His Spirit, presenting the truth as it is in Jesus.

Do not, in this critical time, mark out ways for God's people, for how do you know what God designs to do with and for His people? He means to make exhibitions of His power before our enemies. The salvation of the righteous is of the Lord, and His wisdom and His strength are their present and

sufficient help in every time of need. He can work for them whatsoever seemeth good in His sight, and nothing can be done for or against them, other than His providence shall permit to be done. The children of light are wise and powerful, according to their reliance upon God, and the wisdom and help of men may defeat the very purpose of God.

The world is against the disciples of Christ but they will obtain help of God, and then, God working for them, they will enlighten and bless those who are not in the truth. In all ages the righteous have obtained help from God, and the enemies of His people can never put down those whom God would lift up. How often has Satan sought to destroy those whom God is leading and guiding. The faithful disciples of Jesus need not be terrified by the rulers of darkness of this world, because the power of the enemy is limited and beyond his limits he cannot go.

Great and precious promises are to be kept before God's people, that they may have every confidence in God. Then let no decision be made by this conference to get in the way of the work of the Lord, [or] give Satan's agents a chance to be provoked and present the rash ones as the representatives of our people. They will have power to present these matters in an exaggerated light, that in the place of these persons removing prejudice and enlightening minds, the prejudice is strengthened and deepened, and the case of God's people made far worse, and our means of bringing the truth before the people who are in darkness is cut off.

One indiscreet, high-tempered, stubborn-willed man will, in the great question introduced before us, do much harm. Yes, he will leave such an impression that all the force of Seventh-day Adventists could not counteract his acts of presumption because Satan, the arch deceiver, the great rebel, is deluding minds to the true issue of the great question, and its eternal bearings. He is an accuser of the brethren. Then let everyone be careful and not step off from the ground where God is, on[to] Satan's ground.

Many did this in the ranks of the reformers of past ages. Luther had great trouble because of these elements. Rash persons stepped out of their place, when God did not send them, and rushed heedlessly forward to do a very objectionable, impulsive work. They ran ahead of Christ and provoked the devil's wrath. In their untimely, misguided zeal, they closed the door to great usefulness of many souls who might have done great good for the Master.

We have all kinds of material to deal with. There are those who will, through hasty, unadvised moves, betray the cause of God into the enemy's power. There will be men who will seek to be revenged, who will become apostates and betray Christ in the person of His saints. All need to learn discretion; then there is danger on the other hand of being conservative, of giving away to the enemy in concession. Our brethren should be very cautious in this matter for the honor of God. They should make God their fear and their dread. Should this conference make resolutions, and pass them, that it would be right and proper for Seventh-day Adventists to rest on the first day of the week, in order to avoid arrests and what might probably arise if they did not obey the laws, would this be showing that we stand in right relation to God's holy law? Exodus 31:12-17.

I have been shown that from the first rebellion Satan was working to this end, to exalt his own power in contradiction to God's law and God's power. He does this in exalting Sunday observance, and anything that shall by this people go forth, as their voice, to respect the idol Sabbath, would it not dishonor God and confuse minds and place them where they will be deceived by Satan's

devices? Anything we may do that lifts up the spurious to take the place of the true and genuine Sabbath is disloyal to God, and we must move very carefully lest we exalt the decisions of the man of sin. We are not to be found in a neutral position on this matter of so great consequence. The commandments of God and the faith of Jesus must be from conviction of duty inscribed on our banners.

If we shall do as some of our brethren in sympathy with our brethren of the South have urged, then where do God's people stand? Where will be the distinction from the Sunday observers? How will we be recognized as the Sabbathkeeping people of God? How shall we show that the Sabbath is a sign?

The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, "As thy days so shall thy strength be." Deuteronomy 33:25. You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. Luke 21:8-19.

An intelligent knowledge of His Word has been given to prepare men and women to contend zealously for the law of Jehovah, to reestablish the holy law; make up the breach that has been made in the law of God and; restore the tables of stone to their ancient, exalted, honorable position. And God's faithful servants when brought into straight places should not confer with flesh and blood.

There will be, even among us, hirelings and wolves in sheep's clothing who will persuade the flock of God to sacrifice unto other gods before the Lord. We have reason to know how Paul would act in any emergency. "The love of Christ constraineth us." 2 Corinthians 5:13. Youth who are not established, rooted and grounded in the truth will be corrupted and drawn away by the blind leaders of the blind. The ungodly, the despisers that wonder and perish, who despise the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves—these will be agents in Satan's hands to corrupt the faith of the unwary.

Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work sneer at the God of heaven Himself. The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying, "Woe, woe, woe, to the inhabitants of the earth." Revelation 8:13.

I have been shown that the hand of the Lord is stretched out already to punish those who will become monuments of divine displeasure and holy vengeance, for the day of recompense has come when men who exalted the man of sin in the place of Jehovah in worshiping an idol sabbath in the place of the Sabbath of the Lord Jehovah will find it a fearful thing to fall into the hands of the living God, for He is a consuming fire.

We say to our brethren, Do not for Christ's sake get in the place of God before the people. Enough of this kind of work has been done. Let God work human minds. Do not hinder the workings of God for His people in this important period of time, when tremendous interests are being enacted among God's people. Do not in your human wisdom fix up things too much bearing the human imprint. Leave God something to do. Let the hand of God appear in molding and fashioning men's minds and character, and let man walk softly and humbly with God. Lift no burdens from God's people that He would have them to bear. Jesus bore the cruel cross to Calvary. Do not cast burdens upon any class that He would have them released from.

Satan's work is constantly to perplex, to mix up things, to confuse, to get things into a tangle that is hard to straighten out. It is not a desirable job to be engaged in, to take the work out of God's hands into your own finite arms. It is best for all parties concerned to leave the people of God in God's hands for Him to impress and teach and guide their consciences. It is not safe for any one to attempt to be conscience for God's people.

If the servants of God will patiently instruct them by precept and example, to patience, to faith, and to look to God for themselves, to understand their own duty as God would have them, then many, in trying circumstances would obtain a rich experience in the things of God. Teach men to ask wisdom of God. There should be precept and example in lessons given, that God is our only trust and wisdom, and we must pray to Him without ceasing for light and knowledge.

Many have not had that religious experience that is essential for them, that they may stand without fault before the throne of God. The furnace fires of affliction He permits to be kindled upon them to consume the dross, to refine, to purify and cleanse them from the defilement of sin, of self-love, and to bring them to know God and to become acquainted with Jesus Christ by walking with Him as did Enoch.

Prayer, united with living faith, now sleeps among us. That which is called praying morning and evening, according to custom, is not always fervent and effectual. It is, with many, sleepy, dull, and heartless repetition of words, and does not reach the ear of the Lord. God does not need or require your ceremonial compliments, but He will respect the broken heart, the confession of sins, the contrition of the soul. The cry of the humble, broken heart He will not despise.

I know that very much depends upon every action of ours now, and none of self and all of Jesus will bring us into unity of the faith. We must have [such] love for Jesus that we will consider it a privilege to suffer and even die for His sake. We may tell the Lord all our trials, tell Him all our weaknesses, tell Him all our dependence upon His might and His power. This is true prayer. If ever there was a time when the Spirit of grace and supplication was needed to be poured out upon us, God Himself indicting our prayers, it is now. And the promise is to be brought before every church and the simplicity of truth dwelt upon. "Ask and ye shall receive." John 16:24. It is faith, living faith that we need, continuing instant in prayer.

The Lord will lead His people and guide them. The commandment will go forth from God as to Daniel, to help those making earnest intercession to the throne of His grace in their time of need. Said Christ, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:12-13.

In the name of the Lord I advise all His people to have trust in God and not begin now to prepare to find an easy position for any emergency in the future, but to let God prepare for the emergency. We have altogether too little faith.

God wrought through Elijah when He destroyed the prophets of Baal, which kindled the fires of hell in the heart of Jezebel to avenge the blood of the priests of Baal. Such a triumph had been gained to the God of Israel that it stirred up the powers of darkness, and she resolves, yes swears by her gods, that Elijah shall die; but she does not consider there is a God who is above her, who will only permit the agent of Satan to work out her own ruin.

In her passion she sends word to Elijah saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." 1 Kings 19:2. Elijah is awakened roughly from his slumber by a messenger. He hears the startling message; his senses are confused. What does it mean? Is this to be the end of all this burden, the zeal he has had for God in his labors to restore the true worship of Jehovah? Is it to end in his disappointment and death? Is this the conversion of apostate Israel? Never could man be more disappointed in his expectations. The reaction has come, but O, how bitter. The Lord suffers obstacles to arise, disappointments to follow on the heels of signal victory, that His wisdom and power shall be revealed, and that His name shall be exalted above all rulers and kings. "When Elijah saw that, he fled for his life." [Verse 3.]

What did Elijah see? Did he see by faith the promises of God? Did he recount his faithfulness in every past emergency? No; the dark shadow of Satan in his agent Jezebel was athwart his pathway, threatening him with cruel death. He did not look through the shadow heavenward. Human terror amazed and paralyzed his mind, and he was so terribly disappointed on Israel's account that he arose and went for his life, in disappointment and sorrow bending his uncertain steps he knew not whither.

A little before, in the strength of the power of God, he was full of zeal and intensity of interest for apostate Israel, running before or at the side of the chariot of Ahab. He was to vindicate the glory of God. He was to challenge apostate Israel either to serve God fully or Baal fully. But now the man seems as weak as other men. There was no particular word he had heard from the Lord, directing him to take the course he had taken, and there was no purpose to his steps. Distracted by doubts and uncertain whither his way was tending, he pushed this way and that for his life, but God did not forget Elijah. He wrought for His servant. He inquired of him, "What doest thou here Elijah?" [Verse 9.]

This history carefully and prayerfully studied will be a help to the people of God under difficulties. Let man be careful not to assume responsibilities that God does not require of him, and interpose himself between the Lord and His tempted and tried ones so that the purposes of God shall not be carried out in the experiences of these persons. Difficulties will arise before the people of God, but every soul must put his trust, not in the wisdom of men, but in the Lord God of Israel. He will be his defense. Only let each person keep in the way of duty and not let fear discourage him. In trusting implicitly in God, we shall see the wonderful display of His power if we wait patiently and prayerfully for Him, and have confidence in God.

God works in a mysterious way, His wonders to perform. But too often the wisdom of men is brought in to do something themselves, which gives God no room to work for individuals, by others

shouldering their burdens that God means they shall bear. Conflicts and trials are the very means ordained or suffered of God to perfect the Christian character unto eternal life.

Teach every soul to lean heavily on the arm of infinite Power. There is an individuality in Christian experience that must be preserved in every human agent, and the responsibility cannot be removed from any soul. Each one has his own battles to fight, his own Christian experience to gain, independent in some respects from any other soul; and God has lessons for each to gain for himself that no other one can gain for him.

In Elijah we see the natural elements of his character revealed amid the spiritual life, commingling together in strange confusion, the grace of God and the impulses and passions of the natural man each striving for the supremacy. The human is being tried in the furnace and the dross is revealed, impurity is brought to the surface, but the trial of Elijah was a scene that all Heaven was looking upon at that time with deep solicitude. The fine gold is published in his character, the dross is lost sight of and consumed. This must be our individual experience in God's own way.

All are not tried in the same way. Some will meet more severe trials than others, but "cling to God" is the encouragement to give to each and all. The registered experiences of believers of former days is to be an encouragement to us living down near the close of time. We may gather up the hereditary trust of light and knowledge and individual dealings of God with His people for centuries. We have the benefit of their spiritual experiences which is of great value to us. We have no new, strange path to tread, in which others have not had a similar experience.

The Lord's ways are unchangeable. He will do in our days as He has done in earlier days. They had less light in their day than we have in our day. With the Scriptures in our hand, and the example and blessing of those who were tempted and tried, we are nerved for the victory, expecting the same mercies from the same God as had the ancients.

When the Christian is looking forward to duties and severe trials that he anticipates are to be brought upon him because of his Christian profession of faith, it is human nature to contemplate the consequences and shrink from the prospects, and this will be decidedly so as we near the close of this earth's history. We may be encouraged by the truthfulness of God's Word that Christ never failed His children as their safe Leader in the hour of their trial, for we have the truthful record of those who have been under the oppressive powers of Satan, that His grace is according to their day. God is faithful who will not suffer us to be tempted above that we are able.

Our heavenly Father measures and weighs every trial before He permits it to come upon the believer. He considers the circumstances and the strength of the one who is to stand under the proving and test of God, and He never permits the temptations to be greater than the capacity of resistance. If the soul is overborne, the person overpowered, this can never be charged to God as failing to give strength in grace, but the one tempted was not vigilant and prayerful and did not appropriate by faith the provisions God had abundantly in store for him. Christ never failed a believer in his hour of combat. The believer must claim the promise and meet the foe in the name of the Lord, and he will not know anything like failure.

There may be large mountains of difficulties in regard to how to meet the claims of God and not stand in defiance of the laws of the land. He [the believer] must not be making ample provisions for

himself to shield himself from trial, for he is only God's instrument, and he is to go forward in singleness of purpose with his mind and soul garrisoned day by day, that he will not sacrifice one principle of his integrity; but he will make no boasts, issue no threats, or tell what he will or will not do, for he does not know what he will do until tested. He will just go forward in a contrite spirit with an eye single to the glory of God, depending on the Word of God and the grace promised through Christ, and the mountains may become molehills.

Supposed difficulties, that seemed so large at a distance as to be unbearable, have proved to be the greatest blessings. When oppressed, light from heaven has come in clear rays, and the reality of the promise of the sufficiency of Christ is a continual strength and defense. God means that His people, many of whom are ready now to refer to the experience of others, can refer to their own individual experience. Like the Samaritans who received the words of the woman as she testified of the words of Christ, they can say, We have heard Him ourselves, we know that this is indeed the Christ the Saviour of the world.

To every soul who meets difficulties in the strength of Jesus and is not overcome; who faces enemies and opposers, and in the strength of Christ stands firmly, who undertakes and discharges duties in the meekness of wisdom, not calculating the results, knowing that none of these things can be met in human strength, his experience becomes knowledge that Christ is faithful that hath promised. He is an all-sufficient Helper. He will be convinced that he cannot in his own ability obey the law of God, but he has taken hold of the surety, Jesus Christ the Mighty One. He reposes in the fulness and strength of Christ, and knows by experience that Christ is his righteousness, and that He can be touched with the feelings of his infirmities. Although he may be enclosed in prison walls, he may believe it is for the truth's sake. Jesus is by his side. We are not to be rash, bold, presumptuous, defiant. In Jesus we may trust; having faith in His power to save, we may be conquerors.

There should be a constant walking in all humility. There should be no just occasion to our enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing. There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies.

If there is the acceptance of the principles of the inworking of the Holy Ghost which he [the Christian] must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God. The process of sanctification is constantly going on in the heart, and his experience will be, "Christ ... is made unto us wisdom and righteousness and sanctification and redemption." [1 Corinthians 1:30.] He knows that Christ by His Spirit is dwelling in his heart by faith.

Oh, there is a great work to be done for the people of God, ere they are prepared for translation to heaven! The heat of the furnace upon some must be severe to reveal the dross. Self will have to be crucified. When each believer is to the very extent of his knowledge obeying the Lord, and yet seeking to give no just occasion to his fellow men to oppress him, he should not fear the results, even though it be imprisonment and death.

After Jesus rises up from the mediatorial throne, every case will be decided, and oppression and death coming to God's people will not then be a testimony in favor of the truth.

Our whole attitude must be the saving of the souls of those surrounding us—souls for whom Christ has died. The largest class have never heard anything about the seventh day being the genuine Sabbath of Jehovah. They are uneducated in the Scriptures, and the position and work of the Seventh-day Adventists to cling to their faith brings resistance in the highest degree. The Christian world is ignorantly bowing down to an idol. Every soul, ministers and laymen, should consider the world their missionary field, that should be educated as to the reason of our faith, and these reasons should be presented in the demonstration of the Spirit and the power of God. Through God alone can they reach the hearts of the people.

We must lose no time in becoming thoroughly versed in the Scriptures, for we must come to the people not merely with flimsy arguments, neither alone with sound logic, to convince them that that which they have been taught as truth by their fathers and that which has been preached to them from the pulpits is untrue, for the opposition you create by this kind of labor will be like scattering seeds of darkness. You will be called apostates for publishing that which causes distraction; but if you have the attractiveness of Christ, if you are balanced in all you do by the wisdom of Christ, your own heart imbued with the Spirit of Christ, you will accomplish a good work for Christ.

We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish his voice from that of a stranger.

There is to be no dread of anyone being borne down even in a wide spread apostasy, who has a living experience in the knowledge of our Lord and Saviour Jesus Christ. If Jesus be formed within, the hope of glory, the illiterate as well as the educated can bear the testimony of our faith, saying, "I know in whom I have believed." [2 Timothy 1:12.] Some will not, in argument, be able to show wherein their adversary is wrong, having never had any advantages that others have had, yet these are not overcome by the apostasy because they have the evidence in their own heart that they have the truth. The most subtle reasoning and assaults of Satan cannot move them from their knowledge of the truth, and they have not a doubt or fear that they are themselves in error.

Let every soul consider his responsibility to give an account before God for the influence he has exerted over the souls of those brought under the sphere of his influence. When this undying love to save souls takes possession of heart and mind, there will not be any rash move made.

Faith, saving faith, is to be taught. The definition of this faith in Jesus Christ may be described in few words: It is the act of the soul by which the whole man is given over to the guardianship and control of Jesus Christ. He abides in Christ and Christ abides in the soul by faith as supreme. The believer commits his soul and body to God, and with assurance may say, Christ is able to keep that which I have committed unto Him against that day. All who will do this will be saved unto life eternal. There will be an assurance that the soul is washed in the blood of Christ and clothed with His righteousness and precious in the sight of Jesus. Our thoughts and our hopes are on the second advent of our Lord. That is the day when the Judge of all the earth will reward the trust of His people.

Then let every soul not be afraid with any amazement. The tender compassion of God is toward His people. Faith, wondrous faith—it leads the people of God in straight paths. Without this faith we shall certainly misunderstand His dealings with us, and distrust His love and faithfulness. Whatever may be the trials and sufferings caused by our fellowmen, we need more faith. Let there be no faintheartedness, no peevish repining, no complaining thoughts respecting the providence of God and the hardships we are called to endure. Let faith lay hold upon the unseen, and the evidences we have of the forgiveness of God.

A single ray of the evidences of the undeserved favor of God shining into our hearts will overbalance every trial of whatever character and however severe it may be. And how trustful is the soul. There is no disposition to murmur. The heart in contrition reposes in God. The carnal security is broken up and we have peace through our Lord Jesus Christ.

While efforts are being made to educate the youth to occupy positions of trust, unless the same persons shall feel that above all they must learn in the school of Christ the lessons which He must teach them, God has no use for them to declare His Word. Let not the uneducated in any way become discouraged and think that there is no use or room for them. There is abundance of work in this world of ours. If men and women will unite themselves to Christ, the Source of all wisdom, and learn of Him, they may become Bible students, improving their talents to the very best account, and learning from the greatest Teacher the world ever knew. They can bear a testimony to the faith, We have not followed cunningly devised fables. Christ will do everything for those who receive Him in their hearts.

When profligacy and heresy and infidelity fill the land there will be many humble homes where prayer, sincere and contrite prayer, will be offered from those who never heard the truth; and there will be many hearts that will carry a weight of oppression for the dishonor done to God. We are too narrow in our ideas, we are poor judges, for many of these will be accepted of God because they cherished every ray of light that shone upon them. There are thousands who are praying as did Nathanael for the light of truth. Christ's lightbearers must not be unfaithful. There is work to do in our world for many souls, and God calls us to labor for souls who are in the darkness of error, but praying for the light, for the revealings of God's Holy Spirit.

Let not side issues take the mind and the affections. We want to make the most of our present opportunities. We want to work while it is day, for the night cometh when no man can work. There are many men of influence who are to have a knowledge of the truth, and we must be sure not to hedge up the way. The knowledge of truth is ever increasing. It is not a new truth that opens to the mind; it is not a new principle but a new discovery, or a forcible application or revival of that which existed before. The Lord is prepared to present His light to our minds as fast as we will receive it. Open the door and let Jesus in.

Ms 7, 1889

Neatness and Order at Camp Meetings

Brethren, in our camp meetings everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God. Wherever they are located, our camp meetings are preaching louder than do the ministers.

The regulations observed in the encampments of the Israelites are an example to us. It was Christ who gave those special directions to Israel, and He intended them for us also, upon whom the ends of the world are come. We do not need a new revelation on these points, but should study carefully the specifications in God's Word, and practice these directions as the will of God. Let everything connected with the encampment be pure, wholesome, and cleanly. Special care should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment.

Some of our leading workers are in danger of becoming careless in these matters, forgetting that when the Lord has seen it a necessity to speak once on these things, it should be enough. We know His will, and any departure from it to follow ideas of your own is a dishonor to His name, a reproach to His sacred truth. Everything that relates to the worship of God on earth is to bear in appearance a striking resemblance to heavenly things. There must be no careless disregard in these things if you expect the Lord to favor you with His presence. He will not have His work placed on a level with common, temporal things.

Humble yourselves, purify your souls through sanctification of the Spirit and belief of the truth, but do not in any sense degrade the truth and put Christ to shame before the world. The most solemn obligation rests upon the church to maintain the elevated character of the gospel of Christ.

Ms 8, 1889

Advancing in Christ's Training School

Kalamazoo, Michigan

August 20, 1889

We left Battle Creek for Kalamazoo. We were pleased with the location of the camp, and were surprised to see so large a number assembled at this meeting. We felt deeply in earnest that our ministering brethren should make an advance move, and to this end ministers' meetings were held. We felt sad as we saw so few prepared to give the trumpet a certain sound in this solemn time. We knew that it was not God's will that it should be thus. Many more workers should be in the harvest field, and most earnest efforts should be put forth by all connected with our schools, our publishing houses, and our sanitariums to qualify men and women to engage in earnest work to spread the light of truth. Day and night we mourn that as a people we are so far behind the opening providences of God. We realize that many who preach the Word have not been in the training school of Christ, and therefore the work coming from their hands cannot be carried on to perfection. Shall we not individually arouse to the emergencies of the time?

The Lord expects far more from the teachers of truth than they give Him. The end of all things is at hand. The Lord is at the door, and He will not accept shiftless, halfway work. Human effort alone cannot accomplish the work of fitting a people to stand in the great day of God. Daily we are to learn in the school of Christ, that we may know how to work. Critical examination of self is called for. God's holy law is the great standard of character, and we are to obey that law. This it is impossible for us to do in our own finite strength. Our dependence must be in Christ. Self-deception, self-sufficiency, and discouragement will constantly arise to hinder the advancement of the truth; but

when the soul is consecrated to God, when by faith we lay hold of the provision made for every one, we shall have a constant and increasing sense of peace and rest.

The mind is to be stored with precious treasures, both new and old. Each thought is to be brought to its rightful place, and held there by persistent effort. Then the heart can be sanctified through the truth, and precious gems be stored in the mind for the time of need. Those who ask in faith will never fail of receiving the rich blessings of God.

The ministers have a certain kind of knowledge, but like the priests and Pharisees in the days of Christ, they do not comprehend the work and mission of the world's Redeemer. They do not call men to behold the Lamb of God, which taketh away the sin of the world. Christ tried to show the rulers in Israel the difficulties that lay in the way of their receiving the truth. He sought to show them that a man needs to be taught of God in order to understand the things of God, that the errors and misconceptions they held concerning the Scriptures came because they trusted in their own finite wisdom. The Lord is waiting to be gracious. He has a work for His ambassadors to do, and He has made every provision that they may do it intelligently and with farseeing judgment. He is waiting for them to show forth the praises of Him who has called them out of darkness into His marvelous light.

If the delegated servants of God fail to do this work, what can be expected of the people? Our earnest prayer should be, "Open thou mine eyes, that I may behold wondrous things out of thy law." [Psalm 119:18.] We cannot afford to be spiritually blind. A man who is physically blind cannot enjoy God's beautiful light. He cannot admire the many colored flowers or any of God's handiwork in the things of nature around him.

But the man who is spiritually blind does not realize the loss he sustains daily in not being able to discern heavenly things. Content with a form of righteousness, he does not understand how the name of the Lord Jesus Christ may be glorified in him, according to the grace of God. Because of his spiritual blindness he misses the way to heaven. The mind, blinded by unbelief, refuses the very things that are essential to a growing Christian. Ways that appear pleasing are accepted instead of the right way, and he walks in this mistaken path, rather than in the way the Lord has pointed out.

This is the condition of many who minister in Word and doctrine. The fruits of righteousness are not discerned by them. For some cause they have become blind. The light of the Sun of Righteousness is shining, but it does not reach their minds, and their fruits do not appear in righteousness, meekness, long-suffering, patience, and love. These need to be brought into the upper chamber, into heaven's marvelous light. Many of the lay members of the church are in a better condition spiritually than are some of the ministers. They realize their destitution, as the shepherds of the flock do not. Unless these shepherds reach a higher standard in experimental godliness, their sentence will be, Thou art weighed in the balances, and found wanting. The people are starving for the bread of life, and they must be fed with pure provender, thoroughly winnowed from the chaff of false theories.

There has been a great need of genuine earnestness in the churches. We read that the first seven churches did not keep their garments white, restraining the purity and simplicity of their faith. This is truly the condition of our churches in Michigan. Form has taken the place of inward piety, and the work which should have been done is left undone. This state of things has come in gradually, growing out of doubt and unbelief. The light in these churches should have been growing brighter and brighter unto the perfect day. Then poor souls who are in darkness and sin would have been

convinced of the truth. It is because the church has not been led onward and upward and improving the light the Lord has graciously given, that many are in moral darkness and inefficiency. O that God's people had fulfilled His design, gathering the light from Jesus Christ, and sending forth its bright rays to a crooked and perverse generation, leaving the things that are behind, we need to go forward to perfection. A faithful improvement of the talents entrusted and privileges conferred will place the church on vantage ground, and inscribe on her every work, Holiness unto the Lord.

Sabbath was a day of great importance, from its commencement to its close. The Lord was in our midst, moving upon the hearts of the people, and a large number came forward for prayer. On such occasions all my being is put into the work. The judgment of the great day seems to pass before me. I see these souls as they will stand in the day when the judgment shall sit and the books be opened, and everyone is judged according to the deeds done in the body. Before my mind's eye there seem to stand those who will share the curse of Meroz: "Curse ye Meroz; curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." [Judges 5:23.] The pages of their history, as far as God and heaven are concerned, is one mournful blank. They are trees without fruit. They bring no sheaves to the Master.

There were also present impenitent sinners. How sorry we felt for them. A living testimony must be borne in order to save these souls. They have not been using their God-given powers to honor and glorify their Maker. Recipients of the mercy and love of God, they have stood in rebellion, saying by attitude and word, We will not have this man to reign over us. Their influence has been to scatter from Christ. Stubborn, hardhearted, cruel, they have refused to leave the black banner of the prince of darkness.

How we hoped that the Spirit of God might move upon the hearts of those who have long stood in stubborn resistance. But they would not yield to the Holy Spirit's pleading. They would not fall on the Rock and be broken. Their spirit was not right when they came to the meeting, and it was unchanged when they left. God pity them, for they have turned their back and not their face to Christ. So will they reap darkness. They grieved away the Spirit of truth, and wrapped their souls in a pall of darkness so dense that the rays of the Sun of Righteousness could not find entrance.

In this meeting, all that could be done was done to arouse the people to seek the Lord by individual effort. But the time for this work was limited. A large number did not come on the ground until Friday, and left again on Monday. Some of these lost the message the Lord sent them, because they did not place themselves in the channel of light. I was sorry that many more did not make a decided effort to be at the meeting. There were some in Battle Creek who I knew ought to have been present, but were not. But I felt thankful that some determined to be on the Lord's side. Quite a little army left the banner of Satan and took their position with the loyal and the true. From very many we heard the testimony, I know now what to do. I shall return to my home to work for my own soul and for my family as I have never done before. I see the mistakes I have made in the past. I must have the Holy Spirit in my heart and revealed in my character.

This movement caused rejoicing in the heavenly courts. Those who appreciated the opportunities and privileges and sought the Lord earnestly received old truths set in a new framework, and were won to their first love. I felt anxious that all who had a knowledge of the truth should be benefited by the instruction given upon justification by faith. The minds of some had become confused, but when the truth was presented to them in clear, distinct lines, when they saw that their only hope

was in receiving the righteousness of Christ, that He wished them to accept by faith the precious gift of His love, His pardon, His abundant righteousness, they sought the Lord, and the treasures of His wisdom and knowledge were given them. The way of holiness was plainly marked out. Many grasped God's precious promises, and hope and courage sprang up in their hearts. The power and grace of Christ was accepted by faith, and freedom and peace in Him was the result.

Ms 10, 1889

The Excellence of Christ

October 1889

I am much surprised that I am as well as I am. I had great fear that my summer's work would enfeeble me for the winter, but to the praise of God I will say He has mercifully lifted me up above my infirmities. I am very much better than for many months, better than last year.

We are having most excellent meetings. The spirit that was in the meeting at Minneapolis is not here. All moves off in harmony. There is a large attendance of delegates. Our five o'clock morning meeting is well attended, and the meetings good. All the testimonies to which I have listened have been of an elevating character. They say that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct—justification by faith, Christ our righteousness. The experiences have been very interesting.

I have attended all but two morning meetings. At eight o'clock Brother Jones speaks upon the subject of justification by faith, and great interest is manifested. There is a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ. There are quite a number who have not had an opportunity to hear upon this subject before, but they are taking it in, and are being fed with large morsels from the Lord's table. The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time, and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in.

We have a feast of fat things, and when we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern; His character must be our character. All excellence is in Him. Turning from man and every other model with open face we behold Jesus in all His glory and their minds are filled with the grand and overpowering ideas of His excellency. Every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to His image. I see heights and depths that we may reach, accepting every ray of light and going forward to a greater light. The end is near, and God forbid that we shall be asleep at this time.

I am so thankful to see with our ministering brethren a disposition to search the Scriptures for themselves. There has been a very great lack of deep searching of the Scriptures, stirring the mind with the gems of truth. How much we all lose because we do not put to the tax our minds to search with much prayer for divine enlightenment to understand His Holy Word. Well, I believe there will be a decided advance among our people, a more earnest endeavor to keep pace with the third angel's message.

We may expect at any time new and startling claims from Satan through his agents, and shall not the people of God be wide awake, shall they not become strong in the strength of the Mighty One? Wise in the wisdom of God?

A crisis has arrived in the government of God in which something great and decisive must be done. The delay will not be prolonged long. The wrath of God will not be long withheld. Justice has only to speak the word and in a moment what confusion there will be. Voices and thunderings, and lightnings and earthquakes, and universal desolation. Now is our time to be good and to do good, while with wideawake senses we watch every movement in the government of God with apprehension. But if our life and character is after the divine model, we shall be hid with Christ in God.

The world is full of evidences of God's love for fallen man. How much He loved us we can never with our finite minds measure, we have no line with which to fathom, no standard with which to compare it, but with John we may say, "He so loved the world that he gave his only begotten Son," that through Christ He might confer on us everlasting life. [John 3:16.] This subject fills my mind, and it is so grand, so elevating, that I am entranced as I think of it.

This is a conference where advancement will be made, but O, the want of workers! How my heart aches as I think of it. Calls for help come from every quarter. The Macedonian cry is coming in, "Come over and help us." [Acts 16:9.] We need to offer up most earnest prayer that the Lord will send laborers into His vineyard. He can Himself make a selection in His divine wisdom that will put our wisdom in the shade, but whatever God does we want to accept willingly. It is a solemn time; we are trying to the best of our ability to impress the people with the weight of their responsibility. Oh, for the baptism of the Holy Spirit to come upon the workers that they may represent Jesus Christ in all their labors. Oh, why is there so great weakness now when we need strength and power to save souls that are perishing around us. There is a world to be reached, a world to be tested, and who shall be able to stand?

We have had very pleasant weather here since the meeting. It has been very mild today. We could not have had a more favorable time for the conference.

The popular doctrines of this age cannot correctly represent Jesus. Our Saviour represented the Father. He rolled away the thick darkness from the throne of God, the hellish shadow which Satan had cast to hide God from sight and from knowledge. Christ reveals the throne of God and reveals to the world the Father as light and love. His clothing His divinity with humanity brings that love in clear evidence of light that humanity can comprehend it; that will indite the petition in the heart to pray as did Moses, "I beseech thee, show me thy glory." [Exodus 33:18.]

Remember, the ear of the Lord is open to our prayers. "Ask and ye shall receive, seek and ye shall find." "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him?" [John 16:24; Luke 11:9, 13.] Then why not take God at His word? Why not believe with all the heart and mind and soul? Why not by faith take hold of the divine nature? It is our privilege. All things shall be done for him that believeth.

I am so grateful this morning that I have a living Saviour. Praise God from whom all blessings flow! How can we dishonor God more decidedly than [to] distrust Him? We must never be discouraged.

We must be patient [and] kind. We must by faith be receiving that abundant supply as God is willing to bestow and wait by faith on the Lord, believing He will do the things we ask Him. This waiting on the Lord by faith needs to be cultivated, for it leads to great spiritual grace, and renews our strength as the eagles. He shall mount up with wings, that is by faith. God help us is my prayer. We must rise higher and nearer to heaven in our aspirations. Seek things that are above. We must rise from the lowlands of earth to a higher power, lovelier light. We must love higher, and live higher.

No Christian reaches the highest point of attainment that overloads himself with worries about this world or in carrying his pet sins along with him. We can and should breathe a purer atmosphere and taste more heavenly joys. We need Jesus every day and with His strength we may gain strength, yes grow in grace for heavier conflicts and obtain inspiring views of heavenly things. The pierced hand of our divine Master holds the signal for us to come up higher. "This one thing I do, forgetting the things that are behind, and reaching forth unto those [things] which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Philippians 3:13, 14.] Oh, that we might arise and shine for our light has come and the glory of the Lord hath arisen upon us. The more closely we copy the Pattern the more wisdom and intelligence we will have of His matchless loveliness.

I have just returned from five o'clock morning meeting. The spirit of supplication was imparted to us for a larger blessing, and that the men in responsible positions might have the presence and the power of God. Many are sick, compassed with infirmities, and God will lift them up as He has lifted me. He has given me health and strength and grace, and He will give the same to all His workers.

Oh, that everyone in responsible positions of trust in our institutions may know that Jesus is to them a present help in every time of need. They want to be drawn up from themselves near to God, that they may comfort others with that consolation wherewith they are comforted.

We want to get such views of the wondrous love of God in sending His Son into the world to die for sinners that the heart is broken at the glory of the cross uplifted. The hearts are melted! Praise the Lord, O my soul, and all that is within me praise His holy name. May the Lord by His grace bless you, my sister, abundantly, is my prayer.

Ms 11, 1889

Testimony to Leaders

Harbor Heights, Michigan

August 10, 1889

During the special crisis in Minneapolis, light was given to me upon many things which I was not permitted to mention. The two years that I stood in Battle Creek to bear my testimony, the conflict was most severe, but light was constantly given me. I copy something from an article read before the council in Battle Creek.

There is need to take heed just now. There is need of examining the evils existing in our institutions, especially in the Review and Herald office. These evils seem scarcely to be noticed, yet men who are not right with God are deviating from the principles which God has defined. Any deviation from

these principles will be followed by the sure result. The seed sown will produce a harvest of the same kind.

The principles of truth are unchangeable. Enshrouded in the pillar of cloud, Jesus Christ gave Moses truth, which is to be respected and obeyed. The Lord is our Judge, Lawgiver, and King. All are under His watchcare and are to be ruled by Him. There can be no sinless departure from the principles He has laid down. We are to appreciate these principles, for they flow from the heart of Infinite Love. Naught but blessings follow those who reverentially obey. But God is not brought into our plans as He should be. Truth and righteousness are being perverted. Human wisdom is crowded in, and God's wisdom is being made to stand aside, to be cavilled at.

In our homes and institutions faith and works must be combined. God's wisdom must permeate all lines of business. A great reformation must take place. God desires everything pertaining to His service to be conducted on right principles. There is not to be one standard for those bearing responsibilities and another for the workmen. It is thought that the workmen are under control, and will do just as they are told. But there must be no tampering with the conscience. Duty must be faithfully done by all. Those holding high positions must work with conscientiousness and fidelity. God expects them to set a right example, seeking to train others in right lines. Said Christ, "For their sakes I sanctify myself, that they also may be sanctified through the truth." [John 17:19.]

If those in positions of trust have the love of God in the heart, and the fear of God before them, they will be kind, considerate, patient. By precept and example they will show that when dealing with their erring fellow creatures, they follow Christ's example. Superiors, inferiors, and equals are all amenable to one law, the Ten Commandments. Old and young are to fear God with the whole heart. For master and servant the standard is: He will keep the way of the Lord, to do justice and judgment. The curse of God and not His blessing will be upon those who do not meet this standard.

Proud, reckless actions are to be excluded from the practices of the teachers in our schools and the managers in our institutions. But this is not being done, and God is displeased. But the way in which some men have disregarded and will continue to disregard Bible principles, because they are not willing to be worked by the Holy Spirit, is no criterion for us. We are not to ask, What will man think or say of me if I pursue this or that line of conduct? We are to ask instead, What has God said?

The Word of the eternal God is our guide. Through this Word we have been made wise unto salvation. This word is ever to be in our hearts and on our lips. "It is written" is to be our anchor. Those who make God's Word their Counsellor realize the weakness of the human heart, and the power of the grace of God to subdue every unsanctified, unholy impulse. They are almost constantly in prayer, and they have the guardianship of holy angels. When the enemy comes in like a flood, the Spirit of God lifts up a standard for them. There is harmony in the heart, for the precious, powerful principles of truth bear sway. The faith that works by love and purifies the soul is revealed.

Men in positions of responsibility have concealed facts and made misstatements in their dealings with authors. Fraud is practiced. Advantage is taken of those who do not understand the secret plottings. Every such transaction is recorded in the books of heaven. Every dollar thus gained means a financial loss five times greater; for God accepts nothing gained in this way. Men have been selfish and dishonest. Certain ones have confederated together, while refusing to unite with other brethren in the most holy faith. The Lord declares, "Associate yourselves, O ye people, and ye shall be broken

in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all those to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.” [Isaiah 8:9.]

God calls upon His people to guard one another’s interests, to be true and faithful to each other, to be as frank and open as the day, refusing to defraud. This is Christian principle and true brotherhood. The Lord will work with those who are true hearted. But no one can enjoy the blessings of the covenant without exercising repentance toward God and faith toward our Lord Jesus Christ. “Without holiness no man shall see the Lord.” [Hebrews 12:14.] Men and women are the channels through which God’s grace flows to the world, and He calls upon all to put on Christ and reveal His attributes.

A daily converted man is a vessel unto honor. He keeps the Lord’s will ever before him. His constant aim and object is to serve God, and the Lord marks the sincere desire to serve Him. Let the cry go forth from unfeigned lips, “Search me, O God, and know my heart; try me, and know my reins, and see if there be any wicked way in me, and lead me in the way everlasting.” [Psalm 139:23, 24.] “Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off.” “The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever. Forsake not the work of thy hands.” [Psalm 138:6, 8.]

Those who walk in crooked paths, turning away from the light given by God, are deceived by the enemy. Unless they search earnestly to know the will of God, they can never enter the kingdom of heaven. God cannot bless them while they grasp every advantage for themselves. Some to whom responsibilities have been entrusted have spoken in an improper manner, exalting self, and speaking vainly of their accomplishments. Do these men realize the meaning of Christ’s words, “For their sakes I sanctify myself, that they also may be sanctified through the truth”? [John 17:19.] He who searcheth the heart and trieth the reins requires truth in the inmost parts. Profession is nothing with God. He looks for fruit.

Christ stands at the head of humanity to win men back to their allegiance. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” [John 1:12-14.]

I am constrained to address the men to whom God has entrusted sacred things. Regard God with holy fear. Pray that you may be born again. If you have this new birth, you will not delight yourself, as many of you have been guilty of doing, in the crooked ways of your own desires, but in the Lord. You will desire to be under His authority. You will strive constantly to reach a higher standard. Be not only Bible readers, but earnest Bible students, that you may know what God requires of you. You need an experimental knowledge of how to do His will. Christ is our teacher. He is made unto us “wisdom and righteousness and sanctification and redemption.” [1 Corinthians 1:30.] Let every

teacher in our schools and every manager in our institutions study what it is essential for them to do in order to obtain pardon, comfort, and hope.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” [Verses 26-31.]

Ms 12, 1889

Establish the Work in Many Places

[Battle Creek, Michigan]

True missionary workers will not colonize. God’s people are to be pilgrims and strangers on the earth. The investment of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, on which schools can be built up, and where the youth can be instructed in agricultural and mechanical lines of work.

The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work all in one place, they are in favor of crowding <many> things together in one locality. Great evil is the result. Places that should be helped are left destitute.

What can I say to our people that will lead them to follow the course that will be for the present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success?

It is not the Lord’s plan, but human devising, for our people to crowd into Battle Creek. God says, “Go work today in My vineyard.” [Matthew 21:28.] Get away from the place where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call.

God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums where the sick and afflicted can be cared for, and schools where the youth can be educated in right lines.

If our people had the spirit of the message, they would reveal it by being laborers together with God. How many understand what it means to work together with God? We cannot see God as Christ desires us to see Him until we labor with much greater self-sacrifice.

Let us take up the work lying nearest us, and day by day labor earnestly, zealously, perseveringly, with full faith in God.

Oh, that our people in Michigan would see the work to be done, and take hold of it with earnestness and determination! Unreserved consecration always leads to humility, to kindness, to forbearance and patience, to prayer for wisdom from above. The divine resources are at the command of those who believe. Angels are sent to minister to us, that our minds and hearts may be raised to heaven. God gives to us that we may give to others. "Freely ye have received; freely give." [Matthew 10:8.]

There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them—the power that they received on the day of Pentecost, when like a rushing, mighty wind, the Holy Spirit came down and filled the room in which they were sitting. Under the influence of this power, they went everywhere preaching the Word, and thousands were converted.

Ms 13, 1889

Standing by the Landmarks

While the [General] Conference was in session at Minneapolis, there was coming over the wires from Battle Creek decided messages from Brother Butler to bring the people to a decision then, at that meeting, on the controverted point of the law in Galatians.

This matter was treated as though there was no one or ones at that meeting through whom God could work. This is a condition of things brought about by human agencies. Could not those in Battle Creek trust the Lord to work in that meeting? Had the Lord no one on the ground through whom He could communicate?

It is well for us all to give the Lord some chance to work on human minds, and not to feel that one human mind must mold all other human minds.

Now, at that meeting were many different characters and as many different temperaments. There was a striving about words to no profit, and the spirit manifested was uncourteous, ungentlemanly, and not Christlike. I know that hearts were spotted and stained with sin, yet they were the most zealous and vehement in spirit in that meeting. Then how could there have been any fairness in decisions made at that meeting? I have been shown that it was the same ruling spirit that was revealed in the condemnation of Christ. [And] when the papists were in controversy with men who took their stand on the Bible for proof of doctrines, they considered it a matter that only death could settle. I could see a similar spirit cherished in the hearts of our brethren and I would not give room to it for an hour. "Out of the abundance of the heart the mouth speaketh." [Matthew 12:34.]

I know Satan was just as busy among some of those assembled to make false impressions, and to lead the people to arrive at false conclusions, and to misapply and wrest the Scriptures from their

true meaning, as he was in the days when the Saviour was upon the earth. Then what kind of a condition was that people in to decide what is truth?

At that meeting, in rooms where the brethren were accommodated and congregated, there was not much praying, though some rooms were an exception. I was taken to one room and bade to hear the conversation of men who were in the position regarded as mouthpiece for God. I heard the jesting, the sarcastic remarks in regard to the messengers and the message—that doctrine that differed from their ideas of truth. I was told there was a witness in every room as surely as the witness was in Belshazzar's palace at that festival, mingled with the praise of idols and of wine. The angel on that occasion traced the characters over against the walls of the palace; so there was a witness writing in the books of heaven the unkind speeches of those who knew not what manner of spirit they were of.

There was opened to the minds precious light that should have been a blessing to them, but God could not do many mighty works in that conference because of their unbelief. There should have been at that meeting patient study of the Scriptures with fasting and earnest prayer before God that we might see eye to eye. This is the only way. There can be no safety in contention of spirit in investigating points of truth, as it must be done in the spirit John had when he said, "He must increase, but I must decrease"—more of Jesus, less of self. [John 3:30.] And as the investigation continues in the spirit of Christ, it will be at last all of Jesus, none of self.

There is a bracing of the mind, an opposition of the soul, brought to the investigation of the Scriptures. This leaves such souls where Satan can impress them. In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the Word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error, removing the "old landmarks," when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks.

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." [Revelation 14:12.] One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe that] the work of the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe.

The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves. Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others.

The men in responsible positions have disappointed Jesus. They have refused precious blessings, and refused to be channels of light as He wanted them to be. The knowledge they should receive of God, that they might be a light and blessing to others, they refuse to accept, and thus become channels of darkness. The Spirit of God is grieved. Never can the heart be stirred up with envy, with evil-surmising, with evil reports, but the intellect becomes unbalanced and cannot decide correctly any controverted point. The attributes of Satan which have found entrance to the soul cannot harmonize with truth.

Ms 14, 1889

The Elevating Character of True Religion

True religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven, brings angels near, and separates more and more from the spirit and influence of the world. It reveals to man an infinite and all-wise Creator, a protector, a redeemer from sin, a comforter in sorrow, a light in darkness, a guide in obscurity. It invites man to become a son of God, an heir of heaven. It fills the soul "with joy unspeakable and full of glory." [1 Peter 1:8.]

This precious gift of heaven is freely offered to all who will accept it. Our brightest hopes, our loftiest aspirations, can ask nothing more complete, more noble, more exalted. The tokens of infinite love, the pleadings of divine mercy, are ever wooing us to turn to God. The prophet says, "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live." [Isaiah 55:2, 3.]

Truth has power to elevate the receiver. If Bible truth exerts its sanctifying influence upon the heart and mind of its recipient, it will make him more intelligent. A Christian will understand his responsibilities to God and to his fellow men if he is truly connected with the Lamb of God, who gave His life for the world. It is only by the improvement of the intellectual as well as the moral powers that we can hope to answer the purpose of our Creator.

The Redeemer of the world has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." [Matthew 6:28, 29.]

"The path of the just is as the shining light, that shineth more and more unto the perfect day." [Proverbs 4:18.] But light becomes darkness to all those who will not walk in it. In order to be

accepted and blessed of God as our fathers were, we must be faithful as they were faithful. We must improve our light as the ancient, faithful prophets improved theirs. God requires of us according to the grace He bestows upon us. He will not accept less than He claims. All His righteous demands must be fully met. In order for us to meet all our responsibilities, we must stand on that elevated ground that the order and advancement of holy, sacred truth has prepared for us.

But few have a true sense of what is comprised in the word Christian. It is to be Christlike, to do others good, to be divested of all selfishness, and to have our lives marked with acts of disinterested benevolence. Our Redeemer places souls in the arms of the church, for the members to care for unselfishly, and train them for heaven, and thus be co-workers with Him. But the church too often thrusts them away upon Satan's battlefield. One member will say, "It is not my duty," and bring up some trifling excuse. And another will say, "It is not my duty;" and finally it is no one's duty, and the soul is left to perish. It is the duty of every Christian to engage in the self-denying, self-sacrificing enterprise of saving souls, and every man's work is to be tested, and brought into judgment, and he is to be rewarded as his works have been.

The good works of God's people have a more powerful influence than words. By their virtuous life and unselfish acts, the beholder is led to desire the same righteousness which produced such good fruit. He is charmed with the power of God which transforms selfish human beings into the divine image, and God is honored and His name glorified.

The Christian must be like the palm tree of the desert. The sky may be brass, the desert sand may beat about the palm tree's roots, and pile itself in heaps about its trunk; yet the tree lives as an evergreen, fresh and vigorous. If you remove the sand till you reach its roots, you will discover the secret of its life—it strikes down deep beneath the surface, to secret waters hidden in the earth.

Many profess to come to Christ, while they yet cling to their own ways, which are a painful yoke. Selfishness, covetousness, ambition, love of the world, or some other cherished sin, destroys their peace and joy. They are restless, impatient, dissatisfied; their spirits chafe under the weight of care and responsibility, all because they have not made a complete surrender to Jesus, but are seeking to carry their burden without His aid. If He were by their side, the sunshine of His presence would scatter every cloud; the help of His strong arm would lighten every burden.

Jesus said to His disciples, "Learn of me; for I am meek and lowly of heart." [Matthew 11:29.] I would plead with those who have accepted the position of teachers, to become humble learners, and ever remain as pupils in the school of Christ, to receive from the Master lessons of meekness and lowliness of heart. Humility of spirit, combined with earnest activity, will result in the salvation of souls so dearly purchased by the blood of Christ. We may understand and believe the theory of the truth, and be able to present it to others, but this is not all that is required. "Faith without works is dead." [James 2:26.] We need that faith that works by love, and purifies the soul. A living faith in Christ will bring every action of life and every emotion of the soul into harmony with God's truth and righteousness.

God can make the humblest followers of Christ more precious than fine gold, even than the golden wedge of Ophir, if they yield themselves to His transforming hand. They should be determined to make the noblest use of every faculty and opportunity. The words of God should be their study and their guide in deciding what is the highest and best in all cases. The one faultless character, the

perfect Pattern set before them in the gospel, should be studied with deepest interest. The one lesson essential to learn is that goodness alone is true greatness. May God deliver us from the philosophy of the worldly-wise. Their only hope is in becoming fools, that they may be wise indeed.

The weakest follower of Christ has entered into an alliance with Infinite Power. In many cases, God can do little with men of learning, because they feel no need of leaning upon Him, who is the source of all wisdom. Therefore, after a trial, He sets them aside for men of inferior talent who have learned to rely upon Him, whose souls are fortified by goodness, truth, and unwavering fidelity, and who will not stoop to do anything that will leave a stain upon the conscience.

Brethren, if you connect your souls with God by living faith, He will make you men of power. If you trust in your own strength and wisdom, you will surely fail. God calls for complete and entire consecration; and anything short of this He will not accept. The more difficult your position, the more you need Jesus. The love and fear of God kept Joseph pure and untarnished in the king's court. He was exalted to great wealth, to the high honor of being next the king: and this exaltation was as sudden as it was great. It is impossible to stand upon a lofty height without danger. The tempest leaves unharmed the modest flower of the valley, while it wrestles with the lofty tree upon the mountain height. There are many men whom God could have used in poverty—He could have made them useful there, and crowned them with glory hereafter—but prosperity ruined them. They were dragged down to the pit, because they forgot to be humble—forgot that God was their strength—and became independent and self-sufficient.

Joseph bore the test of character in adversity, and the gold was undimmed by prosperity. He showed the same sacred regard for God's will when he stood next to the throne as when in the prisoner's cell. Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity. As a representative of Christ, you must have the all-pervading power of godliness. You must hide in Jesus. You are not safe unless you hold the hand of Christ. You must guard against everything like presumption, and cherish that spirit that would rather suffer than sin. No victory you can gain will be so precious as that gained over self. Selfish ambition, desire for supremacy, will die when Christ takes possession of the affections.

The true spirit of the Christian is one of self-sacrifice; self-denial is required at every step. Jesus came down from heaven to teach us how to live; and His life was one of toil and self-denial. He went about doing good, and those who are truly His representatives will follow His example in working for the good of others. They will delight to advance the interests of the cause of God, both at home and abroad. They will be seen and heard, and their influence will be felt in the prayer meeting. Yet they do not seek to exalt self, or to receive the credit of doing a great work, but labor humbly, meekly, faithfully, doing small errands if they are called for, or a greater work if necessary, to testify their love and gratitude to Christ who has done so much for them.

A genuine Christian experience unfolds day by day, bringing its possessor new strength and earnestness, and leading to constant growth in spiritual life. The Captain of our salvation leads His people on step by step, purifying and fitting them for translation, and leaving in the rear those who are disposed to draw off from the body, who are not willing to be led, and are satisfied with their own righteousness.

The Christian life is constantly an onward march. Jesus sits as a refiner and purifier of His people; and when His image is perfectly reflected in them, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine in order to yield fruit.

Christ is our refuge; and it is only through faith in Him that we form characters that God can accept. We may add knowledge to knowledge, strength to strength, virtue to virtue. But we shall fail in the soul-testing conflict just before us if we do not make Christ our strength and righteousness. All who have not experienced the regenerating power of the Holy Spirit are like chaff among the wheat. Our Lord has His fan in His hand, and He will thoroughly purge His floor. In the coming day He will discern "between him that serveth God, and him that serveth him not." [Malachi 3:18.]

Keep the spirit humble as that of a little child. Pride, envy, worldly ambition, cupidity, and love of ease must be sacrificed upon the altar of duty. In the simplicity of love, be like those little ones whose angels do always behold the face of our heavenly Father. But unite with these virtues the courage of a tried warrior. We want faithful Calebs who will raise their voices fearlessly in defense of the right, who are the first to press into the front of the battle, and plant the banner of truth in the heart of the enemy's camp.

Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love, habitually exhibited, are the lights which shine forth in the character before the world, revealing the contrast with the darkness which comes of selfishness and unrestrained passion of the natural heart, into which the light of life has never shone. The grace of God can accomplish this for you.

O love and grace of God! O precious grace, more valuable than fine gold! It elevates and ennoble the spirit beyond all other principles, and sets the affections upon heaven, whence we look for our Saviour. Converse with God and contemplation of things above transform the soul into the likeness of Christ.

Like seeks like; like appreciates like. Christ recognizes His own spirit and image in His followers. As they become more like Him, they seek a closer association with Him. His character shines with new attractions. They see matchless charms in their Redeemer, and He becomes "the chiefest among ten thousand," and "the one altogether lovely." [Song of Solomon 5:10, 16.] His ways are precious to them, and it is their delight to do His will.

When perfect faith and perfect love and obedience abound, working in the hearts of those who are Christ's followers, they will have a powerful influence. Light will emanate from them, dispelling the darkness around them, refining and elevation all who come within the sphere of their influence, and bringing to a knowledge of the truth all who are willing to be enlightened and willing to follow in the humble path of obedience.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." [Psalm 24:3, 4.] "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh

uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [Psalm 15:1-5.]

When the judgment shall sit and the books be opened, there will be many astonishing disclosures. Men will not then appear as they now appear to human eyes and finite judgments. Secret sins will then be laid bare to the view of all. Motives which have been hidden in the dark chambers of the heart will then be revealed. Designing ambitions, selfish purposes, will be seen where outward appearances told only of a desire to honor God and to do good to all men. What revelations will then be made! Men of pure motives and true and noble purposes may now be neglected, slandered, and despised; but they will then appear in their true character, and will be honored with the commendation of God.

God is no respecter of persons. Heaven is a place prepared for those who have a fitness of character for the society of angels. Its lofty seats are not reserved for relatives and particular friends, but are given to those who love most. The beautiful mansions are opened to those who have practiced self-denial, who have brought their will into subjection to the will of God, and in life and character have conformed to the divine standard. They may have by nature fierce tempers and grave faults, and these may have been fostered and increased by wrong methods of training; but if through the grace of Christ they subdue these unlovely traits, and fight the good fight of faith, they will receive the overcomer's reward.

Our work is to copy the divine Pattern. We must rely in loving confidence upon the merits of Christ and take hold of His strength. Day by day we must subdue the evil traits that strive for the mastery. Earnest faith and loving obedience will bring us into close relationship with Christ, as was the beloved John. Those who are faithful in this appointed work will be acknowledged heroes in the heavenly courts. They reflect a bright light to the world now, for the power of divine grace is made manifest in them; and by and by they will shine forever as stars in the kingdom of heaven.

Ms 15, 1889

Counsels to Our Colporteurs Regarding Carefulness in Diet

If you are a Bible doer as well as a Bible reader you must understand from the Scriptures that swine's flesh was prohibited by Jesus Christ enshrouded in the billowy cloud. This is not a test question. Directions have been given to families that such articles as butter and the eating largely of flesh meats is not the best for physical and mental health. Fruits and grains and vegetables would, if cooked properly and eaten in moderate quantities, be proper articles of diet.

No eating should be allowed between our meals. I have eaten two meals each day for the last twenty-five years. I do not use butter myself, but some of my workers who sit at my table eat butter. They cannot take care of milk; it sours on the stomach, while they can take care of a small quantity of butter. We cannot regulate the diet question by making any rule. Some can eat beans and dried peas, but to me this diet is painful. It is like poison. Some have appetites and taste for certain things,

and assimilate them well. Others have no appetite for these articles. So one rule cannot be made for everyone.

You ask in regard to canvassers who travel and have to eat bread with swine's flesh in it. I see here a serious difficulty, but there is a remedy. Learn to make good, hygienic rolls and keep them with you. You can generally obtain hot milk, or at least a cup of hot water with milk, and this, with fruit or without fruit, will nourish the system. Many plans may be devised with some little tact and labor, that many difficulties in the line of eating unwholesome food may be overcome. I advise every Sabbathkeeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful. The animal creation is groaning.

Ms 16, 1889

The Discernment of Truth

January 1889

Many times in my experience I have been called upon to meet the attitude of a certain class, who acknowledged that the testimonies were from God, but took the position that this matter and that matter were Sister White's opinion and judgment. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine.

If the preconceived opinions or particular ideas of some are crossed in being reproved by testimonies, they have a burden at once to make plain their position to discriminate between the testimonies, defining what is Sister White's human judgment, and what is the word of the Lord. Everything that sustains their cherished ideas is divine, and the testimonies to correct their errors are human—Sister White's opinions. They make of none effect the counsel of God by their tradition.

Brother Butler is on the wrong track. God has not given the work into his hands to set up his human wisdom to put his hand on the sacred ark of God. When sitting in judgment upon the living oracles of God, did he consider that God had placed upon him the work to pass judgment as to what is inspired in the Word of God and what is not inspired? Has God committed the work to him to state what sort of degrees of inspiration attend some utterances and what is wanting in others? Whatever may be his thoughts in these things, if they are kept to himself they will not harm other souls.

Did God put the burden upon him? I answer, No; He never gave any such burden to any mortal man. And if he had not become exalted he would never have dared to put his hand on sacred things to cut and carve the sacred Scriptures as he has ventured to do.

The words spoken to Joshua are applicable to Elder B. "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Joshua 5:15. You are led astray by the enemy, and while you have been doing a work the Lord has never committed to mortal minds to do, you have been wonderfully zealous in regard to any difference of opinion being presented upon the law in Galatians. You speak of the position I have taken upon it and the letter I wrote you being the cause of your sickness. This may be your own interpretation of the matter, but I have reason to lay your sickness to causes that you do not see.

God is not pleased with your work. His condemnation is upon it. These skeptical ideas that undermine all inspiration have been taught in our college and have been printed in our church paper. The seeds have been springing up and you must reap the harvest. These sentiments should never have seen the light of day. They should never have been put into the paper. Have God's people put out their eyes, that they cannot distinguish between truth and error, the sacred and the profane? Elder B. you will never want to meet your harvest in the day of God.

I am pained to the heart, for I have been shown that if our brethren had stood in their proper place, seeking counsel of God and trusting in God, they would not have placed Elder B. in the place of God and Elder B's judgment would not have been considered as the judgment of God.

When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing. And when one of the elders of the church was asked if Elder Jones was not to be invited to speak and give his views on national reform and the Sunday law, the answer was that Elder _____ thought he had better not be invited to speak, for he took rather strong positions. And the arrangements were made to shut him out of the school for fear something should come in that would be at variance with what has been taught in the school. Was this a conscientiousness inspired by the Spirit of God? Certainly there was not the spirit of inspiration upon you from God, but from another source.

When your pen traced those lines, [I said,] Elder B. does not half understand the Scriptures. New and Old Testaments are not understood by finite minds as they will be. The Bible is a progressive book; the communication of intelligence grows with the opening of God's Word to the understanding.

Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain the mysteries of the rejection of the Jews and the calling of the Gentiles! The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position.

There are most precious truths which the lapse of time and separation from God, the Source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity, and establishing them anew.

The principles and bearings of the truth had disappeared from the minds of men as they separated in heart and practice from God and the truth. These principles had become covered up with superstition, forms, and customs. Men in their depravity had misinterpreted revealed truths and explained them to suit their own unconsecrated condition, their own destitution of spirituality and

the love of God. Himself the Author of these truths, Christ could reopen and revive them. This work was to restore the significance of truth and to make plain the divine will.

Christ had the power of recasting important truths, releasing them from the forms and customs in which they had been incased, which robbed them of life and vital power, and giving them back to the world in all their original freshness and force and in their sacred, elevated character. Himself the originator of truth, He could explain its true, far-reaching principles. He borrowed nothing from earthly intellect of the highest order. He Himself had created all the thought, all the talent, but the minds of men of the highest intelligence had been able to comprehend only a small part of the infinite whole.

Christ condescended to assume human nature, but the dwarfed powers of man were unable through ignorance to comprehend or distinguish the divine. Jesus was not spared the necessity of defining and defending His divine nature, because the minds of men were so thoroughly human they could not discern the divine beneath the assumption of humanity. In order to make His lessons forceful, He was compelled, when these impressions hindered His usefulness, to refer to His mysterious and divine character, leading their minds into a train of thought that was favorable to the transforming power of truth.

He used the natural things with which they were familiar to make divine instruction clear to their understanding, thus preparing the way for the seeds of truth to be dropped into the prepared soil of the heart. He made them feel that He was identified with their nature and their interest. At the same time they were favored with opportunities of contrasting His superior excellencies with the most honored and acceptable rabbinical teachers. His excellence in all His teachings was revealed in a simplicity, dignity, and power that had an attraction for all who listened to His words, with the exception of the priests and rulers, who hated Him for the very graces which influenced the people to leave them and go to Jesus to hear His teachings.

What shall we say to present this matter as it is, and make it comprehensible to the minds of the teachers of truth as well as the minds of the hearers of truth? What can ignorance and finite powers do to this subject? Christ lifted His eyes to heaven and in a voice made pathetic by pity and sympathy for the ignorance of fallen man, He prayed, "O righteous Father, the world hath not known thee." John 17:25. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matthew 11:27. "I have manifested thy name unto the men which thou gavest me out of the world." John 17:6.

If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized, by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith!

God has heretofore spoken to men at sundry times and in divers manners. Notwithstanding He has given to men precious views of the divine character, this light did not save them. Solomon at one time, as he entered upon his work, had remarkable manifestations of divine power. He was employed to build the temple of God and he offered a most remarkable prayer at its dedication, and yet he could and did forsake the very temple to worship idols. 1 Kings 9:2-10.

Ms 17, 1889

Diary, January 1889

January 1-31, 1889

Tuesday, January 1, 1889

[Battle Creek, Michigan]

We enter upon another new year today. I devoted time to writing. Met the laborers in the office and after giving them a New Year's greeting, I spoke to them with much freedom. I took dinner with Edson and Emma at Frank Belden's. Dr. Kellogg put his horses and carriage at our disposal and we rode out about one hour. Attended meeting in the tabernacle.

Wednesday, January 2, 1889

[Battle Creek]

I feel thankful to the Lord this morning for the health He has given me. I praise His holy name! Visited Sister Golden in her little home. She is quite lonely since her daughter's death.

Visited Brother and Sister Lucas. He has been far separated from God. He has put his money in a farm at Lansing and will without doubt lose on it. But he promised the Lord that if he made \$1,000 he would put it into the cause of God; if he lost one thousand he would put in one thousand into the cause. The case is not yet decided. He has paid no tithe for two years and he was becoming a changed man in spirituality because he was robbing God. He gave me a note for the treasury of God for five hundred seventy one dollars and a half. He recounted up all the interest, and faithfully paid an honest tithe. Then he was happy.

I visited Brother and Sister Haughey. They had paid no tithe for years; had been robbing God. They gave their note for three hundred dollars. Sent a letter of reproof and warning to Orin Frisbie. He had been robbing God.

Thursday, January 3, 1889

[Battle Creek]

We have a very beautiful day. No snow; and the weather is clear and mild. I feel thankful to God this morning. He is moving upon the church. Last night we had a precious meeting. We called them forward for prayers and the Lord did work. Many made confessions of backsliding from God, and that they had robbed God in tithes and in offerings.

This morning I visited some who needed help. Orin Frisbie and his wife are returning to the Lord. He gave his note last night for 1,000. This morning I had a praying season with them. They broke all down and confessed their backslidings. The Lord helped me to give them words of counsel and encouragement.

Attended meeting with the workers in the office. They are making decided advancement in coming to the light. Many precious testimonies were borne. In the evening we had a precious season in the tabernacle. Increased offerings were made, in back tithes and additional gifts, amounting to two thousand dollars. All must go to the European Mission.

Friday, January 4, 1889

[Battle Creek]

I arose at three o'clock. Had not been able to sleep since the clock struck two. Fannie Bolton, who has worked for me the past year, came from Chicago. We were glad to meet her again. I had visitors all day Friday. Was too much exhausted to attend meeting in the evening. Brother and Sister Prescott called, and we had a good long talk.

Sabbath, January 5, 1889

[Battle Creek]

I praise God for His goodness. I was able to sleep until half past four, which is not usual with me. I feel like urging my petitions to God for a deeper measure of His Holy Spirit.

Spoke at the tabernacle at half past ten. It is a solemn sight to see the house filled with our people. The Lord gave a message to His people. I was greatly blessed while speaking. Hearts were melted with tenderness. In the afternoon we had a goodly congregation. The good work had been going on in their hearts and 185 testimonies were borne in quick succession. Oh, there is a purer, clearer atmosphere. The Lord seems very near. Many testify to a new conversion. They are happy in God and in His light and His love, and are determined to profit by the words from God to them in the morning, and to show forth the praises of Him who hath called them out of darkness into His marvelous light. This has been a precious day to my soul; a good day to the church.

Merritt Kellogg came today.

Sunday, January 6, 1889

[Battle Creek]

Arose at four and engaged in a season of prayer. This is my custom every morning. I receive comfort and encouragement as I claim the promises of God. Had a talk with Elder Corliss in regard to the proper persons to be associated as elders of the church. Was visited by the committee, and we had a pleasant talk together upon the management of the church in reference to its prosperity.

Wrote five pages to Mary White. Sent eight pages. Wrote four pages to Sister Ings. Wrote eight pages to Brother Francisco. Wrote six pages for Sabbath School Worker. Took dinner at Frank Belden's. The Lord gives me strength for which I praise His holy name.

Monday, January 7, 1889

[Battle Creek]

Arose at half past four. I am thankful for the precious night's sleep. I can seldom sleep over five hours and have slept six. I received comfort in prayer.

Wednesday, January 9, 1889

It is a rainy day; sleet and wind all day. I had a visit with Elder Fargo, Elder Van Horn, and Elder Miller. Had a call from Brother Prescott, and afterward from his wife. I have written several important letters that could not be safely delayed.

At eight o'clock went to the train and found the cars delayed. The cars came at last and we went on board. It was a stormy night. It was with difficulty the heavy boat crossed the water from Detroit to the Canada side. The cars rocked considerable. In the morning we looked at the new suspension bridge. The water seemed to be very high and rough at the Falls.

Thursday, January 10, 1889

We felt grateful to our heavenly Father that we were preserved from accident and harm upon the journey. We looked for the first time upon the new suspension bridge. It proved to be for the last time, for in a short time after we looked upon it, it was cut off from both sides of the chasm and fell into the water. This is a great loss. In Buffalo we came into the shelter of the covered depot sheds, and there remained several hours waiting for trains from Cleveland which did not come. It was impossible to pursue the course we were then on, for a bridge had been swept away. The engine was fastened to the other end of our car.

Friday, January 11, 1889

We reached Boston at six a.m. Took a hack for the mission. Paid one dollar; and finding no mission, we were obliged to pay one dollar more to get to the Pittsburg depot where we could take the cars for Lancaster. Elder Haskell stepped on the train with us and we had an interesting visit. We reached South Lancaster at half past one p.m. We were warmly greeted. Met Willie. We had become anxious for him because of the severe storm. There is a Lord over all; He cares for His people. Sister Priest is near her end.

Sabbath, January 12, 1889

[South Lancaster, Massachusetts]

I spoke to the brethren assembled on Sabbath afternoon. Then we had a very interesting social meeting.

Sunday, January 13, 1889

[South Lancaster]

Attended meeting at half past five a.m. and was surprised to see a house full at that early hour. We had a good meeting. I spoke in the forenoon with much freedom. Brother Jones spoke in the afternoon. The house was crowded all day. There are many more out than we expected would be.

Monday, January 14, 1889

[South Lancaster]

Sister Priest died last night at half past four p.m. Her funeral was attended this afternoon at two o'clock. Elder Haskell preached an excellent discourse. Elder Jones spoke in the evening.

Tuesday, January 15, 1889

[South Lancaster]

Attended early morning meeting. There seems to be an interest to get out, and the house was well filled. I read to them an important article. Elder Jones spoke a short time. Social meeting followed. At 9 a.m. Elder Jones led a Bible class. Questions were asked and answered. We had a business meeting. Officers were chosen.

Wednesday, January 16, 1889

[South Lancaster]

We had an early morning meeting. I spoke to those assembled in regard to their having faith and in regard to their confessing their sins. Some very direct confessions were made. We decided to make thorough work of the matter in these meetings. The school is giving up and the attention of all is called to the work of seeking God with all the heart, confessing their sins.

Rode to Clinton with Elder Haskell, Sister Harris, and Fannie Bolton. Brother Jones held meetings all day. At half past five p.m. we had a meeting devoted to seeking the Lord. It lasted till within ten minutes of evening meeting. Elder Jones spoke upon forgiveness of sins and faith in Christ Jesus.

Thursday, January 17, 1889

[South Lancaster]

Attended morning meeting at half past five; it continued until eight o'clock. Souls are really pressing their way to the light. Oh, how I long to see them in freedom as sons and daughters of God! Meetings have been held all day. I have had a long and profitable conversation with Brother Haskell. His mind has been troubled, for he thought I was no his friend as I have been in times past. I convinced him that all these surmisings were without a particle of foundation.

Friday, January 18, 1889

[South Lancaster]

I attended the early morning meeting which continued from half past five a.m. until nearly eight o'clock. It was difficult to close the meeting. We had a heavenly sitting together, for Jesus was in our

midst. The work has been steadily advancing for one week. No one seems to be indifferent and careless, but otherwise—deeply interested partakers of the heavenly grace.

Elder Haskell, Sister Harris, and I rode about fourteen miles to a woolen mill manufacturing establishment. We called upon a brother and sister residing in Stow. Promised to return and take dinner with them. When we returned we had a precious season of prayer.

Again we attended evening meeting at commencement of Sabbath. This seemed to be the most precious meeting we had yet attended. The Lord was in our midst and that to bless. It commenced at half past five and could not be closed until nine o'clock. There was a meeting of the school conducted by the teachers in the school. It was a most refreshing season to them. It closed before the meeting in the church, and all came with the blessing of the Lord upon them. Oh, how good the Lord is! How precious is His truth!

Sabbath, January 19, 1889

[South Lancaster]

Elder Jones spoke in the forenoon with great power. It was meat in due season. In the afternoon I spoke to the people with great freedom. Many not of our faith were present. We then had a social meeting, and testimonies were borne full of praise and thanksgiving that the Lord had blessed them. Their sins were forgiven. Light and happiness had come to their souls and they never knew what it was to love Jesus as they did now. They could now see how much they had lost in indulging in unbelief, which kept their souls in perpetual darkness. This was a most precious Sabbath to our souls. We felt that we were breathing in an heavenly atmosphere, and Christ was indeed found of all those who sought for Him.

This is indeed a wonderful outpouring of the Spirit of God, testifying to us what the Lord is willing to do for His people who will believe in Jesus for themselves.

Sunday, January 20, 1889

[South Lancaster]

Meetings for canvassers and business meetings occupied the forenoon. In the afternoon I again spoke to the people and the Lord came very near to me. I was greatly blessed and the Lord did indeed grace the meeting with His presence. There is no diminishing of the interest. The work moves steadily forward and truth and light and grace seem to pervade the hearts of the people.

Last night there was a snowstorm. Snow fell about one foot deep but it did not cool the ardor and interest of the people. The church was full. Up to this time we had been favored by the Lord with pleasant, sunshiny days and beautiful, clear, moonlight nights.

Monday, January 21 1889

[South Lancaster]

The last general meeting was held Monday morning. It was a precious meeting. My time was occupied through the day with giving counsel to visitors and in writing out important matter.

This day was devoted to packing up our things to go on our journey. We had many callers. I made several visits, giving personal labor to those who needed help. We had profitable conversation upon the truth and the soul's interest, and prayed with each family.

Tuesday, January 22, 1889

Left South Lancaster at eight a.m. Waited at Worcester for about one hour, then had no more change of cars until we reached New York City. Took cars for the Mission and met Brother and Sister Kilgore, and the same night went over to Brooklyn Mission, managed by Brother and Sister King. Brother Johnson and his family were there. Would leave for Europe on the steamer next Saturday.

Wednesday, January 23, 1889

[Brooklyn, New York]

Devoted the day to writing and to doing some shopping. Spoke in the evening to a room well filled. I had much freedom in speaking.

Thursday, January 24, 1889

We left Brooklyn, New York, for Baltimore, where we were to change cars for Washington. We found the train we designed to take was all drawing room chair cars, which would cost Fannie and me five dollars extra. We could not afford this extra expense, and took a later train where we had good accommodations and had to make only one change more. My son Willie could not accompany us. He was obliged to do business in Philadelphia.

We arrived all right in Washington City. There was no one to meet us, and we took a streetcar which conveyed us within a few blocks of the mission. We were glad to meet our friends. They had been to depot for us but were not successful in finding us as we were on a later train.

Friday, January 25, 1889

[Washington, D. C.]

Raining. We met here at Brother [Saxby's] mission, Sister Eaton, who called to see when we would go to Battle Creek. Her daughter is to accompany us to attend the college. Sister Eaton and her daughter have embraced the truth. Mr. Eaton, the husband and father, is much opposed to his wife. When he heard that his daughter was giving instruction to the younger children in regard to the Sabbath, he became very angry, and stormed around considerably.

The mother had been seeking earnestly that he should give his consent for the daughter to go to Battle Creek to school, but he refused decidedly to think of such a thing. When he learned that the eleven-year-old daughter had taken her position with the mother and sister, his anger knew no bounds. He said he would not have his daughter in the house. She could go at once, the sooner the better. He would not have his children misled. He tamed down a little and was very kind in offering to get her suitable clothing. All things work together for good. The mother's wishes are to be gained in a way she little expected.

Sabbath, January 26, 1889

[Washington, D. C.]

I spoke to the people Friday night with much freedom. We met here Elder Cornell and wife. He looks considerable aged. She bears her age well. We met Sister Chamberlain, called Dr. Chamberlain. She has spent the last year with her daughter who lives in Washington. We met Mr. Frost and wife here. They will keep the Sabbath.

It seems that this people have much to learn. Several keep the Sabbath but still belong to and act a part in their several churches. They feel more decided now to break loose from the churches of which they are members and unite with Seventh-day Adventists as soon as our organization is perfected. There is a great work to be done, and we plead with God to send laborers into the vineyard. We had an excellent social meeting. I spoke again in the evening with great liberty.

Sunday, January 27, 1889

[Washington, D. C.]

I devoted time to writing and the entertaining of those who called upon me. There was a meeting in the forenoon. Elder Corliss spoke with acceptance.

Sunday evening I spoke, with the blessing of the Lord resting upon me. Many not of our faith were at the meeting and listened with interest. Oh, that the Lord would open their understanding to see and know the truth! Spoke with many after the meeting. My heart is filled with praise to God for His great love to the children of men.

Monday, January 28, 1889

[Washington, D. C.]

We called at the dentist's to have work done on my teeth. I concluded to have a new set of teeth. Impression was taken. We visited the art gallery. As the doors were not open we walked up the street a short distance and went into a small store. Bought a trifle and asked for the privilege of remaining until the art gallery opened. We had a very pleasant conversation and soon talked of our faith. We believe those people are children of God. I sent them Volume 4 [The Great Controversy] and tracts. Met my son and Elder Corliss in the art gallery.

Attended meeting in the evening. I had freedom in speaking. The Lord blessed me, and many outsiders expressed their gratification in hearing the words spoken.

Tuesday, January 29, 1889

[Washington, D. C.]

Visited the dentist; the work on my teeth was going forward as rapidly as possible. Rode out with Brother Saxby, viewing the city. We had opportunity to speak to the people again. Some fine-appearing people come out to hear, and they listen with interest and seem anxious to speak with me after meeting. Several introduced their friends not of our faith.

Wednesday, January 30, 1889

[Washington, D. C.]

Had an interview with Sister Eaton, who is a very interesting lady. She has embraced the Sabbath. Her eldest daughter is with her in the faith. The husband and father is very much opposed. A daughter eleven years old has received the Sabbath. This enraged the father to high degree. He found the eldest daughter had been giving the reasons for the seventh-day Sabbath. He said she could have a week either to promise to give up the Sabbath or never say one word to the children in regard to the Sabbath, or she must leave home. She could not promise, and prepared to leave home and come to Battle Creek and attend the college here.

W.C. White left for Williamsport after meeting closed. There he will meet Elder Brown, and a consultation will be held in regard to the work in New York.

Thursday, January 31, 1889

[Washington, D. C.]

We devoted most of the time today to talking with Brother and Sister Saxby and packing up, ready to leave the place to meet Willie in Williamsport en route to Syracuse, New York.

Elder Corliss was designing to speak in the evening, but he was taken suddenly ill, making it impossible. He had chills and fever. Dr. Howard attended him. I was obliged to fill his appointment. We had a good meeting, bade adieu to many warm friends, and took the streetcar for the depot. The daughter of Sister Eaton and a young man, Theo Harris, accompanied us to Williamsport. Here we had a precious meeting in the evening. The Lord blessed us. I would have been pleased to remain longer. Fannie Bolton, Sister Eaton, and young Brother Harris left in the afternoon to go direct to Battle Creek.

Ms 18, 1889

Diary, February 1889

NP

February 1-25, 1889

Friday, February 1, 1889

Early Friday morning before day we took our breakfast and were taken to the cars which were to take us to Syracuse. Arrived in Syracuse some hours before the Sabbath. Our party was separated. Willie was entertained in another house. Part of the family were Sabbathkeepers and part were not in the faith. We were treated well indeed.

Sabbath, February 2, 1889

[Syracuse, New York]

Sabbath. Spoke in the afternoon. Brother Lane spoke in forenoon. After speaking we had an excellent social meeting. The Lord gave me freedom in speaking and many excellent testimonies were borne. It was a good meeting. In the evening we had a long season of counseling together in

regard to the best way to prosecute the work. This was a profitable period and we hope that it will result in much good.

Sunday, February 3, 1889

[Syracuse, New York]

Brother Lane talked in the morning. I spoke at four o'clock in afternoon. We learned as I was about to enter the meeting that there was no train leaving Syracuse at seven o'clock as we supposed. Unless we left at about five we could not go until next morning. The meeting rooms were crowded as full as possible. There was scarcely standing room. I spoke about forty minutes, then urged my way from the house with my bonnet and cloak in my hand. We soon had our things together and were taken in a hack to the depot just in time to get baggage checked and seated in the cars.

Monday, February 4, 1889

We reached Battle Creek about two o'clock Monday.

Sabbath, February 9, 1889

[Battle Creek, Michigan]

Spoke to the large congregation from 1 Peter 3:12. It made a deep impression on my mind as I saw from fifteen to twenty hundred assembled in the house of worship—all judgment bound, all to render an account to God around the great white throne. The Lord gave me special freedom for which I praise His holy name. I walked to the meeting again in the afternoon and talked a short time twice. We had a good meeting.

Sunday, February 10, 1889

[Battle Creek]

Had many letters to write. Was visited by Professor Prescott. We had interesting conversation upon the religious interest in the school. We were glad to see Brother and Sister Olsen at breakfast. He is better since his wife has come. Called on Emma White. She does not look well. Had interviews with several today.

Talked to patients in evening and my words were well received. Several thanked me for the good words spoken and begged me to speak to them again. I think it is the best class of patients I have yet addressed at the Sanitarium.

Thursday, February 14, 1889

Left for Hillsdale. We had to wait in depot above two hours. Brother Sisley accompanied Emma and me. At the depot we were met by Brother Alleny, who took us to his house. I was pleased to find so pleasant a family. They have a good home, well managed.

Friday, February 15, 1889

[Hillsdale, Michigan]

I spoke to the company assembled with much freedom, but I had a troublesome tooth which kept me awake most of the night.

Sabbath, February 16, 1889

[Hillsdale]

Sent for a dentist who pulled the tooth. I cannot be tormented with a troublesome tooth when I have a message to give to the people, but I must, I suppose, feel the effects of the suffering my nerves have endured. I spoke to the people Sabbath, with the blessing of the Lord resting upon me. The congregation were deeply affected.

There was a Universalist minister present who listened with deepest interest. There were deacons of other churches present. All seemed to listen with great interest. We had a social meeting and many good testimonies were borne. Confessions were made and so many said their hungry souls were fed with the bread of life. Brother Miller talked in the evening. His discourse, they said, was excellent.

Sunday, February 17, 1889

[Hillsdale]

There was a business meeting in forenoon and discourse from Brother Miller. In the afternoon I again spoke to the people. The Lord blessed me and the house was crowded. Many of other churches were in. Nearly the whole body of the house was occupied by those not of our faith. Some of the leading men and women of the churches came to the platform and spoke to me with much feeling, saying how pleased they were to listen to the words spoken. I thank God that a favorable impression is left on minds. If the seeds of truth sown will only spring up and bear fruit, I will rejoice. Rain has removed the snow so that the sleighing is gone.

Monday, February 18, 1889

[Hillsdale]

I was persuaded to remain till Monday afternoon and speak to the people in the forenoon. I called on an aged sister, ninety-three years old. She had kept the Sabbath alone in the family for about thirty years. I had a very pleasant conversation with her. She is a sweet, comely, aged daughter of Abraham. I prayed with her. She is not hard of hearing. Says she heard every word and should never forget that prayer.

Attended the social meeting. Spoke about twenty minutes upon faith. Then took the stand and talked one hour. Closed the meeting, but it was a good meeting. There were many outsiders in. There was a very rich lady in the meeting. Oh, that some word may produce fruit to the glory of God. We stepped on board the train for Battle Creek. Arrived at Battle Creek about six o'clock. It was a very blustering day.

Tuesday, February 19, 1889

[Battle Creek, Michigan]

I was much exhausted and very weary. Could not write and could not find much rest. I was glad to be at home. I find preparations being made to move from hospital to the Miller house. I had several callers and my head was almost too weary to give counsel.

Wednesday, February 20, 1889

[Battle Creek]

Took up my abode in Miller cottage. I feel reluctant to give up my good room, for it has been a pleasant home for me and very comfortable. But we have rooms nicely fitted up and I am well satisfied. Emma White lives in the same house. They have three rooms. But somehow I am all broken up.

Thursday, February 21, 1889

[Battle Creek]

I am able to attend to some writing. Can't get ready to go to Indiana today. I must go, however, early in the morning. Had teeth attended to today. I was solicited to talk to the ministers' institute. Brother Jones is absent. I did so and all seemed pleased with the subject brought before them, which was the necessity of laboring in the churches, and educating all to do something—to bear some part.

Friday, February 22, 1889

At seven we took the hack for Indianapolis. We were assured that the freight train would connect with the train leaving South Bend, Indiana, but it did not, so we were until one o'clock getting to Granger and learned by telegraph the train had gone on its way from South Bend. This was a disappointment, for we could not possibly get through before half past ten p.m. We took dinner in depot. Edson White accompanied Sarah McEnterfer and me. Brother Henry came at half past four o'clock and worked to secure us half fare. He succeeded in getting off one quarter, which was a saving of near ten dollars on our three tickets. We were very weary when we arrived at Indianapolis. We took the streetcar for the mission, two miles from depot. Brethren were waiting for us at depot. We did not get to our church till half past twelve p.m.

Sabbath, February 23, 1889

[Indianapolis, Indiana]

I spoke with much freedom Sabbath forenoon.

The people seem to be hungering and thirsting for the bread and water of salvation. The Lord gave me much of His Holy Spirit. I was very free in the Lord. Hearts were touched, for the Spirit of the Lord rested upon the people. We had a very excellent social meeting which lasted until after sundown. This was indeed a good day for this church. Confessions were made by some, very humiliating to the soul, but essential for them, that the fruits might appear unto righteousness.

Sunday, February 24, 1889

[Indianapolis]

Spoke at half past ten o'clock for two hours, with the power of God resting upon me in large measure. I also spoke in early morning meeting about thirty minutes. I was then requested to speak in afternoon, for some were coming in from quite a distance to hear me. I spoke about forty-five or fifty minutes.

I feel quite weary, but the people seem to be starving for the bread of life, and I know not how to withhold it. Brother Jones has just come from Washington to fill an appointment made for him in this place in a large, expensive hall—twenty dollars for one evening. A.T. Jones spoke in the hired hall upon the religious amendment question. Had a good hearing.

Monday, February 25, 1889

[Indianapolis]

Attended early morning meeting and occupied about one hour's time. Spoke again at half past ten and again, about one hour, in the afternoon.

We left Indianapolis—Brother Henry, Edson, Sarah McEnterfer, and myself—for Battle Creek. Arrived home about nine o'clock.

Ms 19, 1889

Diary, March 1889

NP

March 2-28, 1889

Sabbath, March 2, 1889

[Battle Creek, Michigan]

Spoke in the tabernacle in the forenoon from Revelation 3. I urged upon the people the necessity of religion in their homes, and of educating and training their children to have well-balanced characters that the Lord can approve.

In the afternoon I spoke about thirty minutes, then we had a social meeting. Again I urged the necessity of thorough work in the home life. While these duties so essential were neglected we need not expect the blessing of God. The Lord will work with our efforts, but all will not do the work He has given us to do.

Sunday, March 3, 1889

[Battle Creek]

Devoted my time to writing important letters to Dr. Maxson and wife and Brother T. in Oregon in regard to investing money in an institution in Fresno. The past course of Dr. Maxson does not appear straight in leaving the Health Retreat as he did.

Met with the ministers in the college chapel. Spoke about forty minutes with great freedom, then the ministers spoke in their turn. We had a refreshing season.

Visited Elder Olsen.

Monday, March 4, 1889

[Battle Creek]

This day I have had very threatening symptoms of the heart. This alarms me. There are some things that trouble me in regard to my writings—how much to write and how much to let alone.

Attended meeting in the evening and spoke to a good congregation upon the duty of parents to their children, laying before them the state of things which brings the frown of God upon us. There were many testimonies borne, but as yet they do not see or sense their wicked course in neglecting to properly train their children.

Tuesday, March 5, 1889

[Battle Creek]

We had Dr. Kellogg's team and rode out to Richard Godsmark's. Emma White and Sister Whitney went with me. Found the roads not very bad. Sister Godsmark was at Battle Creek. Otho, who was with his wife and wife's sister at Brother Godsmark's, went to Battle Creek for his mother and we took dinner together.

Wednesday, March 6, 1889

Rode down to see Sister _____ and her husband in regard to Sister Klose's money. Sister Klose is dying.

At five p.m. received news of Sister Klose's death. Visited Henry Miller and had some talk with him that I think was profitable. Called and saw where Mary Stewart was at work, preparing in books all that I have written which has been put into print. At seven p.m. took electric bath. Visited Aunt Mary. Listened to the reading of manuscript for Volume 1 [Patriarchs and Prophets].

Thursday, March 7, 1889

[Battle Creek]

Mailed letters to Elder Fulton. Listened to reading of manuscript for Volume 1 [Patriarchs and Prophets]. Conversated with Brother Hanson.

In evening attended meeting at Tabernacle. Spoke about one hour, then called for those who had backslidden to come forward for prayers. About thirty responded. Many of them spoke and some confessions were made. While praying for those who requested prayers, the blessing of the Lord rested upon me and I was comforted and encouraged.

I was in a perspiration when I left the meeting. It was past nine o'clock. My rooms were cold and I was chilled through. Could not sleep until midnight.

Friday, March 8, 1889

[Battle Creek]

I thank the Lord this morning that I am as well as I am. I feel no ill effects from the exposure last night. Surely the Lord is good and I will praise His holy name.

I had a profitable interview with Sister Rankin, matron of the college. Attended to some business in the city of Battle Creek. Was called from my visiting to have an interview with a young brother in the faith named Kellogg. He is in perplexity as to whether he shall study to be a doctor or a minister. I advised him to pray in faith that God would give him light, for His promise is sure: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally ... and it shall be given him. But let him ask in faith, nothing wavering." James 1:5, 6.

In the evening we had a consultation with Brother A. T. Jones and Brother Daniel Jones in regard to the work to be done in this church. We feel intensely anxious that the church as a whole shall recover herself from her lukewarm state.

Sabbath, March 9, 1889

[Battle Creek]

Elder A. T. Jones occupied the forenoon, speaking from the fifth commandment. The Lord gave him freedom in addressing the people. In the afternoon I spoke to the people from Hebrews 2. I felt a solemn burden upon me for the church and urged upon them the necessity of taking up their neglected duties in their families. Home religion is needed. The congregation were somewhat stirred.

We then called for backsliders and sinners to come forward and about one hundred responded, mostly young men and young women. We had a season of fervent prayer and then many excellent testimonies were borne. Many confessed their pride, their backsliding, their partaking of the spirit of the world, and their determination to live a different life.

Tuesday, March 14, 1889

[Battle Creek]

Spoke to the people assembled at the Tabernacle. Felt deeply over the condition of the church. The burden was heavy upon me.

Friday, March 15, 1889

[Battle Creek]

Sick all day. Had chills and quite a high fever. Had to keep my bed all day.

Sabbath, March 16, 1889

Sick Saturday; unable to attend meeting.

Sunday, March 17, 1889

Sick Sunday. I am weak and debilitated.

Monday, March 18, 1889

Thank my heavenly Father I am able to think and have a little strength to write today.

Thursday, March 21, 1889

I was very weak, but tried to be in the committee meeting today. But after being helped up the stairs I grew so faint W. C. White helped me down and home.

Friday, March 22, 1889

Again I tried to be at the committee meeting and succeeded, and said to them some very plain things in reference to the spirit that prevailed at Minneapolis.

Sabbath, March 23, 1889

[Battle Creek]

In afternoon attended meeting where the subject of the two covenants was presented by Elder A. T. Jones. I could not be pleased with the spirit that was manifested by Elder Underwood. He seemed to ask questions not for the sake of obtaining light, but of bringing confusion and perplexity by questions he did not believe himself.

I felt it my duty to state to my brethren that those who acted so unchristian a part at Minneapolis had a work to do in confessing the spirit which prompted them to action, and in seeking as far as lies in their power to remove the impression they have left on other minds that was misrepresenting their brethren and misrepresenting me. [Oh,] if all who commit wrongs would feel that Jesus loves us more dearly for the temptation that has been yielded to and confessed, than if there had been no error, no breach in the armor!

Wednesday, March 27, 1889

[Battle Creek]

Had a long talk with Brother Conradi, speaking plainly of the unchristlike spirit in which nearly all of our ministering brethren acted a part. When the questioning voice, full of earnest interest, should have been asking, "Watchmen, what of the night?" there were pale faces peering out into the darkness. The response comes, "The night cometh, and also the day." [Isaiah 21:11, 12.]

Thursday, March 28, 1889

Left Battle Creek at twelve o'clock p.m. in company with Fannie Bolton. Arrived at Chicago at half past seven. We met Brother Sisley in the depot and he accompanied us to the mission. We were above one hour in reaching our destination. We were welcomed, and a very nice room was prepared for us—a parlor and bedroom curtained off from the parlor.

Ms 20, 1889

Diary, June 1889

NP

June 15-28, 1889

Sabbath, June 15, 1889

[Rome, New York]

It is a cloudy, rainy day in Rome, New York. Elder Waggoner spoke in the forenoon. In the afternoon I was to speak. In coming from my dinner at Brother Roff's my ankle turned and caused me excruciating pain. I could but groan in agony. My son and a brother took me up in their arms and carried me into the tent, where hot water bandages were applied thoroughly. This removed the swelling and pain. All the afternoon Sarah worked over me faithfully. I rested well that night.

They reported an excellent meeting in the afternoon. A large number came forward for prayers. This was a good day to those assembled.

Sunday, June 16, 1889

[Rome, New York]

I find myself quite helpless, unable to walk. A pair of crutches was borrowed for me which helped me from tiring my feet. I spoke in the afternoon, my arm resting upon the top of a rocking chair and my right arm upon the desk. I tried to present the claims of the law and the work of parents to educate and train their children.

Saturday, June 22, 1889

[Battle Creek, Michigan]

Spoke in the Tabernacle in the afternoon. Elder Jones spoke in the forenoon with much power, and a deep impression was made upon the people. The Lord blessed me in speaking to the people in the afternoon.

Wednesday, June 26, 1889

At half past eleven o'clock we left Battle Creek for Grand Rapids, en route to the Wexford camp meeting. Cars were one hour behind time. We had close connection with the cars to Grand Rapids. They were telegraphed to hold the cars for the train from Battle Creek. We arrived at Grand Rapids about five o'clock p.m. Brethren McPherson and Moore met us at depot. We rode out with Brother McPherson three miles. They are very pleasantly situated. We had a long and profitable talk with them. We set forth plainly his danger. We told him it would be a snare to him to invest his money in houses and lands. He must now lay off the worldly business armor and put on the armor of Christ's righteousness. He and his wife were touched and softened. They both wept. The elder of the church came in and we visited and had a good season of prayer. We were very weary and were glad to retire and get some rest.

Thursday, June 27, 1889

Rose at four o'clock. It is cold and cloudy. We had a heavy thunderstorm with sharp flashes of lightning. I wrote four pages of important matter for Addie Walling. We took breakfast at half past five, prayed with the family, rode three miles into the city and took the cars en route for Wexford. We changed cars. Rode ten miles and then left the cars. Found brethren waiting for us with teams.

We rode thirteen miles to the campground and were very weary. Tarried in the reception tent until the baggage was brought, which had our tent in it. We found a good place in a beech grove. About one hundred campers are on the ground. We met many old friends on the ground, whom we were glad to meet.

Our tent was pitched and we took possession in it about dark. We are very comfortably situated. Our tent has a good floor and a good carpet on it; washstand, table, looking glass, two rocking chairs, and good bed. I am not sorry I came, for this people are poor and need help.

Friday, June 28, 1889

I arose about half past four a.m. The bell rang for morning meeting. I spoke to those assembled about twenty minutes. I felt that they needed the bread of life. They received the words spoken by Brother Jones with gladness of heart. They grasp every morsel of spiritual meat with thankful hearts. There were canvassers' meetings.

Elder Jones spoke with great freedom upon the righteousness of Christ. The people drink in this heaven-sent message as the earth drinks in the rain which comes upon it. Mrs. White spoke in the afternoon to a good congregation that listened attentively to her words from 1 Peter 1:1-3. She had clearness of thought and much freedom. The congregation listened as if spellbound. May the Lord water the seed that has been sown, for Paul can plant, Apollos water, but God giveth the increase.

Ms 20a, 1889

Diary/Regarding E. P. Daniels' Family

Battle Creek, Michigan

August 23, 1889

I have had marked exercises of mind in regard to our ministers. While we see some tokens of good, yet we see and sense many things that greatly burden my mind. Last night I was conducted to the families of some of our watchmen upon the walls of Zion. My Guide said, "I present these things before you that you may reprove, rebuke, and present these things before those who are, through their erroneous course, leaving crooked paths in their religious example which will ultimately prove the ruin of souls."

Among these families, I was conducted through the home of Brother and Sister E. P. Daniels. These souls are walking in darkness. The sin of Eli rests upon them. They have neglected their solemn responsibilities. They will reap the harvest they have sown. They have not walked in the light. Reproof and correction have been given to them from God, but hereditary and cultivated tendencies have obtained the victory, and the counsels of God have been unheeded. Precept and example have not been in the order of God. Their children have had poor, defective material brought into their character-building.

I said, Must they be among the unsaved? The answer came, "None of this class of minds and hearts will be among the saved, for their evil hearts are full of evil things. The result of this kind of training is always loss to the soul. Better, far better, had they never been born. Pride and indulgence have

borne their sad fruits, which are briars and thorns. I have sent them warnings; they have been unheeded.”

While there has been a striving to avoid the consequences of disobeying the law of God, there is not a proportionate zeal and wisdom manifested to avoid the cause that produced the effects. All the wisdom and tact and zeal will not be effectual to separate cause from effect. It is the cause that needs to be corrected. God’s will has not been the will of parents or of children. [They have] been working counter to God’s will; neither [parents nor children] are walking in the path that is narrow or entering the strait gate. Obedience [to] the will of God determines faith in Christ and all those who love God and keep His holy law with hearts of righteousness connect their hearts with the salvation of the souls of them that believe and unite the will, the purpose, the course of action, with the will of God.

Disobedience permitted in children will make them candidates for perdition; of this no one needs to be ignorant. Abraham was commended because he commanded his children and household after him to keep the way of the Lord. The Lord is not pleased with the work coming forth from your hand, for it leads to transgression and death. Eli was cursed, and all his house, because his children were wicked and he did not restrain them. Parents have made a mistake. They did not have that wisdom which cometh from God in the training of their children.

The pride of the mother, as well as of the father, has worked disastrously for their children. Something can yet be done, but it will require a most earnest, untiring, persevering effort. There is in you both an evil heart of unbelief. Deception and falsehood is the covering enshrouding your children. And what shall save them when the ideas of both father and mother are superficial and erroneous in regard to the precepts and examples brought into the education and training of their children? You are a great ways from being a model family such as angels of God can approve.

“I relate this to you, My messenger, that it may be brought sometime before the parents. But they will not to do the works of righteousness. There are dishonest transactions, which I abominate.”

Again, I was brought around within the family circle. I had a decided testimony to bear in the name of the Lord. I said, Brother and Sister E. P. Daniels, you are standing in slippery places. Your work must bear a different mould. Much of it originates from yourselves, not from the inspiration of the Spirit of God. You appear to have a power in your labor, but it is not all genuine. There are those who are moved, their emotions are stirred, they are brought into church capacity, but many are not as firmly united to Christ as they are to you. Shaky professors, they will be shaken out. Their religious life is ill-balanced, not an honor to the cause of Christ. They will not resist temptation because there is not underlying godliness based on Jesus Christ.

When you see grave departures from righteousness in the experience of those who profess to be converted, be sure the foundation is at fault. Unless the soul is riveted to the Eternal Rock, sooner or later there is sure to be developed the seams and cracks in the daily life and the structure, revealed to [be] built on the sand, goes down. The storms and tempests and floods will test the matter as it beats about the house, for it falls. It makes every difference whether the structure is built upon quicksand or on solid rock. Many, many will find out at last that they have been building on the sand. The Lord has set before us, in the life of Christ who came to our world in humanity, a perfect Model who preached and practiced His own teachings.

There is underhanded work done in your representations in trading. You have a knowledge of truth but do not practice [it]. You misrepresent in your dealings. You create sympathy and deceive souls.

Ms 21, 1889

Diary, September 1889

NP

September 6-29, 1889

September 6, 1889

We left Battle Creek, Michigan, [Wednesday,] September 4, 1889. We had a very prosperous journey. We did not have directions where the camp meeting was to be, and the hackman drove us many miles before we found where the camp was located in the city of Denver. We were becoming anxious and worried when the place was found, and we were welcomed. We arrived in Denver September 6.

Sabbath, September 7, 1889

Denver, Colorado,

Brother Owen preached in the forenoon. The subject was the coming of the Lord. In the afternoon I spoke from (John 8:12), "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

I sought to impress upon the congregation the necessity of the light of Christ's righteousness shining in clear, steady rays in our homes. I tried to show them how sadly the work of training children is neglected, and the necessity of reform in this respect [so] that our children shall become members of the Lord's family, and parents and children be fully on the Lord's side, devoting all their entrusted talents to the service of the Master. Then when Christ shall come they will receive the heavenly benediction, Well done, good and faithful servants; enter thou into the joy of thy Lord.

We had a very interesting social meeting. Good, intelligent testimonies were borne. We were pleased to see so large a congregation, for the camp meeting proper would not commence before next Tuesday, September 10.

When we first visited Colorado, my husband was in feeble health. He fainted in the streets of Denver. He was brought to the depot, and blankets were laid upon the floor and he was compelled to lie down, while Willie walked the streets of Denver to find our friend, Mr. Walling, who, with his family, was living there. We knew not of a soul who was keeping the Sabbath in Denver. Now we have one hundred Sabbathkeepers in this city. This city has been very much enlarged since that day in 1872, and it is constantly enlarging. We expect our people will come in to the camp meeting the first of the week. A workers' meeting is now being held preparatory for the camp meeting.

September 8, 1889

Denver, Colorado,

Last night I had an ill turn. I felt somewhat weak and indisposed this morning, yet I had a desire to attend the morning meeting at half past five. It was a privilege to speak to the few assembled, upon the subject of faith. (Matthew 7); "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Matthew 7:7-11.

Here are promises rich and full. Then why shall we continue to mourn over our great need of spiritual nourishment, when the heavenly banquet is spread before us? Why not come to our heavenly Father with the simplicity and confiding trust with which a child comes to its earthly parent? The child expects its wants will be regarded and that it will receive those things that it really needs.

Do we feel our great spiritual need? Do we hunger and thirst after righteousness? Then we are the very ones to whom the words of Jesus apply: "Ask and ye shall receive." [John 16:24.] The promise is to us individually. Then continue to pray with all perseverance. We have nurtured unbelief until it has become a power to bar our way, that we do not see the open door by which we may come to our heavenly Father in our great soul need.

Shall we cut away from us the unbelief which separates our souls from the only One who can save us and give us grace and strength, day by day? He is the Source of all power. He will do good to our souls. He will feed us with the bread of heaven if we will come in humble, trusting faith.

When we ask God for anything, we must not doubt His Word, but have faith that He will do those things for us that we desire so much, and faith to do His will that we may be daily growing in grace and in the knowledge of Jesus Christ. The Lord knows our every weakness. He knows all our discouragements and all our surroundings. There is not a perplexity that comes to us but the Lord will find deliverance for us. The Lord knows we are living amid the perils of the last days, when temptations and trials and conflicts will have to be met.

To meet the trials, perplexities, and persecution that are sure to come in various ways in regard to the Sabbath law, and to distinguish the path of duty clearly, will require intelligent knowledge of the Scriptures, much faith, and divine wisdom, for righteousness and truth will be darkened by error and false theories. We shall find that we must let loose of all hands except the hand of Jesus Christ. Friends will prove treacherous, and will betray us. Relatives, deceived by the enemy, will think they do God service in opposing us and putting forth the utmost efforts to bring us into hard places, hoping we will deny our faith. But we may trust our hand in the hand of Christ amid darkness and peril.

The Bible, the precious Bible, is indeed full of precious promises. It may well be compared to a garden full of rich and fragrant flowers. We enjoy these flowers as a whole, we inhale their fragrance, but when we come interestedly nigh to them and examine them singly, then we discover their varied beauty and loveliness. Thus it is with the precious garden of God.

The Bible is rich with precious ore, but the mines must be worked diligently in order to find the hidden treasure. The love of God is revealed to us in new, rich lines as we search the Scriptures.

Our faith must be continually exercised in order to grow. We need to cultivate faith, for we shall need strong faith to stand the perils and pressure of the last days.

We do not want to manufacture a time of trouble before it comes, but it is essential that we cultivate faith and implicit trust in God. We want no idle, inactive faith, but faith that works by love and purifies the soul.

We must believe that Jesus is our personal Saviour, and that He has made provisions to save us individually. We want to become a part of God's great plan, and be learning more and more of the love and goodness of Jesus. He is willing to save me, even me, and to take me just as I am—not because I am righteous but because I am a sinner, and Jesus came to save sinners, and to make them righteous like Himself. "I came not," says Christ, "to call the righteous, but sinners to repentance." Mark 2:17.

Then what hinders us from believing the Word of God and not waiting for a special invitation or a special irresistible power, or a happy feeling? Look to Jesus; look and live. Think of Jesus, talk of Jesus, educate the thoughts, the voice, to dwell upon Jesus.

"Learn of me," said the divine Teacher, "for I am meek and lowly in heart: and ye shall find rest to your souls." Matthew 11:29. We must learn self-denial, we must learn courage, patience, fortitude, and forgiving love. We are not to despair, for if we have faith in Jesus as our helper, if our eyes of faith are directed to Him constantly, we shall become like Jesus in character. He will abide in our hearts and we will abide in Christ. Being clothed with the righteousness of Christ, our lives are hid with Christ in God. He will be our Counsellor. If we ask Him in faith He will enlighten our understanding.

Let us at this meeting draw nigh by living faith to Jesus Christ, and exercise faith now and every day. When trials come you may know that Jesus will help you. You can confide in your Helper with full assurance of faith. Even here at this meeting you can say, "Hear what the Lord has done for me. He has put a new song into my mouth, even praise to God." [Psalm 40:3.]

September 9, 1889

Denver, Colorado,

I attended morning meeting and made remarks upon faith. I feel very sad when I see the want of practical religion in our very midst. Self is largely exhibited and the spirit of Christ is not discerned. We need the divine enlightenment. We want every day to renew our consecration to God.

Why do we not have the consciousness of sins forgiven? It is because we are unbelieving. We are not practicing the teachings of Christ and bringing His virtues into our lives. Should the joy and exaltation and hope imparted by the Lord Jesus Christ be given to many of us, it would administer to self-esteem and pride. When Jesus is abiding in the heart by faith, the lessons which Christ has given us will be practiced. We will have such exalted views of Jesus Christ that self will be abased. Our

affections will center in Jesus, our thoughts will be strongly drawn heavenward. Christ will increase, I will decrease.

The mind must be trained to dwell upon heavenly things. Humility will come as the result of discerning the loveliness of Jesus Christ. Dwelling upon Christ's excellencies of character, we shall see the offensive character of sin and will by faith grasp the righteousness of Jesus Christ. We will cultivate the virtues that dwell in Jesus, that we may reflect to others a representation of His character. When we look at the cross of Calvary, we will not exalt self, but keep constantly in view our unworthiness and how much our salvation cost heaven; we will discern Christ's matchless love.

Many allow their minds to dwell upon their unworthiness as though this was a virtue. It is a hindrance to their coming to Jesus in full assurance of faith. They should feel their unworthiness, and because of this—because of their sinfulness—should feel the necessity of coming to the Saviour who is their worthiness and who will be their righteousness if they repent and humble themselves. Their unworthiness is a self-evident fact. Jesus Christ's worthiness is a sure thing. Then let every doubting soul take hope and courage, because he has One who is worthy to be his Saviour. His only hope of salvation is to lay hold by faith of a worthiness which he has not but which will be supplied by Jesus Christ our righteousness. Then he will worship the Father in spirit and in truth and in the beauty of holiness.

"Whosoever drinketh of the water that I shall give him shall never thirst." John 4:14. We have reason to understand that the Lord is working for His people who keep His commandments, for He has promised to be their helper. We must take everything to the Lord in prayer if we would understand His way, and then work just as hard as we can to accomplish the work, and be assured that the Lord will work with us. We want the fear of the Lord ever before us, and to inquire at every step, "Is this the way of the Lord?"

The words of Christ's prayer to His Father in (John 17) are full of instruction. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Verse 3. This is the precious pearl, the knowledge of God. This is unto us wisdom, sanctification, and eternal life. We may seek her as silver and search for her as for hid treasures, and we will never be disappointed.

My dear daughter Mary White came on the cars from Boulder today. She is very cheerful but much poorer than when I last saw her. Dear child, my hearts yearns after her. I love her. I still cling to the promises, "Ask and ye shall receive, seek and ye shall find," etc. [John 16:24; Matthew 7:7.]

September 10, 1889

Denver, Colorado,

Attended morning meeting. There was a larger number assembled and good testimonies were borne. I endeavored to present before them the work for the present time, and the large opportunities and privileges granted us. Light is shining from the Word of God. The messages of truth brought to us from the servants of God are scattering bright beams of light upon our pathway, and these rays of light are to be gathered up, improved, and reflected upon others.

There is a want of spirituality, because there has not been earnest following of Christ our Saviour. We want not to be deficient now, but to keep looking to Jesus, trusting in Jesus, for He is our only

hope, our strength, our courage, our crown of joy and victory. Our light is not to decrease but to increase more and more unto the perfect day. All heaven has been opened to us, that we shall appreciate the gift and have full assurance of faith. We have something to seek for [that is] more precious than gold or silver or precious stones—a hope, the truth, which is sure and steadfast. We may have an experience that shines because the light of heaven is in it, a Christian character that is clear as crystal.

I spoke to a good congregation under the tent from the first verses of the fifteenth chapter of John. The Lord let His blessing rest upon me in large measure. All seemed to be deeply interested. Thank God, thank God for His matchless love! My heart is melted and I rejoice with the views I have of the great goodness and mercy and love of God to fallen men. In consideration of this, how feeble are our efforts, how weak our endeavors to be like Jesus and to glorify His holy name!

I cannot but have a burden of distress in these meetings when some dwell on dry theories. This has been done in our churches until the poor sheep are starving to death for spiritual food. Faith and love are the gold tried in the fire. Said Christ, “Buy of me gold tried in the fire, that thou mayest be rich.” [Revelation 3:18.] But few possess the heavenly treasure, and it is free for all, for all. Only consider this and fervently present the same. I am free when I present the love of Jesus to the people, and I see it touches their necessities and melts their hearts and encourages humility. They begin to confess their backslidings and to dwell upon the merits of Jesus.

Poor flock, poor, starving flock! My tears will flow when I consider how much joy and peace and happiness they have lost, because they have not been educated to look unto Jesus and live. They do not know how to exercise faith and have a firm confidence and hope. Oh, that they would come to Jesus and believe in Jesus and pattern their lives after Jesus! Then they would have the freedom and peace of Christ. Their hearts would be melted with His love.

While speaking to the people today my heart was filled with love to God and rich ideas of the matchless love of Jesus Christ, our Redeemer. I would not give away these precious glimpses of Jesus Christ and His matchless love for all the wealth of Denver. I know the Lord has strengthened me to bear my testimony to this people.

I have never spoken in Denver but once, when, on my journey from California, the cars we were on stopped in Denver a few hours. Our brethren were holding a tent meeting here; they learned of the delay in this place, and there was a hack waiting to take me to the tent. Appointments had been made for me to speak, and I spoke with freedom to those assembled, and they expressed their thankfulness for the benefit of the meeting. Then I was taken back to the cars and went on my way.

When I left Battle Creek it seemed impossible for me to endure the journey. But the Lord strengthened me and I have been much blessed in my labors. While refreshing others my own soul has been abundantly refreshed.

September 11, 1889

Denver, Colorado,

Attended morning meeting. Made remarks upon Matthew 7:13, 14. Let us strive to enter in at the strait gate. “Enter ye in at the strait gate,” etc.

There was an excellent attendance and many hearts were deeply moved. Many good testimonies were borne. Several came from Las Vegas, New Mexico, where Brother Sharp has been laboring. They came yesterday in time to hear the afternoon discourse and said they were well paid, for coming so far, in that one discourse to which they had listened.

I know that the honor and glory of God are being revealed at this meeting. All your careless shortcomings are to be seen, repented of, acknowledged, and the Lord Jesus is to be in the thought, in the longing of soul, in the intensity of desire. Faith must be exercised, but faith without works is dead, being alone. The ministers may preach, and unless their own souls take hold with more intensity of desire and with a perseverance that they do not now possess, not one-hundredth part will be accomplished at this meeting that must be and should be realized. Let the inquiry come from convicted souls, What must I do to inherit eternal life? Read (Luke 10), Christ's recipe for such necessities as at this time. The ministers are in danger of preaching long discourses and putting the crib too high.

September 11, 1889

Denver, Colorado,

I attended ministers' meeting, and was impressed to talk with them in regard to having unity and harmony among themselves. [See Ms 26, 1889 for the account of this talk.]

Spoke to a large company in the large tent from Matthew 7:20. "By their fruits ye shall know them." The people listened with deepest interest. I do believe that the Lord impressed minds with the truth and that the seed sown will take root and spring up and bear fruit to the glory of God.

My heart yearns for the people, that they may see how they can honor Jesus by not carrying their own self so much in view. I long to see those who have had great light and precious opportunities respond in good works to the advantages given them, and become fruitful trees in the Lord's garden.

This will make angels in heaven rejoice. It is My Father's good pleasure that ye bear much fruit. There are so many worthless professors, fruitless trees, in the garden of the Lord. The Lord's work is greatly retarded because the laborers are at ease and feel no burden, no travail for souls. I feel an intensity of desire that our brethren and sisters shall awaken out of their sleep and shall take hold of the work in earnest. Watch and pray, lest ye enter into temptation.

Will you church members read and understand and practice this seventh chapter of Matthew? Will you bear good fruit, so that you will be known by your fruit? Will you now stop your criticizing of the mote in your brother's eye, while you consider not "the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matthew 7:3-5.

It is these difficulties [which] unsanctified church members create for themselves that give so much sorrow to households and church members. If they would forever stop their criticizing and thinking evil, they would have some favorable chance to see the beams in their own eyes, and begin the work of having that faith that works by love and purifies the soul. Then the words of Christ in (verse 12) would be understood. Then the 13th verse and the 14th verse would be obeyed.

September 12, 1889

Denver, Colorado,

Attended morning meeting. Spoke a few minutes upon the necessity of close and thorough work for our own individual cases. I reminded the people of the words I spoke to them yesterday, in reference to personal piety and home religion. No man or woman can be a Christian without true ministry in home religion. Your faith is vain, your prayers are vain. And if the grace of Christ is not brought into your home life, then you are not Christians, and unless you repent and turn to the Lord with contrition of soul you cannot see the kingdom of God.

After I had spoken to them yesterday in reference to the education and training of their children, the landlady whose rooms we occupy related to me an incident which took place close to her house, which filled her with great pain. She said her heart had ached every moment since she witnessed it. A mother from the campground was dealing with an unruly son. Probably he had been doing something wrong and needed proper correction, but not in the way and spirit it was given. She seized him by the ear and pulled his ear; he was screaming, "Oh, you will pull my ear off." She said, "I don't care if I do." That was a falsehood. She then struck him on each side of his head, blow after blow, pulled his ears, and struck him on the back of his head. He was screaming and crying, "You will kill me." She, insane with madness, increased in severity. She then sent him into the encampment.

Can it be that she was one who professed to believe the truth? This mother we do not know, but her wicked spirit was a chapter in her experience that pleased the satanic agencies. I have hope that she might have been an unbeliever who was upon the ground. I should feel deeply sorry if this mother was one who claimed to believe the truth, but hid the light of truth under a bushel. It was evident the sweet spirit of truth had not been brought into her life and character, but had been kept in the outer court, apart from her inner life experience. Her husband and her children had a miserable presentation.

I saw a similar exhibition while in Switzerland—only one, for generally there is not rough, harsh treatment of the children. While riding out, just as we passed the border of Switzerland and entered into Germany, I saw a mother with words of bitterness seize a four-year-old girl by the hair of her head, lift her from her feet, and shake her violently, then slap her on either side of her face, catch her again by the hair of her head as if she wanted to kill her, lift her from her feet, and throw her violently into the open door of the house.

Could that woman have understood me I should have reproved her, but as I could not speak either German or French I passed on with an aching heart, meditating as I went upon what the future of society must be. If children are so unfortunate as to have mothers who have not self-control, but are coarse and rough and cruel, there is a bitter future before them. The less of such children brought into the world the better. They will be educated, by the course the mother pursues to follow her example, and in their turn will express the same harshness in dealing with their children as was practiced toward them. Thus the wicked, evil, satanic disposition will be perpetuated from parent to child, and the poor offspring of such parents will be a curse to the earth as long as time shall last.

When the lady, an unbeliever, related to me the scene transacted in her sight, she could not restrain her tears. She has two boys, one eight and the other six years old, kind, well-behaved, loving,

generous children. They have been bound to the hearts of their parents by the tenderest cords, which are love.

I sincerely hope that the actor in this scene was not a Sabbathkeeper. If she was, I would say to that mother, You are ruining your child. He is the purchase of the blood of Jesus Christ. He is one of the younger members of the Lord's family, and in your treatment of the errors of your child you have revealed that you are unfit for the holy duties of motherhood. You have shown a temper and a cruel spirit that is satanic.

Will all mothers who pursue a similar course in dealing with their children take time to think, What am I, and what am I doing for the salvation of my children? Will they reason that either God or the devil has the control of their thoughts and their impulses? Who had the control of this mother in the act of correcting her child? Was it Jesus Christ? No, no. Was it Satan controlling her mind and perverting her judgment? She was insane, mad. Would such a course of action produce obedience? That mother was insane, mad.

Now need this be? No, no; because Jesus has made every provision for us that strength shall be given the earnest seeker. If this mother should become Christlike such scenes would never be.

September 12, 1889

I spoke to the people at half past two p.m. There was a large congregation of Sabbathkeepers, and quite a representation of those from the city not of our faith. My text was John 14:1-4.

After the discourse I asked sinners and backsliders to come forward if they had decided to be on the Lord's side. About sixty came forward. Some of these had once been Christians, but through the devices of the enemy had been drawn away from the truth. Some had been very wicked men and confessed their sinfulness. They said they had feared that there was no mercy for them, that their sins were too grievous to be forgiven, but they would from this time give themselves to the Lord and seek with all their hearts to serve Him. I think all who came forward bore their testimony.

It was a most precious meeting to see strong men, intelligent men, coming to their right mind. They were deeply moved by the Spirit of the Lord, insomuch that they were constrained to break the fetters of Satan and be grieved in soul because they had so little appreciated the wonderful sacrifice of Christ in giving His own precious life to self-denial, reproach, shame, and death for their souls. They had stubbornly resisted His grace, despised His mercy, and dishonored His name, but now they desired to change their course of life and surrender all to God.

Some confessed to a very passionate temper. They would, when provoked, lose all control over themselves, and act like beings bereft of their reason. They had been in discouragement and despair over their perverse tempers. They had gained some precious victories but they were often overcome, and they wanted the prayers of the people of God that they might have the grace of Christ and be converted.

Several came to me personally, begging me to pray for them. They wanted, they said, to be transformed in character, that they might reflect light to the world. Some confessed that they had once kept the Sabbath and then given it up; others that they had been stern, hard, and impatient in their families. They confessed their unchristlikeness in behavior to wife and children.

This meeting was more precious to me than all the stately edifices in Denver. With others of our company, I had, through the kindness of a brother, been taken in his hack through the wealthy part of the city and seen residences that had cost hundreds of thousands of dollars; but the saving of one poor soul was worth more to me than all the wealth of Denver and all the gold and precious ore in the mountains of Colorado. The value of the world sinks into insignificance in comparison with the value of one soul saved by the blood of Jesus Christ, one soul to live through the ceaseless ages of eternity.

Brother Farnsworth spoke in the evening upon faith. All that the people shall have given them upon this subject is greatly needed, for many have become faithless and, although believing the theory of the truth, are nearly Christless and in consequence make no spiritual advancement. I thank the Lord that He is awaking His people and that He is giving to His messengers a message which will strengthen faith.

But there are unclean spirits, "spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14.

The children of God who have light on Bible truth must be wide awake to advance with the opening providence of God. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Verse 15. The righteousness of Christ is the only garment that will do. Revelation 3:18-22.

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch" (against the devising of Satan), "I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Revelation 3:1-5.

What a promise is this! It is rich and full of hope and encouragement to parents and to children, but only on conditions of faith and obedience to do the works of righteousness. We must not be deceived in ourselves. We must deal honestly with ourselves, and look unto Jesus, and by beholding become changed into His image.

The invitation has come from our Lord Jesus to all classes of people. Luke 24:44-48. Acts 13:46-48. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20:23. The meaning of this is, Ye shall prescribe and publish the terms on which the salvation of the soul rests.

Has the Lord placed this amazing power in the hands of finite men, and left them to exercise this power merely according to their own human judgment, and the strength of their own memory? Was their understanding or the understanding of any created being sufficient to have men left to their

prerogative to prescribe and publish the terms of their obedience, which should be followed by forgiveness of sins, and disobedience which would prevent sin from being forgiven? The declaration of our Saviour is clear, the language plain. The very terms which they should prescribe as the proper foundation for the remission or retention of sin would be the terms according to which God would remit or retain them. This power was spoken of as delegated to His chosen ministers, who acted in the place of Christ in church discipline.

September 13, 1889

Denver, Colorado,

By invitation I made some remarks in the ministers' tent, to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion. [See Ms 27, 1889 for the rest of this entry.]

Sunday, September 15, 1889

Denver

The storm that had come down in steady rain Sabbath, the 14th, had passed and the weather was pleasant.

I spoke to a crowded tent upon the subject of temperance. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Revelation 3:21. I had freedom in speaking. Many outsiders were present and listened with apparent earnest interest.

We parted from our friends and dear Mary Sunday evening, to take the train en route for California the same night, leaving Denver at five minutes past nine o'clock.

September 16, 1889

En Route to California

We have excellent accommodations. There are but two parties beside ourselves in the car, and we have plenty of room. I am so weary I must keep my berth made up, for it seems as though it would be very difficult to sit up. I usually do some knitting, but I have no strength even for this. I am asking of my heavenly Father for the strength required that I may do His will. I have a message to bear to the people, and although struggling against infirmities I am not comfortless. I have the blessed assurance, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] The peace of Christ is of highest value.

We reached Ogden September 16, at 9:45 p.m.—twenty-four hours from Denver. Although we had a first-class ticket and could have the privilege of the palace sleeping car, we decided the four in our party could save twenty dollars by putting up with some inconveniences on the emigrant train. Money at this time is an important article, for there are missions to be established, missionaries to be sent, and the truth to be carried to all nations, tongues, and peoples. This will require means, and this is ever before me, Save, save all you can save.

My own expenses are very large, to keep my many workers employed and pay them their wages, amounting to one hundred fifty dollars per month, for rooms, board, and wages.

At Ogden the car was filled with passengers. Some had been waiting over to take this train. They were obliged to wait hours on account of washed-out bridges.

September 17, 1889

En Route to California

The effects of the rain are not seen; it is dry and dusty. We eat and drink dust. Last night I was much afflicted for want of breath. I longed to breathe sweet, pure air that was not filled with dust and alkali and tobacco. All we can do is to exercise patience and look forward with joy to the time when the sagebrush plains are behind us.

September 18, 1889

Healdsburg, California

We reached Oakland between eleven and twelve. We were welcomed at the home of Brother Jones, had the luxury of a bath, and at half past two W.C. White, Brother Owen, and I started for Healdsburg. Arrived at home about eight o'clock, September 18.

September 19, 1889

Healdsburg, California

This morning we met the precious little ones, Ella May White and her little sister, Mabel White. Ella will be eight years old the 17th of next January, 1890.

Mabel will be three years old the first day of next November, 1889. Precious little ones! They are conscientiously striving to do right, receiving through judicious education and training the right ideas of temperance. And their moral powers are being strengthened to practice temperance in eating, drinking, and in all their habits, to conform to the requirements of God in His Holy Word, as far as they can in their childhood comprehend the way of the Lord.

September 20, 1889

Healdsburg

I am suffering with severe headache, caused by taking cold on my journey from Denver to Oakland, but my stay here is so short I must make the most of the precious time granted me of God. May the Lord strengthen me for my work. W. C. White left Healdsburg Friday for Oakland, to attend the workers' meeting. I am perplexed to know what I shall do with my real estate in Healdsburg. I wish to sell my property, pay my debts, and cut off this annual paying of interest.

I have no time to rest here. I must look over all my writings and make selections to transport across the Rocky Mountains. Oh, I long for physical strength, mental clearness, and spiritual power, and for these my prayer is ascending to God day by day! I must have increased faith that will rest with the assurance upon the simple Thus saith the Lord, not on feeling, not on evidence that is seen, but faith

which is the substance of things hoped for, the evidence of things unseen. I want to strive daily for complete victory through Jesus Christ, to glorify God.

Sabbath, September 21, 1889

Healdsburg

I am nearly sick, but I spoke to a good congregation Sabbath forenoon. I had much freedom. The Lord blessed me with His Holy Spirit. In seeking to feed the flock of God, myself was fed.

Sunday, September 22, 1889

Healdsburg

Spoke to a well-filled house in the evening with great freedom. The blessing of the Lord rested upon me in large measure. In Healdsburg Elder Canright, who has apostatized from the faith, has held me up before this people as a subject of ridicule, making many falsehoods his covert to secure his ends, but the Lord gave me a clear testimony to bear before those assembled. Many of the citizens of Healdsburg were present and listened with interest. I regret that I must leave California for the East again to attend the General Conference immediately after the camp meeting at Oakland. I would be only too pleased to labor in Healdsburg and in the different places that I would be called to, in the line of my work.

September 23, 1889

Healdsburg

I rode out to Brother Leininger's and had a pleasant interview with the family. They have a beautiful place. This, my old home, was always pleasant to me and I was very loath to part with it. I called to remembrance the many times my husband and myself sought the Lord for His blessing in the grove and in the humble little house that was on the place we purchased. This little house of only four rooms, with its wide fireplace and cheerful wood fire, has been signalized by many, many precious seasons where the Lord has met with and blessed us abundantly. This was a retired spot for my husband in his affliction.

September 24, 1889

Healdsburg

We are made sad to hear of affliction and suffering in the families of several in the church, with diphtheria. Sister Holcomb's family seems to be much afflicted with sickness. The youngest daughter has lost a child with this dread disorder, which physicians called only the croup. Her sister attended her in her illness and communicated the diphtheria to her child, who is dangerously sick. Edith Sprague has the disease, and is quite sick. Prayer was offered to God in her behalf and the blessing of the Lord stayed the progress of the disease. Dr. Farrar [?] was called after this, and as she continued to improve the glory was all given to the doctor's efforts and skill. Thus it is. Poor suffering mortals do not rely upon God, but trust to earthly human aid, and man receives the glory that should be given to God. When will we disappoint the enemy and not let man be placed where God should be?

September 25, 1889

Oakland, California

We left Healdsburg September 25 for Oakland. A large company were with us on the journey. I was very weary traveling and changing from cars to boat and then from the boat changing again for the local train. We arrived at the encampment about eleven o'clock. We found tents conveniently arranged for us, but I was much exhausted and feared I could not remain upon the ground. My horse and carriage were brought across the water from Petaluma, that I could have every advantage of riding out when I felt the need of it.

We found a large encampment. There is a larger number of our people at this camp meeting than any previous camp meeting.

September 26, 1889

Oakland Encampment

Today I have met many of our friends and received their words of kindly interest and their hearty welcome. We have had many things of interest to talk about in connection with the work of God, and the best manner of its advancement. This is the burden that weighs upon my soul every day. And now the danger in my case, as in many others, is of carrying a load which we should rest upon the great Burden-bearer.

Some way, before we are aware of it, we manifest little faith in Him who alone can lead and guide and bless us. We bend ourselves under a weight of care and perplexity, as if the whole weight and success of the cause depend on our finite efforts, when Christ has said, "Without me ye can do nothing." [John 15:5.] If we would bear this always in mind and work intelligently, yet trustingly, we would see how large things the Lord can do for us when we make Him our confidence and our all. I will not worry. I will be a willing instrument in the hands of the Lord and let Him work, let Him use me to His own glory.

Christ is our hope and crown of rejoicing. The Lord has sent Christ into the world as a pattern of holiness, a perfect character. Here is a model to which the renewed soul may conform. The character of man, under the devices and influence of the power of darkness, is depraved, deformed, and entirely unlike what it should be. Christ has made every provision that man may not remain thus, but be transformed. He says, "My love shall draw the sinner. I will change his pride into humility, his enmity and unbelief into faith, confidence, hope, and love. I will give the deformed soul beauty, excellence, and perfection."

Here is the honor conferred upon Christ. He is in God, reconciling the world unto Himself. He is made the Pattern after which the character must be fashioned. The Lord takes the things of Christ and shows them unto the soul, that it may catch His temper and likeness, that beholding as in a mirror the glory of Jesus Christ it may be changed to the same image. Then the earthly mind is changed, the imprint and likeness of God are upon the soul, and the work of grace will continue until the work is complete and the soul completely conformed to the perfect Model.

September 27, 1889

Oakland, California

I spoke to the people at two p.m. There was a very large audience. The Lord gave me freedom before the people. I was called out to speak of the necessity of the deep and thorough work essential for every soul, that it may be strengthened with all might, and how there should be most earnest efforts made to help all with whom we are brought into connection, by precept and example, to strive for this thorough work to be done for them through Jesus Christ our Lord and Saviour.

A great many are likely to be deceived in regard to their spiritual condition. In Christ we shall have the victory. In Him we have a perfect Model. While He hated sin with a perfect hatred, He could weep over the sinner. He possessed the divine nature, while He had the humility of a little child. He had in His character that which we must have in our characters, undeviating perseverance in the path of duty, from which no obstacles or dangers could divert Him, while His heart was so full of compassion that the woes of humanity touched His heart with tenderest compassion. He could not pass them by, for He was the Great Physician to heal the maladies of the human race.

He was the Majesty of heaven, doing work for the future and yet taking up and adjusting matters for the present; neglecting not the smaller matters, yet working out the mightiest plans for the inhabitants of a fallen world.

Jesus, the precious Saviour, talked to His hearers in regard to their common duties of life, their care for dress, and their eating and drinking. He taught them that these things should not become a matter of absorbing interest, as though they must continually carry this burden. He pointed them to the birds and told them that their heavenly Father cares for even the little sparrow. He sustains the worlds, yet cares for the little birds, and how much more will He care for those who are formed in His image. He pointed to the flowers of glowing beauty, invited them to consider these, and declared that in their naked simplicity they outvie the glory of Solomon; and yet they are cut down in a day. Are ye not much better than they?

Sabbath, September 28, 1889

Oakland, California

It is the holy Sabbath today, and we feel deeply the need of the special manifestation of the grace of Christ, the outpouring of the Spirit of God, that we may reach the people through God. My heart is oppressed, but this shall not make me gloomy or desponding, for I live by faith, not by feeling. Jesus lives, and because He lives I shall live also. I pray to my heavenly Father that this may be a meeting long to be remembered because of the bright beams of the Sun of Righteousness shining into our hearts. We must surely take hold of the strength of the Mighty One. We must be elevated above the earthly and temporal things to seek those things that are above, where Christ sitteth at the right hand of God.

The Sabbath of September 28, 1889, has passed into eternity with its burden of results. We shall not fully know what the Lord has wrought in behalf of His people and poor perishing sinners today until the judgment shall sit and the books shall be opened. After speaking to the people with the burden of souls upon me, I invited sinners and backsliders to come forward. About two hundred responded, and I never felt greater solemnity upon me than at this time. While these souls were coming to the

front seats, my heart was making supplications to God that He would send His Holy Spirit to convict souls. I believed without a doubt the Lord was working upon human minds. I felt the power of God in large measure upon me. My heart was stirred with deep and tender compassion for these dear souls, and then what an assurance I felt! My heart was melted with tears for these poor needy souls. How much greater was the compassion and pitying tenderness of Jesus Christ, who so loved them that He died to save them!

Oh, what a tender, pitying, loving Saviour we have, and how firmly we may trust in Jesus to do all these things for us that He has assured us He will do if we believe in Him, who is sufficient for all things. We united in earnest prayer to God that He would help these souls just now. We knew that many were seeking the Lord for the first time, and many who had backslidden from God were as the prodigal son, returning to their Father's house. The Spirit of the Lord rested upon us in large measure. After prayer special efforts were made in behalf of those seeking the Lord. This is a day long to be remembered, because of the deep movings of the Spirit of the Lord in our midst. The convicting power of God was working upon human hearts, and there was a turning unto the Lord with confession and contrition of soul, and none sought Him in vain.

Sunday, September 29, 1889

Oakland

I attended the early morning meeting and spoke to the large congregation assembled. I am pleased to see so general attendance at the morning meetings, and I know that Jesus is in our midst, and that to bless.

Ms 22, 1889

Diary, October 1889

Battle Creek, Michigan

October 16-31, 1889

[October 16,] 1889

Battle Creek, Michigan,

We left Oakland [Thursday,] October 10. We had a car all to ourselves, and there were thirty-two who composed our company. We came through without accident or harm. We were blessed of the Lord with good weather and pleasant company. W. C. White and his two children, Ella May White and Mabel White, their grandmother—Sister Kelsey—and their cousin Rheba Kelsey, left us for Colorado, Sunday at five o'clock a.m. We arrived at Battle Creek Tuesday, October 15, 1889. I had taken a cold and had not much rest because of a diseased tooth.

October 17, 1889

Battle Creek, Michigan

W.C. White arrived from Colorado. Sister McOmber and Sister McDearmon came with him. We were happy to meet these dear ones again and felt sad that Mary [White] could not be with them.

October 18, 1889

Battle Creek

There are many coming in to the conference. The meetings have opened well and we hope and pray that the dear Saviour will be our guest. Yes, the Master of assemblies, our Counsellor, our front guard and our reward. We long to see the deep movings of the Spirit of God in our midst.

Sabbath, October 19, 1889

Battle Creek, Michigan

It is the holy Sabbath, and we greatly desire it shall be a most precious day to our souls. We know that the Lord is gracious and of tender pity for our weaknesses. If not, we might despair, but we have reason for constant gratitude, encouragement, and hope, because Jesus has given His precious life for us that we might have His grace, His power and divine strength. It is not His pleasure that we should go forward in weakness and in inefficiency when heaven is full of blessings for us. This thought should awaken in us gratitude and thanksgiving and praise that Christ is the center in heaven, the Lamb in the midst of the throne.

With Christ in view, can Christians doubt? Christ is the center of the church on earth, seen and acknowledged by faith. Shall we cherish doubts? Shall we, by our unbelief, dishonor God, who has done everything for us? God forbid. Jesus is very precious to my soul.

"I beseech you," says Paul, "that ye walk worthy of the vocation wherewith ye are called." "Endeavoring to keep the unity of the Spirit in the bonds of peace." Ephesians 4:1, 3. We are amid the perils of the last days, and in this evil time everyone is held responsible by the Holy Spirit for his personal position before the church and the world. It is an individual work that each is required to do to cast himself upon the Lord. The name of Jesus is all powerful. It is accepted of the Father, always. No other name will He honor. It is through faith in His name that we are saved. We are complete in Him. Jesus will not sanction sectarianism or a legal religion, which is so prevalent even among those who claim to believe present truth. Christ and His righteousness is our only hope. Christ is our only hope, and He is everything to us. Self must die. Jesus must be to us all and in all. Let self be put out of sight. Let Jesus abide in our hearts by faith, and we will be strong in His strength.

There was a ministers' meeting in the morning. I was not present but report says it was an excellent meeting. Elder Farnsworth spoke in the forenoon with much freedom.

The Lord gave me strength and freedom to speak to the large congregation in the afternoon from (John 14:15): "If ye love me, keep my commandments." (Verse 21): "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." [Also,] verses 23, 24.

I felt solemn as I looked upon that large congregation and then considered my text. How many really evidenced their love for Jesus by keeping His commandments? Who will indeed war successfully against principalities, against powers, against spiritual wickedness in high places? Who will be among the favored ones? "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Revelation 3:12. Oh, that the Spirit of God may rightly divide the Word of truth to

every hearer! Oh, that each soul may inquire, How much of my service has been really the result of close connection with God and communion with Him in heavenly places? Is my testimony and teaching like that of the beloved John, the outflow of a heart deeply impressed by what I have heard and seen with my eyes and looked upon and handled of the Word of life?

October 20, 1889

Battle Creek

I attended ministers' meeting. The Spirit of the Lord was in our midst. Several bore testimony of the blessings received during the past year, of the blessed light they had received and cherished, which was justification through faith. They were delivered from bondage and had realized the rich blessing of God in their labor. They had clearer and more distinct views of the love of Jesus, and their hearts were made joyful in God.

Oh, how precious are these testimonies! It was a feast to my soul to hear my brethren recount the mercies of God, and the advancement which they had made during the past year. This must be a great encouragement to all who love God and keep His commandments. I had a testimony of thanksgiving to God to present to those assembled for His wonderful preserving care, His protecting care over me in all my journeyings, and His matchless love that I had felt in my heart.

I attended the eight o'clock meeting where the subject was discussed of having a ministerial institute to continue six months. Elder Olsen spoke. Professor Prescott spoke upon the subject, laying out the matter in clear lines. E. J. Waggoner spoke with clearness. W. C. White spoke upon the necessity of laborers being sent to all lands and illustrated on the map the work done in California and the territory to be worked and the advancement made the past year over the previous year. Brother Loughborough spoke on this point. I bore testimony to the necessity of special institutes for the education of ministers that they might work intelligently and with courage in the service of God. Elder Kilgore read a lengthy communication in regard to the color line in the South and how to conduct the work there.

October 21, 1889

Battle Creek

I attended early morning ministers' meeting in the Tabernacle. Some important things were said. I had a testimony to bear in regard to our having a living connection with God. In order to have our work effective, we must be daily learning in the school of Christ the lessons of meekness and lowliness of heart, and as we draw nigh to God His Word is fulfilled—He will draw nigh unto us. He will bless us, He will impart to us His grace and His power to work with our efforts. We feel that our morning meetings are precious, and none should allow themselves to be deterred from attending them.

I have had an interview October 21 with Elder Goodrich. We talked over some things that transpired at Minneapolis General Conference. I related some things which there took place that resulted in some taking a position to close the door to light, precious light, and from that time they have not walked in the light. I think our conversation was profitable.

The committee on nominations visited me to ask advice and counsel in regard to the men to be appointed as committee members the coming conference year. We had some profitable talk. Elder Olsen and W. C. White came in and there was a profitable interview.

October 22, 1889

Battle Creek

Attended morning meeting. Excellent testimonies were borne. All who spoke made special reference to the past year—that they had felt much more of the presence of God during the year past than they had ever done before.

Attended morning ministers' meeting. I had some things to say upon confessing. The promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Here is a work for individuals to do, not only to confess their sins but to put them away. Can they do this in their own strength? No, but this work of crucifixion of self can alone be done through Jesus Christ, our Sacrifice for sin. We must come to Jesus in faith and rely upon the merits of the blood of Christ.

I tried to bring before the minds of those assembled the necessity of confession and repentance and believing that the Lord for Christ's sake does pardon our sins that are confessed.

October 23, 1889

Battle Creek

The weather remains good.

I arose at half past three o'clock and devoted some time to seeking the Lord. I wish we all understood the experience of really seeking the Lord. Isaiah tells us when we call He will answer, "Here I am." Isaiah 58:9. We want to come into personal relation to our strong Helper, for He has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah 27:5. Then why not come, why not drink of the living fountain of life? Why not be refreshed by partaking of the blessed heavenly waters?

There is more encouragement to us in the least blessing which we receive ourselves than in reading biographical works relating to the faith and experience of noted men of God. The things we ourselves have experienced of the blessings of God through His gracious promises we may hang in memory's halls, and whether rich or poor, learned or illiterate, we may look and may consider these tokens of God's love. Every token of God's care and goodness and mercy should be hung as imperishable mementos in memory's halls. God would have His love, His promises written upon the tablets of the mind. Guard the precious revealings of God that not a letter shall become obliterated or dimmed.

When Israel obtained special victories after leaving Egypt, memorials were preserved of these victories. Moses and Joshua were commanded of God to do this, to build up remembrances. When the Israelites had won a special victory over the Philistines, Samuel set up a commemorative stone and called it Ebenezer, saying, "Hitherto hath the Lord helped us." 1 Samuel 7:12.

Oh, where, as a people, are our commemorative stones? Where are set up our monumental pillars carved with letters expressing the precious story of what God has done for us in our experience? Can we not, in view of the past, look on new trials and increased perplexities—even afflictions, privations, and bereavements—and not be dismayed, but look upon the past and say, “‘Hitherto hath the Lord helped us.’ I will commit the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed to His trust against that day. ‘As thy days, so shall thy strength be.’”

The covetous man becomes more covetous as he draws near his death. The man who all through his life is accumulating earthly treasure, cannot readily withdraw himself from his accustomed pursuits. Shall not he who is seeking a heavenly treasure become more earnest, more zealous, and more intensely interested in seeking the treasure which is above? Shall he not covet the best and most enduring substance? Shall he not seek the crown of glory that is imperishable, the riches which moth and rust doth not corrupt, nor thieves break through and steal? The more ardent his hopes, the more strenuous are his efforts, and the more determined he is not to fail of the immortal treasure—the eternal substance. He has a soul longing for the heavenly riches, an intense desire which will not suffer him to be idle. His business on the earth is to secure eternal riches. He cannot, will not consent, after tasting of the heavenly gifts of God, to be a pauper, left in destitution for eternity. The soul passion is more, more. This is the real want of the soul. We want more of the divine grace, more enlightenment, more faith, more of the heavenly gifts. The longing soul says, I must have more of the heavenly gifts.

Oh, if all the misdirected energies were devoted to the one great object—the rich provisions of the grace of God in this life: What testimonials we could hang in memory’s halls, recounting the mercies and favors of God, appropriating His promises registered in His Word for more of the transforming grace of Christ, enabling us to set our affections on things above, not on earthly things! Then the habit would be carried with us as an abiding principle to accumulate spiritual treasures as earnestly and perseveringly as the worldly aspirants labor for the earthly and temporal things.

You may well be dissatisfied with the present supply when the Lord has a heaven of blessedness and a treasure house of good and gracious things to supply the necessities of the soul. Today we want more grace, today we want a renewal of God’s love and tokens of His goodness, and He will not withhold these good and heavenly treasures from the true seeker.

The bent of the mind of every individual will show itself. If he feels rich and increased with goods and has need of nothing, he is spiritually bankrupt. Those who feel their spiritual necessities will show their soul eagerness, their ardent desires which extend upward and onward, above every earthly, temporal inducement, to the eternal.

Do not borrow anxiety for the future. It is today that we are in need. It is “while it is called Today,” “if ye will hear his voice, harden not your hearts.” Hebrews 3:13, 15. The Lord is our helper, our God, and our strength in every time of need.

October 24, 1889

Battle Creek, Michigan

Attended morning meeting. My heart was drawn out in supplication to God for the power of His grace and the pardon of our transgressions. I thank the Lord for the assurance of His grace that is for His people now, today.

We are to keep close to the Source of our strength day by day, and when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard for us against the enemy. The promise of God is sure, that strength shall be proportioned to our day. We may be confident for the future only in the strength that is given for the present necessities. The experience in God is daily becoming more precious.

I spoke to the brethren and sisters, seeking to present Jesus, that they might look and live. The promise of God is fulfilled if we educated the thoughts and heart to place entire dependence, day by day, upon Jesus Christ. The promise is not that we will have strength today for a future emergency, that anticipated future trouble will be provided for beforehand, before it comes to us. We may, if we walk by faith, expect strength and provision for us as fast as our circumstances demand it. We live by faith, not by sight. The Lord's arrangement is for us to ask Him for the very things that we need. The grace of tomorrow will not be given today. Men's necessity is God's opportunity. "As thy days, so shall thy strength be." [Deuteronomy 33:25.] The grace of God is never given to be squandered, to be misapplied or perverted, or to be left to rust with disuse.

Christianity at the present day should not be fainter in luster and feebler in power than in past ages. We must not be void of faith now. There are tremendous responsibilities that the ministers of Jesus Christ must carry if they are conscious of their appointed work—to watch for souls as they that must give an account. Feed the flock of God, and while you are bearing daily responsibilities in the love and fear of God, as obedient children walking in all humility of mind, strength and wisdom from God will be given to meet every trying circumstance.

We will not be able to meet the trials of this time without God. We are not to have the courage and fortitude of martyrs of old until brought into the position they were in. The Lord proportions His grace to meet every emergency. We are to receive daily supplies of grace for each daily emergency. Thus we grow in grace and in the knowledge of our Lord Jesus Christ, and if persecution comes upon us, if we must be enclosed in prison walls for the faith of Jesus and the keeping of God's holy law, "As thy days, so shall thy strength be." [Verse 25.] Should there be a return of persecution, there would be grace given to arouse every energy of the soul to show a true heroism. But there is a large amount of nominal Christianity which has not its origin in God, the Source of all power and might. God gives us not power to make us independent and self-sufficient. We must ever make God our only dependence.

We had an excellent meeting. The presence of the Lord was with us. He breathed upon me His Holy Spirit and gave me the spirit of earnest supplication to God that I might be imbued with His Holy Spirit in all my labors, and that my ministering brethren might be endowed with power from on high to carry the solemn message to all parts of the world. I bore a decided testimony to the people assembled, and there were precious testimonies that followed. All related their experience the past year as being of a more spiritual character than they have had before, since embracing the truth. The light of justification through faith, and that the righteousness of Christ must become our righteousness, else we cannot possibly keep the law of God, is the testimony of all who speak, and the fruit is peace, courage, joy, and harmony. There is danger of making even these subjects a theory

and not practicing the truth that is expressed. Those who bear this message must carry with them the pure character of Christ Jesus.

October 25, 1889

Battle Creek

I arose at half past three and had a precious season of communing with God. I do claim the rich promises of God given us in His Word. Faith lays hold of the promises. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things unseen. We walk by faith and not by sight.

I attended early morning meeting. Notwithstanding we had a shower this morning, there was a good attendance. Again I felt the burden of supplication and the evidence that if we call upon the Lord in faith the promise would be verified, If ye seek the Lord with all your heart, He will be found of you. The whole being must be put on the Lord's side, under His control. There must be no reservation of mind, thoughts, or affections. Jesus requires all that there is of us—soul, body, mind, and strength. The Lord blessed me, and I felt like praising the Lord. I said a few words in regard to expressing our thanksgiving to God, and many precious testimonies were borne, expressing their thanks for the great mercy and love of God.

This day a fellow laborer was brought in his coffin from Ohio to this place to be buried in Battle Creek. Brother [J. E.] Swift died in Ohio October 23. The delegates, one hundred and thirty-two in number, walked in procession to Oak Hill Cemetery, while fifteen carriages slowly moved on their way to lay the body in the vault. It was a solemn sight to see this large number with the funeral badge, following their brother, now silent in death in his coffin. Oh, it is a sad thing that one of the earnest, faithful workers will no more be present at our General Conferences to bear his testimony!

But we are charged, "Write, Blessed are the dead which die in the Lord," for they will come forth to be united with all the saints when Christ shall call the dead from their graves. [Revelation 14:13.] Oh, I wish to be converted daily that I shall be a living witness on the earth to the saving grace of Christ! May the Lord bless and fit us to do His will, to live for Christ faithfully, to honor His name, and be a blessing to others while we shall live.

October 26, 1889

Battle Creek

It is the Sabbath, and I shall not be required to speak today. Brother Smith will speak in the forenoon, and in the afternoon Brother Farnsworth will give the funeral discourse of Brother Swift. Business in the evening. I have been much pleased to have a day of rest.

I had conversation with Elder Olsen in regard to the best plans for managing the religious interests of the meeting. Conversed with E. J. Waggoner's wife in regard to the management of Christmas for the best good of the youth. Conversed with Elder Starr upon the same subject.

Sunday, October 27, 1889

Battle Creek, Michigan

Did not attend morning meeting. I learned that they had a good meeting. I devoted my time to writing.

Attended the eight o'clock meeting. Elder Jones presented the Bible evidence of justification by faith. A large number attended the Bible study. I had some words to speak to the people assembled before the meeting closed in regard to coming to the light and walking in the light lest darkness come upon them.

Some who will gossip over the Bible subject of justification by faith, and cavil and question and throw out their objections, do not know what they are talking about. They do not know that they are placing themselves as bodies of darkness to intercept the bright rays of light which God has determined shall come to His people. And they will come; the third angel's message is to go forth with power, filling the earth with its glory. And what is man that he can work against God? He may choose the darkness, he may love the darkness and be left enshrouded in darkness; but the message is to go forward in power, even if some refuse to advance with it.

The Lord has shown me the light which shines upon our people is no new light, but precious old light that has been lost sight of through the work of Satan to shut it away from God's people. But its rays are shining forth. Let us all realize the great blessing that the Lord has to impart to every soul who will serve Him with his whole heart.

I am charged to keep minds directed constantly to obtaining the higher education. I am impressed to charge our people to understand that Christ has given His most precious life to save a world, if they will be saved through copying the example of Jesus. Christ came to our world to give you a pattern of His life that you may make no mistake.

I had a long talk with Brother Henry upon the work at the Sanitarium. Decided changes are to be made in practicing the virtues of Christ.

Let none make a mistake as to the character they must positively form in this life. If they live righteously, they will have the evidence day by day that they have [Christ] formed within. They are the Lord's property.

October 28, 1889

Battle Creek, Michigan

Attended early morning meeting and engaged with our brethren in earnest prayer to God for His special blessing, which it is our privilege to have daily. I then spoke with great plainness in reference to some who were attending the meeting but had given no evidence they were partakers of the Spirit and power of God in the meeting. They did not seem to discern where God was at work. They seemed to be moving as if blindfolded. They were hearing the testimonies that God was giving to His people, but appeared as unconcerned and unmoved as the careless, impenitent sinners when the truth is brought before them.

I called upon some who have been working contrary to God for one year in a marked manner, because special, marked light has been given them and it will be uncommon stubbornness and

wilfulness to turn from this precious light God has given. The darkness of every individual will be in proportion to his unbelief and his resistance and contempt of the light which God graciously sends.

I have written to M. K. [Mary Kelsey] White and to Sister McCullagh. Brother Matteson leaves today for Colorado. Here we scatter personally to different localities, and yet the Lord is accessible to every soul, and we need to appreciate this grand possibility to obtain the higher education. Are we individually responding to light God has given?

I attended the eight o'clock meeting in the side room of the tabernacle, conducted by Elder Jones. There were a large number present and he presented the subject of justification by faith in a plain, distinct manner, in such marked simplicity that no one need to be in darkness, unless he has in him a decided heart of unbelief to resist the workings of the Spirit of God. Many were fed and others seem to be amazed, as though they did not know what justification by faith really meant. Certainly the lines of truth were laid out in a distinct manner. I was glad to hear this testimony.

I bore testimony that that which I heard was the truth, and those who would walk out upon the light given would be on the Lord's side.

October 29, 1889

Battle Creek, Michigan

Attended early morning meeting and my heart was melted by the Spirit of God. I was moved upon to pray most earnestly for our president, Elder Olsen, and Elder Dan Jones, who is his helper, that God would help them to overcome their bodily infirmities, and give them physical strength and mental clearness and spiritual power. I believe that the Lord has rich blessings for these men who have been placed in responsible positions if they will only come into the channel of clear light and that He will work mightily in their behalf if they will walk intelligently and humbly before Him. But a work is being done that neither of them comprehends fully. I thank God that we have a balm in Gilead and a Physician there who can heal our maladies. We are too much inclined to be influenced by words of men, and not depend wholly upon God and have faith in God. Unless these men will walk with God as did Enoch, they will fall.

I bore my testimony in the meeting while my heart was broken in view of the great goodness of God to me. He has blessed me in a wonderful manner. I praise His holy name with heart and soul and voice. I presented before all those present the precious opportunities that we now have of confirming our Christian experience by deep, earnest searching of heart, confessing our sins, forsaking them, and opening the door of our hearts to Jesus Christ that His grace and love may abide in the heart by living faith, and confirm all our powers to His service that we may glorify God by showing forth the praises of Him who hath called us out of darkness into His marvelous light. The precious sayings of Christ are not half appreciated. We want that the Holy Spirit shall impress our minds with the same [meaning] our Lord attached to the Old Testament Scriptures. His interpretation of the Word was so distinct, so simple and spiritual, the heart was all aglow as the words were understood.

October 30, 1889

Battle Creek, Michigan

Wednesday morning. Attended the early morning meeting. The room was full. I was pleased to see so great interest manifested. I spoke in regard to the necessity of our ministers being fitted up day by day with the baptism of the Holy Ghost before going forth to their labors. Christ has promised it, why should they not have it? Lay hold by faith.

Many precious testimonies were borne, but yet there is not that fullness of faith that reaches out for a fullness of the blessing of God as it is our privilege and duty to have. I fear many will go away from this meeting greatly in need of the very blessings that it is their privilege to receive just now and notwithstanding the most precious light given upon the importance of thorough sanctification through the truth; that they will not walk in the light but be wandering in darkness because they are not doers of the Word. Truth must be practiced if we increase in knowledge. Then we shall not, when some strong temptation comes, be overcome by the enemy.

We may all gain a deep and rich experience here if we will seek for it with all our hearts, humbling ourselves under the mighty hand of God and letting God—not we ourselves—do the lifting of us up. Christ in the heart is the death blow to all our self-love. Selfishness and covetousness—which is idolatry—lead a man to wish to be his own saviour and to trust proudly in his own human, finite capability and merits for salvation. They will fail him every day if he does this and be to him eternal loss hereafter. He will be like the blind leading the blind; both will fall into the ditch.

The work of the Holy Spirit on the heart is to break down and expel this self-love, this lofty approval of self and this accusing spirit. The soul temple must be emptied and cleansed from its moral defilement that Jesus may find room to abide in the soul as an honored Guest, that [He], the pure, true Witness, may be the power exercised in a holy life. Then Christ is revealed in the heart by faith, and precious victories are gained.

October 31, 1889

Battle Creek, Michigan

Thursday morning. Attended the early morning meeting and bore a straight testimony. Invited Brethren Nicola [?] and Morrison to see me. Had a long interview with Brother Strong, whose son was killed in the Review office in a shocking manner by being struck with the elevator. His head was smashed to pieces. His father feels this blow keenly. We need to encourage him all we can. Oh, that God may bless this to his good and he not make it an occasion to use to do him harm.

The interview with Brethren Nicola and Morrison was not pleasant. I see in them that they are in blindness of mind, self-sufficient. They have yet to be converted, to be learning of Christ in His school. They have not opened the windows of the soul heavenward and have not closed the windows of the soul earthward. Oh, I am convinced that these men have drunk deeply of the murky streams of the valley and have not an appetite for the high, pure waters of Lebanon. When will they see, and when will they be instructed?

They do not see that their spirit at Minneapolis was not the spirit of Jesus Christ. They justify their own course in everything. I am sorry to say they are not standing in a position to receive light and to see themselves. They are in darkness still. Faith in Christ alone can destroy selfishness and self-idolatry in the human soul. How long will the Lord bear with the perversity of man? How long will He

be insulted by his self-sufficiency and rejection of His invitation to receive His call to come to the gospel feast?

I had no satisfaction whatever in this interview. If the flock of God is entrusted to such men, may the Lord pity His poor, poor people, the sheep of His pasture, and enlighten them and save them from being molded by the spirit and influence of these men of dark unbelief.

After they left, I felt that there had been a funeral in the house. My heart was as heavy as lead. Oh, what a work of death can individual influence exert upon souls who are starving for the light of life and do not know where to go for the knowledge they should have! The table loaded with the manna of heaven is set before them, but they will not eat it.

Ms 23, 1889

Diary, November 1889

Battle Creek, Michigan

November 1-23, 1889

November 1, 1889

Battle Creek, Michigan

I had an interview with Elder Van Horn. I agreed to meet the committee in council in regard to the refitting and making the meetinghouse a proper place wherein to worship God. Some were criticizing it as though it was extravagant. I laid open before these brethren what God required anciently of His people in all His service. He required the best offering they could give Him. We must not feel that anything in reference to the house where we worship God is good enough for this purpose. We must guard everything connected with the worship of God as sacred, and it must be kept pure, clean, and holy.

The same principles of cleanliness and order must be carried into our own homes. As God's own peculiar people, we should be neat and pure and clean, but not ornamental. We should be cleanly and pure and orderly in dress, and our houses and our premises should be clean and nice. We must not think that it is an evidence of pride if we do this.

If we are encouraging cheap and common ideas in our home life, we shall be inclined to do the same in our Christian life, in the service of God, and it will be the men who do this who will criticize and pick flaws when praise and commendation should be given to men who are doing their best to meet the directions given by the Lord to ancient Israel to make all that appertains to the service of God pure and sweet and tasteful in arrangements. Nothing of this kind is to be criticized. But there are those who are educated critics. They think all must be coarse and rough and common, else we are not humble. Many the Lord change the hearts and opinions and manners of this class is our prayer.

Sabbath, November 2, 1889

Battle Creek

I spoke to the people on Sabbath afternoon. I think I never saw the house so crowded as on this occasion. The side rooms had to be opened, and they were filled. The galleries were filled. I spoke from Revelation, 13th chapter, laying out in clear lines the position of the people of God for this time in regard to Sunday laws.

Sabbath afternoon I read selections from the Testimonies and an address given November 13, 1883, in reference to these things. The house was crowded and the Spirit of the Lord set home the words spoken.

The very limited and earthly apprehension which the disciples had of the teachings of Christ made it difficult for the Great Teacher to lead their minds into an understanding of heavenly things and determined the measure of His divine communications. He declared to them, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. He had many precious things that He deemed it necessary to withhold. They had been so little acquainted with spiritual truths and divine things that should He lay them open before them, they would not be appreciated. His work was especially to reveal the moral excellency of character which, the Lord requires, to awaken in His hearers their great want of a power which they in themselves did not possess that He might give them the grace to supply this lack.

November 3, 1889

Battle Creek, Michigan

I arose at half past three and commenced writing. The first bell has rung for morning meeting. I must attend it.

I attended the morning meeting, although I had to go alone. Brother Olsen opened the meeting by prayer. He prayed in the Spirit. His importunities were earnest, dictated, we believe, by the Spirit of God. Brother Kilgore prayed fervently. A hymn was sung. Brother Kilgore spoke pointedly. I then read paragraphs from Testimony No. 32, [part of Volume 5,] which referred to our time, and then I urged our brethren to become acquainted with the teachings that are in the Testimonies. God has given us light that we cannot disregard or treat with indifference or contempt. He has let light shine upon us in reproofs, in warnings, that we may, if we will, take hold upon it and escape the dangers that beset our pathway. When temptations arise, we may be guarded, and we may discern them because the Lord has pointed them out to us that we shall not be deceived.

I was called from my room to have a visit with Aaron Hilliard's youngest daughter. She commenced to weep, and when more composed told her pitiful story. She said she married an unbeliever, and he had proved to be a drunkard. He was no religionist; he was a saloon keeper; and she had evidence he was not true to his marriage vows. I tried to comfort her as well as I could, but there was little that could be said or done in her case. She wanted advice whether she best leave him. Here seems to be the point of her perplexity. Sometimes she is determined to leave him; then she can scarcely get the courage to do this. He says he will take the child—their only child, two years old—if she leaves him. Such cases are hard to reach, hard to help. She went away weeping.

I was visited by Brother Prescott. His brethren wish him to be ordained, but he is undecided what is best to do in this matter. I could only say I could see nothing to hinder this move being made if he in his judgment considered it best. His duties as principal of the college were important and large and

his responsibilities many. If he could serve the cause of God any better in receiving ordination and credentials, it would be best; but it must fall back upon himself to decide that matter according to circumstances and the dictates of his own conscience. He had several things to bring before me. One was the case of our brethren's and sisters' disrespectful irreverence manifest in the Tabernacle where we go to worship God—talking and leaving the meeting before it is closed, and their children behaving disrespectfully in the church.

I had a conversation with Brother and Sister Starr in reference to Christmas offerings and in reference to Sister Lockwood, whose children need to attend school, but there is but little prospect of this unless they should receive assistance to do this, in point of means. We shall try to bring this matter to a favorable issue. Other points of interest were discussed.

I visited Elder Littlejohn and took dinner with him and his family. Sisters Josie Jones and Alice Bartlett were also visiting with us. We had a pleasant interview. Brother Littlejohn has sold out, and we tried to persuade him to go to California. He promised to think of it.

After returning home we had an interview with Dr. Hill's [?] wife and daughter. Took treatment and retired.

November 4, 1889

Battle Creek, Michigan

I awoke at three o'clock a.m. and commenced writing. It is a fair day. The stars are shining and the weather is very mild. I have rested well during the night and praise the Lord I am in good health.

November 5, 1889

Battle Creek, Michigan

I arose at four o'clock a.m. I realize I worked too hard yesterday. I wrote 40 pages for my soul was deeply stirred by the Spirit of the Lord.

I attended early morning meeting; made some remarks. Elder Olsen spoke a short time, then many excellent testimonies were borne. This ends our early morning meetings. Conference closes tonight.

I was called into the meeting this forenoon and read the matter which I had been writing. The burden of my mind was that many resolutions brought up in our General Conference were unnecessary to be brought before that body. Especially, the resolution advising the brethren in the South to refrain from labor on Sunday was not in the order of God, for it was recommending them to respect and reverence this child of papacy, and elevating and respecting it is a species of idolatry. We should be very careful in our counsels to our brethren at this time of peril, lest we should be found unfaithful servants, working contrary to God's will and His purpose, and acting the part of traitors, betraying sacred interests.

We should also be careful that we do not recommend our Southern brethren to defy the laws and show a presumptuous spirit. That kind of labor which would be the most striking should be avoided, such as sisters washing and displaying their clothes upon the line, when their neighbors surrounding them would be irritated, considering it a defying of the law of the State.

Noisy work should be left for another day. The most quiet work should be carried on in a quiet manner.

The writings were read and readily responded to and Brother Dan Jones proposed that the resolution be laid upon the table. The vote was put and unanimously carried. I had an interview with Brother Nicola. We parted in good feelings, and he invited me to come to their general State meeting. I visited Elder Littlejohn today.

November 12, 1889

Battle Creek

Sister Mark visited me. I was interrupted by Brother Amadon, stating Sister Cummings had sent for several to come to their house. Her mother was in great suffering. She especially desired that I should come. I had suffered much with my teeth, but I did not feel that I could resist this appeal. Brother Amadon and his wife, Sister Cummings' eldest daughter, Sara McEnterfer, and myself went out six miles to visit Sister Below and her afflicted family.

We learned that Sister Below had for forty-eight hours been more or less unconscious, or her mind had given way. It was sad to see her sitting up in a chair, bloated with dropsy. The right side was more afflicted than the left. Her lower limbs and right arm were bandaged up. The skin had burst and the water was oozing through. Thus quarts of water were discharged daily. This daughter of Abraham was a great sufferer. I told her Sister White had come. She roused up and smiled as I took her left hand, which was free from the disease which afflicted the rest of her body.

She said, "I am so glad you have come. I did not think you would come." I spoke to her of the precious Saviour. She responded and said, "He is good. So good. He died for me. He is my only hope." I said, "You may trust Him fully." She responded, "Whom should I trust if I could not trust Jesus, who suffered and died for me?" She said, "I am so unworthy." "Yes, but your worthiness is in Christ Jesus. He has covered you with His own righteousness, and He has registered your name in the Lamb's book of life. He has pardoned your sins and will blot them out of the book of remembrance." Tears rolled down her face, and she said, "I trust only in Jesus. He has been good and gracious to me."

Then she seemed to doze, but interest would flash up occasionally through the clouded chambers of the mind, and she was ever ready to respond to that name, dearer to her than anything else in the world—Jesus, ever precious to the Christian's ears, Jesus, the world's Redeemer. Her customary habits were strong even in her dissolution. She dropped her handkerchief. I picked it up. She said quickly, "Don't trouble yourself, Sister White." Occasionally she would inquire, "Is Sister White gone?" I took my place where her eyes could rest upon me when she was not in her worn-out sleep.

She was reminded that she came to me after the birth of Willie White, thirty-five years ago, and took such excellent care of me, knowing just what to do. "Oh," she quickly responded, "It was poor work that I did." I assured her it was good work, and I had never forgotten it.

We knelt in prayer and Brother Amadon and myself prayed. The Lord seemed very near to us in that room of affliction. Sister Cummings was nearly worn out and was threatened with sickness. We

prayed earnestly for her, that the Lord would sustain and comfort her. We said farewell to the sick soul. She said, "Will you come again?" I said I would, if I was able.

November 13, 1889

Battle Creek

I could not get off my mind the burden of the afflicted family at Sister Cummings'. I called upon Sister Amadon to consult with her in regard to going out again to visit the afflicted ones. She was not at home. Then I called upon Sister Mira Cornell. Found Brother and Sister Cornell at home and told them my anxieties, but it seemed because of other duties I could not well go. They said that they would go out, and did so, but the sufferer was at rest. She slept in Jesus. Her pain, her sorrows were forever at an end. The funeral is to be held at the house Friday, the 15th.

Friday, November 15, 1889

Battle Creek

The request was made that I should, if possible, be present at the funeral services of our Sister Below at the house at half past ten a.m. I complied with the request, and we found two rooms well filled with people from Battle Creek. One room was assigned to the special friends and the bereaved. Elder Smith spoke appropriate words for the occasion, and I also spoke about ten or fifteen minutes with much freedom upon the hopes, the faith, and the exemplary Christian character of our sister. We followed the procession to the burying place and then returned to our home.

I have written to Rural Health Retreat, four pages to Elder Fulton, and four pages to Sister Maria Loughborough. Visited Sister Mark from Washington, D.C., and we had a precious season of exchanging thoughts. I listened to a most remarkable experience.

Sabbath, November 16, 1889

Battle Creek

I spoke in the Tabernacle to a house well filled. What a solemn position to have before me about one thousand people, and I a weak child of God! Oh, that God would give me words to speak that shall reach hearts is my constant prayer. I spoke from Colossians 3:1-4. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

The Lord gave me of His Holy Spirit while I sought to present before the hearers the high claims of God upon us and our possibility of meeting these claims through the merits of Jesus Christ. If we seek those things that are above we shall obtain the Holy Spirit of God, the very thing we need to arm us with the mind which was in Christ Jesus our Lord. The entire chapter contains lessons for every follower of Jesus Christ that no one need to be blinded or deceived. If we are fruit-bearing trees in the Lord's garden we will not bear evil fruit. We will bear rich clusters of precious fruit to the glory of God.

Christ's followers should be sanctified, soul, body, and spirit, through the grace of Jesus Christ. We are not only to claim to believe the words of truth, but we are to reveal to the world the works of righteousness as the fruits of that faith. Every soul claiming to be a follower of Christ is to bear fruit which testifies to the virtue of his faith in Bible truth which purifies the soul. This is living the higher life which Christ came to our world to demonstrate. He came to reveal, in His character, the truth which refines heart, mind, and body, even the whole man. Who, I ask, are walking and working out before the world Christ's life, in truth and holiness?

November 17, 1889

Battle Creek

I arose at five o'clock. Slept more hours than usual last night, and I praise the Lord for His goodness and His love toward me. I had a season of earnest prayer that the Lord will strengthen my soul and give me His grace and bless me and make me a living channel of light to His people. Today I employed a portion of my time in preparing a scrapbook with appropriate pieces for my granddaughter Ella May White who is in Colorado.

I rode out in the forenoon. There was a cold wind, but it did me good. I spoke at half past six o'clock at the sanitarium to the patients. There was a room well filled and many noble, intelligent faces. Some were lying on lounges, some were in wheelchairs, some were brought in on couches. They listened with apparent interest. I know the Lord Jesus was in that room.

I spoke from (Isaiah 50:10), "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." The Lord gave me freedom in speaking to these afflicted ones. Isaiah 51. The Word speaks to us in language that we should not disregard or misunderstand. Will we in our day seek the Lord? Will we make diligent work for repentance of all our sins and work righteousness? I am feeling deeply over the lack of faith that now endangers our people. The grace of Christ is so much needed in true virtue of character. I was glad to be able to speak to many a word of hope and courage.

November 18, 1889

Battle Creek

I arose at four o'clock a.m., built my fire, and offered to God my prayer for His blessing, with thanksgiving for His mercies during the night past.

I thank the Lord for a dream that was given me. [See Ms 28, 1889 for the rest of this entry.]

November 22, 1889

Battle Creek

It is the same dark and cloudy weather that we have had for the entire month with the exception of a few days—three, I believe, in all—of partial sunshine. But now we feel the need of making all the sunshine we can in our home because we have it not without. In our religious work we should never utter a discouraging word.

I received comfort and peace in asking my heavenly Father for His grace and for heavenly wisdom to conduct myself in a Christlike manner, that the religious life will not be repulsive but attractive. I prayed most earnestly that the Great Physician would relieve me of physical infirmities that I might do better work for the Master. If it is His will, I must patiently wait on the Lord for His blessing and submit to being unable to work because of physical infirmities; I will not repine. God has a place and purpose for us all, and in His good pleasure He will give me strength and grace to do His will and to honor His name by active service again. Although I feel it impossible, yet strength cometh to me.

At about half past eleven o'clock a.m. Brother Prescott called. He is the president of our school and we have had many precious seasons of communion together in regard to the best plans to uplift the students religiously. We believe Brother Prescott is a man fitted for the work in which he is engaged. The question is constantly arising and has to be met and treated with great wisdom: Are we, as Seventh-day Adventists, doing what we should do in combining religious education—which is science—with the education of science in our schools?

We conversed together upon this matter and could not arrive at any other conclusion than that our former position on this question is correct. We cannot go back upon this important subject of keeping the education of every faculty equal. Each is to be improved by all the advantages within our reach, always making the most of our opportunities that all the powers of our being may be consecrated wholly to the service of God. The teachers in our colleges may do a high, noble, holy work in educating the youth that they may reach the highest standard in intellectual acquirements. There is no danger of their soaring too high, if balanced by the sanctification of the Holy Spirit.

The fear and knowledge of God are to be combined with all their education. The knowledge of God, the understanding of His will in His Word as far as finite minds may grasp it, incorporated into the thoughts, interwoven in the character, will make efficient men. The study of the Word of God will give knowledge as to how to do the work of God intelligently and acceptably. The mind will become sanctified through watchfulness and prayer and will be enriched, enlarged, and broadened in comprehension. There will be constant self-improvement, constant going forward and upward to meet the highest standard, because they are seeking to be made partakers of the Divine nature.

Daniel was closely connected with the Source of all wisdom, and this knowledge was to him more precious than the gold of Ophir. He kept his religious training equal with the advantages which were within his reach of becoming a wise and learned man in the sciences. Daniel worked with his entrusted capital of talent. He was aroused by the situation in which he found himself in the king's court of Babylon. He cooperated with God to use every power God had given him that he should not be second in anything. And we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Daniel 1:17. Because Daniel was connected with God, the secrets of the Lord were opened to him, for they are "with them that fear Him." Psalm 25:14.

"And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Daniel 1:19, 20.

If the Lord God of heaven and earth will become the teacher of men, will they not have the very best kind of knowledge for this world, as well as for the next? This world is our preparatory school.

Continual growth in religious wisdom and intelligence did not in any sense disqualify these youth for the faithful, intelligent discharge of the important duties assigned them in the business transactions pertaining to the kingdom of Babylon.

The schools, the colleges, and the seminaries for the educating and developing of the mind are essential for the formation of character. Natural and mental resources come alone from a knowledge of the laws which God has established in nature and in our own human structure, and obedience to these laws must be observed or our lives will prove a failure.

Under the controlling influences of Jesus Christ, the human intellect can achieve wonderful things. If ten righteous persons would have saved ancient Sodom from destruction, of what value is righteousness for every nation! The cultivation of the intellect alone, disconnected from moral and religious education and training, would have a baleful influence.

Christ came to our world to destroy nothing but the works of the devil. In this age the Lord can better impress His children in forest homes and in the wilderness to do service for Him than in the bustle and confusion of city life. The Lord understood all about the settlement of America, and He moved upon the oppressed Pilgrim Fathers to make that land their retreat from religious persecution. In the wilderness in this strange land the exiles found want, deprivation, and terrors by day and night.

November 23, 1889

Battle Creek, Michigan

It is the holy Sabbath. I arose in the early hours of the morning and presented my humble request to my heavenly Father for the grace and Spirit of God which I so much needed today. I then put my heart in a trusting frame, believing I find peace and quietude in committing my soul to God as unto a faithful Creator. I must be a whole-hearted, decided Christian in all things. I must be persevering. I must not trust in myself alone as capable of perfecting a Christian character. If I do, I shall certainly fail. While it is my privilege and duty to grasp and improve as a blessing every gracious opportunity, every means possible for the improvement of my mind and the strengthening of my soul, I look alone to Jesus who is the true Source of all power to mold my character after the divine Pattern. While I will look to Jesus, who is the Author and Finisher of my faith, catching the divine rays of light from heaven, I am daily pressing forward toward the mark for the prize, believing that what grace has begun, glory shall crown in the kingdom of God.

Friday, November 22, 1889 Elder Prescott, who is the principal of our college, made request for me to meet with them Sabbath afternoon in their social meeting in the college. I had been suffering with infirmities and thought it not prudent to do this. But my heart was turned toward the students and my great interest and desire for the welfare of their souls made me earnest to go. We found a large number of the students assembled. It was not only a precious occasion but a blessed sight to see the attentive, earnest, intelligent countenances.

Professor Prescott spoke most appropriate words in regard to the lesson of Christ in the figure of the vine and the branches—appropriate words indeed and so applicable to the individual cases of all present.

I then spoke for about thirty minutes in regard to the importance of Bible and religious education combined with the education in all the sciences. I tried to present the importance of a living connection with God as essential for all their education. The elevation of man is because of the cultivation of the superior faculties with which God has endowed him.

Ms 24, 1889

Diary, December 1889

Battle Creek, Michigan

December 4-27, 1889

Wednesday, December 4, 1889

Battle Creek, Michigan

We have purchased a cow. She is a noble animal, very gentle.

Have completed a long letter to the church in Lemoore. Was visited by Elder Corliss. We conversed for more than one hour. I was very weary. Ate dinner, then Sister Marks from Washington, D.C., desired an interview. My head ached. There was much heat in my head which made it difficult to concentrate my thoughts.

Willie [White] came at noon and I was glad to see him. He thinks it was well that I did not go to the meeting in Penfield. It was very difficult to reach. Elder Olsen and W. C. White attended the meeting.

I paid ten dollars for a sleigh. Purchased it of Brother Gardner.

Sister McCullagh's daughter visited me and I gave her some motherly advice.

December 5, 1889

Battle Creek

Arose at three o'clock and commenced writing a letter to Elder Daniells. Wrote 22 pages during the day.

Brother and Sister Wessels visited us. They took dinner with us. We had a pleasant interview. They are from South Africa, seeking to learn the truth more fully, to return to South Africa prepared to work more intelligently.

Visited Fred Walling.

The carriage has gone for Edson White, my son. It will be pleasant to have both my children at home at the same time. If dear Mary, Willie's wife, and children, could only be here it would be gratifying indeed.

December 13, 1889

Battle Creek

I could not sleep this morning after two o'clock a.m. I devoted some time to earnest pleading with God that He will give me of His Holy Spirit.

I want the spirit of wisdom, an intelligent knowledge of His will. I am placed in circumstances where I do not know what to do or which way to turn. I press my petition to the throne for the Lord to be my Counsellor. I see I need more grace.

Letters come to me from persons who have been in trial and in difficulty over some course pursued by their brethren, which is contrary to their ideas. If I express an opinion, ever so guarded, not designing to reflect upon my brethren and sisters at all, my words are misinterpreted, misstated and misapplied, and the one who sought my counsel understood and reported the matter as he wanted it should be and not according to the real facts as presented.

They wrest my words as some wrest the Scriptures, and letters come to me asking me if I did say thus and so when they thought I was kind and tender and true to them. Amid the cares and burdens of labor in conference and in much writing, I cannot call to mind the exact words uttered, and the only answer I can return is, I had no reason to speak to the detriment of any one of these mentioned. I had no ideas concerning these matters of the character which would leave any such impression upon the minds of the persons I was conversing with, to the injury of any one.

These things cause me to come to the conclusion that it cannot be my duty to have private interviews with individuals who have trials and difficulties to bring before me. They say it is for the good of the cause of God that they desire my counsel, not that they have any personal trial themselves, but they use my words frequently to give strength to their own personal feelings, to sustain their own ideas, and to vindicate themselves as being in the right and others in the wrong.

This is a matter that troubles me much. If I do not have these private interviews with my brethren and sisters, I am troubled, fearing I have neglected to give help, to reflect light and knowledge when I had opportunity and prevent discouragements and close a door to temptations. And if I do consent to counsel, a use is made of my words that is very unwise, and things are repeated to me that have never entered by mind. They will, in their difficulties or in a strait place, vindicate their position, catching hold of a word that may have been spoken that they interpret altogether differently than I meant it to be or that I had ever thought or intended. I decide I will not talk with my brethren and sisters in regard to their difficulties, but refuse to do this to all. I am perplexed to know whether this is the course Jesus would have me pursue. I pray to the Lord for wisdom that He will give me His Holy Spirit in all my speech.

I am inclined to think, in regard to counsel had with Brother Owen of Kalamazoo, that he has not used with wisdom the words spoken to him. He has brought a burden upon my soul, using my influence, my name—"Sister White said this," "Sister White said that"—to carry out his ideas. I am thoroughly convinced from the light given me of the Lord that Brother Owen is a man who pursues a course to great difficulties in seeking to benefit himself. If Brother and Sister Owen would seek to crucify self in the place of crucifying others and would work to create harmony in the place of being

at variance with their brethren, even if there were some things that they could not see clearly as just right, they would be in harmony with the teaching of Jesus Christ.

The cause of God in Kalamazoo is wounded, marred, and bruised by the indiscretion of those who claim to believe the truth and who claim to want to save souls when they are hurting souls in every church they connect with. Why do they not put self out of sight? Why do they pursue a course that will lead to variance, to emulation and strife? As I contemplate this matter, as the Lord has presented it to me, I am fully decided that there is much selfishness with this family, which is excused under the cover of conscientiousness. Oh, it is a strange thing that they do not change by being converted, and learn of Jesus Christ, His meekness and lowliness of heart! It is a great work to understand one's own heart and one's own motives that prompt to action. If self were hid in Jesus, if there were not a persistent effort to carry out one's own thoughts and plans and ideas, how changed would be the influence, the spirit, the thoughts, and the practices of some!

I shall advise Brother Owen to move out of Kalamazoo and go into a church that will have a strong, decided influence over him to keep him level. If he is in a small church where he can have the lead and carry things after his own mind and his own judgment, it will be the worst thing for him, and the leaven of dissension will follow him. He may honestly think himself all right, when his spirit is not right with God. He is weighed in the balance and found wanting. His own heart is poisoned with envy, jealousy, and evil surmisings, and this spirit will be diffused through his family and extend to the church and corrupt and taint the whole lump. If Brother Owen would be transformed in character he would be a peacemaker in the place of stirring up strife. He will not work for the prosperity or growth of any church until he has a different spirit.

I was called from important work in writing to answer the letter from Sister Strong. I have felt the deepest interest that Brother and Sister Strong should come to the full freedom of the children of God, and I have also felt the deepest sympathy for their terrible bereavement. My heart has ached for them. I have longed to pour into their hearts the oil of Christ's love, to heal the wounds of this terrible affliction in the death of their only son in so awfully sudden a manner and in so terrible a form. I felt that they should be tenderly treated and that the temptations which have assailed them should be overcome, and they feel that we were their friends.

Injudicious words and actions may counteract the painstaking efforts that have been made because doubt, questioning, suspicion, and criticism have been doing their baleful work upon their souls. I felt so anxious to disappoint the enemy, to save them as a brand plucked from the burning. Now if, through injudicious words spoken, they receive the impression I am not their true friend, I can do nothing to help them to save their souls. I am cut off because of wrong impressions left upon their minds—which never should be—and because I am presented in a false light before my brethren and sisters. The purchase money of Christ's blood has been paid for their ransom, and I would be a laborer together with God to save them and to be a comfort and consolation to them.

December 14, 1889

Battle Creek

I arose at three o'clock and commenced writing in regard to the church, preparing for the Week of Prayer. Brother Bollman from Oakland has been making his home with us for a few days. Brother

Corliss called to see me, and afterward Brother Jones, to counsel with me in reference to many things.

I have been awake many hours in the night. I have felt so great need of the endowment of the Holy Spirit. The work is large and important and far-reaching. Christ has said, "Without me ye can do nothing." [John 15:5.] We must have Jesus; we must have His grace. I spoke to the large assembly in the Tabernacle in regard to the material to be laid upon the foundation stone and the necessity of all being laborers together with God. I felt very solemn on that occasion. Who, I inquired of myself, of this large company here assembled, will be overcomers and wear the crown of life?

December 15, 1889

Battle Creek

Slept quite well the past night until half past three. Oh, how my soul is drawn out in deep, earnest prayer for myself and for the church! How difficult to arouse a sleepy church—a church that have had great light and do not carry the light with them to enlighten the world. We want, and must have, deeper piety. We want a spirit of supplication. We need the presence of God, and He will work with our efforts.

Monday, December 16, 1889

Battle Creek

Rose at half past three o'clock. Pleaded with God for His grace and for heavenly wisdom. I must have this special blessing of heaven, else I cannot do the work for others that I so much desire to do.

December 17, 1889

Battle Creek

This day our Week of Prayer and labor commences. Meeting was held in the Tabernacle vestry. An excellent meeting is reported. In the evening I spoke in the Tabernacle. "Draw nigh to God and He will draw nigh to you." [James 4:8.]

I have presented to my brethren that less time needs to be occupied in sermonizing. Let companies be broken up and several meetings be held for testimony and prayer and confession of sins. Let more time be given to earnest labor for the reformation of souls of youth and for the church generally.

We called for those who wished, before the old year should roll into eternity, to separate themselves from the service of Satan and give themselves to God making an unreserved surrender, to manifest the same by coming forward to the front seats. Sixty-five came forward, mostly students of our school. We then united in prayer for them. The Spirit of the Lord was in our midst. Certainly Jesus was our Guest that night. He has said, "I am with you alway, even unto the end of the world." [Matthew 28:20.]

December 19, 1889

Battle Creek, Michigan

I arose at half past three and had a season of prayer. I could not sleep well, for after speaking in the evening I did not sleep until after eleven o'clock, but I arose feeling much better than I had done for several weeks. The Lord is blessing me. I testify to His grace and His love. He shall have all the strength He has given me in willing service.

While engaged in writing I heard a tap upon my door and Professor Prescott entered. He said he hardly thought to find me up so early, but he wished me to come and speak to the students at five p.m. We consulted together as to the best methods to be employed in arousing the interest of the students and the teachers in the college. Our interview was profitable.

At eleven a.m. I met with the workers in the chapel of the Review and Herald Office. There were about 150 present. Brethren Olsen, A. T. Jones, and Corliss were present. I spoke to them about twenty minutes with much freedom. Then there was opportunity given for others to speak, and excellent testimonies were borne. Many referred to the meetings held one year ago. Since that time they had been advancing spiritually. It was the best year they had every had. There was an excellent spirit in the meeting, but oh, we do want the blessing of the Lord to rest upon some in positions of responsibility who will not yield their self-will and live unto Christ Jesus to rich abundance. We asked those to arise who desired special prayer in their behalf, who wanted to place themselves on the Lord's side. Several responded, about twelve, and as I offered up an earnest prayer to God, the Lord was gracious and His goodness and His mercy was toward us. We were blessed.

At five o'clock p.m. I met with the teachers and students of the college. There must have been two hundred assembled. After singing and prayer, I spoke to them for about fifty minutes with great freedom.

Professor Prescott then said a few words and gave those who wished to become Christians an opportunity to come forward. There were about twenty who responded. The Spirit of the Lord was in our midst. How we longed to see every youth in the chapel fully decided to be on the Lord's side! We do not feel satisfied with our present attainments. We must drink deep of the wells of salvation. By request I prayed for those who had come forward, and the Lord did indeed draw nigh, and that to bless. Brother Prescott followed in prayer. He remained at the close of the meeting to converse with these students and help them in their endeavors to be on the Lord's side.

December 20, 1889

Battle Creek

I slept until four a.m. The clock struck nine as I retired to rest. I thank the Lord that I can obtain six hours of sleep. I sought the Lord in prayer and believe He will hear my petitions for physical strength and mental clearness and spiritual power. My trust is in the Lord.

Sabbath, December 21, 1889

Battle Creek

I plead earnestly with God for His grace. My soul desires His salvation, with unutterable longings. Oh, to see His grace and power and glory revealed to His people is the greatest desire of my soul! I long to see the church arise to a full sense of their responsibility and accountability before God, to let

their light shine forth to the world in clear, steady, bright rays. The light of many is too flickering, fitful, and uncertain. It will at times blaze forth in bright rays and then it becomes almost extinct. The Lord God of Israel cannot be glorified unless the light shines steadily amid the moral darkness as well as in the light. The light of the Sun of Righteousness is never dim. It is constantly shining upon us. Notwithstanding Satan casts his hellish shadow athwart our path, the light shineth beyond!

Then why should not the followers of Jesus walk in His light, reflecting the bright beams of the Sun of Righteousness? They may do this. Christ has enjoined upon them to do this, and He makes it possible for them to do this, for He would never enjoin them to do that which it is not possible for them to do. What is possible should be done, not only for their own happiness and peace, but for the good of the world.

We need daily to uplift the soul heavenward, catching the bright beams of light from the Sun of Righteousness. Hath God forgotten to be gracious to His people who fear Him, who love Him? No. Hath He shut up His tender mercies that they can no longer reach His tried and tempted ones? I tell you nay. Look up, trembling, doubting souls. Look up to the face of Jesus Christ, beaming with love upon the purchase of His blood, and doubt no more.

Jesus lives as your Advocate, your great High Priest. He is your representative before the Father in the courts of heaven. His mediation secures you everything that your faith claims. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] Who has said it? The Everlasting Father, the Prince of Peace. He is your Saviour. Never will He fail to prove true to His Word. Never will He falsify Himself. God hath promised. Let faith claim the promise.

Sabbath, December 21, 1889

I spoke in the Tabernacle to nearly two thousand people. What a congregation was before me! And while I looked upon the human faces, I knew also that the Master of Assemblies was present. Jesus, the Majesty of heaven, full of grace and truth, was invisible to human eyes, but He was there. I can have no power of myself. "Without me," says Christ, "ye can do nothing." [John 15:5.] I cease not to keep in mind that I am in the presence of Jesus Christ. The words are not mine but His that sent me. Oh, that I may so speak that the will of Christ shall be manifest to His people.

My text was Deuteronomy 32:1-6. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God.

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

"Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" [Verses 4-6.]

I was led to speak of the sin which rests upon the souls of those who have had great light, for whom Jesus has done so much, and who do not appreciate or respond to the manifest love bestowed. They are losing ground, and Satan is gaining victories over them.

How can anyone remain in impenitence, how can he withstand so great love and remain cold, unimpressible, unthankful, and unholy in a world that God has created? How can he look upon His wondrous works in nature, and receive day by day His gracious bounties which liberally supply our temporal necessities and yet not render to God that obedience, that gratitude and praise and continual, willing service which He requires, and which is His due? How can the universe of God look upon such detestable ingratitude? And to think that while we were sinners, estranged from God, enemies to Christ, He gave Himself to humanity in an offering to save these very enemies from eternal ruin! Yes, He clothed His divinity with humanity and came to a world all seared and marred with the curse. "And being found in fashion as a man, he humbled himself." Philippians 2:8. What a life to pass on the earth! Not in riches; for our sakes He became poor, that we fallen sinners might through His self-denial and poverty be made rich with eternal treasures. Heaven looks with disfavor upon the despisers of His mercy and the exhibition of His matchless love.

I wish we could all see the hateful thing that sin is, and hate it with that intense hatred it deserves. Oh, that the sinner might see and understand that if his righteousness is based upon any other than the righteousness of Christ, he has missed his golden opportunity and is lost. Well may the true believer rejoice. The truth to him is glorious, a priceless treasure, precious every hour. His faith is firm. He sees in the blood of Christ, his atoning sacrifice. His faith rests in the righteousness of Christ which he accepts as a free gift. All that he needs, as a guilty and lost sinner, he finds in Jesus Christ. Christ's righteousness fully acquits him from the condemnation of the law.

December 22, 1889

Battle Creek, Michigan

I make supplication to God for His mercy and His grace while the house is locked in slumber. I urge my petition to the throne of grace for more of a sense of the holiness of Jesus. I want my soul filled with His love. I want to have a continual abiding sense of the presence of God. I want the streams of blessing from the Fountainhead. Who can question for an instant the love of Christ for fallen man? When we look upon the Son of God, wounded and bruised on Calvary's cross, can we marvel that heaven wonders at our ingratitude? Or that the world is astonished at the want of earnest zeal and enthusiasm in His church, which He has purchased at infinite cost—even His own blood? "I have loved thee," saith the Lord, "with an everlasting love." [Jeremiah 31:3.] He has chosen us that we should be holy and irreprovable in His presence.

Elder Corliss came to see me for counsel. Two intelligent young men, one twenty, the other twenty-eight, have just been released from the prison at Jackson, Michigan. They have served out their sentence for a term of four years for horse-stealing. The younger stated that his career of crime commenced in reading the published life of Jesse James. It had an influence upon him that was almost irresistible to follow his criminal course. He was completely infatuated and taken captive by Satan. Thus two men went into horse-stealing. They were arrested in their crime, were condemned, and sentenced. Then came their awakening. Shamed and penitent, they began to look to the Lord for help and strength to endure their just sentence.

They were truly converted in the prison, and they worked over hours, earned money, and sent for Signs of the Times, Review and Herald, and Thoughts on Daniel and Revelation, and then they studied. Other prisoners also had access to these publications, and some accepted the truth. After

their release they came straight to Battle Creek and solicited baptism. Then they were going back to the place of their sin and crime and show their repentance and what the Lord had wrought for their souls. There were some objections raised to baptizing them, and my advice was by all means not to forbid water that these should be baptized, but with joy and rejoicing perform the rite of baptism, thanking the Lord that these sheep which had been lost were found.

This afternoon I attended meeting in the vestry of the Tabernacle. I spoke about twenty minutes. Many excellent testimonies were borne. The young men from prison were baptized, also one woman, Brother Aaron Hilliard's daughter. She married against the wishes of her parents and brothers and sisters. She was headstrong. Her life proves to be very unhappy. She has one child. Her husband is a drunkard, a saloon keeper. She has bitterly repented that she was heady and high-minded, a lover of pleasure more than a lover of God. She looks prematurely old, and how hard she finds it to live a Christian life! Poor soul! She talked with me and cried as if her heart would break. She earnestly solicited baptism and the rite was administered this afternoon.

I had a long talk with Elder Corliss upon church matters. Had an interview with Elder Van Horn in reference to his visit to Ohio.

December 24, 1889

Battle Creek

Arose early, and my heart goes out to God in prayer for the church. Every member of this church ought to awake; all should be faithful sentinels for God, realizing the work that is devolving upon them to do for the salvation of souls and the upbuilding of the cause of God in Battle Creek. Oh, may the Lord imbue me with His Holy Spirit that I may speak words in season and out of season that will bring courage and hope to the souls that are striving for the victory. All will have severe trials to endure, for this is the portion of God's people. There is no safety for any soul except in Jesus Christ. The individual members of the church may be strong and of good courage.

I long continually for greater wisdom, humility, and the meekness of Christ that I may have the very best influence upon the church. I plead with the Lord for Christ's sake to mold and fashion my character after the great Exemplar. I must be right with God. I feel deeply humbled under a sense of the great goodness of Jesus Christ. Jesus, the world's Redeemer, humbled Himself and became a man of sorrows and acquainted with grief that He might lift me up. He endured shame and reproach, insult and mockery, and a shameful death, that I might not perish, but have everlasting life. Being lifted up upon the cross, He draws all men unto Him. All will not be drawn to Him; but they may come, they may accept that great gift—the precious gift, so immeasurably greater than any gift ever bestowed, the Just for the unjust. He came to reinstate man before the world and to vindicate the holiness of the divine law.

He came to vindicate God's glory, to keep all of God's commandments. Shall we bear our end of the yoke? Shall we lift His burdens? Shall we harmonize with Christ who came to make an end of transgression which had become deep and broad as the world? Shall we show that all this great sacrifice of Christ is not in vain? Shall we, in short, cease to sin? He came to bring in, through His own merits, everlasting righteousness for fallen man. Will we accept His righteousness? Will we cooperate with Jesus Christ?

Had not Christ made a full atonement for sin there would have been no hope for the transgressors of law. He died for the ungodly. He opened a fountain for Judah and Jerusalem to wash away all their uncleanness. And if we are not washed and cleansed from all the defilement of sin, whose fault is it? Heaven has done all that can possibly be done to lift us from the degradation of sin. In shedding His blood, and in this very act redeeming man when it was his sentence to die, Christ magnifies the claims of Jehovah's law. He makes it honorable, to stand forth without a mar, full of power and majesty.

December 25, 1889

Battle Creek, Michigan

Last night the Christmas celebration was held in the Tabernacle, and it passed off well—modestly, solemnly, and with gratitude expressed in everything done and said, because Jesus the Prince of Life had come to our world a babe in Bethlehem to be an offering for sin. He came to fulfill the prediction of the prophets and seers which He had instructed them to utter, to fulfill the counsels of heaven, and in this great mission and work verify His own Word. And for this every soul is under the most solemn obligation and gratitude of God that Jesus, the world's Redeemer, has pledged Himself to accomplish the full salvation of every son and daughter of Adam. If they do not accept the heavenly gift, they have only themselves to blame. The sacrifice was ample, wholly consistent with the justice and honor of God's holy law. The Innocent suffered for the guilty, and this should call forth gratitude full and complete.

At half past ten I spoke to those assembled at the Tabernacle. The Lord gave me most earnest words to speak. I tried to present the matter in the light of God's Word, that the work of labor for the salvation of souls does not rest alone upon the delegated minister, but that to every man God had given his work.

The Lord's work is to be carried forward by the living members of Christ's body, and in the great divine appointment of God each one is to be educated to act a part in the conversion of souls. He has enlisted in the army of the Lord, not for ease, not to study his own amusement, but to endure hardships as a faithful soldier of the cross of Christ. Every private must act his part, be vigilant, be courageous, be true. After I had occupied about fifty minutes, many excellent testimonies were borne.

We returned home and called to our dinner Fred Walling, my niece's son, his wife, his wife's mother, and they came with their two little ones, a babe of three months, and a boy of six years. These were strangers and poor and needed this little encouragement. None of them at the present time keep the Sabbath.

Edson White came home Wednesday evening. He was sick, having taken cold. We were glad to meet him and enjoy his society again in the home circle.

December 26, 1889

Battle Creek, Michigan

I was awake at three o'clock and my earnest prayer to God was for His people that they might be awakened to a sense of their obligations to God. I can see no help for ministers and people except in the Lord God of Israel. There is no hope for Israel except in Jesus Christ. "Other refuge have I none, Hangs my helpless soul on Thee." I can go to human sources, I can speak of my fears, I can tell of my perplexities, but they generally meet me with their own deep needs and their trials, which they think greater than mine. Oh, indeed, I get no help leaning upon broken reeds. Others may regard me with a careless eye and meet me with a cold response.

A friend, with all his affection and love in Christ Jesus for me, cannot make my case his own. The cup so bitter, so trying to me, he has not tasted. He is not able to be touched with the feelings of my infirmities. But is there no help for us? Yes, there is. Help has been laid upon One that is Mighty, One who has been trained in the school of suffering and trial, One who, though Captain of my salvation, was made perfect through suffering.

I have received visitors today. I have made a call today upon Professor Prescott. I have been burdened to see the course a member of the church is pursuing. There is a Dr. Lusk who claims to be a wonderful physician, and ministers and church members and students are going to this physician in the place of patronizing our own physicians, who are of our faith. This I cannot approve.

There should be a much greater number of physicians of the best material, educated thoroughly and adapted to work and ready to do efficient service for all those who are connected with the church. This is essential, and when there are calls made for sanitariums to be established in other places in the United States and in foreign lands, there will be men whom our people will not be afraid to place in these positions, for this will surely be required. There is a large church in Battle Creek, and this church should be sound and true to the principles of hygienic methods and work in harmony with the light that God has given upon this subject. The course that Sister B is pursuing in Battle Creek is not at all after God's order. She is not working in the light.

December 27, 1889

Battle Creek

I am deeply grateful to my heavenly Father for one complete night's rest. I retired at half past eight o'clock and awoke at half past four o'clock. This has given me two hours more sleep than I usually can obtain. I offer up my gratitude offering to God for this precious blessing. My head is so weary, and has been for weeks; but then I have clearness of mind and great freedom when before the people, so I know that I have a Helper by my side and His grace and His power come through the weak instrument to the people. I am thankful for every favor from my heavenly Father. I am full of comfort and peace for I am assured my name is written in the Lamb's book of life. This is my consolation. Take this away and I am joyless.

Ms 25, 1889

Resume of Travels and Labors Between the Conferences of 1888 and 1889

NP

1889

After the General Conference [of 1888] I journeyed to Battle Creek and commenced labor in Battle Creek. Visited Potterville by invitation, to attend the State ministers' meeting. Spoke five times in Potterville. Returned to Battle Creek, and the same week felt urged by the Spirit of God to go to Des Moines, Iowa. Attended the Iowa ministers' meeting; spoke six times.

Returned to Battle Creek and labored in speaking to the institutions in this place, the Sanitarium, especially during the Week of Prayer in the early morning. I also spoke on other occasions to patients and helpers. Spoke to the workers in the office of publication. Spoke in the tabernacle.

Attended the South Lancaster meeting. Spoke there eleven times. Stopped on our way to Washington, D.C. and spoke in the evening to a goodly number assembled in the Brooklyn Mission. Spoke six times in Washington. Spoke on our returning route one evening in Williamsport. Spent Sabbath and First Day in New York. Spoke three times and was several hours in important council.

Returned to Battle Creek and labored earnestly. Attended two-weeks' meeting in Chicago. Spoke there many times. Returned to Battle Creek, attended special meeting for ministers in Battle Creek, and spoke several times. Continued to labor in Battle Creek until the Kansas camp meeting; was three weeks in that workers' meeting and camp meeting. Labored to my utmost strength to help the people assembled. Attended meeting at Williamsport. Spoke ten times, including morning meetings.

Attended camp meeting in New York and labored as God gave me strength. Returned worn and exhausted to Battle Creek and was obliged to refrain from speaking for a time. Attended camp meeting at Wexford, Michigan, and the Lord strengthened me to speak to the people. After the meeting I was again prostrated through over labor.

Attended the camp meeting in Kalamazoo, and the Lord strengthened me to speak and labor for the people. Returning home to Battle Creek, I was again prostrated, but the Lord helped me. I attended the meeting in Saginaw, and to the praise of God He raised me above my feebleness, and I was made strong when before the people.

After the meeting I was again greatly prostrated but started on my journey to attend camp meeting in Colorado. The Lord greatly blessed me in these meetings as I bore my testimony. I then continued my journey to California.

I spoke twice to the people in Healdsburg. Attended Oakland meeting and was very sick, but the Lord raised me up and strengthened me with His Spirit and power, and I spoke to the people eight times and several times before committees and ministers and in morning meetings. Then I came across the Rocky Mountains to attend the [1889] General Conference.

Ms 26, 1889

Counsels to Ministers: An Appeal for Unity and Harmony

Denver, Colorado

September 11, 1889

Colorado, September 11, 1889

Denver

I attended ministers' meeting and was impressed to talk with them in regard to having unity and harmony among themselves. If suspicions and envy and jealousies and evil surmisings are cherished, these will exclude the blessing of God, for Jesus cannot dwell in a heart where these things are cherished. The soul temple must be cleansed of every defilement.

Brother Pegg had a question to ask. If his heart was softened and warmed by the testimony borne by his brethren, would it be lasting upon his heart when he left the company of these brethren? Or was the light and blessing which he enjoyed on this occasion merely the sparks of another's kindling?

I answered that this was a difficult question. He must look beyond the instrument to Christ, the Life, the true Minister of the church. The minister appointed of God is in Christ's stead. He delegates men to preach the Word, and men are to practice the Word they present to others. They are the undershepherds. They are to watch for the sheep, and to feed the sheep. They have the treasures of truth in earthen vessels, but God must superintend the ministry, for He is the true source of power. The words spoken find lodgment in the heart because we recognize that the Lord Jesus is speaking to the hearers through the human instrumentality. Christ with His energizing presence is there. The true messenger of God is not to be regarded as merely a public speaker delivering a lecture. He is Christ's ambassador, deriving his authority from the great Head of the church.

The great evil prevailing among us is that the Chief Minister is lost in the one visibly officiating, and many seem to think that they cannot be benefited unless the instrument shall in all things be patterned according to their ideas. Christ is always sending messages through His appointed agencies to all those who listen to His voice.

As ministers of Christ, we need to be vitalized by His Holy Spirit. As we seek the Lord most earnestly in these meetings, we are sorry that ministers do not bring Christ, and a Thus saith the Great Teacher, into their discourses more than they do. They say many things, and there are many Christless sermons preached. The true followers of Christ will find portions of meat in these discourses which seem barren and without the Spirit and grace of Christ, but the discourses ought not to be barren.

First, talk with God in prayer. Lay right hold of His promises. Plead with Christ. When He was ministering in this world He spent many hours in prayer—the hours long before day, and entire nights. Then He was ready to meet His disciples.

Some souls find water where the fountain is apparently dry because these faithful hearers look beyond the minister, the living agent, to feed by living faith on Jesus Christ. The great Head of the church is the reservoir of power, the fountain of living waters. They see Jesus, their atoning sacrifice, able to save to the uttermost all who come unto Him, for He liveth to make intercession for us. But the minister is in need, great need, of Jesus to sanctify his own soul. Then he can bring fresh, living food from the Word.

There is need of Christ's ambassadors putting away their evil surmisings. Their companions can help them in this work, or they can prove to be their tempters, ever suggesting ideas that are of Satan's own originating. Thus they become agents for the wicked one. They set things in a wrong light before their own husbands. The husbands in turn are not clear in spiritual discernment, catch at

suggestions just as Satan hoped they would, and begin to imagine that they are neglected and slighted by their brethren or brother ministers. It may be purely false imaginings. There may be no intention on the part of their brethren to demerit them or to slight them, or to show the least discourtesy to them, and yet Satan has made an estrangement.

How does the Lord Jesus look upon this? The Spirit of the Lord is grieved. The words spoken by his brothers in messages of warning, reproof, and correction, have no influence because enmity against them is cherished in the heart; and yet the word spoken is just what he needs to correct the evil surmising and jealousies that exist.

Christ foresaw the danger of all these things, and just prior to giving His life for the world He prayed to His Father that His disciples might be one with Christ as He was one with the Father. He prayed that His disciples might be sanctified through the truth—"thy word is truth." [John 17:21, 17.]

There has been too much child's play even among men who claim to be sent of heaven to bear a message of God to the people, and they bind themselves away from the Source of their strength by their own perversity of will. They feel in no harmony with their brethren engaged with them in the same work of leading souls to Jesus Christ. But will the Lord send His divine power to work with human agencies that are at variance one with another? Nay, He will not do this. The Lord Jesus Christ will not work in power for His people until they will cooperate with Him by casting out of their hearts and minds evil thoughts and imaginings which separate them from their fellow laborers and defile the soul temple.

Our Saviour has said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them." Matthew 18:19. Their prayers will be heard. Nothing can grieve the Spirit of God more than variance among those who are engaged as laborers in His vineyard because the same spirit they entertain is diffused among the churches. Such seed, once sown, is difficult to eradicate. It required time and labor and distress of soul to adjust things and bring in a state of harmony and peace. All heaven is laboring for the unity of the church, and the professed followers of Christ are working at cross purposes with God, because they will not heed His instruction but will bring in dissension.

God's ambassadors must be an example to the unbelieving world and to the flock of God in words, in spirit, and in character. They must be one in heart. Christ prayed to His Father that this might be, and they are to answer that prayer in doing God's will, in loving one another, in esteeming one another—not continually looking for slights and watching to find something to which they can take exception.

If they are looking to Jesus, who is the Author and Finisher of their faith, they will not be regarding their precious selves with so much solicitude. They will be waiting and diligently hearkening to receive their orders from the Captain of their salvation, and they will not be saying, as did Peter, "Lord, and what shall this man do?" Christ said to Peter, "What is that to thee? follow thou me." John 21:21, 22. We must not take our eyes off Jesus. We must be constantly receiving the gift of His grace, the baptism of the Holy Ghost, or we shall not be able to resist temptation or to strengthen the things that remain that are ready to die.

There are men who are self-sufficient. They will lay plans and seem to see what needs to be done in devising plans and in executing [them]; but if they are not especially requested to do these particular things, they stand back on their dignity and take considerable satisfaction if they can see any deficiencies in their brethren because of their neglect to come in at the right time and do that which they should have felt they must do for Christ's sake, as faithful soldiers on duty.

Self has interposed between them and God. They thought their discernment was superior, but alas, they could not discern the influence of their own spirit and could not discern that they had hindered the work by allowing Satan to use their words, which ought to have been used to build up the Redeemer's kingdom; [and this was] all because of the perversity of their own spirit and disposition, and because they fancied their own judgment and capabilities were not sufficiently appreciated.

This, I have been shown, is becoming quite general among the workers in the cause of God at this present time; and the Spirit of our Saviour is grieved, and the work hindered, because men who ought to be a blessing become a curse, to retard in the place of advancing the work. There is inward, concealed strife for the supremacy. There is manifest strife to be first in our ranks. The Lord cannot work, manifesting His power and His grace, until all this unsanctified element is cleansed from the soul temple. The Lord Jesus gives all professed Christians this lesson in Matthew 18.

If it is indeed so—that brethren do not appreciate the ability and capabilities of a brother laborer—is this any excuse for him to throw himself like a balking horse and refuse to draw or to do his work? Who has given man his work? Was his commission of man, or did he receive it of man? Has not God called him to do His work? If his orders have been given him of God, then how dishonoring to God it will be for him to act like a rebel and refuse to work because he thinks his brethren have misused him and underrated his talents and abilities!

Who has given us our talents? Did we not receive them of God, to be improved to His glory? If you really desire to stand in a true light before your brethren, then do your work for Christ's sake, work stimulated by doing your duty as to God, and not merely to men. Work with an eye single to the glory of God. Work as valiant soldiers of the cross of Christ.

The one running in a race will surely lose his victory if he keeps looking behind him or from side to side to see if his fellows are coming out ahead of him. He must run to win the crown of immortal glory, looking unto Jesus, who is the Author and Finisher of his faith.

This work in which we are engaged is a grand, a holy, a sacred work. We cannot for a moment be off our guard. The crown, the crown, the imperishable crown to be won, is to be kept before the one running the race. So run that ye may obtain.

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” Revelation 3:11. Let not the doings and sayings of men, finite erring men, place their own interpretations upon your work to your discouragement. Has not God given you your work? Has not God entrusted you with the work of a shepherd to care for the flock? Look not to man. Your responsibility is to God, and He will render to every man according as his work shall be. “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of

heaven from my God: and I will write upon him my new name" (verse 12), which is Christ Our Righteousness.

God has given to every man his work. When He gives to His servant a special work to do, what a pity it is that he will take up so many burdens that God has not appointed to him, but to some others to bear, and go on grumbling and complaining.

What tongue can tell, what pen can trace and unfold the mighty moral results of looking with earnest believing hearts unto Jesus, our Helper? "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. What a grand victory! Beholding, you become a changed man. Consider this. We behold, and catch the bright beams in the face of Jesus Christ. We receive as much as we can bear. Let us not stop to quarrel over circumstances, but keep Christ in view. Through the transforming power of the Holy Ghost we become assimilated to the image of the blessed Object we behold.

Do not murmur nor find fault. Looking unto Jesus, the image of Christ is engraven upon the soul and reflected back in spirit, in words, in true service for our fellow beings. Christ's joy is in our hearts, and our joy is full. This is true religion. Let us make sure to obtain it, and to be kind, to be courteous, to have love in the soul—that kind of love which flows forth and is expressed in good works, which is light to shine to the world and which makes our joy full. Why will so many carry their own image and testify that they are not lovable, self-denying, and steadfast?

Ms 27, 1889

Counsels to Ministers: The Need of a True Concept of Righteousness by Faith

Denver, Colorado

September 13, 1889

Denver, Colorado

By invitation I made some remarks in the ministers' tent to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion.

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, "Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness?" You need plainly to define to the churches the matter of faith and entire dependence upon the righteousness of Christ.

In your talks and prayers there has been so little dwelling upon Christ, His matchless love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with Christ. We love that which Christ loved; we hate sin, that which Christ hated. These things must be talked of, dwelt upon.

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see Jesus as He is—see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We have talked the law. This is right. But we have only casually lifted up Christ as the sin-pardoning Saviour.

We are to keep before the mind the sin-pardoning Saviour. But we are to present Him in His true position—coming to die to magnify the law of God and make it honorable, and yet to justify the sinner who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain.

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus." Philippians 2:5.

There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted—yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live." [Numbers 21:8.]

Why are our lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross ... that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:5-11.

"In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." Colossians 1:14-17.

This is the grand and heavenly theme that has in a large degree been left out of the discourses because Christ is not formed within the human mind. And Satan has had his way that it shall be thus,

that Christ should not be the theme of contemplation and adoration. This name, so powerful, so essential, should be on every tongue.

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.” Colossians 1:25-29.

Here is the work of the ministers of Christ. Because this work has not been done, because Christ and His character, His words, and His work have not been brought before the people, the religious state of the churches testifies against their teachers. The churches are ready to die because little of Christ is presented. They have not spiritual life and spiritual discernment.

The teachers of the people have not themselves become acquainted by living experience with the Source of their dependence and their strength. And when the Lord raises up men and sends them with the very message for this time to give to the people—a message which is not a new truth, but the very same that Paul taught, that Christ Himself taught—it is to them a strange doctrine. They begin to caution the people—who are ready to die because they have not been strengthened with the lifting up of Christ before them—“Do not be too hasty. Better wait, and not take up with this matter until you know more about it.” And the ministers preach the same dry theories, when the people need fresh manna.

The character of Christ is an infinitely perfect character, and He must be lifted up, He must be brought prominently into view, for He is the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit think if they hold to the good old theories and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers off that self-satisfied ground.

We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the Holy Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ, we will pray to Christ and about Christ. We will praise His holy name. We will present the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the value of your life.

The living water may be drawn from the fountain and yet there is no diminution of the supply. Ministers of the gospel would be powerful men if they set the Lord always before them and devoted their time to the study of His adorable character. If they did this, there would be no apostasies, there would be none separated from the conference because they have, by their licentious practices, disgraced the cause of God and put Jesus to an open shame. The powers of every minister of the

gospel should be employed to educate the believing churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern, to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself dwell on the character of Christ. He should ponder the truth and meditate upon the mysteries of redemption, especially the mediatorial work of Christ for this time.

If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of the redeemed through the ceaseless ages of eternity.

We need to have a living connection with God ourselves in order to teach Jesus. Then we can give the living personal experience of what Christ is to us by experience and faith. We have received Christ and with divine earnestness we can tell that which is an abiding power with us. The people must be drawn to Christ. Prominence must be given to His saving efficacy.

The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines.

The doctrine of grace and salvation through Jesus Christ is a mystery to a large share of those whose names are upon the church books. If Christ were upon the earth speaking to His people, He would reproach them for their slowness of comprehension. He would say to the slow and uncomprehending, "I have left in your possession truths which concern your salvation, of which you do not suspect the value."

Oh, that it might be said of ministers who are preaching to the people and to the churches, "Then opened he their understanding, that they might understand the scriptures"! Luke 24:45. I tell you in the fear of God that up to this time the Bible truths connected with the great plan of redemption are but feebly understood. The truth will be continually unfolding, expanding, and developing, for it is divine, like its Author.

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered up by a discerning laborer. The doctrines of faith and grace are brought to view everywhere He taught. Oh, why do not ministers give to the churches the very food which will give them spiritual health and vigor? The result will be a rich experience in practical obedience to the Word of God. Why do the ministers not strengthen the things that remain that are ready to die?

When about to leave His disciples, Christ was in search of the greatest comfort He could give them. He promised them the Holy Spirit—the Comforter—to combine with man's human effort. What promise is less experienced, less fulfilled to the church, than the promise of the Holy Spirit? When this blessing, which would bring all blessings in its train, is dropped out, the sure result is spiritual drought. This is the reproach that meets the sermonizer. The church must arise and no longer be content with the meager dew.

Oh, why do our church members stop short of their privileges? They are not personally alive to the necessity of the influence of the Spirit of God. The church may, like Mary, say, "They have taken away my Lord, and I know not where they have laid him." John 20:13.

Ministers preaching present truth will assent to the necessity of the influence of the Spirit of God in the conviction of sin and the conversion of souls, and this influence must attend the preaching of the Word, but they do not feel its importance sufficiently to have a deep and practical knowledge of the same. The scantiness of the grace and power of the divine influence of the truth upon their own hearts prevents them from discerning spiritual things and from presenting its positive necessity upon the church. So they go crippling along, dwarfed in religious growth, because they have in their ministry a legal religion. The power of the grace of God is not felt to be a living, effectual necessity, an abiding principle.

Oh, that all could see this and embrace the message given them of God! He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of and is buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted and its position given it in the third angel's message.

Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of Calvary. Divest yourselves of all pride, and, as representative guardians of the churches, weep between the porch and the altar, and cry "Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou wilt, but withhold not Thy Holy Spirit from us, Thy people." [Joel 2:17.] Pray, oh, pray for the outpouring of the Spirit of God!

Ms 28, 1889

A Significant Dream

Battle Creek, Michigan

November 18, 1889

I arose at four o'clock a.m., built my fire, and offered to God my prayer for His blessings, with thanksgiving for His mercies during the night past.

I thank the Lord for a dream that was given me. I was giving directions in regard to the grading around my premises. The house was white, standing upon a rise of ground. The building looked very attractive among trees that were growing at a little distance from the house. Men were at work removing every unsightly thing and enriching the ground, that flowers would grow in healthfulness and beauty around the premises.

There were quite a number of spectators. One was in an official position in the place, but what a specimen of humanity! He was a drunken bloat. He was finding fault and grumbling, and was directly in the way of the workmen. He said, "Mrs. White, I think you are taking great pains with these premises. Is this in accordance with your faith?" Then quite a number of the church members, our brethren, drew near to see if I would not be confused by this question.

I answered, Gentlemen, a little expense will make my premises neat and attractive, and it is because of my faith in the Word of God that I want it thus. Can you point to one extravagant thing about my premises? The location is good; the soil needs some improving; the barn and outbuilding are good. I have secured as perfect sewerage as I can possibly have. I am now making a neat yard and completing the fences. You say that because of my faith I am doing too much. I say, Because of my faith I can do no less. I am trying to present the fruits of my faith that it may have a correct influence upon others.

God is not glorified by those whom He has called out of darkness into His marvelous light being untidy, careless, and slovenly. We want to copy the heavenly Pattern as far as order and neatness are concerned, and, if heaven is desirable and attractive, I want that my premises shall be attractive in their simplicity and order. We all need to consider that thoroughness, neatness, and order should prevail among those who love and fear God, for in this we are recommending our faith.

We are making an impression upon the beholders. Our connection with God will increase our desire to be cleanly in our houses and about our premises. Fruit trees, ornamental trees, and flowers cultivated about our dwellings, pay in more ways than one.

The Lord is a lover of the beautiful for He has made the lofty trees, the spears of grass, the beautiful shrubs, the delicate flowers, and all these have a softening, subduing influence upon the beholder, and as their senses are charmed they are involuntarily drawn from nature to nature's God. If the Lord is mindful of us in giving us this expression of His love in the variety of beautiful flowers growing in their natural loveliness, shall we not be grateful to Him? Shall we not do just as Jesus told us to do: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matthew 6:28, 29. Here the Lord contrasts the artificial with the natural.

The Lord would have every man stand in a position free from every temporal dependence, looking to God, listening for His voice. It is not the Lord that has brought so many into financial straits; it is the enemy. He has done this to discourage them and to drive them to positions where God would not be glorified. They will know the will of God if they wait patiently for Him to work.

The Lord has laid upon me a work to do. He says, You are to occupy a position that will give character to the work. You are not to be influenced or controlled by the sentiments or the plans of anyone. God would have you where you will not be dependent on any one. There is a large degree of hereditary and cultivated tendencies in men who are in responsible positions. They love to make their power and authority felt, and they have not the spirit of Christ to take in the situation of those who are in varied positions. God would have you stand in a position of independence, of prosperity, for there are many enemies who are watching that they may find something to publish to the world that God's hand is not favoring you, that your brethren have not confidence in you and cannot trust you. God has given you light to give to the people, which light shall go everywhere, bringing to you means to give more light. You are responsible for the means it shall call into use as God shall direct you. Will you look to God for guidance and study His Word?

The bloated, disgusting object passed away, looking sour and dissatisfied. I said to our brethren, Should that poor man use the means he now employs to make himself a loathsome object, in having

his house and premises attractive, he would himself be more agreeable. He would not spend his money for that which is naught, except to make himself objectionable.

I drink no tea from China nor coffee from Java. I eat simple food, and I expend wisely some means to have God's precious things in my sight and to have everything healthful about my premises. I do this that all may see we do not, because of our faith, descend to commonness and become lax and loose and untidy, and that those not of our faith may have no occasion to point to us as a low, rough, ignorant people, who do not care for anything about them.

Let all see that because you believe the Lord is coming you are preparing for a pure and holy heaven by being pure and cleanly and holy here. Then you will be at home when called to the holy mansions above. What saith the Lord to us through His inspired apostle? "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

I was presenting to my brethren the plain facts in regard to my position that the Lord had given me, that I should stand where I could control the means which should come through the books that God has bid me write. I should not hesitate or fear to connect those with me in my work who have the fear of God and ability.

Ms 29, 1889

Love and Consideration in Worker Relationships

Battle Creek, Michigan

November 18, 1889

I dreamed that there were a number of our leading brethren assembled together. There was some contention, and I was seeking to bring before them light which had been given me of God.

I next was in a room standing upon my feet talking to many of our brethren. I said, Brethren, the Lord has presented before me that we greatly dishonor Him by our lifeless, faithless prayers. God has given us His pledged Word, and we do not manifest faith that He will fulfill His Word. We grow away from God and separate ourselves from Him in our very prayers, because whatsoever is not of faith is sin, and our cold attitude toward God makes us bodies of darkness to the world.

The story of Calvary must be meditated upon, appreciated, and then acted upon. Repeat it. But then do not think the mere theory of salvation is going to work out your own salvation. Theoretical knowledge will only increase your condemnation unless you carry out its witness in your daily life. You must live and practice the truth you claim to believe. The love of Jesus that was evidenced for fallen man was so great, so full, so entire, that the Father says, "The sacrifice is ample. I will accept every sinner that will accept the salvation wrought out for him at such infinite cost."

That love was full and broad and deep, becoming more and more intense, embracing and filling the whole world. The sinless Son of God endured the wrath of His Father, suffering in His own body and heart the penalty of the transgressor—the Innocent in the place of the guilty. This is the mystery that angels cannot comprehend, but desire to look into.

When our sluggish souls are stirred to their utmost capacity, when we love Jesus to the fullest extent of our powers and are profited by that great love wherewith He loved us, then we will love one another. By revealing this love to others we are impressing them with that faith which works by love and purifies the soul. We will forget the things that are behind.

I urged my brethren to open their hearts to Jesus and to pray with earnest supplications mingled with faith and breathing out gratitude and fullness of joy for the heavenly gift. The love of Jesus is a sweet, delightful, glorious gift.

Talk the faith in earnestness. Direct all your enlightened, converted, sanctified energies, to convert other souls. Never, no, never, cease to labor for the sinful. With words of scriptural truth, present in the most earnest manner the hope of the gospel, never feeling it safe to let your interest flag. Be instant in season, and apparently out of season, to be wise, to let words of light shine forth from the Book of Life—the words of Scripture—in as winning a way as possible. Let your words of entreaties be heard. Call your brethren to follow your interested appeals. Words spoken in the past to a few are not enough. Ye are God’s messengers to cry, “Repent, repent and be converted, that your sins may be forgiven.” Cease not your earnest appeals to all whom you can reach.

When one fails for any cause, close up the ranks zealously. Be soundly converted to urge the souls around you to take heed and act their part in being laborers together with God.

While we see the old soldiers weary and worn, let the younger stand by the sick and the worn soldiers, and with encouraging words lift up the banner, you that are younger and hold up the banner, “Here are they that keep the commandments of God and have the testimony of Jesus Christ.” [Revelation 12:17; 14:12.] When the aged warriors are weary with the continual strain, and apparently the banner is held firmly in his enfeebled hand, put your own hand, linked in his, to hold the banner more firmly. That will vindicate the truth and the honor of Jesus Christ, and with the struggling soldier at your side, you give forth the battle cry of victory.

There are many ministers who are constantly advancing side by side with the ones who are aged. Never let that hard-working, toiling one be spoken to thus: “Your wages must be cut down.” Why, he has borne the strain again and again when he knew his hands were freezing and that he might have to give up the battle; but angels of God renewed the faithful one and he passed the crises. I have seen angels of God put life into the yielding muscles of the one holding the banner, and he never knew how near the life forces were to giving up and dropping the banner for the want of strength to hold it.

I have seen angels of God bracing up the old, faithful warriors and the ones who had overworked, and I have heard words spoken by younger, stronger men: “Your wages must be lessened.” They themselves were bearing no particular strain, but angels of God were compassionately helping the aged, weary ones.

Ms 30, 1889

Experience Following the Minneapolis Conference

late June 1889

We found when we reached Battle Creek that some of our brethren and sisters had been preceding us with letters from the meeting, of the same character that we had met at the meeting, evidencing that those who made these reports had not received at that meeting the benefit that the Lord designed they should have. There were also a number of delegates who returned to Battle Creek before us, who were forward to make reports of the meeting at Minneapolis, giving their own incorrect version of the matter, which was unfavorable to Brethren A. T. Jones and E. J. Waggoner, W. C. White and myself, and the work I had been compelled to do at that meeting. Some who had not seen me since the General Conference in Oakland, California, met me as almost a stranger.

I knew that the same work that had leavened the camp in Minneapolis had not been confined to that place but had reached over to Battle Creek through letters sent from Minneapolis and by word of mouth of those who preceded us to Battle Creek. Reports had come to Elder Butler that were not correct or true. Those reporting were deceived by the enemy and were in their turn deceiving him, putting a wrong interpretation upon many things. In his weak condition of health he accepted everything as verity and truth and acted accordingly. He solicited no interview with me and did not come to call upon me although several times he passed almost by the door where I was rooming. He did not ask me if the statements brought to him were true, but accepted all that had been unwisely told him. Have those who made these impressions upon his sick mind been as zealous to remove them as they were to make them? Let them answer this to God, for they must be met in the judgment and answered to there.

I met with the brethren in the tabernacle, and there I felt it my duty to give a short history of the meeting and my experience in Minneapolis, the course I had pursued and why, and plainly state the spirit which prevailed at that meeting. I told them the position I was compelled to take at that meeting, which was not in harmony with my brethren, and the efforts I there made with select brethren to convince them that they were not moving in the counsel of God, that the Lord would not sanction any such spirit as that which prevailed at that meeting.

I told them of the hard position I was placed in, to stand, as it were, alone and be compelled to reprove the wrong spirit that was a controlling power at that meeting. The suspicion and jealousy, the evil surmisings, the resistance of the Spirit of God that was appealing to them, were more after the order in which the Reformers had been treated. It was the very order in which the church had treated my father's family and eight of us—the entire family living in Portland, Maine, were excluded from the church because we favored the message proclaimed by William Miller.

I had been writing out Volume 4 of The Great Controversy. It was fresh in my mind how those men, upon whom the Lord was moving to bear to the world a message of light and of truth, were treated, and because it did not coincide with their opinions men closed their eyes and ears to the message sent of God. What effect did this resistance and opposition have upon those to whom God had given light to be flashed amid the moral darkness that had been gathering over the church like the pall of death? Did they cease their efforts? No. The Lord had placed the burden upon them: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

The Lord was working, and I must be faithful to speak the words given me of God although I was passing through the most grievous trial of my life, for from this hour that confidence which I had hitherto had that God was leading and controlling the minds and hearts of my brethren was not as

heretofore. I had felt that when a call came to me, "We want you at our meeting, Sister White; your influence is needed," I should not consult my choice or my feelings but would arise by faith and try to act my part and leave the Lord to do the work that was essential to be done. Now a greater burden falls upon me. From this time I must look alone to God, for I dare not rely upon the wisdom of my brethren. I see they do not always take God for their counsellor but look in a large degree to the men they have set before them in the place of God.

I tried at the meeting in Battle Creek to make my position plain, but not a word of response came from the men who should have stood with me. I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to give me was that they were not moving in the counsel of God. Not one ventured to say, "I am with you, Sister White. I will stand by you."

After the meeting several shook hands with me and stated, "I am glad to be here. I am entirely relieved. So many reports came to us from Minneapolis and were told us by those who arrived here before you came of positions Sister White took and what she had said at the conference that we really thought that Sister White must be a changed woman; but I feel happy and grateful that I could be at this meeting and hear from her own lips the truth of the matter, that Sister White is not changed, that her testimony has not changed in its character. We recognize the Spirit of the Lord speaking through Sister White as heretofore."

But there were quite a number who held fast their evil surmisings and clung to the distorted representations made of me as though these reports were too precious to be given up, although they had not one real vestige of evidence that I had changed. It seemed to be their preference to believe the false reports. I felt deeply grieved that my brethren who had known me for years and had evidence of the character of my labor should continue to remain in the deception they were in and, rather than confess that they had been mistaken, hold on to the same false impressions as though they were truth.

I was invited to speak the next Sabbath in the tabernacle, but afterwards—because the impressions were so strong that I had changed—I think the brother felt a little sorry he had asked me. Two elders visited me on Sabbath morning and I was asked by one what I was going to speak upon. I said, Brethren, you leave that matter with the Lord and Sister White, for neither the Lord nor Sister White will need to be dictated to by the brethren as to what subject she will bring before them. I am at home in Battle Creek, on the ground we have broken through the strength of God, and we ask not permission to take the desk in the tabernacle. I take it as my rightful position accorded me of God. But there is Brother Jones, who cannot feel as I do, and who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him.

The elders stated they did not feel free to invite him to speak until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, "Then do this at once, for time is precious and there is a message to come to this people, and the Lord requires you to open the way for the light to come to the people of God."

I had freedom in speaking to the people the words of life. I was strengthened and blessed of God. But days passed and there came no invitation for Elder Jones to present to the large church in Battle Creek the message given him of God. I sent for the elders of the church and asked again if they

designed to give Elder Jones an opportunity to speak to the people. The answer was, "I have consulted Brother Smith, and he has decided it would not be best to ask him because he took strong positions and carried the subject of national reform too far."

I then felt my spirit stirred within me, and I bore a very plain testimony to these brethren. I told them a little of how matters had been carried at Minneapolis and stated the position I had taken, that Pharisaism had been at work leavening the camp here at Battle Creek, and the Seventh-day Adventist churches were affected; but the Lord had given me a message and with pen and voice I would work until this leaven was expelled and a new leaven was introduced, which was the grace of Christ.

I was confirmed in all I had stated in Minneapolis that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out. While we will endeavor to keep the "unity of the Spirit" in the bonds of peace, we will not with pen or voice cease to protest against bigotry.

We see a people whom God has blessed with advanced light and knowledge, and will the people thus favored become vain of their intelligence, proud of their knowledge? Will men who ought to be more closely connected with God think it better to trust in their own wisdom than to inquire of God? There are ministers who are inflated, self-sufficient, too wise to seek God prayerfully and humbly with the earnest toil of searching the Scriptures daily for increased light. Many will close their ears to the message God sends them and open their ears to deception and delusion.

Such a state of feelings as existed was painful to me. I labored with pen and voice, doing all in my power to change this order of things. A meeting was conducted at Potterville by the Michigan ministers. I was urged by Brother Van Horn to attend the meeting. I was glad to do this, hoping that the prejudice would be removed. The Lord gave me of His Holy Spirit at that meeting. The Lord seemed to be close by my side, and I had freedom when bearing my message to the people. On this occasion, when only our brethren were present in the morning meeting, I spoke plainly, stating the light that the Lord had been pleased to give me in warnings and in reproof for His people.

In leaning upon man—placing so many responsibilities upon one man, as though God had not given intelligence of reason and spiritual strength to other men to bear responsibilities—there is not only danger that they themselves will become weak and inefficient, but they do a serious wrong to the one whom they treat in this manner. Human beings cannot endure this dependence placed upon themselves. Their danger is great that human influence will stand where the Lord should be.

Our brethren separate themselves from God by reason of the homage they give to human beings. They may esteem themselves, they may esteem others, and look to themselves and to others with that confidence which should be given to the Lord of Israel. The remedy for these things is the heartfelt belief of Bible truth, taking the plainest declaration of the Scriptures. There is great need for all who are placed in positions of trust, who have an influence over other minds, to take heed that, in their positions of trust, they do not prove to be agents through whom the enemy can work

to the detriment of souls. If the weak brother perish the blood of his soul will be required of your hand.

Has God given men places in His vineyard? Then let their talents be employed and let them increase in efficiency by consecrating soul, body, and spirit to God. The mind must be brought under control, its powers educated, disciplined, and strengthened in the same way that the physical powers are brought under control by right exercise. I warned our ministers to put to exercise every spiritual muscle, improving their talent and making the most of their acquirements in the service of God, for I had been shown that in their special meetings but little good was accomplished because they did not have such a living connection with God that He could impress them by His Holy Spirit. When not under the control of the Spirit of God, another spirit had control of their thoughts, words, and actions, and in place of growing in grace and in the knowledge of Jesus Christ they were becoming dwarfs in spiritual things.

There was a loose, haphazard way of doing the work of God. There was an atmosphere surrounding their souls that was not heavenly, but earthly, common, and cheap. In this atmosphere spirituality could not strengthen, but would decrease. There was laughing, jesting, joking. There seemed to be very little solemnity, very little appreciation of the sacredness of the work. There was much talk, but very little of the mind of Christ. And as long as they carried with them this atmosphere, the gifts and abilities given them of God were misused, and the enemy often employed them in his service. In their blindness they could not discern spiritual things and under the influence of the great deceiver would take a position to oppose the most sacred things of God.

There must be no deifying of human beings, for this is highly displeasing to God. There must be no rings of men to unite together in unholy fellowship to strengthen each other in ways and ideas that are opposed to the Spirit of God. All these preferences, these ardent attachments for individuals, are not after God's order. It is an injury to all parties, for one thinks he is bound to stand by him who is his fast friend.

But let my brethren consider, is this a sanctified union? I know that it is not. The power possessed over minds leads you to look to and trust in each other rather than to trust in the living God. It leads you to consult with each other when you should be on your knees pleading with God, the might Counsellor. It leads you to strengthen each other to find things you can question and construe in a way to encourage your unbelief. What one man would not think of by himself, another will supply with his suggestions.

I stated that the course that had been pursued at Minneapolis was cruelty to the Spirit of God, and those who went all through that meeting and left with the same spirit with which they came to the meeting and were carrying on the same line of work they did at that meeting and since they had come from it would—unless they were changed in spirit and confessed their mistakes—go into greater deceptions. They would stumble and know not at what they were stumbling. I begged them to stop just where they were. But the position of Elder Butler and Elder Smith influenced them to make no change, but stand where they did. No confession was made. The blessed meeting closed. Many were strengthened, but doubt and darkness enveloped some closer than before. The dew and showers of grace from heaven which softened many hearts did not wet their souls.

I went on my way, returning to Battle Creek wearied but blessed of the Lord. I had repeated interviews with my brethren, explaining my position and the work for this time.

I thought it was my duty to go to Des Moines, Iowa. I hoped to meet most of the ministers in that State. I came near fainting in the cars, but the Lord strengthened me to bear my testimony to those assembled. I wished I had all the conference that I could address, for my heart was full of the Spirit of God just as it was at Minneapolis. The Spirit of the Lord came into our morning meetings, and many humble testimonies were borne with weeping. I will say to the glory of God that He did sustain me and hearts were touched. I did hope to see some who had taken an active part in Minneapolis bend their proud wills and seek the Lord with their whole heart. I believed this would be done, but although the Lord was manifestly at work upon hearts no thorough confessions were made. They did not fall upon the Rock and be broken so that the Lord could put His mold upon them. Oh, if they had only yielded their pride, the light and love of God would have come into their hearts!

There was Brother Leroy Nicola, whom the Lord has blessed with ability. If his will were subdued to God's will, then a work would be accomplished for him that would make him an instrument of righteousness; but just as long as he cherishes doubts, as long as he feels at liberty to criticize, he will not grow spiritually. The dark shadows will encompass him, uncertainty and discouragements will take possession of reason, and he who feels too proud to bend his will is found weak as a child in moral strength and often almost helpless. Why will he not be healed? He has not the consoling consciousness that he has the Spirit and favor of God. He is educating his mind to doubt and criticize.

How my soul longed to see these ministers walking in the footprints of Jesus, pursuing the path He trod, rough and thorny though it may be, but with the assurance that Jesus has traveled it before them and commanded them to follow in His steps. When the will consents to do this, when there is a crucifixion of self, then can they cheerfully take hold of every duty. Then how joyfully is everything begun, carried through, and finished in the name of the Lord God of hosts! Then they can run and not be weary, walk and not faint. Perplexed about the ways and works of God, a cloud of uncertainty hanging over them, and often grievously disappointed and almost loosening the hands to let go, they have but little consciousness of the Lord's presence and are fitful, undecided.

Oh, what a blessed privilege to know that we are entirely submissive to the will of God, that we are walking at all times in the light of His countenance, hearkening to the words that He shall speak concerning us, and not venturing a step without His counsel and His direction! May the Lord move upon the minds of these brethren by His Holy Spirit, and may the thick darkness which has clouded their minds and hung over their souls be rolled back and the Sun of Righteousness arise in their hearts with healing in its beams.

I left Des Moines hoping and praying that these men in responsible positions would be wholly transformed by the grace of Christ that their labors would not be in vain in the Lord. I was disappointed that no reference was made to the meeting in Minneapolis, no word of retraction of the course pursued there. At the Des Moines meeting an invitation was made by a standing vote for me to attend their conference. I said if it was in the line of my duty, if I was this side the Rocky Mountains, I would gladly comply with their request. But after many months no line reached me from them, no word came that they desired me. I wrote them from the Kansas meeting that I had been disappointed that no word had come to me since the good meeting we had had in Iowa. I was much worn from labor. My heart had suffered so keenly since I left California, in passing through the

trials of seeing my brethren in the condition they were in spiritually, that I felt every day that I might not be found alive in the morning; and yet I could not cease my labors of reproof, of standing firmly for that which I knew was right.

I asked my brethren in Iowa if they deemed it to be their duty to counteract my labors if I attended their meeting bearing the message the Lord should give me in case it did not coincide with their ideas. If they felt thus, I could do them no good. Letters were pressing me to go to Williamsport, [Pennsylvania, 1889]. I had promised them I would attend their camp meeting but did not know these meetings would be appointed at the same time. I had to choose which meeting to attend.

As not one word came from Iowa, I had no chance to know that there had been any change of their feelings, and I decided it could not be my duty to place myself in the atmosphere of resistance and doubt and opposition when there were urgent entreaties for me to attend meetings of those who would receive the testimony given me of God and profit by it because they had not shrouded themselves in an atmosphere of unbelief and proud resistance to the light God had permitted to shine upon them.

I cannot believe it to be the will of my heavenly Father for me to tax my strength and lift burdens when those for whom I labor feel no responsibility to lift with me, but feel at liberty to criticize, if they think they can do so. We should ever seek to use our ability where we can accomplish the most good, where souls feel their need and are willing to be helped.

Oh, how interestedly is the universe of heaven watching to see how many faithful servants are bearing the sins of the people on their hearts and afflicting their souls; how many are collaborators with Jesus Christ to become repairers of the breach which the ungodly have made, and restorers of the paths which others have sought to obliterate! The path of faith and righteousness must be restored. Our salvation is not built upon works of righteousness which we have done, but upon God's mercy and love. We may put all the works of our own righteousness together, but they will be found to be as sliding sand. We cannot rest upon them.

It is God's purpose that we should be educated by providential experience and be habitual learners building securely on Jesus Christ, the only sure Foundation which will stand fast forever. The blood of Jesus Christ alone can atone for our transgressions. We must claim His righteousness by living faith and depend on Him and abide in Him alone. We are always to feel our continual dependence upon God. This will scatter our self-sufficiency, our pride and vanity to the winds.

[E.G.W. marginal note: "Letter to Elder Butler to stay after the week of prayer (December 15-22) comes in here." See E. G. White Letter to G. I. Butler, December 11, 1888, Lt 18, 1888.]

This extract from a letter written to Brother Butler expressed the earnest desire of my soul in his behalf, but the answer I received to this letter pained my heart, for I knew he did not understand the work God has given me to do, neither did he understand the spirit which prompted the answer to this letter.

Brother Ballenger became very much distressed in mind. He was almost in despair and he solicited an interview with me, but I was engaged in other work and could not see him at that time. He tried to obtain an interview with his brethren, but he was not favored in this, and then he decided there was no help for him except in God. He began to see that without Him he was in a state of spiritual

nakedness and in the dark midnight of despair. He went to the dear Saviour just as He had invited him to come. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] He sought the Lord with earnestness of purpose, and he found Jesus was close by him. The atoning death, the sufficient propitiation, was presented to him. He laid hold on Christ by living faith, and the cloud was rolled back and he was clothed in the righteousness of Christ.

He came into them full of peace and hope, for the Lord had put a new song in his heart, even praise to our God. He then made confession of his great want of spirituality in his labors, and how he had received a view of Jesus and His love, and that this should be his theme in his future labors.

Such experiences as these characterized all our meetings after the first week. One brother bore testimony that he had been a Sabbathkeeper many years, but he had felt the great lack of faith in Jesus Christ. Coldness and the want of the love of God and of spiritual fervor had discouraged him. He went to other denominations to find that for which his soul hungered, but he found greater dearth among them than among Seventh-day Adventists. He said he had heard at this meeting just the truth for which his soul hungered. "This," he said, "is the truth, present truth. I accept it. And as I have withdrawn from the church of Seventh-day Adventists, I now want to unite heart and soul with you."

During the week of prayer in Battle Creek [December 15-22] we labored earnestly, speaking at the sanitarium in the early morning and at the office chapel to the workers in the office, and at the tabernacle. I had reason to give praise to God that strength was given me for this labor. At times the power of God rested upon me in large measure. It seemed at times while I was speaking that the unseen realities of the eternal world were opened to my view, and I know that the Lord was speaking through me to His people. I take no credit to myself. It was all of God, every bit of it, and the Spirit of God rested upon the congregation. I was glad of this for the sake of the people, for I knew that those who had been in doubt had evidence for their faith if their hearts were open to receive the impression of the Spirit of God.

I longed to hear those who had considered it a virtue to brace themselves against light and evidence acknowledge the movings of the Spirit of God, cast away their unbelief, and come to the light. I knew that unless they did this their path would become darker, for light unconfessed and unacknowledged and unimproved becomes darkness to those who refuse to receive it and walk in it. Up to this late date there are souls still in darkness who know not at what they stumble. And it will be much harder now for them to go back and gather up the rays of light which they have scorned to receive and to acknowledge the light God graciously gave them to heal them of their spiritual diseases.

The first step taken in the path of unbelief and rejection of light is a dangerous thing, and the only way for those who have taken this step to recover themselves from the snares of Satan is to accept that which the Lord sent them, but which they refused to receive. This will be humiliating to the soul but will be for their salvation. God will not be trifled with. He will not remove all reason to doubt, but He will give sufficient evidence upon which to base faith.

If my brethren had sensed their own weakness, their own inability, and had never lost sight of this, they would have humbled their hearts before God, confessed their errors, and come into light and freedom. Are we ready to boast in pride that we are rich and increased with goods and have need of nothing? This has been done and is being done still. The voice of the True Witness is heard: "I know

thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing..." Revelation 3:15-17. All this boasting is vain. Christ sees to the very center of the soul and tells us just what we are and what we must be in order to be saved.

The message that was given to the people in these meetings presented in clear lines not alone the commandments of God—a part of the third angel's message—but the faith of Jesus which comprehends more than is generally supposed. And it will be well for the third angel's message to be proclaimed in all its parts, for the people need every jot and tittle of it. If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands.

There was precious truth and light presented before the people, but hearts that were obdurate received no blessing. They could not rejoice in the light which, if accepted, would have brought freedom and peace and strength and courage and joy to their souls.

The blessings of that week of prayer extended through the church. Confessions were made. Those who had robbed God in tithes and in offerings confessed their wrong and made restitution, and many were blessed of God who had never felt that God had forgiven their sins. All these precious fruits evidenced the work of God, and yet those who had set their feet in the path of doubt and unbelief did not backtrack and confess their wrongs and come to the light. God was at work, but those who had been pursuing a course of their own devising contrary to God's Word, contrary to His will, in place of yielding their wills and wishes and permitting their hearts to be melted with thankfulness, felt more confirmed and determined to resist. What shall we name this element? It is rebellion, as in the days of Israel when they stubbornly wanted their own way and would not submit to God's way and God's will.

We have the example of the children of Israel to warn us off that ground. The Lord wrought in our midst, but some did not receive the blessing. They had been privileged to hear the most faithful preaching of the gospel and had listened to the message God had given His servants to give them with their hearts padlocked. They did not turn unto the Lord with all their heart and with all their soul, but used all their powers to pick some flaws in the messengers and in the message, and they grieved the Spirit of God, while those who did receive the message were charmed with the presentation of the free gifts of Jesus Christ.

The Lord forces His blessing upon no one. There will be those who stand in resistance against light and will say the same words as did the Jews, "Work a miracle and we will believe. If this is the message of God why do they not heal the sick, and then we will believe." Others truly may comprehend that miracles have been wrought far greater than to heal bodily infirmities. Has not the divine power of God taken hearts cold as steel and softened them and subdued them so that they have become as little children? Their legal religion was seen as it is in its true light—worthless.

The religious feelings of many were more natural than spiritual, and although they tried to be satisfied they felt an unrest—cold, dark, and Christless. They remained in ignorance of how they stand toward God, ignorant as far as experimental knowledge was concerned of the office work of our Mediator and Intercessor. When they by faith laid hold of Christ, their hearts were contrite and

broken. Christ was being formed within, the hope of glory. This was everything to them. It was the intelligence of what constituted the mystery of godliness. The miracle is wrought. The Lord and His Spirit break in upon the soul. Life and joy take possession of the heart. How quickly is the soul made sensible of its deficiency. Everything is laid open before Him with whom we have to do.

But those who close their eyes to evidence God is pleased to give—as did the Jews—and ask for miracles, will be passed by. The evidences they refused to receive, others will receive, and others will receive the blessing God tendered to them but which they refused because they were proud, self-sufficient, and self-righteous.

We thank God for every token of His love and of His grace. We will praise God and take courage. We will not sit as critics. We will not turn from the heavenly benefits, neither will we sit in judgment to condemn God's ways and God's manner of working because others feel like doing it. They have no reason for saying the things that they do, no reason to resist the Spirit of God.

Jesus upbraided His disciples for their unbelief. Unbelief is the occasion of all sin and is the bond of iniquity. Its work is to make crooked things that are straight. Faith is the substance of things hoped for, the evidence of things unseen. When we become as little children, sitting at the feet of Jesus, learning of Him self-denial and what it is to live by faith in every Word of God, then the soul finds rest and peace.

A woe is pronounced upon all such unbelief and criticism as was revealed in Minneapolis and as was revealed in Battle Creek. By their fruits ye shall know them. Evidence at every step that God was at work has not changed the manifest attitude of those who in the very beginning pursued a course of unbelief which was an offense to God. With this barrier they themselves had erected, they—like the Jews—were seeking something to strengthen their unbelief and make it appear they were right. Therefore they could not drink in the great salvation that the Lord proffered them. The riches of divine grace they refused. The longsuffering of God, His goodness, and His love and wonderful forbearance have not broken their hearts because they have not looked upon it and appreciated these favors. I lay these things open plainly before all, for I know their danger. I have labored earnestly to one end—the good of souls and the glory of God.

When we see men unconvinced and unchanged, notwithstanding all the marked evidences God has given, we feel sure that they will see no greater evidence. I thought of another thing that I could do—to get out a testimony and set before the questioning, doubting ones general principles, hoping this would bring some to see things in a correct light. I know that it has had an influence upon many minds, but it seems to be no help to others. They stand ready to block the wheels rather than to help roll the car up the steep ascent.

I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and the messengers of God in this work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward according to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ. There have been those who have not worked in harmony but in a way to counteract the work God has given me to do. I must leave them with the Lord.

We attended meetings in South Lancaster, and the fruits were good. We had the same spirit and power that attended the first and second angels' messages. I have given you an account of these meetings. The Lord wrought upon all hearts, and many were able to say, "The Lord hath put a new song in my mouth, the matchless love of Jesus." His excellencies were kept before the mind's eye, and souls began to see the delights in Jesus. They could speak of His love and tell of His power. The Sun of righteousness was rising in the hearts of nearly all present. Many were zealous and were repenting of their lukewarmness and complying with the invitation of the Merchantman, "Buy of me gold tried in the fire," "and white raiment," "and eyesalve." [Revelation 3:18.] Their testimony was, "I have found the pearl of great price." [Matthew 13:45, 46.] Hearts were impressed, confessions were made of wrongs to unbelievers and believers, and restitutions were made.

We inquire, as Christ inquired of the Jews, The preaching of this message, is it of heaven or is it from beneath? Jesus rejoiced in spirit as He saw men who had not had the continuous opportunity and privileges the Jews had had, convicted and converted to the truth. He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matthew 11:25. The Lord rejoiced that the plan of salvation was so plain that a child in its simplicity could understand it, while those who were not spiritual and humble and willing to learn, who were puffed up in their own self-conceit, could not see the beauty of the gospel, because it is spiritually discerned. But all who are honest, teachable, childlike, who desire to know the truth, will see the power of God when it is revealed and will acknowledge it.

Earnest discourses have been given in the power and Spirit of God by His servants in regard to the hope set before us in the gospel. The love of Jesus and the righteousness of Christ have been presented, and they are so plainly seen the mind grasps them by faith. They have come to many who have long been Christians as a new revelation. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [John 3:16.] Oh, this is meat in due season from first to last!

The Jews looked upon a veiled Saviour whom they had never seen unveiled, and many even who claim to be God's commandment-keeping people are looking upon a veiled Saviour. They have thought so little upon the great plan of redemption, the atoning sacrifice, and the truth that through the shedding of a Saviour's blood alone the angels could proclaim peace on earth and good will to men. Talk it. Pray it. Without the shedding of blood there is no remission of sins. Then why not dwell upon the necessity of faith in the blood of Jesus Christ?

It is said that Wilberforce once took the great statesman Pitt to hear the celebrated Mr. Scott preach. The preacher's theme was the way by which a sinner can be saved, and it was presented with great plainness, fervor, and earnestness. At the close of the service Pitt was asked what he thought of the sermon. He replied, "I did not know what he was aiming at." Spiritual things are spiritually discerned. The things of the Spirit, the preaching of the cross, are "to them that perish foolishness; but unto us which are saved it is the power of God." [1 Corinthians 1:18.]

We visited Washington, D.C., and labored there, and we saw the same fruits attending the message. We felt to thank God for the evidences of His rich grace. We visited Illinois, and there we saw the work of God. His Spirit was poured out in rich measure. I will here insert a letter written while I was at that meeting. (Insert letter to W. C. White.) [See Lt 1, 1889.]

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. How few realize their personal responsibility to God. The power of free, independent action may fill us with awe. God speaks. What does He say? He says, "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 and thou shalt live." Luke 10:27, 28.

It is impossible for us to realize the far-reaching nature of God's law unless we view Christ upon the cross of Calvary—the atoning sacrifice. Through the law is the knowledge of sin. God's moral law is the sin detector, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledge God's moral standard of righteousness? He who has the fullest conceptions of the infinite sacrifice of Christ for the sins of the world and by faith seizes and appropriates the righteousness of Christ as his righteousness can see the holiness, beauty, and glory in the law of God and exclaim with David, "O how I love thy law! It is my meditation all the day." Psalm 119:97.

God's law reaches to the internal as well as to the external actions of men. It is a discernor of the thoughts and interests and purposes of the soul. A man may be guilty of sins which God alone knows. God's law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation, and the great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God's law makes a record of all these. These hidden away, secret sins form character.

The law of God condemns not only what we have done but what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have one no positive wrong. The fact that one has done no positive good will be enough to condemn him as a wicked and slothful servant.

By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard, and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the righteousness of Christ. "Where sin abounded, grace did much more abound." Romans 5:20.

But grace does not come in to excuse the sinner in the continuance of sin. God's grace does not detract from the law, but establishes the law as changeless in its character. Here "mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10. God looks upon His Son dying upon the cross and is satisfied, and Jesus is called "the Lord our Righteousness." [Jeremiah 23:6.] Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case—"the Lord my righteousness."

The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give

to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be.

The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs—in the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12. A thorough and complete trust in Jesus will give the right quality to religious experience. Aside from this the experience is nothing. The service is like the offering of Cain—Christless. God is glorified by living faith in a personal, all-sufficient Saviour. Faith views Christ as He is—the sinner's only hope. Faith takes hold of Christ, trusts Him. It says, "He loves me; He died for me. I accept the sacrifice and Christ shall not have died for me in vain."

We have not only lost much to our own souls, but as ministers [we] have neglected the most solemn part of our work in not dwelling upon the blood of Jesus Christ as the sinner's only hope for eternal life. Tell the story of Christ's leaving the heaven of bliss and the coming to our world, practicing self-denial and self-sacrifice, calling for all to come and learn of Him, for He is meek and lowly of heart, and promising that they should find rest to their souls if they would wear His yoke and lift His burden. Oh, how many will have to have their false props swept away—their self-congratulation, their self-esteem! Nothing will God accept of you but an indwelling Jesus; Christ alone, Christ all and in all.

The conversion of souls has been made mysterious and complicated. Oh, tell the sinners, "Look and live!" [Numbers 21:8.] Study and practice Christ. "Thy gentleness," said David, "hath made me great." Psalm 18:35. Just open the door and let Jesus come in, and He will abide in the soul temple, and we may abide in Christ and rejoice in His love.

Bible religion is not made up of theological systems, creeds, theories, and tradition for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But religion, Bible religion, has a practical, saving energy, elements proceeding wholly from God—a personal experience of God's power transforming the entire man.

Many are ignorant of the deception which palms off falsehood for truth. They entertain ideas that men may be saved by their own merit. A false religion has come in among us, a legal religion. We will not keep silent. The church must be roused. We will secure halls in the cities and put out handbills and the people shall be enlightened. God has sent a message of warning. We must soon wrestle with the powers of the land, and we have every reason to fear that falsehood will gain the mastery. We shall call upon our churches in the name of the Lord to view this struggle in its true light. It is a contest between the Christianity of the Old and New Testaments and the Christianity of human tradition and corrupt fables.

This contest is to decide whether the pure gospel shall have the field in our nation, or whether the property of past ages shall receive the right hand of fellowship from Protestantism, and this power prevail to restrict religious liberty. The struggle is right upon us. We are years behind, and yet men in responsible positions will in their blindness keep the key of knowledge, refusing to enter themselves and hindering those who would enter. The message must go broadcast that those who have been imperceptibly tampering with popery, not knowing what they were doing, may hear. They are

fraternizing with popery by compromises and by concessions which surprise the adherents of the papacy. But let us hope it is not yet too late to do a work that our people ought to have done years before this.

God has children, many of them in the Protestant churches, and a large number in the Catholic churches, who are more true to obey the light and to do [to] the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light. The Lord will have the message of truth proclaimed that Protestants may be warned and awakened to the true state of things and consider the worth of the privileges of religious freedom which they have long enjoyed.

This land has been the home of the oppressed, the witness for liberty of conscience, and the great center of Scriptural light. God has sent messengers who have studied their Bibles to find what is truth, and studied the movements of those who are acting their part in fulfilling prophecy in bringing about the religious amendment which is making void the law of God and thus giving ascendancy to the man of sin. And shall no voice be raised of direct warning to arouse the churches to their danger? Shall we let things drift, and let Satan have the victory without a protest? God forbid.

The Lord Jesus understands the pressure that is brought to bear against those who are loyal and true to Him, for He has felt the same in the highest degree. Those who witnessed a good confession in behalf of truth in the reformation counted not their lives dear unto themselves that truth might be vindicated. God and angels are looking on as witnesses from their holy dwelling place and marking the earnestness and zeal of the defenders of the truth in this age. What do they defend? The faith once delivered to the saints. Then let the message go to all nations, tongues, and people.

Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, for there are many souls to come out of the ranks of the world, out of the churches—even the Catholic church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound. When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives.

The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to give the trumpet a certain sound. Let the blaze of the beacon light be seen everywhere. Let the ease-loving awake, the tranquil be disturbed, and let them labor for religious liberty. And after we have done all we can, then leave our Lord to do His work.

There was at last an opening made for Brother Jones, but it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people. The message borne had a wonderful effect on those that heard it. There were many not of our faith who were deeply stirred with the importance of doing something and doing it now in the struggle for religious freedom. Many were awakened to see what this religious amendment meant—turning from a “Thus saith the Lord,” the seventh day is the Sabbath of the Lord thy God. A spurious sabbath is presented to be legislated into power, compelling the observance of a sabbath which God has not enjoined upon man.

The persecutions of Protestants by Romanism by which the religion of Jesus Christ was almost annihilated, will be more than rivalled when Protestantism and popery are combined. The darkest pages of history will be opened in that great day when it will be too late for wrongs to be righted. Registered in the book are crimes that have been committed because of religious differences. We are not ignorant of the history. Europe was shaken as though with an earthquake when a church, lifted up in pride and vanity, haughty and tyrannical, devoted to condemnation and death all who dared to think for themselves, and who ventured to take the Bible as the foundation of their faith.

Our own land is to become a battlefield on which is to be carried on the struggle for religious liberty to worship God according to the dictates of our own conscience. Then can we not discern the work of the enemy in keeping men asleep who ought to be awake, whose influence shall not be neutral but wholly and entirely on the Lord's side? Shall men cry, peace and safety, now, when sudden destruction is coming upon the world; when God's wrath shall be poured out?

And shall there be with the people of God the cropping out of the very same spirit which they have condemned in the denominations, because there was a difference of understanding on some points—not vital questions? Shall the same spirit in any form be cherished among Seventh-day Adventists—the cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have in my last few weeks' experience learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that, if possible, Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this.

Godliness, which the gospel enjoins, never bears briars and thorns, never—because all do not see exactly alike—breaks the closest links of association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit.

And Satan is doing his utmost to have those who believe present truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle that when it has a controlling power over minds, leads to certain results. There is pride of opinion, a stubbornness that shuts the soul away from good and from God. Warnings have been scorned, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews—fatal hardness of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men.

Ms 31, 1889

Paragraphs and Diary Entries on Various Subjects

True Wisdom

“Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than silver, and the gain of it than pure gold.” [Proverbs 3:13, 14.]

True wisdom is a treasure as lasting as eternity. Many of the world’s so-called wise men are wise only in their own estimation. Content with the acquisition of worldly wisdom, they never enter the garden of God to become acquainted with the treasures of knowledge contained in His holy Word. Supposing themselves to be wise, they are ignorant concerning the wisdom which all must have who gain eternal life. They cherish a contempt for the Book of God, which, if studied and obeyed, would make them truly wise. The Bible is to them an impenetrable mystery. The grand, deep truths of the Old and New Testaments are obscure to them because spiritual things are <not> spiritually discerned. They need to learn that the fear of the Lord is the beginning of wisdom, and that without this wisdom, their learning is of little worth.

Those who are striving for an education in the sciences but who have not learned the lesson that the fear of God is the beginning of wisdom are working helplessly and hopelessly, questioning the reality of everything. They may acquire an education in the sciences, but unless they gain a knowledge of the Bible and a knowledge of God, they are without true wisdom. The unlearned man, if he knows God and Jesus Christ, has a more enduring wisdom than has the most learned man who despised the instruction of God.

On One Side or the Other

Christ is the greatest teacher that this world has ever known. Truth never languished on His lips, never suffered in His hands. “He that is not with me is against me,” He said, “and he that gathereth not with me scattereth abroad.” [Matthew 12:30.] Christ gives to every man his work. Every one is to exert an influence in the earth for the upbuilding of God’s kingdom. The work of the Spirit in the heart is to produce a profound conviction that he who is not working for Christ is working against Him. Man cannot be an unconcerned spectator in the great conflict between the Prince of life and the prince of darkness. Each one must take a position for or against the Saviour.

A Rejected Saviour

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not.” [Isaiah 53:1-3.]

These words do not mean that Christ was unattractive in person. In the eyes of the Jews, Christ had no beauty that they should desire Him. They looked for a Messiah who would come with outward display and worldly glory, one who would do great things for the Jewish nation, exalting it above every other nation on the earth. But Christ came with His divinity hidden by the garb of humanity, unobtrusive, humble, poor. They compared this man with the proud boasts they had made, and they could see no beauty in Him. They did not discern the holiness and purity of His character. The grace and virtue revealed in His life did not appeal to them.

Success the Reward of Persevering Effort

Many are longing for special talent with which to do a wonderful work, and yet, notwithstanding their longing, their life is an apparent failure. Let such ones go to work, taking up the duties lying directly in their pathway. These duties may seem uninviting and uninteresting, nevertheless some one must perform them. Success does not depend half so much on talent as on energy and willingness. The mere possession of talent will avail nothing without earnest effort. Energy, patience, and perseverance are needed in applying talent.

If one has a fitness for a special line of service, this will be seen as he does his best in the work nearest him. Be faithful and thorough in all that you do. Do not be discouraged if the beginning you make is small, but set your mark high, and put forth earnest efforts to reach it. Do not allow obstacles to dishearten you. Concentrate your efforts on the surmounting of these obstacles. Persevere, and you will succeed.

“And There Shall Be No More Sea.” [Revelation 21:1.]

The sea divides friends. It is a barrier between us and those [whom] we love. Our associations are broken up by the broad, fathomless ocean. In the new earth there will be no more sea, and there shall pass there “no galley with oars.” [Isaiah 33:21.] In the past many who have loved and served God have been bound by chains to their seats in galleys, compelled to serve the purpose of cruel, hardhearted men. The Lord has looked upon their suffering in sympathy and compassion. Thank God, in the earth made new there will be no fierce torrents, no engulfing ocean, no restless, murmuring waves.

March 18, 1889

The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind <when in perplexity> like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me, perhaps years in the past, has been recalled to my mind <forcibly.>

Keeping Pace with God’s Purposes

April 17, 1889

Battle Creek, Michigan

“[So then] it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.”
[Romans 9:16.]

Let us no longer walk in our own finite strength, but trust in the living God. I see light and hope and comfort in committing the keeping of my soul to God as unto a faithful Creator. He will keep that which I have committed unto His care against that day.

How much weary struggling there is to find the light. To many God seems afar off. The thought of His holiness, His purity, His exaltation, arouses within the minds of men a weary hopelessness of ever attaining to perfection. Why do not such ones accept the invitation contained in the words, "Let him take hold of my strength, and make peace with me; and he shall make peace with me." [Isaiah 27:5.] Why do they not cast away their own righteousness and accept the righteousness of Christ? Then the cry of hopelessness and despair would no longer be heard. The beams of the Sun of Righteousness would shine into the darkened heart, and songs of praise would rise to heaven.

Recently we have been hearing the precious doctrine of justification by faith. This is not a new doctrine, for Paul declares, "The just shall live by faith." [Romans 1:17.] But it has been buried under the rubbish of error, and now, by diligent, persevering effort, it has been rescued, and placed in the framework of truth.

We find the Saviour when we seek for Him with the whole heart. Earnest, continuous prayer will give us humble hearts, ready to receive the truth as it is in Jesus and to teach the lessons learned in the school of Christ.

Satan's work is to misrepresent the Father and the Son. False, dishonoring ideas of God prevail in this world to a large degree. Of many who claim to know God, it may be said as it was of Cyrus, "I girded thee, though thou hast not known me." [Isaiah 45:5.]

The Lord will give light to His people. To those who are willing to discern spiritual things, He will give knowledge, and this knowledge they are to give to others.

To know the Father and the Son is the highest knowledge that man can obtain. The Lord is raising up men to proclaim the truth for this time. His Word is ringing out, "Go forward." [Exodus 14:15.] And yet I am pained to see that some who are standing in the front ranks are listless and faithless, waiting for an impelling power to move them against their own will. The Lord's providences are not discerned, and our people are far behind where they should be.

Providence is going before us, and infinite power is working with human effort. Blind indeed must be the eyes that do not see the working of the Lord, and deaf the ears that do not hear the call of the true Shepherd to His sheep.

The efforts of God's light-bearers are to be constant and earnest. A living church will reflect light to all around, and God's name will be glorified. Those who open their hearts to the knocking of Jesus will understand how to reach those who are in the same condition as they themselves once were.

It makes my heart sad as I see our people repeating the history of the past. In my experience, since the Minneapolis meeting, I have been compelled to see the influence that prejudice exerts on the mind. It fills the chambers of the heart with the darkness of midnight, distorts the reasoning power, misapplies and misinterprets the Word of God, and leaves the mark of confusion on the mind. Under its guidance, the blind lead the blind.

Many search the Bible, not to discover truth, but with a desire to find something by which they can sustain their favorite theories. And as they present these theories, they wrench and twist the Scriptures out of their true meaning. The spirit of humility would lead them to read the Word of God with softened hearts, placing themselves in God's hands in entire willingness to receive the light shining from the Scriptures.

But when prejudice has closed the door of the heart to the light of truth, what will convince man? If our ministering brethren would take the Scriptures as their authority, asking the Lord to teach them what is truth, they would not make my work so hard, and the instruction given me would not have to be so often repeated. But like the Jews of old, many are saying, "Can any good come out of Nazareth?" [John 1:46.]

True Religion

The Saviour did not come to make men religious, but to make them Christlike. He came to reveal the nature and character of God. Man had distorted ideas of God. He had gods many and lords many. Christ came to represent the Father, to make men pure, holy, undefiled. He came to teach human beings the meaning of true religion.

A man's character is in harmony with the knowledge that he has of God. Then how important that we have right ideas of God. Those who look upon God as a hard master, reaping where he has not sown, will themselves be hard, exacting, denunciatory, cruel in their estimate of others.

There are those who claim to be holy, who talk of the mercy and love of God, but never of His justice. They regard the law of God with indifference and contempt while they exalt the laws of man as supreme. This testifies to their false ideas of God. They have no true sense of the holiness of His character. In their minds His commandments are vague.

From the beginning, false religion has bewitched and captivated minds, and the <more> false the religion, the greater man's devotion to it.

A religion is tested by what it does for the receiver. However boastful the claims of a religion may be, if it bears not the divine credentials, it is from beneath. No matter how many subscribe to it, or what wealth is lavished upon it, if it bears no fruit to God's glory, it is spurious, fit only to be consumed by the fire of God's wrath when He gathers His wheat into His garner.

The truth as it is in Jesus does not make men cold, unsympathetic, unforgiving. It does not lead men to say to an erring brother, I am holier than thou. God is not only just, He is a God of love. A religion that is from above will make men kind and loving. "The wisdom that is from above is first pure, then peaceable, [gentle, and] easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." [James 3:17.]

Those who follow the Lord in humble trust will stand firm for His truth. He who is truly converted will be humble and truthful, for God is fashioning his character after the divine similitude. Many who claim to be followers of Christ deny their Lord by exhibitions of self. <Thus is God dishonored.> The true follower of Christ will give the heart and mind to Jesus in trustful, loving obedience, working out

in the life the teachings of the Word. <God's ways are ways of pleasantness and all His paths are peace and surety.>

What Is Holiness?

April 19, 1889

Holiness is wholeness to God. The soul is surrendered to God. The will and even the thoughts are brought into subjection to the will of Christ. The love of Jesus fills the soul and is constantly going out in a clear, refreshing stream to make glad the hearts of others.

November 1889

Let us ask ourselves, How is it with my soul? Have I been born again?

In order for a man to be born again, there must be a transformation of the entire nature. A modification or an improvement of the former experience will not avail.

The Christian must draw his spiritual nourishment from the heart of Christ. All sin is an offence to God; therefore sin will be expelled from the soul as the hateful thing that it is. "The life that I now live, I live by faith in the Son of God, who loved me and gave himself for me." "I live, but not I, for Christ liveth in me." [Galatians 2:20.] "Ye are dead, and your life is hid with Christ in God. But when Christ, who is our life, shall appear, then shall we also appear with him in glory." [Colossians 3:3, 4.]

April 19, 1889

I fear that the strangers and the youth who come to Battle Creek are not given all the thoughtful attention that Jesus would give them were He upon this earth. Every soul we meet is the purchase of the blood of Christ, and kind words and thoughtful attentions are due those who come among us. The youth need the help of kindly words and deeds. There are those who come from homes where a watchful care has ever been exercised toward them, and when they are treated with indifference or totally passed by, they feel the neglect. Satan tempts them to think that no one cares for them, and they become discouraged and reckless. Christ said to Peter, "Feed my lambs." [John 21:15.] The lambs of God's flock are often neglected. Let those who are older in years and experience give special attention to the youth.

April 20, 1889

The life of the Christian is not all smooth. He has stern conflicts to meet. Severe temptations assail him. "The flesh warreth against the Spirit, and the Spirit against the flesh." [Galatians 5:17.] The nearer we come to the close of this earth's history, the more delusive and ensnaring will be the attacks of the enemy. His attacks will grow fiercer and more frequent. Those who resist light and truth will become more hardened and unimpressible and more bitter against those who love God and keep His commandments.

It should be our aim to bring all the pleasantness possible into our lives and to do all the kindness possible to those around us. Kind words are never lost. Jesus records them as if spoken to Himself. Sow the seeds of kindness, of love, and of tenderness, and they will blossom and bear fruit.

June 29, 1889

Wexford, Michigan

“Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” [John 6:53.] The Saviour explained this statement, which seemed greatly to offend His disciples, as requiring an impossibility. “When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [Verses 61-63.]

Christ explained the meaning of His words so clearly that none need stumble over them. His statement regarding eating the flesh and drinking the blood of the Son of God is to be taken in a spiritual sense. We eat Christ’s flesh and drink His blood when by faith we lay hold upon Him as our Saviour.

Christ used the figure of eating and drinking to represent that nearness to Him which all must have who are at last partakers with Him in His glory. The temporal food we eat is assimilated, giving strength and solidity to the body. In a similar manner, as we believe and receive the words of the Lord Jesus, they become a part of our spiritual life, bringing light and peace, hope and joy, and strengthening the soul as physical food strengthens the body.

“After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him. Now the Jews’ feast of tabernacles was at hand. His brethren therefore said unto Him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him.” [John 7:1-5.]

The brethren here referred to were the sons of Joseph, and their words were spoken in irony. It was very painful to Christ that His nearest relatives should so dimly understand His mission and should entertain the ideas suggested by His enemies. But the Saviour did not answer the cruel sarcasm with words of like character. He pitied the spiritual ignorance of His brethren and longed to give them a clear understanding of His mission.

“Then said Jesus unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.” [Verses 6-8.]

He must go to the feast secretly, because in Judea Satan had aroused the prejudice and hatred of the people against Him. He must mingle secretly with the throng of worshipers so as not to be distinguished as the One whom the Jews desired to kill.

“When His brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.” “Then the Jews sought Him at the feast, and said, Where is He?” [Verses 10, 11.] They were watching for Christ, and were disappointed that they did not find Him among His relatives. They had determined that once the authorities should get possession of Him, He should never again have opportunity to speak boldly and as one having authority, reproving their sins and laying bare the secrets of their guilty hearts.

“And there was much murmuring among the people concerning Him: for some said, He is a good man: others said, Nay; but He deceiveth the people. Howbeit no man spake openly of Him for fear of the Jews.” [Verses 12, 13.]

Before these people Christ had spoken with the authority of heaven. He had done works that no other man had done or could do. The fruit of His work testified that it was wrought in God. Yet at this feast not one dared openly avow faith in Him.

“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned?” [Verses 14, 15.]

Those of the priests who had not given their hearts up to prejudice and hatred were charmed by the truths that the Saviour uttered. The Holy Spirit was impressing their hearts. The education that these men had gained in the schools of the rabbis consisted largely in a knowledge of the traditions with which men had loaded down the law of God.

“Jesus answered them, and said, My doctrine is not mine, but His that sent me.” [Verse 16.] My words are in perfect harmony with the Old Testament Scriptures, and with the law spoken from Sinai. I am not preaching a new doctrine. I am presenting old truths rescued from the framework of error and placed in a new setting.

Christ came to this world just as the Old Testament Scriptures foretold that He would come, but notwithstanding this He was misapprehended and misjudged. The Pharisees were filled with a frenzy of hatred against Him, because they could see that His teaching had a power and an attractiveness that their words were utterly devoid of. They decided that the only way to cut off His influence was to pass sentence of death upon Him; and therefore they sent officers to take Him. But when these officers came within hearing of His voice, and listened to His gracious words, they were charmed into forgetting their errand. On their return, the plotters against His life asked them, “Why have ye not brought Him?” And they replied, “Never man spake like this man.” [Verses 45, 46.] In the presence of Christ, their prejudice had disappeared like ice before the sun.

“Are ye also deceived?” the elders asked. “Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, ... Doth our law judge any man, before it hear him, and know what he doeth?” [Verses 47-51.]

The lesson that Christ had given to Nicodemus had not been in vain. Conviction had fastened upon his mind, and in his heart he had accepted Jesus. Since his interview with the Saviour, he had earnestly searched the Old Testament Scriptures, and he had seen truth placed in the <true> setting of the gospel.

The question asked by him was wise and would have commended itself to those presiding at the council had they not been deceived by the enemy. But they were so filled with prejudice that no argument in favor of Jesus of Nazareth, however convincing, had any weight with them. The answer that Nicodemus received, was, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." [Verse 52.]

The priests and rulers had been deceived, as Satan meant them to be, into believing that Christ came out of Galilee. Some who know that he was born in Bethlehem, kept silent, that the falsehood might not be robbed of its power.

The facts were plain. There was no dimness of the light. But the work of Christ was interpreted by different ones in accordance with the state of their minds. The minds of some were warped by prejudice, by their hereditary tendencies and their education, and these misapplied the plainest Scriptures to suit their own ideas and wishes. Instead of bringing their own opinions to the Word of God, they used the Word of God to sustain their deceptive reasoning.

The scribes and Pharisees had taught the people that the Messiah was to come as a victorious conqueror to break from the neck of Israel the Roman yoke. They overlooked the prophecies which foretold that He was to come in humiliation, to be a man of sorrows and acquainted with grief. They declared that the Messiah was to shine before His ancients gloriously, to take the kingdom and to reign from sea to sea, and from the river to the ends of the earth.

When Christ came, just as prophecy had predicted that He would come, bearing no resemblance to the conqueror they had led the people to expect, they were bitterly disappointed and refused to receive Him. The truths that He uttered were not agreeable to their proud hearts. To accept the declaration of Christ that His kingdom is an everlasting kingdom was more than they could bring themselves to do.

Christ declared that those who should become His disciples must take up a daily warfare against sin. But the priests and rulers could talk of only one side of the subject—a triumphant Messiah reigning as a temporal prince on the throne of David. They closed their eyes to everything that did not harmonize with their own teachings. They closed their eyes to the prophecies of His life of humiliation and sorrow and the manner of His death.

For hundreds of years the Jewish nation had been offering sacrifices which foreshadowed the death of Christ. But it was too humbling a thought that the Messiah should die; and they rejected Him. They turned with contempt from the antitype of their sacrifices. They made the false assertion that He came out of Galilee, that Galilee was His birthplace. But the prophet Micah says, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old." [Micah 5:2.]

The Prince of Peace came to proclaim truth that was to bring harmony out of confusion. But He who came to bring peace and goodwill to men started a controversy that ended in His crucifixion. Why was the messenger of peace called a deceiver? Why was it said that He performed His miracles through the power of Beelzebub? Because men with the Scriptures in their hands read them with the veil of unbelief over their eyes. They interpreted the Scripture according to their own

preconceived opinions and traditions of men. And the common people accepted the decisions of the priests and rulers as the voice of God. They were deceived by their spiritual guides. Had they opened the Scriptures for themselves, had they used their God-given reason, they would not have believed a lie.

Christ declared, "I came not to send peace, but a sword." [Matthew 10:34.] Why? Because men would not receive the Word of life. Because they warred against the message sent them to bring them joy and hope and life.

We look upon the Jews as inexcusable because they rejected and crucified Christ. But today the messages that the Lord sends are often received in a manner similar to the way in which the Jews received Christ's message. If the instruction of the Lord does not harmonize with the opinions of men, anger takes control of reason, and men play into the enemy's hands by opposing the message that God sends. Satan uses them as sharp instruments to oppose the progress of truth.

But controversy is safer than lethargy. The controversy that breaks up a deathlike stupor is preferable to stagnation. Notwithstanding the disputes that prevailed in the days of Christ because men wanted their own way and cherished pride of opinion, yet there were those who felt the convincing power of truth, and who, notwithstanding the opposition, said, "This is the Christ." [John 7:41.] Many are in danger of being deceived as were the Jews.

Satan the Instigator of Evil

Could human beings know the number of the evil angels, could they know their devices and their activity, there would be far less pride and frivolity. Satan is the prince of demons. The evil angels over whom he rules do his bidding. Through them he multiplies his agencies throughout the world. He instigates all the evil that exists in our world.

But, though the principalities and powers of darkness are both many in number and unceasing in activity, yet the Christian should never feel hopeless or discouraged. He may not hope to escape temptation through any lack of satanic efficiency. He who sent a legion to torture one human being cannot be repulsed by human wisdom or power alone.

Speaking of Satan, the Lord declares that he abode not in the truth. [John 8:44.] Once he was beautiful, radiant in light. But God's Word declares of him, "Thou wast lifted up because of thy brightness." [Ezekiel 28:17.]

Satan instigated others to rebel, and after they were cast out of heaven he bound them together in a confederacy to do all the evil possible to man, as the only means of striking God. Excluded from heaven, he resolved to be avenged by injuring the workmanship of God. Around the standard of rebellion that he planted, evil workers of all generations have rallied. Evil angels have united with evil men in a warfare against Christ's kingdom.

Satan's aim had been to reproduce his own character in human beings. No sooner was man created than Satan resolved to efface in him the image of God and to place his stamp where God's should be. And he has succeeded in instilling into the heart of man the spirit of envy, of hatred, of ambition.

In this world he has set up a kingdom of darkness, of which he, the leader in guilt, is prince. He desired to usurp the throne of God. Failing in this, he has worked in darkness, in crookedness, in deception, to usurp his place in the hearts of men. He has set up his throne between God and man to appropriate the adoration that belongs to God alone.

Christ came to our world to dispute Satan's sovereignty, to remove from the minds of men the false impressions that they had received of God. He came in human form that he might come close to the fallen race and through divine power break the hold that Satan had obtained over them.

When he came, vice in every form was popular. Demons were standing as sentinels over every soul. No sooner did Satan hear the announcement of the heavenly messenger to the shepherds on the plains of Bethlehem, than he began to lay his plans to destroy the Prince of life. The tempter saw in Christ a power that if not checked, would supplant his authority, and he went forth to meet him in the wilderness of temptation. He brought against him the three great temptations which to the close of time are to beset man. He asked the Saviour to bow to his authority, promising that if he would do so, the kingdoms of the world would be His. [Matthew 4:9.] He pointed Christ to his success in the world, enumerating the principalities and powers that were subject to him. He declared that what the law of Jehovah could not do, he had done.

But Jesus said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Verse 10.] This was to Christ just what the Bible declares it to be—a temptation. Before His sight the tempter held the kingdoms of the world. As Satan saw them, they possessed great external grandeur. But Christ saw them in a different aspect, just as they were—earthly dominions under the power of a tyrant. He saw humanity full of woe, suffering under the oppressive power of Satan. He saw the earth defiled by hatred, revenge, malice, lust, murder. He saw fiends in the possession of the bodies and souls of men.

Oh, it was this sight that had brought Christ from heaven to fight the battle with the apostate, to dispute his right to rule over the human race, and to wrench his spoil from him.

Satan called his agents and set them in array against Christ. He himself conducted the warfare. He declared that if Christ tried to limit his power, he would set in motion against Him the whole artillery of evil.

"The prince of this world cometh," Christ declared, "and hath nothing in me." [John 14:30.] In the heart of Christ, the enemy found no place to sow the seeds of evil. Christ's life was hid in God, and Satan could obtain no advantage over Him.

The Lord places men where He can use them as channels of light. He gives them wisdom and imparts to them divine grace. But often they abuse the mercy and loving kindness of their heavenly Father. They become self-inflated as if they were the originators of the gems of thought given them and of their ability to plan and execute. Forgetting the Lord of heaven, they take glory to themselves. With the example before them of the great apostate who fell from the courts above because of his pride, what folly this is!

Instruments of Righteousness

The times in which Elijah and Elisha acted their part were dark and troublous. Wickedness had reached a fearful pass. But notwithstanding the idolatry of Ahab and Jezebel, the Lord sent His prophets to the nation with messages of warning. He had then, as He has always had, men whom He used in fighting the battles of Zion. He sees the impiety of men, the violence and wickedness that curse the world, and He chooses men to be the bearers of divine wisdom, to fight the battles of the Lord. He chose Elijah as a preacher of righteousness, a man who would be ruled and guided by the Holy Spirit. And working under God's direction, Elijah accomplished a grand and noble work.

The Dangers of the Youth

To the young, the world has many charms and is more dangerous because so pleasurable. Do what you can to lead the youth to Jesus, who knows their ignorance of Satan's snares. With a Christlike, loving interest, parents are to guard their children. Do not enshroud religion in gloom. Do not make the Christian life unattractive. There is no need of this; for in the service of God there is joy and consolation and happiness. God's people are to walk in the sunlight of Christ's righteousness.

A minister should pay special regard to the children and youth. He should watch for their souls as one that must give an account, teaching them that the grace of Christ will be freely and graciously given to help them in every emergency. Let him remember that the young man or the young woman whom he is trying to help may be chafing against the fetters of an unwise restraint in the home. It is right always that parents should control their children and that children should obey and respect their parents. But there are parents who exert in the home a compelling power that drives children away from the truth. The wise shepherd must think of all this and do all in his power to win children and youth to Jesus.

Christ said to the Pharisees, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." [John 8:56.] How did Abraham know of the coming of the Redeemer? God gave him light in regard to the future. He looked forward to the time when the Saviour should come to this earth, His divinity veiled by humanity. By faith he saw the world's Redeemer coming as God in the flesh. He saw the weight of guilt lifted from the human race and borne by the divine Substitute.

In the synagogue at Nazareth Christ declared, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Luke 4:18, 19.]

Ambition did not enter into Christ's plans. When Satan took Him to the top of a high mountain and, showing Him all the kingdoms of the world, said, "all this will I give thee, if thou wilt fall down and worship me," Christ looked upon the scene as one who saw it not. "Get thee hence, Satan," He said, "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Matthew 4:10.]

Christ could have opened before Satan the close of the conflict. He could have shown him the sinners He came to save, glorified saints in His kingdom. But He did not do this. His ears were open to the cry of misery rising from the earth. He heard the impenitent imploring mercy as they beheld the love of God revealed on the cross of Calvary. He saw a world under the mastery of the destroyer. In Him dwelt all the fullness of the Godhead, and His life was a sacrifice for the saving of the world. "I sanctify Myself," He said, "that they also may be sanctified." [John 17:19.] At the altar of God He consecrated Himself to the work of rolling back the clouds that covered the world.

Somewhere I have read the statement that if truth were to come down from heaven and in its glory appear on this earth, all would fall down and worship it. But this is not so. Truth did come down from heaven. Christ declares, "I am the way, the truth, and the life." [John 14:6.] And at the Saviour's baptism, God declared, "This is my beloved Son, in whom I am well pleased; hear ye him." [Matthew 17:5.] "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." [John 1:1-5.]

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." [Verses 9-11.]

The Jewish people rose up against Christ. Priests and rulers joined with the mob in shouting, "Away with him! Crucify him!" [John 19:15.] One who was a robber and a murderer was chosen before Him who is the truth itself.

God glorified Christ and presented Him to the world as the object of supreme adoration, one who was to be admired [by] all them that believe. Truth always unifies, and those who believe in Christ see distinctly that there never was and never can be any righteousness in the world but the righteousness of Christ. When the door of the heart is open to the truth, Christ enters, and receiving Him, we receive the Father.

Ms 32, 1889

Sermon/Sermon at Kansas Camp Meeting

Ottawa, Kansas

May 10, 1889

[Sermon by Mrs. E. G. White, May 10, 1889, 2:30 p.m., transcribed from the Topeka Daily Capital of May 11, 1889].

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask

him? Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.” Matthew 7:7-12.

We have a promise from God, and I wish everyone before me would believe it. “Whatsoever is not of faith is sin” [Romans 14:23], and if we come asking without faith, if God should bless us we would not recognize or appreciate it. We need a living, active faith, and entire dependence upon God as though we were little children, and then our requests will be granted.

“But,” says one, “I don’t feel as I want to feel. I want to feel this way.” This is well enough, and we do frequently have it, but you must not make feeling the criterion of faith, or you will lose many precious blessings. Feeling is not faith. I have sometimes myself felt this way and tried to make terms with God, if He would do so and so, I would do so and so. But, is feeling the emotional part, or is it the oracles of God that testify to us that we are the children of God?

If we show unlimited faith in God it will lift us up out of difficulties and perplexities. God has said it, and His Word is immutable. Come to Him believing He will do just as He says He will. We have it promised that good gifts will be given by our Father if we ask Him. Should we not present our cases then more frequently than we do and believe He will help us because He knows our helplessness and our want of righteousness and that He must come in and fill up the lack?

I want you to know what it is to have a living faith in God. Never can we know the depth of mire from which we have been lifted, only as we comprehend by living faith the length of the cord that was let down from heaven to draw us up—the living chain of mercy He has let down that we must, by faith, cast our whole weight upon. Then we can indeed be cured by the blood of Jesus Christ, and His righteousness become our righteousness.

What brought Him to earth to lay aside His royal robes, His crown of glory, His position as one with the Father, clothe His divinity with humanity, and come here to carry on the battle with the powers of darkness in our behalf? Why did He not leave us to do it? Because we had fallen, and divine power had to be added to our finite nature to make it successful, to give us any hope of everlasting life. An angel coming could not do the work. How could they understand the work to be done? Christ became a man to sympathize with men. So man, at every step, is overcoming where He did, Christ’s work being to show that divinity combined with man would overcome.

When Christ came into the world, what a work had been going on! Satan had had his own way and man’s mind had been clouded so that the precious gems of truth were buried. Christ’s first work in the ministry was to gather up these precious gems and rid them of the superstition and tradition that covered them and restore them just as they had been given to the prophets and presented so little children can understand them. This is the work our Saviour came to do and also to represent the Father. Satan had been misrepresenting Him, His work and His spirit. So then He is a God of goodness, love and compassion. Satan shows Him as a God of justice, visiting the transgressions of the sinner without mercy.

When Moses prayed that the Lord might go before him, the Lord said: “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee, and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” [Exodus 33:19.] And in (Exodus 34:5), God proclaims His own character.

After the Fall all communication between men and God came through Christ, so we have this presented before us in straight, pure lines that if man will confess his sins, the Father will pardon him. Notwithstanding all this, how few take the lessons home to themselves.

Now what are we to do? Why, represent Christ here upon the earth, the only way He will be represented. We can go to God for the things we need. Christ has said, "Enter into the strait gate," also, "Beware of false prophets." "Ye shall know them by their fruits." [Matthew 7:13, 15, 16.] What a man professes is no evidence that he is a child of God, but what he does. Does he manifest a proper spirit? Does he reveal Christ in His home life?

Christ revealed the Father. When Philip asked to see the Father, Christ said: "Have I been so long with you and yet hast thou not known Me, Philip? He that hath seen Me, hath seen the Father." [John 14:8, 9.] Our work is now to teach men how to enter the strait gate, to tell men what they should do to be saved. We want to know what fruit is borne. Christ says: "I sanctify Myself that they may be sanctified." [John 17:19.] Have you a home religion? Do you speak kind, true words? Do you make home a place to plead with God and to teach your children to come to Him? That He bought them? Do you teach them constantly, the claim high heaven has upon them? If so, then the precious Saviour will save them.

"If I be lifted up I will draw all men to me." [John 12:32.] Present before your children that Christ is drawing them and that they are drawing away from Him. Christ is calling them to repentance, not their repenting. No one can repent unaided. Christ calls you. How? Did He not erect His cross between heaven and earth? Whenever God the Father and the heavenly train look upon it, all bow to it and the angels prostrate themselves before it. Why? Because the plan of salvation has been carried out and the Father accepts it. Midway the cross is erected and sinners are to look upon it and be saved. It is this that brings sinners to repentance.

Men may talk of an eternally burning hell, but that does not do the work. It is the love of God. No one can repent except Christ move him. How is it done? Is it a special act for each? It is the Christ of Calvary hanging midway between heaven and earth, and then what? "Mercy and truth have met together; righteousness and truth have kissed each other." [Psalm 85:10.] I plead with God to show me this so clearly that I may present to others who have so much difficulty to comprehend that Christ is first and last, the Alpha and Omega, and has drawn man, by a love as broad as the world, to Him, and what then? It leads man to repentance and then comes the forgiveness. We want that the brethren and sisters should take hold of this for themselves.

When Peter had been put in prison the priests said, "Do not preach in His name," but the angel opened the prison door and bade him go forth and preach. This was a conflict between the two, and Peter, when rearrested said: "We ought to obey God rather than man." [Acts 4:17, 18; 5:19, 20, 29.] The love of God which is beyond comprehension is constantly drawing men to repentance. It is Christ that is the first and the last, the Author and Finisher of our faith. Now our faith must grasp this truth.

Man's nature is enmity against God. Christ came clothed with humanity and then humanity touched humanity, and by living faith men grasp Christ and repent that they have transgressed the law of God. As they repent He forgives their transgressions. So it is Christ from first to last. Now we want our brethren to see this. What is man to do? Have faith. What kind of faith? To believe that Christ is

the propitiation for our sins, and that He brought immortality to light. But what are we to do? Why, this faith is a working faith. Will a farmer fail to sow seed yet expect a harvest? No more will you unless you are active workers in the cause of God and put to the stretch every muscle, every energy. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Revelation 3:21.] What does that mean? He overcame in our behalf and we are to overcome in His strength.

Every evil and defect will shut us out of heaven if we do not overcome through the strength He has given us. Why then groan, "O, I wish I was a child of God?" If an angel told you, would it make it any stronger? You lack faith. Put your faith to the utmost stretch. If I promise you something, you would not require an evidence from me. It would be insulting to ask it. Yet we treat God in that way. He says if you ask you shall receive. Now what are you going to do? Ask for what you want. Claim His promise. Tell Him you are weak and cannot overcome unless you have His strength, and that you must have it. Do you suppose you would ask in vain; knock and not be heard? No. If you would have this faith you must be the happiest people on earth. Why? Because you have planted your hopes on these promises, and you go on your way rejoicing, knowing He will do exactly as He promises. This faith works by love, and our old, hard hearts fall upon Christ and are broken, and He fills us and molds us by His Spirit.

The trouble with us is that we have never fallen upon the Rock. We are wrapped up in our own self-righteousness. Had we not better believe and mix the truth with faith, having that faith which works by love? Shall we not, in all our connection with each other see Christ in all, and love one another as Christ loves us? Let us take Christ as our precious Saviour, and He will be to us a present help in every time of trouble.

I am so glad we need not go through life with our heads bowed down looking at our own imperfections. We misrepresent Christ in this way. Have we not everything to be grateful for? Christ has gone to prepare mansions for us. Let not your heart be troubled. Is not that enough to make us glad? Should we not go our way rejoicing, talking of His compassion, His love? Have you, brother or sister, put your mind on the right side of the question? Turn over a page and look over the shadow of darkness to the love of Jesus Christ. "Unto us a child is born, unto us a son is given." [Isaiah 9:6.] God has given us all that mightiness and power. Will we believe He will strengthen us and overcome for us as He overcame?

It is the humanity combined with divinity that will bring us through the strait gate. Don't dishonor Him any longer by your unbelief. Let us lay right hold of His promises. Open your heart to Him and let self break all to pieces. He will gather you. He will put His mold upon you. The Lord is coming. There is no time for indolence. There is a message to go to the world. We cannot present it to the world if we do not believe in Him. We are receiving precious things.

Brethren, will you take hold of this truth; will you, by work in your family, seek to bring them up in the nurture and admonition of the Lord and carry this spirit into your churches, so educating yourself that you can preach Christ to them that know Him not?

Sermon/Sermon at Kansas Camp Meeting

Ottawa, Kansas

May 14, 1889

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[Transcribed from the Topeka Daily Capital of May 15, 1889.]

Text: 1 Peter 1:3, 4.

Should not the old, old story of the resurrection of Christ from the dead be to us one of joy? Many professional Christians go about with their heads down as though Jesus were yet in Joseph's new tomb. He is not there, dear friends, He is risen, and we want to talk of Him, of His love and power to save us from our sins. The story of His love should be to us as much a song of joy as it was to the disciples of old, for we have as much reason to joy in their salvation which His death brought out for us as they.

If we take a right view of Jesus, we will not be found talking discouragement and gloom. We may gather and appropriate all the promises of God to ourselves. We go into a beautiful garden fragrant with lilies, roses, and pinks and, besides these, thistles and briars. We take our eyes from the roses and think of the briars, and complainingly ask, "What business have these here?" Well, I want to know what business you have to look at or touch them, when there are roses, lilies and pinks to feast the eye on. So the Word of God is a garden of beautiful flowers of promise. Let us look on these.

Take a flower. As you behold it in the distance it is beautiful. Draw nearer and you are delighted with its fragrance. Examine still closer and you are impressed with the delicacy of its tint and structure which nothing but a God could give it. So with the Bible. In reading its prayers we should leave our minds open to receive new light and should constantly draw so near to God that we can seek for His mercies. We do not want to dwell on the dark side, but rather let memory's walls hang with the beautiful pictures of God's mercy and love. We should train our tongues to sing the praises of God. Have we not enough to praise Him for? He says, "What more could I do for My vineyard than I have done?" [Isaiah 5:4.] Sure enough! Has He not given His Son! We are not left to battle with the powers of darkness alone.

After Jacob had defrauded his brother of the birthright he was a wanderer. He was a discouraged man as he contemplated his deprivations with the blessings of home, mother—all. But as he lies with his head resting on his pillow of stone, he sees a ladder stretch from the earth to the highest heaven. He saw that in that ladder the gift of heaven was portrayed to man. He said, "This is indeed the gate of heaven." [Genesis 28:17.] It is by this ladder (Jesus Christ) only, that we can climb to heaven.

When Adam separated himself from his God it was Christ who bridged the gulf. Suppose the ladder did not connect humanity with divinity by one inch? All would be lost, for of ourselves we can do nothing. But we unite our humanity with Christ's divinity and are drawn up step by step by the cords of God's love.

Christ is our Substitute as One who will fight our battles for us. The human arm of Christ encircles the fallen race and with His divinity He grasps the throne of the Infinite. He says, "Come unto Me for My yoke is easy." [Matthew 11:28, 30.] We are to find the rest in bearing the yoke of Christ. Are we wearing the yoke of Christ or have we manufactured a yoke of our own? If you are groaning under your burdens you have not Christ's yoke upon you, for He says, "My yoke is easy and My burden is light." [Verse 30.] But if you wear a yoke of self-righteousness you will find it very heavy.

Mothers, are you wearing the yoke of Christ? Home religion is what we want. The fear of God should be taught to our children, and pity and love should circulate through the rooms at our home. Christ touches humanity that He may help us how to be partakers of the divine nature. This is what the parents want in teaching their children to be obedient, respectful, courteous, for this is religion. If you teach them in this way it will train them to be respectful and obedient to their Heavenly Father. You can teach them from their babyhood to love Christ.

Consider the responsibility you bear in training your children. You must mold and fashion them through the aid of the grace of God that they may grow up honorable men and women. Instead of embroidering their dresses, show them that the best adornment is a heart of simplicity and love, that they may grow up with the spirit of Christ. They should be under the control of their parents and when they get older they will keep their temper under control. When I see the child that flings itself on the floor in anger my heart aches within me. If they were taken in hand by parents we would not hear the results of so many outbursts of temper in men; we would not hear of so many church trials.

The home should be made cheerful. The best room should not be shut away from the little ones. Make them realize that home is in the best, the cheeriest room in the house. Give them the benefit of sun and air, which is the best doctor. It takes much of the grace of God to raise children. Let them know the mother love in order to comprehend the love of God.

On the Sabbath do not tie them to the bed post for fear they will not keep the day properly and then sing, "Lord in Thy Sabbath I delight." Take them to walk among the trees and in the fields that show God's creative power, and thus lift them up through nature to nature's God. When 11 years old I was in despair, my education in regard to the love of God having been neglected. But when I got a view of His love I never forgot it. I cannot look upon the lofty tree, the spear of grass, or the flower of the field without thinking of the love of God.

It is Satan who has given the trouble and trials and wretchedness to the human family. He casts his hellish shadow athwart our path, but we are not to look at him. Take your eyes away and gaze on the lovely form of Christ and contemplate His power and love and all will be right.

Christ said, "Consider the lilies..." [Matthew 6:28.] Carry your minds back to the glory of Solomon sitting on his throne flanked with golden lions and surrounded by gardens of flowers and all that could make a man happy. Was he happy? No. We hear him moan out: "Vanity, vanity, all is vanity." [Ecclesiastes 1:2.] It was not a lack of beauty that made unhappy the greatest king that has ever held a scepter. He was an idolater. His career shows him a disappointed man and that riches, power, glory and fame are not sufficient to make a happy man. No, he lacked the peace of God which brings contentment. So teach your children that the beauty of the lily should decorate their hearts. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting

on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 Peter 3:3, 4.] Teach them that it is not the beauty of face, dress, wealth, etc. but the beauty of character that elevates them in the scale of moral value with God.

We have solemn responsibilities in the education of our children that they may have Christian politeness. Then let us bring Christ into our own hearts so that our children may have an example of Christ in the home. Let us show tenderness and love and act with God in building up this home religion. Children do not seem to realize or have any sense of the respect due to God. But if you teach them to obey you they will respect you, and will respect and obey Jesus.

When the Sabbath comes to you, draw them about you and tell them of the undying love of Jesus. Point them to the necessity of entering upon the Sabbath without crowding its holy hours; the necessity of having the houses and faces clean and tidy for the Sabbath, for if the corners of your house are untidy there will be some dirty corners in the heart. If your children are thus trained they will not be found in saloons and around card tables when they are older.

God grant that you may seek to be a partaker of the divine nature. Satan has divorced you from Christ and you think He is far off. The gates of heaven are open and the glory of Christ will shine on you if you trust Him. Let us get the simplicity of godliness. Let us sympathize with our children as Christ sympathizes with us. In this way you will win their love, and then you can place the hand of your child, with yours, in the hand of Jesus and give yourselves to Him. Let us be Bible Christians and have the salvation which is by faith in the arm of Infinite Love. We want our households to experience true conversion to Jesus Christ. Then we will talk of the love of God instead of gossiping about our neighbors. We will be educating ourselves to talk faith, to lift up Jesus who says: "They that honor Me I will honor." [1 Samuel 2:30.]

Ms 34

May 15, 1889

[Transcribed from the Topeka Daily Capital for May 16, 1889.]

(1 Peter 2:9)—"But ye are a chosen generation, a royal priesthood, a peculiar people."

There is very much said here to show that we should make our deportment correspond to the truth which we profess. The world has a right to expect this of us. All who profess truth should stand in the position where that truth places them. It is a crime before God for parents to bring into the world more children than they can properly educate and train. Children must be kept in purity and moral independence before God and man. If God has moved on you by His Spirit, it will show itself in your everyday life. This is religion.

Mothers and fathers having natural tendencies which are foreign to the leadings of the Spirit of Christ cannot properly arouse the interests of their children so they can sense their responsibility before God and man as they grow into maturity, unless they have their entire dependence upon God.

How many we can recall who claim to have religion but who are not genuine home Christians! The habits of the parents should be neat and orderly, as the children will form their characters largely from the example they set them. There are emanations from the body, constantly, which necessitate scrupulous cleanliness. Garments should be kept clean, and the little wearers be taught that to be untidy is a sin.

Parents have habits which not only defile their own lives but the lives of their children, and they grow up in wickedness and corruption. Parents, you must preoccupy the garden of your child's heart; you must sow it with seeds of truth and piety. Fence a corner from your garden and watch, for an example, the progress of vegetation. You sow no weeds and cultivate no flowers, but what will be the result in the fall? It will be full of weeds and thistles. Mothers should be, of all persons, the nearest to the heart of the child. You should keep your ears alert to catch their words, and your eyes open to notice their actions.

Eli was a priest, but though he was a good man, he was too easy with his children and he did not restrain his boys in their wickedness. What did God say? "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed. Behold the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house." [1 Samuel 2:30, 31.] So the sins of these children lay at the door of their parents' soul. Brethren and sisters, may it not be so with us! You must look into the habits of your children if you expect to have households that God will honor.

Abraham was visited by angels that were on their way to destroy the corrupt city of Sodom. God said He would tell Abraham about the destruction because he had trained his children in a proper manner. [Genesis 18:17-21.] Abraham pled with God to spare the city for the honest inhabitants, of whom but ten could be found. Here we have an example of a city where the leaven of licentiousness had been at work, and that great city was destroyed. Brethren and sisters, we ought to be wide awake. We need not trust in our own wisdom or strength, but we can, by faith, lay hold on the infinite arm of God.

When you bow your heads about the table and offer thanks for your daily portion of food, call their minds to the fact that it is Christ who supplies all our necessities. They will then grow up with hearts that will respond in thanks to God for all His gifts and blessings.

Fathers, are you setting an example of kindness and Christian courtesy before your child by showing your wife a husband's love? There are thousands of wives and mothers going to their graves every year whose lives have pined away for the lack of sympathy and love. How many husbands there are who come into the home as cold as ice, and if things are not right, just murmur and complain, and thus give license to their children to speak words of disrespect to parents. Now Satan is working on the minds of children in a special manner. The earliest principles are those which stay longest by the child. While we are getting our hearts right at this meeting let us not forget the foundation and neglect to bring these truths to the hearts of our children.

Another mistake which causes heart grief and sorrow to parents when children grow up is the failure to provide employment for the little hands. Satan works with the indolent, and if you do not see that they grow up in industry, Satan will prey upon their tender minds and they will grow up into wickedness.

Now when we have been studying about the righteousness of Christ, let the light gained shine into the family circles, and while the truths of God are coming to you in mercy and love, may we not appropriate them to our children? Bring the little ones to God and plead with Him for that wisdom which will guide you in molding the minds of the children, and bring religion into our home duties and responsibilities.

Do not praise your children by flattery. If praise is merited, use modest words of commendation. If they make mistakes, do not censure them. Mothers in the kitchen or sewing room and daughters in the parlor at the piano is a reversed order of things. Teach your daughters the pleasures of industry. Show them that exercise in youth will secure that health which is the index to happiness.

Do not copy after those who have no standard of morality and Christian worth. But this work must be done in patience and perseverance, with that living faith that takes hold on the strong arm of God. Bring genuine home religion into the lives of your family. If you have home religion you will have neighborhood religion. Your homes may be places where the angels of God will love to dwell.

Let reverence be shown for the house of God. Teach Christian politeness and courtesy in the home and we will have churches fit for the indwelling of the Spirit of God, and if you have not this religion of the home, if your children are allowed to disgrace the religion of Christ, you are not fit to belong to the church of God.

Now let us take right hold of this matter in humility and love and draw these young hearts out to Jesus that they may see charms in Him. Weave the lessons of Christ into their young minds. When their little arms encircle your neck tell them the old, old story of Jesus' love. When they go astray go and pray with them and show them how the angels look upon them. But if you do, never go about it in apparent anger. Be what you want your children to be. If they are wilful and stubborn, gain the victory over them by gentleness, and conquer them by love.

Ms 35, 1889

Sermon/Progress in the Work of Christ

Battle Creek, Michigan

November 16, 1889

(A sermon preached at the Battle Creek Tabernacle, November 16, 1889, 11:00 A.M.)

(Colossians 3:1-10 quoted). We are now called, in the words I have [just] read, to take away our minds from the world—also our affections—our hearts, minds, and intellect, to flow in another channel. This brings us into position where we can grasp hold of things of God. This is the work that is expected of us in the high calling in Christ Jesus.

The young man asked the Saviour what he should do to have eternal life. He called him to the obedience of the law and told him if he loved God with his whole heart he shall live. [Luke 10:27, 28.] If we do love with our whole heart, then we love as Christ loves. Oh, can we comprehend this wonderful love? In church capacity shall we do or say anything to discourage our brethren or, like Christ, build them up?

There are many representing Christ who falsely represent Him before the world. Our hearts should be going out after God constantly. Our soul's desire should be for Christ. Christ said, If I be lifted up, I will draw all men unto Me. [John 12:32.] You cannot afford to sin—not one of you. We say unto you who go forward in baptism today, give Christ all your heart.

I am so glad a few more have given their hearts and affections to Him. Oh, give your affections to Him who came to the world clothed in humanity that you may live. Will we clothe ourselves in darkness and doubts and unbelief, and then claim to be His child? Don't pretend you are Christ's and have no change [in your life]; don't offer your righteousness, but hold up His righteousness.

"By this shall all men know ye are My disciples if ye have love for one another." [John 13:35.] If you are imbued with the love of Jesus, it will flow out from the heart. When we accept Christ, then we take on us the vows to become students in the school of Christ. Ye are dead, your lives are hid in Christ.

There is no such thing as instantaneous sanctification. Sanctify today and tomorrow not by trying to excel this fashion or that fashion or this hat or that dress, but adorn to excel in Christ. Go forward [from] victory to victory; press [on] to be Christlike.

May God help us to be baptized with the Holy Ghost. Christ is all and in all, the true Chain which binds every true child together. Let the peace of God rule in your hearts, then there will be spiritual courage and spiritual fortitude.

Thanksgiving is coming near. Are you fretting over the mercies of God to see what you can be thankful for? Is it for roast turkey, a sumptuous dinner? Do you say you have nothing to be thankful for? Then let me tell you what to be thankful for. Be thankful for Jesus. Oh, let us make it such a Thanksgiving as we have never had before in our lives. If you make a feast, call in the poor, the halt, not those who will make a feast in return.

Then we want to breathe in the atmosphere of heaven. Oh, let us have His blessing. He wants you to have it. He holds it out to you.

Brethren and sisters, let us seek earnestly for faith and the glory of God, and may God help us to cleanse ourselves from the filthiness of the flesh and spirit.

Christ is all, and in all. He is the first and last. He is everything. Then let us press to the high calling in Christ Jesus.

Ms 36, 1889

The Ministry of Angels

"Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." Acts 19:19.

This scene occurred at Ephesus, a celebrated city of Asia Minor, which contained the temple of the goddess Diana which was one of the wonders of that age. The Ephesians made curious arts a matter of study.

The gospel preached by the apostle Paul was successful in bringing many souls to accept Jesus Christ. God meets men where they are. The Ephesians were approached by the apostle in the line of the things with which they were most familiar. With men who had given themselves up to the study of witchcraft, they could be reached only in a certain way; for these were having unlawful intercourse with Satan, who could represent angels. The work, then, of Paul, was to show there were unseen agencies that he was connected with [who were] far superior to those [of] the Ephesians; for many possessed of evil agencies were dispossessed and healed by the power of God.

The magicians and sorcerers could not imitate these wonderful miracles [performed by] the power of the Lord God of Israel through the apostle Paul.

Not all that has passed by the name of sorcery can be explained as sleight-of-hand deception and trickery. There is a power that lies behind the scenes that we are looking upon. A man who is connected with God has the angels of God enlisted in his behalf, and these angels have a watchcare over those who are seeking to love and to serve God.

Could our eyes be opened, we would see the angels of God guarding us. These angels are sent to minister unto those who shall be heirs of salvation. These angels Jacob saw in his vision, ascending and descending the ladder of shining brightness, the base of it resting upon the earth, the topmost round reaching to the highest heavens. God was above the ladder, and the beam of His light and glory shone upon the whole length of the ladder. Here the communication is kept up between the heavenly world and the fallen world, that man should not be left to the invisible foe, to be led into his snares and to be deluded and his spiritual and eternal interest imperiled.

The church at this present time may be determined in growth and success by the spiritual influences that seem to control her actions. Justification by faith must act a prominent part in the growth and healthful condition of any church. He who fails to recognize in all its fulness this point of scriptural doctrine fails to recognize in all humility that we are not sufficient of ourselves in the great combat with the powers of darkness.

We are not at any time to conclude that we can be independent of supernatural teaching and that we can of our own selves act a part in the justifying of ourselves by our own works. All the good works we may do are [done] directly under the heavenly influence, unable to be done without these influences; so it is not of ourselves, but of the Spirit of God through His divine agencies.

The Holy Spirit can alone guide into all truth. If it were not for the guiding and teaching of the divine, we would be led by the influences of deceptive spirits, evil angels claiming to be angels of light which lead not into truth but into error upon the important matter of the acceptance of a sinner with God.

Wherever the church is in a healthful, flourishing condition, the depth of piety will be manifested by the cherished faith in the divine agencies of the Spirit of God, and the professed follower of Christ will grow in grace in that proportion that he depends upon the teaching and leading of divine agencies. There are angels, good or evil, that are continually acting upon us by power, secret but most efficient. Very much is lost, and coldness in the church seen because they do not set the Lord ever before them and recognize Him at our right hand to help us. They do not consider that angels of heaven are by their side beholding their works and their necessities, and bear the tidings up the

shining ladder to the throne of God. Altogether too little has been thought and said of angelic ministration.

God's Word has not left angelic ministration in obscurity, or unimportant. Let us consider this matter attentively, for there are many who, if they considered this matter as it is, that heavenly messengers are by their side to guide them, to shield them from evil, to admonish them from yielding to temptation, would [not] commit sin so readily, would [not] degrade both body and soul with heavenly angels looking upon them.

The Word of God forces this matter upon us that we will not be betrayed into sin. God presents the matter to our minds, weaving it into one of His most encouraging promises, to show man that he is never alone, that a helper is at hand. Consider these words: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91:9, 10. The agencies in this work, though unseen, shall accomplish the work, "For he shall give his angels charge over thee, to keep thee in all thy ways." verse 11.

Satan would put these things out of our minds, for in proportion as we lose sight of these things, and that good angels are round about us, ministering spirits, we will forget that our great adversary the devil, with his evil angels, is continually laboring to effect our destruction.

If all are keenly alive to the fact of their exposure to the assaults of malignant and invisible agents, [they] should [not] feel any degree of safety without having on their side the armies of [the] Lord's host. The evil angels would soon overcome with their destroying power if the angels of God did not meet them as their antagonists, that they shall not obtain the ascendancy over the workmanship of God. If we all realize that we have heavenly angels engaged in the contest with us, ... [page torn] the fallen foe will voluntarily place themselves on the side of the Lord's enemies in the battle which is waged on their account and give themselves away to the powers of Satan. The subject of angelic ministration has not had the attention it deserves.

Ministers of Christ need to keep these matters before their congregations to strengthen the weak and to lead the strong to feel that it is dangerous to depend upon their own strength, for, says Christ, "Without Me ye can do nothing." [John 15:5.]

Every soul that is truly converted will hold in manifest abhorrence not only sins which are general, but sins [in] which [they] themselves have indulged. Those who provoked God by the practice of curious arts were no sooner led to a true belief in Christ, than they burned their magical books before all men. They knew that their only safety was in not only renouncing their arts, but the books which had initiated them into these mysteries of witchcraft. The costly books should not educate other minds. To retain the books would keep them constantly exposed to temptation.

Those who are guardians of youth, who have come out on the Lord's side, should teach their children to walk the clear, plain path of duty, to keep the way of the Lord, to hold fast their integrity. If anyone through his own choice of hardihood shall walk on the enemy's ground, the evil angels at once begin to bring his agency to bear upon him and angels of God withdraw from him and he becomes the sport of Satan's temptation. Through repentance and the converting power of God he

may again turn with his whole heart to the Lord, feeling his feebleness and constant dependence upon a power above his own.

Ms 37, 1889

Resisting Doubt

“The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Corinthians 1:18. Skepticism of truth is rapidly increasing. Infidelity is growing bold and defiant in the land among those who boast of intellectual greatness.

The question is asked, “When the Son of man cometh, shall he find faith on the earth?” [Luke 18:8.] There is no dearth of a certain quality of faith at the present time. One claims superior faith in this heresy; another claims faith in that error; but the faith that was once delivered to the saints will be rare. There is marked out in the Word of God a fierce conflict between truth and error, between sin and righteousness, and the principal features of Christianity will become rare, so that when the great day of the second advent of Christ shall be ushered in, the mass of mankind [will be] in the same condition of impenitence and unbelief as marked the inhabitants of the old world who were destroyed by a flood.

Jesus describes the unbelief then prevailing. He says, “As it was in the days of Noah, so shall it be when the Son of man shall be revealed. They were eating and drinking, planting and building, marrying and giving in marriage, until the flood came and swept them all away. So shall it be when the Son of man shall be revealed” [See Luke 17:26-30].

When Christ shall come the second time, the world will be engaged in desperate revelry. We see the greatest peril to the truth in becoming skeptical. There are agents of Satan constantly at work to unsettle the faith of the youth in various ways. This is an age when unbelief in the truth prevails everywhere. From pulpits and press are heard in this liberal and corrupt age insinuations in a greater or less degree thrown out against Christianity. Sarcasms, sophistry, erroneous teachings, are met on every hand.

Satan is sharp to devise. He adapts himself to the various circumstances and dispositions of those whom he seeks to entangle. He can gain influence with the illiterate by the coarse and hollow, senseless jest, and he comes to the educated with science, falsely so-called, which militates against the Bible; and the young in [the] community are surrounded with an atmosphere of temptation to lightly regard the Scriptures and the faith of their fathers.

There are so large a number who do a great deal of boasting of their wisdom and their sharpness, while they are being deceived by the great adversary of souls and know not that their wisdom is foolishness. They are blind, and discern not that human wisdom is foolishness. They have a lofty opinion of the powers of their reason, and [believe] that they have strength of mind to discover the “fallacies,” as they call them, of divine mysteries. Satan all the time is weaving his entanglements about their feet, whispering his heresies continually in their unsanctified ears, and leading the minds of thousands to despise the blood of [the] atonement.

Children of pious parents listen to the devil’s temptations, as did Adam and Eve in Eden, and win to themselves a heritage of shame and confusion. They turn from God their Maker and scorn His

mercies. Better would it be for such had they never been born, for they help to swell the list of apostates under the black banner of the powers of darkness.

Man, with all the learning he is able to gain, with all the wealth the world can bestow upon him, is ignorant and poor if he is not balanced with religious principles, and be [not] an heir of God and joint heir with Jesus Christ.

Blame not Christianity if skeptics can start a hundred questions that you cannot answer; for it may be you are deficient in information. All these questions have been refuted again and again. There are things in the Scriptures hard to be understood and harder to be explained by many minds who have not drunk rich draughts frequently from the well of Bethlehem. A child may ask questions which the most learned cannot answer.

Ms 38, 1889

Diary — Prayer and Entrusted Talents

Prayer

Jesus, the world's Redeemer, was our example in all things. He spent much time in prayer. He oft separated Himself from His disciples, yet they heard His strong appeals to God. And if the Son of God deemed it needful for His work to pray to His Father, how shall we regard this matter? We are finite, erring beings in the world who feel no need of praying, [yet we are] subject to influences which are calculated to draw our minds away from God and intercept the thoughts and views of God.

The senses are in constant danger of being perverted with the sight of the eyes, the hearing of the ear, the influences that prevail, and common, worldly matters. How necessary it is for us to obey the invitation of Christ to come away alone and rest a while, [as He did] when crowds were following Him. Here was to be a little time for communication with God, that the mind and heart might be refreshed and strengthened to resist the temptations of Satan which overcome so many souls.

The Lord Jesus was tempted in all points like as we are, but Satan obtained no victory over Him, for He preserved His oneness with Infinite Power. Prayer to His Father strengthened Him for His work and for His conflicts, just as prayer will strengthen every soul who comes to the Father in faith. The world's Redeemer "rising up a great while before day, he went into a solitary place there prayed." [Mark 1:35.] On one occasion His disciples went to look for Him, and when they had found Him, said to Him, "All men are seeking for thee." [Verse 37.] Again, Luke makes the statement, "He withdrew himself into the wilderness and prayed." [Luke 5:16.] And again the statement is made: "And when it was day, He departed and went into a desert place." [Luke 4:42.] And again, "And it came to pass in those days, that he went into a mountain to pray, and continued all night in prayer to God; and when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles." [Luke 6:12, 13.]

The Lord Jesus knew the necessity for prayer. The often repeated injunction was given to His disciples, "Watch and pray." [Mark 13:33.] And Jesus bids His disciples to return to a closet for secret prayer. He says, "Men ought always to pray and not to faint." [Luke 18:1.] There must be constant looking unto Jesus in all our perplexities. Simple faith takes hold on the promise and becomes, when exercised intelligently, a living reality—faith that works, that grasps the eternal efficiency. Satan will

taunt and mock us when with mind and soul and will we begin to believe that Christ is indeed ours and we begin to enjoy the peace that [comes from] a reliable faith that grasps the sure promises. "Ask," saith He that is Truth, "and ye shall receive" [John 16:24], [and then] we do drink of the living waters of life.

Talents Entrusted

All who are entrusted with capabilities and power will be beset with strong temptations to put their talents to a wrong use—to use them selfishly for the glorification of self. The Lord has promised all such who are thus tempted divine help to overcome these temptations. Jesus overcame every temptation of the devil. He resisted every thought of evil. He would not flatter the rich; He would speak peace when there was no peace. He taught forgiveness to their enemies when they were laying their plans for battle and conquest.

Jesus' temptations were no farce. He suffered being tempted, and therefore He presents to us the promise when we are pressed with temptation: "I know in whom I believe. The Lord is my Redeemer. Christ is my surety." [He says,] "Come unto me all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] He is my Redeemer. The praying, watching, believing soul is helped in every way when he cometh to Christ. He was wounded for our transgressions, bruised for our iniquities. He was a man acquainted with sorrows and my grief.

Ms 39, 1889

Christ at Nazareth

NP

Circa September 18, 1889

The first sermon in the synagogue given by Christ was in His own native town, Nazareth, where He had passed His childhood and youth, in the synagogue where He had worshiped in the presence of His brethren in the manner and form of the Jewish religion. On the Sabbath day He was requested to take part in the service, to read a passage from the book of the prophets. Curiosity had been aroused concerning Him. Jesus looked upon familiar faces. His mother and His brethren and sisters were all there. Every eye was fastened upon Him in curious expectancy. And there was delivered unto Him the book, or parchment roll, of the prophet Isaiah. And when He had opened the book ... (see Bible [Luke 4:17-20]). There was a tenderness, a simplicity, and yet a remarkable distinctness and fervor in His utterance, for this was to Him a living reality.

He had announced His mission and then said, "This day is this scripture fulfilled in your ears." [Verse 21.] These words of appeal [were] freighted with heavenly love and yearning tenderness to heal them from bodily infirmities as well as the sin of the soul. And the Spirit of the Lord was moving upon the hearts of the audience, for they were impressed that these words were the words of God. With thrilling power they struck upon every heart and brought forth fervent response. Those [present] witnessed to the gracious words that proceeded from His lips. All the universe of God was

looking upon and marking that scene, and when the cold and callous hearts were stirred as they had never been before, heaven rejoiced.

But evil angels were in that audience and were at work. One of the hearers whispered to his fellow-hearer to suggest unbelief and doubts, which were entertained. The heavenly impressions were discounted as unbelief came in. Who is this? (See Vol. [2] Spirit of Prophecy, [ch. 7].) A Saviour from sin, a Comforter of sorrow, who has come to adjust human wrongs? To deliver the oppressed, to heal the brokenhearted and preach the gospel to the poor meant work of altogether a different order for them. Their life and deeds might be investigated too closely and their works might not bear inspection. They considered themselves very exact in outward ceremonies. They wanted a mighty general, a military leader who with supernatural power should humiliate the Roman power and avenge their national wrongs, and place the Jewish nation where they thought they deserved to be—the exalted of the world. Hearing of the miracles of Christ, they thought this power would be to their advantage.

The words spoken had strangely stirred their hearts but unbelief was again cherished. The door of the heart was opened, and the spirit of envy and criticism filled their souls; their hard hearts became so much the harder after being momentarily softened. “Who is this Jesus?” was the question of their unbelieving hearts. “Is He not the carpenter’s son, working at the trade with His father? Are not His mother and brethren and sisters here with us? Let Him work some miracle.” [Mark 6:3; Luke 4:22.] Unspoken words, but the atmosphere around Him was felt. He read their hearts. He answered the feelings of the audience. He said, “Ye will say unto Me, Physician, heal Thyself. Do here in Nazareth the miracles we have [heard] that Thou hast done in Capernaum, and evidence Thy claims to Messiahship.” He then said, “I tell a truth, no prophet is accepted in his own country.” (See Bible, [Luke 4:25-27].)

The moment He made reference to the favors and blessings given to the Gentiles, their national pride was at once escalated. Words were now spoken in no gentle manner and His words were drowned in a tumult there in the synagogue. They laid violent hands on Jesus, hurried Him to the brow of a hill, whereon the city was built, with the purpose to cast Him down headlong, but some were seeking to counterwork their purposes. Jesus stood in calm majesty, while their wrath seethed around Him and they contended what should be done unto Him. Angels of heaven preserved His life and made a way out of the throng, and He went on His way. Nazareth refused and rejected Him.

Here were the people who prided themselves on keeping the law, but because their ideas were crossed, their fierce national spirit was aroused to commit murder. It is said by the prophets, “He shall not fail nor be discouraged till He have set judgment in the earth.” [Isaiah 42:4.] Thank God for that saying. Here we can see the danger of misunderstanding and misinterpreting the Scripture.

Ms 40, 1889

Diary — Thoughts on Luke 10

NP

Circa November 1889.

Luke 10:25-37. The lawyer who made this inquiry of Christ had been leavened with the spirit of unbelief which so largely came into the hearts of the Pharisees. With the priests and rulers he had become prejudiced against Jesus of Nazareth because He presented ideas that were not in harmony with their own teachings. In the place of coming to the Scriptures with a desire to understand the truth of these lessons given by our Lord, they came with a determination to make of none effect His words which did not harmonize with their practical life.

The lawyer, imbued with the spirit of controversy and determined to carry out this spirit of criticism [in order] to get something out of the mouth of Christ which would give them an excuse to condemn Him, made this inquiry, "What shall I do that I may have eternal life?" Jesus placed the burden of answer upon himself. "What saith the law? how readest thou?" And he answered, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength; and thy neighbor as thyself." Jesus answered him, "Thou hast answered right; this do and thou shalt live" — that is, live eternal life. But he was not pleased; he had not succeeded in obtaining the real object of his inquiry. "This do and thou shalt live" condemned his practice, and he, willing to justify his course, said, "And who is my neighbor?" Then the Lord Jesus presented a case to make plain or explain who is our neighbor.

The Lord, the Searcher of human hearts, opened to this lawyer where he failed to keep the law of God. In his idea of seclusion and separation from those not in harmony with himself, he had neglected to carry out the very principles of the law of God. Christ reveals the far-reaching principles of the law of God: that it enjoins not merely formal services but the love of God to be practiced in just such unselfish deeds as were done to the unfortunate man by the sect whom they despised, and that this work compassed both love to God and love to man. The answer of Christ, "This do and thou shalt live," awakened his conscience. [Verse 28.]

God is weaving the great events of human destinies. It is the Lord who brings men over the ground where they have opportunities to connect with their fellow men and do the works of mercy and love which are the true principles of the law of God. "And who is my neighbor?" brings out in the lessons of Christ the principles of the law of God which the Pharisees had ignored. A priest in holy office who, it is supposed, would have pity, "passed by on the other side." He did not seize the precious privilege of doing the work it was his privilege to do, but left the sufferer, it may be, to die. Then came a Levite, one who was peculiarly favored of God.