

## Ellen G. White 1891 Manuscripts

Ms 1, 1891

Sermon/Abiding in Christ

Pine Creek, Michigan

January 11, 1891

John 15:1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Now if we would only take that to heart and believe it, oh what a change would be revealed in our religious life. "Without me," says Christ, "ye can do nothing." [Verse 5.] But abiding in Christ, receiving that sustenance and that power which Christ possesses, we will be like the fruitful branch that is grafted into the living vine. It will not be a limited supply of fruit that we shall bear, but it will be much fruit. And why should not this be the result if we are indeed abiding in Christ, in whom dwelleth all the fulness of the Godhead bodily? There is every encouragement given us that we may have a strong hold from above. Everything has been done for man that a God can do to bring us in right relation to Himself. None need be in the position of uncertainty where they now stand. None need to be occupying a neutral position in this work. Why should we not be Christlike in every respect? Why should we not be in a position as branches representing the True Vine, bearing rich clusters of the graces of the Spirit, to reflect light to the world?

He says, "He pruneth every branch." [Verse 2.] What for? That it may bring forth more fruit. Where there is a limited supply the pruning takes place so there will be a larger amount of fruit from that branch. When we have a right hold upon God we will do the works of God. The work of God in our world is one masterpiece of infinite wisdom. In the branches of the living vine are represented diversities which, co-existing in the one parent stock, present a matchless unity in fruit-bearing branches.

Christ came to our world to represent the Father. Everything was out of joint. Here was Satan who had been at work ever since his fall misrepresenting the Father, and Jesus Christ came to our world to set things in order. Satan had been at work in his way, afflicting the minds and bodies of the people, and when Christ came there was a counterwork set in operation in our world. In Nazareth He announced His mission. Opening the Scriptures to Esais, He read the prophecy concerning Himself (Luke 4:18, 19): "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."

As soon as Jesus Christ came into the world there was the opposition of a most determined order against Him. Why? Because Satan saw He was going to bind about his powers, to reveal to man a life of faith in Christ and establish a life of communion with God, a life that consists of righteousness and peace and joy in the Holy Ghost, a life of happiness even in this world and eternal life in the world to come; but will Satan peaceably allow that? No indeed. But Christ Jesus has His angels, thousands upon thousands, and ten thousand times ten thousand, around His throne to do His bidding; and He sends them to earth, and they are circulating all through. What for? To press back the powers of darkness.

Satan is determined to have control of the minds and bodies of men and women, but the Lord Jesus Christ came to limit the power of Satan, to bring light out of darkness. Here they are to fight the battles and Satan is constantly at work to present God as a stern, unrelenting Judge. And what did Christ come to the world for? To represent the Father. In Him dwelt the power and glory of God. The Scripture says it, and we believe it—Jesus Christ came to represent the Father, and Satan was on the field. You know how he tried to set up Herod to destroy all the young children in order that he might destroy Christ. Now, if we expect to be in this world to proclaim God in His loveliness, and in His power and goodness, we must expect there will be opposition of the very sharpest to be arrayed against us so that that work will not be done. Why? Because Satan has cast his hellish shadow right before us. Then if God is made manifest in the world there must be a great work to bring this about.

Jesus Christ left His royal throne and became a man among the children of men because He could not reach man in any other way. Humanity must touch humanity. How could Jesus Christ reach humanity? Only in veiling His glory by humanity itself. How could He know the afflictions of humanity? Only as He should clothe His divinity with humanity. Therefore He was afflicted in all points like as we are, yet without sin. Therefore we have the example of Jesus Christ. He stood in our world clothed with humanity and felt the woes and temptations wherewith humanity was beset in order that He might know how to succor those who were tempted. Now if we did not know of this, we might have discouragements. Oh, I cannot see what discouragements a Christian can have, because we have One who has traveled the way before us.

He says, No man cometh to the Father except by Me. [John 14:6.] Therefore it is important for us to study the life of Christ and understand what He is to humanity and what He is to us individually. We want to know what Jesus Christ is to the world, and when we know it aright, it is life everlasting. Many have a casual faith. You remember upon a certain time when Christ was healing the sick and restoring sight to the blind, a certain ruler came to Him and begged Him to come and raise his daughter who had died.

As Jesus went the multitude followed Him and thronged and pressed Him; and there was a poor woman who had been afflicted for years who, when she heard of His work, crowded into the throng that she might but touch the hem of His garment, and she knew she would be made whole. As she touched Him, Jesus knew immediately that virtue had gone out of Him, and He turned to His disciples and said, “Who touched me?” [Luke 8:45.] They answered Him, Master, the multitude throng Thee and press Thee, and askest Thou, Who touched Me? But Jesus said, Somebody hath touched me! He knew that woman who had been suffering so long, and He knew how she was pressing through the crowd to Him, and when she

sees she cannot come directly before Him, she has such faith in His power to heal she says, If I can but touch the hem of His garment I will be made whole. That was a very important touch; not a casual touch; it was a touch of faith. And she put forth her hand and touched the hem of His garment and was made whole. Oh, this is what we want! That kind of a faith will give us power in the world; it will flash the light in the pathway of those in darkness.

Somebody hath touched Me! says Christ. Well, it is just like the branch that is connected with the living Vine; it bears the same fruit as the parent stalk. But here He says, Somebody hath touched Me. Then she came forward and told what had been done for her, how many years she had been sick, and how she had spent all she had on physicians and was no better, but just as soon as she touched the hem of His garment, she was made whole.

I have done it again and again, and realized in my touch that I was made whole. And when the agonies of death were upon me I have lifted up my voice and said, Heal me! and He has done it, and I can judge a little how this woman felt. Jesus wanted to represent the Father right before this multitude to show them that He was full of mercy and love and compassion, and here He was representing the Father in this very act.

He says, "I and my Father are one." [John 10:30.] This is what God is to us—a tender, compassionate, heavenly Father. He says, "I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [John 15:5, 7.]

What can we ask for more than that? Christ has declared, "All power is given unto me in heaven and in earth." [Matthew 28:18.] When God gave His Son, He gave all heaven in one gift; He exhausted all He had. He gave His Son to die for the penalty of the law transgressed. And when you gather about the throne of God in the judgment, when the cross of Calvary shall there be made to appear as it is, it will be enough to condemn every soul who has transgressed. He has shown the value of the law, that its claims are everlasting upon man. Could God have changed one jot or tittle to meet man in his fallen condition, then Christ need not have died. But because He could not, Christ had to die; He became man's sacrifice, his penalty. He opened His bosom to take the arrows of [Satan] that man might be saved.

Now who will be loyal and true to the God of heaven? For them the pearly gates will open that they may enter in. Down here in the last chapter of the New Testament John the Revelator has opened the light. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:14.] Precious, precious words are these to us!

Take courage, brethren and sisters, notwithstanding the enemy's warfare is against the truth and will be to the close of this earth's history. Christ came that man might be made perfect. And how? Through Christ, having escaped the corruption that is in the world through lust. Having overcome sin, and what? Principalities and powers, and spiritual wickedness in high places. God sent Jesus Christ into the world as Captain of our salvation, and He is made perfect through suffering.

Christ came into our world to sway back the powers of darkness and dispel the powers of the enemy. There he comes pretending to be an angel of light, and he says, If You will fall down and worship me I will give You all the kingdoms of the earth. Just you accept something besides the truth! Shall we do it? Or shall we have the truth as it is in Jesus? He says, "Herein is my Father glorified, that ye bear much fruit. ... As the Father hath loved me, so have I loved you: continue ye in my love." [John 15:8, 9.] Now I read something which refers to the same here in the 17th chapter of John. He says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." [John 17:19, 20.] That means us, doesn't it? "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [Verse 21.] Now this is that oneness and unity that we want; and why the devil is so earnest and diligent is so that we shall not be united in the truth. There is no unity in error except for the one purpose to tear down the truth. Now Christ wants us to be one in the truth.

And He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." [Verse 20.] "And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Verses 22, 23.] Now these words seem larger and larger to me every time I read them—"That thou hast loved them as thou hast loved me!" Can we grasp it? Is it not too high for us to take it in, and the hand of faith to lay hold upon it, that God will love those who believe on Jesus Christ as He loves His Son? What more could we ask than this, that He should love us, fallen humanity, as He loves His own Son? Yet if we believe on Him, He will love us as He loves Jesus Christ. Take it in, carry it home with you, feast upon it by day and night.

Night after night when I cannot sleep I lie and praise His holy name for what He has done for me. He stands before us today, your Advocate and my Advocate, and there He stands before the Father today with His wounded hands saying, I have graven them upon the palms of my hands; and if this will not break up the ice-bound soul, tell me what can?—That God will lift up fallen man and put upon him the righteousness of Jesus Christ. It tells it in the Book, but we don't read it half enough.

We want to educate and train the mind to lay hold upon the vast resources placed at our command. Ask what ye will, and ye shall have it because Christ has said it. We will not ask for things to gratify ourselves, but to enlighten us. This is the last prayer that Christ made for His disciples just before He left them and was betrayed into the hands of Pilate. He was pleading in their behalf. Then here is another prayer that He has to offer: "Father, I will that those whom thou hast given me shall be with me where I am." [Verse 24.] He has done everything that a God could do that we shall be there, and if we are not there it is because we do not appreciate the price He has paid for us and take Christ as our personal Saviour. We can believe that He died for someone else, but we cannot believe that He died for us individually.

When I hear people ask, Won't you pray for us? I ask the question, Why don't you pray for yourselves? It is because they do not have the faith that the woman who followed after Christ had. She touched the hem of His garment and was made whole according to her faith. This is what we want; but Satan has so

mystified our ideas that we do not believe the Saviour. Now do you take Christ as your personal Saviour? Do you come in such close relationship with God that you can say, He is my Saviour; He saves me; and I believe that He will save to the uttermost all that will come unto Him. We don't want to trust someone else to do the work.

Suppose all the members of our church were active members, and suppose you felt a sacred responsibility to represent Christ. You may have all the talent in the world but that doesn't give you the quality; you must draw that from Jesus Christ, and He will be to you everything. If there are any here who are in darkness, and you will come to Him in contrition, He says He hears the prayer of the contrite heart and He will answer and will be everything to you that you desire.

Let me read it here in the 57th [chapter] of Isaiah, (verse 13): "When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the humble, and to revive the heart of the contrite ones." [Verses 13-15.] This is just the office work of the Holy Spirit. I am so thankful, so thankful that we have this assurance!

And then we have here in the 55th chapter the most encouraging testimony to bring to the sinner. Just listen: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [Verses 7-11.] Thus God represents that the very nature that He has created is filled with gladness and joy to see the happiness of His people.

Why cannot we take God at His word, and live for Jesus Christ? The devil has his agents. But there are so many of us that are reluctant to use our intellect. Why do you pour over your darkness and talk over your discouragements? This is just what the devil wants, and it pleases him to see that men are flattered, and he enjoys these things. Now what are those doing who claim to have a living connection with the God of heaven? Are they working in Christ's line? Are they strengthening the weak hands and confirming the feeble knees? Are they taking the stumbling blocks out of the way that the glory of God may be revealed in our world, that sinners may be converted? I ask you in the name of the Lord God of Israel, What are you doing for the great sacrifice that has been made in your behalf?

"Put on," says the apostle, "the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against

the rulers of the darkness of this world, against spiritual wickedness in high places.” [Ephesians 6:11, 12.] How are we ever going to stand against these? It is the power of hell that we are to meet. And how are we to stand? You must take hold from above, and labor as did Christ, and have the self-sacrifice that He had. Then what does Christ say to these? Open the gates of the city of God that those who have kept My truth may enter in. Then He invites them to enter into what? “The joy of thy Lord.” [Matthew 25:21.] What is that? Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works? Then what is the joy of the Lord? To see of the travail of His soul and be satisfied.

And what is your joy, co-laborers with Christ? I have been with Christ, yoked up with Him. Then He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you.” You have been framing yokes for yourselves, but they have been galling; and now He says, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [Matthew 11:28-30.] That is what we want.

We have lost the simplicity of true godliness, and now we must find it through the truth of heavenly origin. You must know the terms of salvation, for our life depends upon it. Christ says, “I am the way, the truth, and the life.” [John 14:6.] He says, “Take my yoke upon you, and learn of me.” [Matthew 11:29.] That is what we want; but do we act like it? Don’t we act half of the time as though the responsibility of the Christian was a great yoke? Don’t we talk our darkness and discouragement, and the more you talk, the darker it becomes. Then what shall we do? Talk of Christ; open your hearts; clear away the rubbish, and invite Jesus in. Abide with me for the day is far spent, and the night is at hand.

Then we must educate the tongue every day, and the mind, gird it up. Says the apostle, “Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” [1 Peter 1:13.] Then what is it? “Look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” [2 Corinthians 4:18.] And this is where we are to look—at the future world. Christ came to our world because He saw men were making a world of an atom, and an atom of a world. Christ came to place the world in its relative importance. Will we let Him do the work?

What is Christ to you today? Is He your hope and crown of rejoicing? Every time you think of Him does your heart bound with joy, with love and gratitude to think that you can send your petitions to heaven and there is one there that has the censer and is standing before His Father’s throne pleading for you? And He wants you to have root in Him; and if you are rooted and grounded in Him, then you will be lifted up to have a right hold of immortal life. He doesn’t leave us in our weakness to fight these battles in our own finite strength, no indeed. While He shows them that all the confederate powers are arrayed against them, He tells them He will give them His Holy Spirit that they may grow into His likeness, and that the Father will love them as He loves Him.

Christ came to bring moral power to man; and when Satan has buried up the truth in a mass of rubbish, Christ comes and shows you how to get the field, that you may have the truth as it is in Jesus. Now while He points to the error and darkness He tells you that angels compose the ranks which war against Satan.

He says, "I will send you the Comforter that he may abide with you forever. And the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John 14:16, 26.] Even when brought before magistrates and lawyers, or when cast into prison, take no thought what ye shall answer; I will put words into your mouth. Well, here is One to stand with us in the battle. Don't you love Him? I do. I see in Him matchless charms. Here He presents it to us, and what is it? A far more exceeding and eternal weight of glory! What do you want richer than that?

Ask Isaiah who He is: "For 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.] Oh, I am so glad that we have the Captain of the Lord's host to be with us; then let us not be disappointed or discouraged. Christ came to bring moral power to man that through His righteousness you may be a partaker of the divine nature. He bridges the gulf sin has made, and now He is testing you to see if you will be obedient.

And shall we, in the face of all that God has done for us, be disloyal? God forbid. We want to be loyal and true to the God of heaven. You will have trials—you must expect them—but let us honor God. Don't run to any living mortal with your trials and difficulties, but go to God, and then you will find that you are a branch grafted into the living Vine, and you will find that the sap and nourishment that flows in the living Vine is in you. And here He says, "If a man loves me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. ... These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John 14:23, 25, 26.]

Now when we begin to be discouraged and despairing, then if we search the Scriptures, why we will hang in memory's hall the sweet utterances of God. And in the place of discouragement and darkness you will talk light, and rejoice in Christ your Saviour. Satan will tell you you are a sinner; yes, I know it, but Christ says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] But now when temptation comes upon us, and we err and make mistakes, what shall we do? "Confess your faults one to another and pray one for another." [James 5:16.] Clear the King's highway! Talk of the truth of Jesus. Don't let your conversation be on low, cheap things. If you are abiding in Christ you can do this. You want your words to be like apples of gold in pictures of silver. Then what? Talk of faith; talk of Jesus Christ; educate your mind to dwell upon Him; and don't allow a single seed to be sown of discouragement or doubt, for it will spring up and bear fruit.

But the precious plant of love must be cultivated and nourished and cherished, for Satan will blast them if he can. But how, says one, am I to do it? Think of Christ, talk of Christ, and then He will be in us and His glory will be there. And what is His glory? It is His character. Then the world can look on you and say, They have been with Jesus and learned of Him. They judge you by your words. Then let us praise God with open voices. We have everything to praise Him for; then let the glory roll back to its Source. Let us rejoice in the Lord. Here Christ says, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." [John 15:11.] Why, if Christ's joy is in us, our joy will be full. We will

have no taste then for theaters and all these amusements, for we will have Christ enthroned in the home, and He is everything to us. We want more of Jesus and a great deal less of self.

Now may the baptism of the Holy Ghost be upon us, then our intellect will be sanctified if we are abiding in Christ, and we will lay hold of the eternal treasure; and when we have found it we will rejoice and say, I have bought the field which contained the hidden treasure. Then let us represent to the world the goodness of Christ, His love; and in Him is joy and peace. Then let us rejoice in the Lord!

Ms 2, 1891

Missionary Work

Battle Creek, Michigan

January 9, 1891

I have been laboring two months and two-thirds of the third month, constantly, and although I commenced in much feebleness, and [was] afflicted with infirmities, the Lord wrought in behalf of His people. We have seen the salvation of God. In this round of labor I spoke fifty-five times, and some of these meetings were occasions of most earnest labor, continuing from half past two till five and six o'clock, but always successful. On one occasion I was much perplexed to know and to understand my duty. I had painful gatherings in my ear that with severe colds made it hard for me. At Salamanca, N.Y. I was severely afflicted and thought I must return home. I went to my chamber and bowed before God, and before I had even asked, the Lord heard, and revealed Himself; the room seemed to be full of the light and presence of God. I was lifted out of all my discouragements and was made free and happy. I could not sleep, but I praised God with heart and voice. This blessing was just what I needed; courage, and faith, and hope were again in lively exercise, and I went on my way rejoicing.

Again at Brooklyn, N.Y., I had a deep, earnest desire for the Lord to work with His people. O, how my heart was drawn out in wrestling prayer to God that He would manifest His power on the Sabbath day and greatly bless His people. He did all this and far more than I had asked. It seemed that a tidal wave of the glory of the Lord swept over the congregation, and many, many souls were filled with a rich blessing of God; and this occasion to them was one never to be forgotten.

They bore testimony that the power of God thrilled through and through them. Some persons were as pale as death, but their countenances were shining with the glory of God. This church had been newly raised up and was in need of encouragement. O, bless the Lord, bless the Lord, O, my soul! for the great goodness and mercy of God!

One brother in a prominent position in the Chicago mission had been so weighted down with discouragement that we all feared that he would separate from the work, but he was present at that meeting and was greatly blessed. He said that he came to that meeting heavy in heart and under a dark cloud, but the Lord Jesus met him while bowed in prayer. We had called them forward, but he did not come; but the Lord met him. "I seemed to have the Lord Jesus close beside me," he said. "How lovely, how precious, I thought I could touch Him. I know Jesus was by my side." And then he broke out in a



description of Christ as seen by the eye of faith. He was a man very reticent, of but few words; but his tongue was loosed, his language was eloquent, as he expressed the attributes of Christ as He was revealed to him. Said he, "I am as light as a feather, I am happy in God, and I want to get back to Chicago and tell them what the Lord has wrought for me." Others bore testimony of the power of the Holy Spirit that came upon them.

From this time my health improved decidedly. I spoke in Washington, D.C. eight times, commencing with Sabbath and closing the next Sabbath. I went to Baltimore on Sunday and spoke in a small hall full of people with great freedom. Then I had a severe attack with my head and was obliged to hasten home. As soon as I reached home, the pain left me, and I found that I was needed here. I spoke here Friday and Sabbath with great freedom. The Lord had been working here the Sabbath before, and the work here needed my testimony.

Eld. Smith has fallen on the Rock and is broken. Praise the Lord for this! He has made humble acknowledgements, and the Lord will surely manifest Himself to Eld. Smith. O, I am so glad that Satan's power is broken here in Battle Creek. I tell you there has been a resistance of my testimony. By some men of influence, such as Eld. Smith, there has been a counteracting of the messages that God has given to me for His people. The Lord is at work, and I pray that it may not cease till it shall be perfected in righteousness. I tell you the Lord is not asleep; He knows the conflicts of His people. He sees the multitudes struggling against the powers of evil angels combined with evil men. The truth for this time is invested with a power which will make itself felt upon human minds, for the Spirit accompanies and gives it effect.

God has a work for each and a work for all. The recipients of His grace moved by the Spirit of Truth, will throw their sanctified human influences into the work. The cross of Christ must occupy the central place, Christ be lifted up as never before, and the attention of the people be riveted upon the world's Redeemer. We know comparatively little of the glory that attends the truth. O, we have so little faith! Jesus came to be the center of the recovered world. Says Christ, "I will implant the Holy Spirit in every heart that will open to me; I will be a living, abiding power in every element of influence, and engage every holy agency in the universe. All evil influences have confederated to corrupt and destroy. All who believe on me, shall under my banner combine to oppose them; I will conduct the warfare; I will give efficiency to the whole."

We must possess the missionary spirit in a large degree. In His lessons to His disciples, Christ was constantly teaching them that they must unite the human agency with the divine worker. They are to be active in doing good; they are to be the light of the world, catching the radiance of light from His throne and to transmit it to the world which Satan has enshrouded with his hellish shadow like a funeral pall.

Not only are the rays of light to shine in the home circle, but to the church, in bright and distant rays; and again, not to the church only, but the whole world. See how much is contained in the prayer of Christ in the 17th chapter of John, constantly identifying Himself and combining Himself with His believing people, and His believing people binding up with Himself for the work of the salvation of a lost world. In His ministry He shows them the confederacy of evil arrayed against them, and reveals to them

that they are in warfare with principalities and powers and spiritual wickedness in high places. But angels unite to compose that army; they are mingling in their ranks.

The Captain of the Lord's host is advancing with His army of heavenly angels to the work. Jesus is standing but a step, as it were, from the completion of His great sacrifice for the world. "Go ye into all the world and preach the Gospel to all creatures." [Mark 16:15.] He repeats His injunction over and over again in different forms, that they might after His death and resurrection [and ascension] to heaven, take in the significance of His words. After His resurrection, "then opened he their understanding that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer and to rise again the third day," and that remission of sins should be preached in His name among all nations, beginning at Jerusalem. [Luke 24:45-47.] "Ye shall receive power from on high after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.]

He knew that peculiar trials would assail them and He declares, "All power is mine." [Matthew 28:18.] He assured them that they must go out under the shield of omnipotence. "Lo, I am with you alway, even to the end of the world." [Verse 20.] "Go" was His last word spoken to His disciples and this was the last indication of His will while He was upon the earth. [Verse 19.] His first act in heaven corresponded with His expressed will on the earth. His Holy Spirit was sent to them in rich abundance. The heavenly endowment was given. We know the apostles commenced their work in Jerusalem; three thousand were converted in a day.

May the Lord arouse His people to action is my prayer. There is need for every individual member of the church to arouse to work for Jesus. The calls are coming in from every clime, "Come over and help us." [Acts 16:9.] "The Spirit and the Bride say Come, and let him that is athirst come, and whosoever will, let him come and take of the waters of life freely." [Revelation 22:17.] There is our work laid out in a comprehensive manner for the diffusion of the truth.

Jesus opened the fountain of life in the midst of the world and every soul who knoweth the Father and the Son are to be laborers together with God and to repeat the words in fullness and power, "Come." All are to stop their fretting with one another, all are to combine their living, sanctified influence, and with one voice, say "Come, send the word along." "Come," all along the lines a chain of living voices united with determined effort ring around the globe, and the whole church is to awake from the death like slumber and say, "Come," and to act in character the invitation they make, "Come."

No man or woman is excused in ease or indolence in this great or solemn work. We cannot copy the example of the world at all, in anything. There must be no needless expenditure of God's intrusted capital. There must be a binding about of our supposed wants.

Life is valuable, too full of solemn sacred responsibility to be used in pleasing self. Let men and women consecrate themselves to the work. They must be loyal to Jesus Christ and reveal their love to men by letting their light shine forth in clear, bright rays to the world.

Every one must now rise superior to every phase of self-indulgence, and selfishness, and live their lives to God, abiding in Christ. Every one who knows Christ by experimental knowledge will copy His example. They will constantly endeavor to rise higher and still higher, not seeking the friendship of the world, but possessing a high and sanctified ambition to copy the example of Christ in perfection of Christian character and be co-laborers together with God. They are not to praise men, or to seek the praise of men, for all praise and all glory belongs to God.

Ms 3, 1891

Home Again

Battle Creek, Michigan

January 9, 1891

Home again. We found all well at home. The meetings in Washington were excellent, and every meeting seemed to increase in interest. Every succeeding meeting was pronounced the best. I spoke eight times in Washington with perfect freedom. I commenced to speak on the Sabbath and ended the Sabbath following. We had a most blessed, powerful meeting on the last Sabbath. As in Danvers, nearly all in the house presented themselves for prayers. The presence of the Lord was in the meetings held, and the church was greatly strengthened and increased in faith and courage.

We visited Baltimore on Sunday [and spoke] in a small hall with much freedom. We returned at night, and [I] was very sick with heart difficulty. All became alarmed and thought it best for me to return at once to Battle Creek. We arrived here on Tuesday, Dec. 30. That night I was in great agony of soul all night for Eld. Smith. It seemed to me that unless he made confessions now, he never would come to the light. I could not sleep but prayed with all my heart and soul for the Lord to correct him by His Holy Spirit and break the spell that had so long held him from taking right positions.

I heard the next morning that the previous Sabbath had been a wonderful season of seeking the Lord. There were about two thousand in the tabernacle and the Review and Herald Extra was read, and the manifest power of God accompanied the reading of the matter. They say Battle Creek has not been so generally stirred before as on this occasion. All seemed to respond to the invitation to seek the Lord, and they had to say, Seek the Lord where you are; it is the best we can do.

Prof. Prescott read the matter, and paused a number of times, deeply affected, weeping. He then confessed that at the Minneapolis meeting, and since that time, he had not had altogether right feelings. He asked the forgiveness of all and especially of Brn. Waggoner and Jones. Bro. Jones, I think, was not present. He then took the arm of Bro Smith, and both went forward. Bro. Smith thus made a start; but, although Bro. Prescott opened the way, he did not improve the opportunity. All he said was, "The matter comes home to me; it means me."

Friday night I spoke with much power before the people. The Lord's Spirit was working. I wrote out some things to Eld. Smith, very plain things, but thought I would wait a little before giving it to him.

Sabbath I spoke in the forenoon from Matthew 11:16-27. I made a pointed application of these words, and the arrows from the Lord's quiver struck to the heart.

Sunday Elder Smith came to me, and we had lengthy talk. I was encouraged to see that he did not brace against me, and I withheld nothing from him, as to how I regarded his position and how hard he had made my work. He felt deeply over this. Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few. This meeting was held on Wednesday. Bro. Smith read the matter I had written to him, and he made a straightforward confession to Prof. Bell, who was present, of the manner in which he had treated him. Then he commenced with Minneapolis and made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy.

Bro. Rupert then confessed quite fully, and this was a very solemn meeting indeed. I knew the Lord was in our midst. As we separated, Bro. Smith took my hand, and said, "Sister White, will you forgive me for all the trouble and distress that I have caused you? I assure you this is the last time, if the Lord will pardon me. I will not repeat the history of the past three years." Bless the Lord, O, my soul! Bless His holy name! My return was indeed the Lord's doing, and as soon as I reached home, the affliction left my heart and has not returned since.

On the morrow, Sabbath, I go out of the city about fourteen miles to speak to a company newly raised up. Some important accessions to the cause of God have been made which greatly disturbed the church members; and Canright's cousin living in the place stirred up the people to send for Canright. He came, but did no harm; he only strengthened the ones who had embraced the truth and made more bitter those who were [in] opposition. Canright's own brother, who has been a backslider for years, embraced the truth and is now firm and decided. May the Lord bless him and make the believers more firm.

Ms 4, 1891

Character Building

Battle Creek, Michigan

January 9, 1891

The Lord will bless those who are acting their part in the great web of humanity to uplift, to release, to break, every yoke. Here we are each to be connected to all, and the whole to God. The Lord has His destined order of arrangements in His great plan, from the highest angel down to finite and sinful mortals; yet each are so closely related as parts of a great whole that not a single one can become detached and independent. Each one must fill his proper place according to his own ability, and diverse are the operations of the gifts of God, yet Jesus, the Center, the Source of all life, and of all power, pervades the whole.

Each member of the human family is pledged to promote the happiness of all, thus rendering each one a necessity to the welfare of the other. God purposes to train us to humble dependence upon Him who is all-sufficient, to the imitation of His own order of goodness, and to make the hand and heart of every worker in His great whole a consecrated channel through which His love shall flow to others. Our own

happiness consists in making others happy. He who approaches nearest to the character of Jesus Christ will be advancing towards the perfection of Christian character.

By looking toward Jesus, the author and finisher of our faith, we become charmed with His excellency and are drawn upwards in thought, increasing in moral power through assimilation to the divine image. O, if man had only answered the plan of God there would have been continual advancement toward the copy of heaven. Every word uttered, every action performed, draws, or sets in operation a train of influence that will be felt all along the line, transmitting a vital, moral, spiritual power. If the souls for whom Christ died realized the value of every action and word, how little there would be of vain talk, how little indulgence of flattery, how little jesting and joking! We would live a solemn life, influencing others for good and not for evil.

There is an atmosphere which surrounds the soul that is constantly felt by others either for good or evil, and this influence is affecting the characters of all with whom we associate. "No man liveth to himself." [Romans 14:7.] If the Lord is God, then let us follow Him, not afar off, but close beside Him. Then we shall engage in character building to some purpose, growing up into Christ, our living Head, continually brightening and conforming to the image of God.

Satan, with associate rebellious angels, having swerved from his allegiance to the Lord God, the only Potentate, was driven from Heaven, and the holy angels who became disloyal and untrue help him as he seeks to conform all things to his image and to infuse his own nature into individuals. Stimulated with hatred against God's holy law, he approaches man, seeking to gain his attention that he may misrepresent and falsify God. His hellish plots would efface from our world the image of the Divine, and stamp his own hateful, apostate image on the human soul. He could not employ force, but [with] the attention and the will given to him, he can act upon minds. When Satan dissolved relationship with the universe, and the Son of God in particular, he became altogether selfish, and ceasing to be a universal good, he became a universal evil.

We must reach a higher standard; the highest influences in all the universe should be embodied in all our works. This is the influence of the Comforter emanating from God. The heart of infinite love has discharged its power on the heart of the world. The plan of redemption is the divine economy of God, making man a living agency to press out the evil, and to urge the good to take its place. That our influence on each other shall not be destructive, the Holy Spirit is placed at our command to work its sanctifying, refining, elevating, divine influence upon heart and character, and bring that influence into the service of God as His chosen, prepared instrumentality to overcome evil, and restore man to God.

When I see what we may be and what we may become through Jesus Christ, my whole heart is filled with uncontrollable longings to be imbued with the Spirit of Jesus Christ. "None of self, and all of thee." Why are our efforts so few and so feeble? Why do we not by living faith grasp the hand of infinite power? The greatest obstacles may be surmounted, impossibilities become changed to possibilities through faith, and the greatest obstacles become our greatest triumphs. "If I be lifted up from the earth I will draw all men unto me."

In the world where God should be is Satan's throne, but Christ says, There shall stand My throne where now is Satan's seat. Will we individually place ourselves in harmony with God? Shall evil influences form a confederacy against good? Shall all good form a strong power to oppose evil? God has a work for each and all to do. O, the riches of the fulness of the grace of God! Instead of the Lord Jesus moving farther from us on account of our guilt, He came nearer, in the fulness of the Godhead bodily. He exalted humanity; by taking upon Himself humanity, and becoming as one of us, He demonstrated to our senses how deep and abundantly God can love.

The Saviour suffered to bring to us salvation, and when He presents His character for us to copy, His mind rules our minds, even our thoughts are to be brought into captivity to Jesus Christ. Our God turned His whole divine self into a sacrifice. O, what depths of humiliation! No line can fathom it! O, what love, what matchless love, is exhibited in the lifting up of Jesus upon the shameful cross! And all for a world which refused to live unto God was this exhibition of self-denial for fallen man! O, amazing spectacle of a living God who gave Himself to save a perishing world!

John calls upon the world to behold such love which is known because of the cross uplifted. The richness of His gifts, the vastness of His design, is beyond calculation and will be displayed for ages without end. O, that those who profess to know God did know Him whom to know is life and peace and immortal glory. To know Jesus Christ is to have a knowledge of the Infinite One. All the sanctified human influences are to be enlisted on the Lord's side.

What is earthly renown, what is earthly riches, what is a name here, compared with the glory that shall be revealed in us? The Lord saw that truth, intellectual, moral, and spiritual, is invested by the God of truth with a power and far-reaching influence corresponding to its peculiar nature and importance. Then how it dishonors God for any of us to claim to be His children <to work at cross purposes with God>. And how it dishonors the truth for us to walk in our <own> ways, doing our own works. We want to work the works of God.

I will say to the praise of God that I never saw such beauty and loveliness in the truth as today. We cannot see the beauty of the truth if we are continually neglecting our obligations to meet the mind of the Spirit of God. How feeble the efforts we make for the eternal world! The eyes of all the heavenly intelligences are fastened upon us to see how much we appreciate the gift of the Son of God and all excellent things with Him for our benefit. Will not this view of the amazing love of Jesus stimulate every soul to copy the model? Here in this world is to be fought the grand struggle, good against evil, and evil against good, of heaven against hell, and hell against heaven. The cross of Calvary is our only hope; through Christ every power will be vanquished and shall we not strive earnestly to know the plan of the conflict?

When we reached Battle Creek, we learned that the previous Sabbath there had been a wonderful work done. I send you these few items which are to me great comfort and relief. First I will say [that] on this tour of three months the Lord has wonderfully blessed me. I have spoken fifty-five times and have written three hundred pages. Praise the Lord, O, my soul, praise the Lord! The Lord it is who has strengthened and blessed me and upheld me by His spirit. What a work is before us!

We must be ever moving forward, onward, and upward, never to become common and cheap and low. [We are] bought with a price, and O, what a price! "Thy kingdom come, thy will be done on earth as it is done in heaven!" [Matthew 6:10.] What a request is this, what possibilities and probabilities do these words comprehend. The Lord Jesus would open before His believing ones the prospect of continual progression and improvement. Infused with His Holy Spirit we may reach the highest standard.

"I in them, and them in me, that they may be made perfect in one, and that the world may know that thou has sent me, and hast loved them as thou has loved me." [John 17:23.] What statement could be made to comprehend more than this prayer takes in? We see what God is prepared to do for us; and we are to despair of nothing—hope and believe in everything that will give the human agency efficiency through Christ Jesus only, for we are dependent upon the agency of God. We are commanded to do unto others as we would that they would do unto us. He lays <before us> the position we <should> occupy toward the world, and our relative duty toward the world, as His ordained agencies to represent Christ and to impress them with a sense of their accountability to God.

We are, through faith and the righteousness and efficiency of Jesus Christ, to reach the throne of God, praying that earthly influences may become divine. Our means of doing good are never exhausted since it is our privilege to draw upon Jesus Christ and call to our assistance unseen heavenly intelligences. We may co-operate with Christ, and if we ask Him to do this He will cooperate and set in motion the divine agencies in our behalf in doing His work.

In doing our duty in the fear of God we are not alone. We must seek to the best of our powers to create in others a disposition to employ to their utmost all the capabilities and powers lent them of God to do His work, not for self glory, but that God may be glorified. Self must be hidden in Jesus, and the light of the world revealed.

Ms 5, 1891

Sermon/Thoughts on Isaiah 58

Pine Creek, Michigan

January 10, 1891

Isaiah 58:1. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy

burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [Verses 1-7.]

Now we can see what the Lord delights in their doing.

"Then shall thy light break forth as the morning." [Verse 8.] Well, this is what we wanted to know, Where we can find the light? It will break forth as the morning! What is it that will give us the light? By getting out from ourselves and seeing what good we can do for others that are around us. We may feel that it is too great a task upon us, but in doing good to others it reacts back upon us, and if we comfort others with the comfort wherewith we are comforted, the blessing will come back to us. And how? "Ye are laborers together with God." [1 Corinthians 3:9.]

You see, we are drawing in the same line with Jehovah, and all of the heavenly intelligences are interested in the work going on here in this earth. If there had not been that interest, none of us could be saved. And notwithstanding man transgressed God's holy law, Jesus Christ steps forward and says, I will die that they may have life; I will take the penalty of the law upon Myself, and give man another trial. Now, while this is granted, it is our time to work. Not merely the ministers, but every soul who claims to know God and Jesus Christ are under obligation to God. How? Why, He has bought us by the infinite price of His own blood, therefore we are to be engaged in laboring for fallen humanity.

We are not here in this world to glorify and amuse ourselves; we are not here to be butterflies, but we are bought of Christ and every power of the mind and intellect, yes, every power of the being has been purchased by the Son of God to be employed by the Master. "Ye are laborers together with God." [Verse 9.] Do you want any higher business? Do you want any greater honor? Do you want any better pay? Ah, say they, I don't see as I am getting any pay for it. That is what they are saying here in Malachi.

But is this the way to talk? No, indeed! We want to catch sight of the heavenly attraction. We want to see the glory and attraction there is for those who seek for glory and heavenly honor and immortal life—a life that measures with the life of God. And what more? An inheritance which fadeth not away reserved in heaven for you. Is there anyone here who has had his expectations fade away? Are there any here who have had their plans vanish? Are there any here who know what it is to lose earthly possessions? But the possessions granted by God "fadeth not away, reserved in heaven for you." [1 Peter 1:4.]

Jacob in his dream saw the ladder, the base of which rested upon the earth and the topmost round reaching into the highest heaven while the angels of God were ascending and descending upon this mystic Ladder, and when he awoke he said, "Surely the Lord is in this place, and I knew it not." [Genesis 28:16.] Thus it is with us. If our eyes could be opened, we would see the angels of God all around us, and the evil angels are here also trying to destroy us, but the good angels are pressing them back.

Jacob thought to gain a right to the birthright through deception, but he found himself disappointed. He thought he had lost everything, his connection with God, his home, and all; and there he was a disappointed fugitive. But what did God do? He looked upon him in his hopeless condition, He saw his



disappointment, and He saw there was material there that would render back glory to God. No sooner does He see his condition than He presents the mystic ladder which represents who? Jesus Christ. And here is a man who had lost all connection with God, and the God of heaven looks upon him and consents that Christ shall bridge the gulf which sin has made. We might have looked and said, I long for heaven but how can I reach it? I see no way. That is what Jacob thought, and so God shows him the vision of the ladder, and that ladder connects earth with heaven, with Jesus Christ. A man can climb it, for the base rests upon the earth, and the top-most round reaches into heaven. Then he climbs right away from the customs, practices, and fashions of earth right towards heaven, and the light and glory of God is upon every round of this mystic ladder, and man climbs upon who? Jesus Christ. Clings to what? Jesus Christ. Made one with whom? Jesus Christ. There he is holding to the ladder, climbing the ladder round by round, and it is his work to get every one to come.

Now we find that the battlements can be reached and that God is above the ladder and is waiting with arms outstretched to help every soul that will come into the everlasting kingdom of our God. Praise His holy name! Ye inhabitants of the earth, praise Him! And why? Because through Jesus Christ, whose long human arm encircles the race while with His divine arm He grasps the throne of the Almighty, the gulf is bridged with His own body; and this atom of a world which was separated from the continent of heaven by sin and became an island, is again reinstated, because Christ bridged the gulf—Christ has bridged it!

Here is a soul in danger; well, God stands ready to help that soul. All the heavenly angels will be sent to assist that soul. There are those who still wait for the messenger of God to come to their assistance, but if they could only appreciate it they could be kept from evil as God kept the children of Israel in the wilderness. They did not appreciate the fact that God was protecting them from the fiery serpents that were all around them, but when God withdrew His protection and they were bitten by these serpents, then it was that they could understand it and acknowledged God. But did God leave them when they were bitten? No, His hand was stretched forth to save them. There was a brazen serpent made and raised up on a pole, and those who were bitten could look at that and were healed.

But they must look if they would live. So it is with us, it is our work to look to Jesus Christ and live. But Satan has instituted everything that he can to keep man from looking. To look to Jesus upon the cross of Calvary is to live. Everything has been done by Satan to divert our attention away from Christ and away from Heaven that we shall not look. Now we want to look to Jesus Christ upon the cross, and in looking to Him we live. It is the very work the enemy is doing constantly to intercept our view, that we shall not see a lifted up Saviour, that we shall not discern One who has Himself been lifted upon the cross, that we cannot behold Him. But we must not let anything intercept our view. We want to have bright and clear views of Jesus Christ. Here we see the very work we are to do. There is to be a people to take their stand for God, to love and obey Him.

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” [Isaiah 58:1.] Oh, then, there are sins in the house of Jacob! There are transgressions among the professed people of God! Well, what is it? “Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinance of justice; they take delight in approaching unto God. Wherefore have we

fasted, say they, and thou seest not? Wherefore have we afflicted our soul and thou takest no knowledge? Behold in the day of your fast ye find pleasure, and exact all your labors. Behold ye fast for strife and debate, and to smite with the fist of wickedness: Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.

“Then shalt thou call, and the Lord shall answer.” [Verses 2-9.] He will answer, What will you have? What shall I do for you? “thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.” [Verses 9, 10.] That is just what we want—we want light as the noonday. We want the cloud that comes from the world rolled back, and we want the revealings of God to us. “And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verse 11.]

“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” [Verse 12.] “And they that shall be of thee,” now mark these words, “shall build the old waste places.” What is that? Why, somebody has been trampling on the law of God. They that shall be of thee shall build the old waste places. What next? They shall raise up the foundations of many generations; and they shall be called, what? The repairer of the breach, The restorer of paths to dwell in. What is that? It is the everlasting law of Jehovah, and it was the transgression of that [law] that brought the fall of man.

Here it says, “And if thou draw out thy soul to the hungry.” [Verse 10.] What is this hungering? If there is not a hungering, a starving for the word of God, tell me? Then he says, “Then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verses 10, 11.] Why, in living connection with the God of heaven we are drawing our support from the heavenly fountain.

“And they that be of thee shall build.” Oh, there is something to build! “And they that be of thee shall build the old waste places, thou shalt raise up the foundation of many generations.” [Verse 12.] What is that? It is the law of Jehovah. They have been broken down, and somebody must build them up! “And they shall be called the repairer of the breach,” what breach? In the law of God. It has been trampled

under foot of man, and it must be built up. Do you suppose God will see His work all spoiled and not be lashed into a fury about it? Why, He will set everything in heaven to work to accomplish His purpose.

And they shall be called the repairer of the breach. Who has made a breach? Why, Satan, and he has been teaching that Christ came to abolish the law. But what did he come to do? To magnify it and make it honorable. And they shall be called the repairer of the breach. Who has been making a breach? The man of sin. He has said the fourth commandment was changed. But Christ came to make up the breach.

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” [Verses 13, 14.]

Well now, where is the breach made? In the law of God. Who has been making it? The man of sin. Now, shall we follow him or shall we follow those who are making it up? There are some who are making it up. They have picked out that commandment which says that God made the world in six days and rested on the seventh, and [they] say it doesn't make any difference which day you keep. But we have decided that it is best to be among the obedient. But there has been a breach made, and who is going to help to make up the breach? We call upon you in the name of the Lord God of heaven and ask you to help make it up. We are not afraid to stand before the whole world and ask you to help make up that breach that has been made in the law of the Lord God, Jehovah.

We have not come here at this time to tell you it makes no difference whether you keep the law of God or not. It makes every difference, and we want to be obedient to the law of Jehovah, and we want to be in that position, raising up, what? The foundation of many generations. Who has broken it down? The man of sin. And we don't want to be upon his side, but among those who are repairers of the breach which has been made in the law of Jehovah. This is the foundation of heaven and earth, and we will be loyal and true to it if we are loyal and true to the God of heaven.

The law of Jehovah is the foundation of many generations, and we want to be found the repairers of the breach which the man of sin has made. What was the breach made in? The law of God. And what are we to lift up? The law of Jehovah, which is the foundation of many generations. This is our work, and if you can tell of a better work for us to engage in which will honor God more, we will take that work, but we intend to be loyal to the God of heaven. We expect the truth will meet with disfavor, but is it best for us to obey God or to listen to man?

We have decided that it is best to listen to God and raise up the foundation of many generations. And what is it? The law of God! Lift it up; and we calculate to do it as long as God gives us breath. But in lifting it up we find it doesn't agree with everybody; but the question is, On whose side are you? Are you on the side of God, the side of those who are going to be repairers of the breach, the restorers of paths to dwell in, or on the side of those who are tearing it down?

We have chosen to be true, because it is best every time, and if we are in a minority here below, we are on the side of God, and God is a majority every time. Let me be in harmony with the heavenly host, then let the enemy throw out his bitterness and wrath as he ever has done. I will be loyal and true to God's commandments. But if there are those who want to go in the other way and risk it, we don't want to risk it. We have decided not to be transgressors of God's law. We have decided to obey and live, and there is no power that can interpose between us and the God of heaven. We have decided to keep His law as the apple of the eye. Is the eye tender? We know it is; we know there cannot be a speck that gets into the eye without it pains the whole body, and we want to be just as loyal to the Lord as we would preserve the eye.

I have been in this work for the last forty-five years, and I have been doing—what? Raising up the foundation of many generations. “Thou shalt be called the repairer of the breach.” [Verse 12.] What breach? There has been made a breach in the law of God, the fourth commandment dropped right out, makes no difference what day you keep! It does make every difference! And we have decided to keep His law as the apple of our eye. We keep our eyes carefully, and we want them to see as God sees, and we want to work in the line God works. How long have we been engaged in this work? Many, many years and we have been trying to raise up the foundation of many generations.

“Thou shalt be called the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath.” [Verses 12, 13.] All the men in creation may say the Sabbath is of no account; shall we believe them, or God? We have decided to believe God. I have been engaged in this work for the last forty-five years, what doing? Making up the breach. Who has made a breach? The man of sin. Now, men may raise up all the combativeness they please, but the commandments of God are the commandments of God still.

We have decided to keep God's commandments and live, and His law as the apple of our eye. Let men rail out against the law of God, and trample His commandment-keeping people under their feet. Can they do it? It is impossible. God has His measurement of character, and it is those who obey Him that live and those who keep His law as the apple of their eye that He preserves. Now if we want to preserve the apple of the eye, you see how careful we are of it, and that law is to be preserved as the apple of the eye.

“If thou turn away thy foot from the Sabbath.” [Verse 13.] Then God has a Sabbath. What day is it? The one He rested upon in the beginning after He had worked six days. There is no other. “And call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways (breaking the Sabbath), nor finding thine own pleasure, nor speaking thine own words.” [Verse 13.] Then shalt thou act mournful and sorrowful? No indeed. “Then shalt thou delight thyself in the Lord.” [Verse 14.] Well it must be now, right here in this world, right here in the conflict, and we will be kept as the apple of His eye right here.

“And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” [Verse 14.] There it is. We take the words from God. We will let men do their work, but our work will be to keep the commandments of God, stand

upon this eternal basis, and raise up the foundation of many generations. We are to keep His commandments and live, and His law as the apple of the eye, notwithstanding Satan is arrayed against it.

I know God is on our side, and the angels are on our side. We have ten thousand times ten thousand, and thousands of thousands of angels that are engaged in this work to help to make up the breach. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day" [Verse 13], that is God's day, the one He instituted in Eden. Now we calculate to worship God upon His holy day, and we thank God it is our privilege to help to make up the breach. Who will unite with us? We are not ashamed of the work. We commenced this work in the name of the Lord God of Israel, and we will not be ashamed of it. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Verse 14.]

Ms 6, 1891

Our Duty to the Colored People

Battle Creek, Michigan

November 4, 1889 [Prepared for tract, March 20, 1891]

There has been much perplexity as to how our laborers in the South shall deal with the "color line." It has been a question to some how far to concede to the prevailing prejudice against the colored people. The Lord has given us light concerning all such matters. There are principles laid down in His Word that should guide us in dealing with these perplexing questions. The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race. Jesus came to shed light over the whole world. At the beginning of His ministry He declared His mission: "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 broken-hearted, 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.]

The Redeemer of the world was of humble parentage. He, the Majesty of heaven, the King of glory, humbled Himself to accept humanity, and then He chose a life of poverty and toil. "For our sakes he became poor, that we through his poverty might be rich." [2 Corinthians 8:9.] When one came saying, "I will follow thee whithersoever thou goest," Jesus answered him, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." [Matthew 8:19, 20.] He, the Majesty of heaven, depended upon the generosity of His followers.

Jesus did not seek the admiration or applause of the world. He commanded no army, He ruled no earthly kingdom. He passed by the wealthy and honored of the world. He did not associate with the leaders of the nation. He dwelt among the lowly of the earth. To all appearance He was merely a humble man, with few friends. Thus He sought to correct the world's false standard of judging the value of men.

He showed that they are not to be estimated by their outward appearance. Their moral worth is not determined by their worldly possessions, their real estate or bank stock. It is the humble, contrite heart that God values. With Him there is no respect of persons. The attributes that He prizes most are purity and love, and these are possessed only by the Christian.

Jesus did not choose His disciples from the learned lawyers, the rulers, the scribes, and Pharisees. He passed them by because they felt whole, as many feel in this age, and prided themselves on their learning and position. They were fixed in their traditions and superstitions, teaching for doctrines the commandments of men. He who could read all hearts chose poor fishermen who were willing to be taught. He gave them no promise of large salary or worldly honor, but told them they should be partakers with Him in His sufferings. Jesus, while in this world, ate with publicans and sinners and mingled with the common people, not to become low and earthly with them, but in order by precept and example to present to them right principles, to lift them up from their low habits and manners. In all this He set us an example that we should follow in His steps.

Those who have a religious experience that opens their hearts to Jesus will not cherish pride, but will feel that they are under obligation to God to be missionaries as was Jesus. They will seek to save that which was lost. They will not, in Pharisaical pride and haughtiness, withdraw themselves from any class of humanity, but will feel with the apostle Paul, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." [Romans 1:14.]

After my severe illness one year ago, many things which the Lord had presented to me seemed lost to my mind, but they have since been repeated. I know that that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward, or die a coward, leaving my work undone. I must follow my Master's footsteps. It has become fashionable to look down upon the poor and upon the colored race in particular. But Jesus, the Master, was poor, and He sympathizes with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to Himself. I am more and more surprised as I see those who claim to be children of God possessing so little of the sympathy, tenderness, and love which actuated Christ. Would that every church, North and South, were imbued with the spirit of our Lord's teachings!

While in St. Louis a year ago, as I knelt in prayer, these words were presented to me as if written with a pen of fire: "All ye are brethren." [Matthew 23:8.] The Spirit of God rested upon me in a wonderful manner, and matters were opened to me in regard to the church at St. Louis and in other places. The spirit and words of some in regard to members of the church were an offense to God. They were closing the door of their hearts to Jesus. Among those in St. Louis who believe the truth, there are colored brethren who are true and faithful, precious in the sight of the God of heaven, and they should have just as much respect as any of God's children. Those who have spoken harshly to them, or have despised them, have despised the purchase of the blood of Christ; and they need the transforming grace of Christ in their own hearts, that they may have the pitying tenderness of Jesus toward those who love God with all the fervor that they themselves are capable of.

The color of the skin does not determine character in the heavenly courts. "If ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; ... seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [1 Peter 1:17-22.] "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." [Colossians 3:9-12.]

"Who," says Paul, "maketh thee to differ?" [1 Corinthians 4:7.] The God of the white man is the God of the black man, and the Lord declares that His love for the least of His children exceeds that of a mother for her beloved child. Look at that mother: the sick child, the one afflicted, the one born a cripple, or with some other physical infirmity—how the mother labors to give him every advantage! The best food, the softest pillow, and the tenderest nursing care for him. The love bestowed upon him is strong and deep—a love such is not given to beauty, talent, or any other natural gift. As soon as a mother sees reason for others to regard her child with aversion or contempt, does she not increase her tenderness, as if to shield him from the world's rude touch? "Can a mother forget her sucking child? Yea, they may forget, yet I will not forget thee." [Isaiah 49:15.]

O, what impartial love the Lord Jesus gives to those who love Him! The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others. Those who love God and believe on Christ as their Redeemer, while they must meet the trials and difficulties that lie in their path, should yet with a cheerful spirit accept their life, as it is, considering that God above regards these things, and for all that the world neglects to bestow, He will Himself make up to them in the best of favors.

The parable of Dives, the rich man, and Lazarus, the beggar who feared God, is presented before the world as a lesson to all, both rich and poor, as long as time shall last. Dives is represented as lifting up his eyes in hell, being in torment, and seeing Abraham afar off and Lazarus in his bosom, "he cried and said, Father Abraham, have mercy upon me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus, evil things; but now he is comforted and thou art tormented." [Luke 16:24, 25.]

When the sinner is converted, he receives the Holy Spirit, that makes him a child of God and fits him for the society of the redeemed and the angelic host. He is made a joint heir with Christ. Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe in Him, His cleansing blood is applied to

them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man.

If a red man, a Chinese, or an African gives his heart to God in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother. The day is coming when the kings and the lordly men of the earth would be glad to exchange places with the humble African who has laid hold on the hope of the gospel. To all who are overcomers through the blood of the Lamb, the invitation will be given, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:34.] Arranged on the right and left of the throne of God are the long columns of the heavenly host, who touch the golden harps, and songs of welcome and praise to God and the Lamb ring through the heavenly courts. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." [Revelation 2:7.]

Among what are called the higher classes, there is a demand for a form of Christianity suited to their fine tastes. But this class will not grow up to the full stature of men and women in Christ until they know God and Jesus Christ whom He hath sent. The heavenly intelligences rejoice to do the will of God in preaching the gospel to the poor. In the announcement which the Saviour made in the synagogue at Nazareth, He put a stern rebuke upon those who attach so much importance to color or caste and refuse to be satisfied with such a type of Christianity as Christ accepts.

The same price was paid for the salvation of the colored man as for that of the white man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb, and who therefore acknowledge themselves debtors to Christ, misrepresent Jesus, and reveal that selfishness, tradition, and prejudice, pollute the soul. They are not sanctified through the truth. Those who slight a brother because of his color are slighting Christ.

I call upon every church in our land to look well to your own souls. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [2 Corinthians 13:5.] God makes no distinction between the North and the South. Whatever may be your prejudices, your wonderful prudence, do not lose sight of this fact: that unless you put on Christ, and His Spirit dwells in you, you are slaves of sin and of Satan. Many who claim to be children of God are children of the wicked one and have all his passions, all his prejudices, his evil spirit, his unlovely traits of character. But the soul that is indeed transformed will not despise any one whom Christ has purchased with His own blood.

Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart and they become one with Christ, they will have the same spirit that He had. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God. If Jesus is abiding in our hearts, we cannot despise the colored man. He is journeying to the same heaven, who has the same Saviour abiding in his heart. When these unchristian prejudices are broken down, more earnest effort will be put forth to do missionary work among the colored race.



When the Hebrew people were suffering cruel oppression under the hand of their taskmasters, the Lord looked upon them, and He called Israel His son. He bade Moses go to Pharaoh with the message, "Israel is my son, even my firstborn. And I will say unto thee, Let my son go that he may serve me." [Exodus 4:22, 23.] The Lord did not wait until His people went forth and stood in triumph on the shores of the Red Sea before He called Israel His son, but while they were under oppression, degraded, down-trodden, suffering all that the power and the invention of the Egyptians could impose to make their lives bitter and destroy them, then God undertakes their cause, and declares to Pharaoh, "Israel is my son, even my firstborn."

What thoughts and feelings did the message arouse in Pharaoh? "This people, my slaves, those whom the lowest of my people despise, the God of such a people I care not for, neither will I let Israel go." But the Word of the Lord will not return unto Him void; it will accomplish the thing whereunto it is sent. The Lord speaks in no uncertain manner. He says, "Let my son go that he may serve me; and if thou refuse to let him go, behold I will slay thy son, even thy firstborn." [Verse 23.]

God cares no less for the souls of the African race that might be won to serve Him than He cared for Israel. He requires far more of His people than they have given Him in missionary work among the people of the South of all classes, and especially among the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the laws of marriage, breaking up the family relation, tearing wife from husband and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up. The truth must be carried to them. They have souls to save as well as we.

At the General Conference of 1889, resolutions were presented in regard to the "color line." Such action is not called for. Let not man take the place of God, but stand aside in awe, and let God work upon human hearts, both white and black, in His own way. He will adjust all these perplexing questions. We need not prescribe a definite plan of working. We should be careful not to strengthen prejudices that ought to have died just as soon as Christ redeemed the soul from the bondage of sin.

Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. It will always be a difficult matter to deal with the prejudices of the white people in the South and do missionary work for the colored race. But the way this matter has been treated by some is an offense to God. We need not expect that all will be accomplished in the South that God would do until in our missionary efforts we place this question on the ground of principle and let those who accept the truth be educated to be Bible Christians, working according to Christ's order.

You have no license from God to exclude the colored people from your places of worship. Treat them as Christ's property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren. Every effort should be made to wipe out the terrible wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this

question. Some would think it right to throw down every partition wall and intermarry with the colored people, but this is not the right thing to teach or to practice.

Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education.

There are able colored ministers who have embraced the truth. Some of these feel unwilling to devote themselves to work for their own race; they wish to preach to the white people. These men are making a great mistake. They should seek most earnestly to save their own race, and they will not by any means be excluded from the gatherings of the white people.

White men and women should be qualifying themselves to work among the colored people. There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States, not merely picking out the favorable fields. God has children among the colored people all over the land. They need to be enlightened. There are unpromising ones, it is true, but you will find similar degradation among the white people; but even among the lower classes there are souls who will embrace the truth. Some will not be steadfast. Feelings and habits that have been confirmed by lifelong practices will be hard to correct; it will not be easy to implant ideas of purity and holiness, refinement and elevation. But God regards the capacity of every man; He marks the surroundings and sees how these have formed the character, and He pities these souls.

Is it not time for us to live so fully in the light of God's countenance that we, who receive so many favors and blessings from Him, may know how to treat those less favored, not working from the world's standpoint, but from the Bible standpoint? Is it not right in this line that Christian effort is most needed? Is it not here that our influence should be brought to bear against the customs and practices of the world? Should it not be the work of the white people to elevate the standard of character among the colored race, to teach them how Christians should live, by exemplifying the Spirit of Christ, showing that we are one brotherhood?

Those who have been favored with opportunities of education and culture, who have had every advantage of religious influence, will be expected of God to possess pure and holy characters in accordance with the gifts bestowed. But have they rightly improved their advantages? We know they have not. Let these privileged ones make the most of their blessings and realize that they are thus placed under greater obligation to labor for the good of others.

God will accept many more workers from the humble tasks of life if they will fully consecrate themselves to His service. Men and women should be coming up to carry the truth into all the highways and byways of life. Not all can go through a long course of education, but if they are consecrated to God and learn of Him, many can, without this, do much to bless others. Thousands would be accepted if they would give themselves to God. Not all who labor in this line should depend upon the conferences for support. Let those who can do so give their time and what ability they have; let them be messengers of God's grace,

their hearts throbbing in unison with Christ's great heart of love, their ears open to hear the Macedonian cry.

The whole church needs to be imbued with the missionary spirit; then there will be many to work unselfishly in various ways, as they can, without being salaried. There is altogether too much dependence on machinery, on mechanical working. Machinery is good in its place, but do not allow it to become too complicated. I tell you that in many cases it has retarded the work and kept out laborers who in their line could have accomplished far more than has been done by the minister who depends on sermonizing more than on ministry. Young men need to catch the missionary spirit, to be thoroughly imbued with the spirit of the message. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." [Romans 13:14.] Work in any capacity, work where God leads you, in the line best suited to your talents and best adapted to reach classes that have hitherto been sadly neglected. This kind of labor will develop intellectual and moral power and adaptability to the work.

You must have grace and the love of God in order to succeed. The strength and spirituality of the people of God are manifest by the distinctness of the line of demarkation which separates them from the world. The people of the world are characterized by love for earthly things; they act selfishly, regardless of the principles which Christ has set forth in His life.

Christians will manifest the self-sacrificing spirit of Christ in their work, in connection with every branch of the cause. They will do this heartily, not by halves. They will not study their own aggrandizement nor manifest respect of persons. They will not, cannot, live in luxury and self-indulgence, while there are suffering ones around them. They cannot by their practice sanction any phase of oppression or injustice to the least child of humanity. They are to be like Christ; to relinquish all selfish delights, all unholy passions, all that love of applause which is the food of the world. They will be willing to be humble and unknown, and to sacrifice even life itself for Christ's sake. By a well-ordered life and godly conversation they will condemn the folly, the impenitence, the idolatry, the iniquitous practices of the world.

The converting power of God must work a transformation of character in many who claim to believe the present truth or they cannot fulfill the purpose of God. They are hearers but not doers of the Word. Pure, unworldly benevolence will be developed in all who make Christ their personal Saviour. There needs to be far less of self and more of Jesus. The church of Christ is ordained of God that its members shall be representatives of Christ's character. He says, "You have given yourselves to me, and I give you to the world. I am the light of the world; I present you to the world as my representatives." As Christ in the fullest sense represents the Father, so are we to represent Christ. Let none of those who name the name of Christ be cowards in His cause. For Christ's sake stand as if looking within the open portals of the city of God.

Ms 7, 1891

Christian Service in the Living Church

Petoskey, Michigan

June 10, 1891

What are God's plans and purposes concerning us? Christ, the world's Redeemer, was God in human flesh. He was the Majesty of heaven, the King of glory. He was the greatest Teacher the world ever knew. Tender, compassionate, sympathetic, ever considerate for others, He represented the character of God, and was constantly engaged in service for God. And as Jesus was in human nature, so God means His followers to be. When we rise above this earthly atmosphere, and look into the face of Jesus Christ, we see God revealed in His character.

Christ was meek and lowly. When He was reviled, He reviled not again. But He was very severe when sin and deception and hypocrisy were manifested by the scribes and Pharisees. From His lips came the most terrible denunciations against the pretended piety with which they covered up their hypocrisy, their unjust dealing, and their inhumanity to their fellow men.

The meek and lowly One read the sentiments of every heart. He is a perfect Saviour. On special occasions, when He saw the deceptions which, by Satan's suggestions, were leading men from light and truth into darkness, when He saw men under Satan's dictation, fighting against Omnipotence, divinity flashed through humanity, and as a judge, He pronounced the condemnation of the wrong-doers. The light of His divinity flashed about Him, and many of the people who heard His words, believed. There was no guile on His lips, and the words He spoke came to pass in the terrible judgments which fell upon the Jewish nation.

"Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. Moab hath been at ease from his youth, and he that settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity, therefore his taste remained in him, and his scent is not changed. Therefore, behold the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles." [Jeremiah 48:10-12.] "And it shall come to pass at that time that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. ... The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." [Zephaniah 1:12-14.] "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." [Judges 5:23.]

This description of Moab represents the churches that have become like Moab. They have not stood at their post of duty as faithful sentinels. They have not co-operated with the heavenly intelligences by exercising their God-given ability to do the will of God, pressing back the powers of darkness and using every power God has given them to advance truth and righteousness in our world. They have a knowledge of the truth, but they have not practiced what they know. The pastors and elders have not advanced in zeal, and the churches are dead spiritually. They are as salt without the virtue, the saving properties, which salt is supposed to have. This cold and lifeless state is contagious.

The officers of the churches, the presidents of conferences, are in need of being converted. O how much a revival is needed in the churches. Variance exists; many hearts are filled with envy, evil surmisings, and evil thinking. Evil speaking is heard. The Lord is ashamed to call the members of such churches brethren.

The churches that have not life in themselves, that have lost their spiritual discernment, call for ministers to come to their help, to bring them the breath of life. But the ministers have other work to do. They must carry the message of truth to those who know it not. Those ministers who hover about the churches, who have not a clear cut message, which, like a sharp, two-edged sword, cuts both ways, will do the churches harm. They will not work for the salvation of souls that are in great peril because they know not the truth, and they will die spiritually themselves and trouble and discourage those who try to help them.

The churches are to be taught to have root in themselves. They are not to depend, like helpless children, upon some one else as a prop; they are to stand in God, obtaining an experience for themselves by exercising their God-given ability. Unless they strive earnestly to co-operate with God, they will make shipwreck of the faith. Carry the truth to your neighbors, to those within your reach. Feel a burden for souls. God will bless self-denying, self-sacrificing workers. But the churches which are helpless, which show no spiritual growth, need to be dealt with severely, as indolent, slothful servants.

There is to be no contention in the church of God. Contention kills spiritual life; all strife dishonors the faith and misrepresents Christ. By their unconsecrated course of action, many put Christ to an open shame before His enemies. Let the members of the churches where contention is heard be converted, and then they will do well to move to churches where they will be more inclined to respect authority. When the individual members of a church study the Bible, and humble their stubborn hearts before God, seeking most earnestly to know and obey the voice of God which speaks to them through His Word, there will be much less gossiping and far more silence, far more earnest praying to God. There will be more self-examination.

"Examine yourselves," writes the apostle, "whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [2 Corinthians 13:5.] This self-examination is not exercised as it ought to be. Now is our golden opportunity of probation. We are living in the presence of the heavenly angels, in the presence of God, and whatever may be the circumstances surrounding us, we are not to murmur or complain, or to swear. You may start back at this statement, but much swearing is done in the hearts of men and women who dare not utter words of cursing. This swearing is expressed by their actions just as verily as it could be by words. Because something arises to cross their track, they are violent in spirit, and seem to think that their own way is not to be interfered with. There is need to guard well our thoughts and actions; for every person is forming a character, either after the pattern Christ Jesus, or after the pattern of Satan. Every person is fitting either for the mansions which Jesus has gone to prepare, or for the wrath of God, which will surely come upon all the children of disobedience.

There is need of decided measures being taken on this point. The development of selfishness, pride, ambition, and strife, among the chosen twelve, called forth an impressive lesson <from> Jesus. The strife

among them sprang from the fact that they did not comprehend the nature of Christ's kingdom. By removing this ignorance, by telling them the nature of the kingdom of Christ, their strife might have been quelled; but even after they had received the fullest knowledge, <the strife> might have sprung up again from sources which would bring disaster to the church after Christ had departed.

For this reason Christ gave instruction of solemn import, full and impressive. After calling the twelve, and asking them what they had disputed about by the way, He said to them, If, through selfish, ambitious motives, any man seeks to be first or greatest, he shall be last. The very spirit that created the ambition to desire the highest place, reveals in his character these attributes which will make him the lowest. If any man will be first in My kingdom, first in goodness, in usefulness, in honor, let him esteem others better than himself; let him be willing to be the servant of all, prepared to take any place and to make any sacrifice, any self-denial in order to be a strength and a blessing to others. Christ called a little child, and set him in their midst, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Matthew 18:2, 3.] You are striving about places and position and self-exaltation. Remember that pride and selfishness and selfish ambition will grieve the Holy Spirit, and leave the soul strengthless.

"Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of the Lord leadeth thee to repentance? But after thy hardened and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." [Romans 2:4-11.]

Many love to preach, but they have very little experience in ministering. Search the Scriptures with the families you visit. Christ's work was to put believers in possession of every essential truth, that by searching, they might discover other precious gems. We need to search in the lessons of Christ for the true meaning of His words; for it remains to be discovered. As we do this, the new aspect of some truths will be seen; we shall see the far-reaching compass of others, and the connection of some with others. Thus we shall find a harmonious whole. We must put our minds to the task of searching, with humble, holy, determined purpose, and with much prayer. The diligent seeker will receive his reward.

It is not preaching alone that must be done. Far less preaching is needed. More time should be devoted to patiently educating others, giving the hearers opportunity to express themselves. It is instruction that many need, line upon line, precept upon precept, here a little, and there a little.

But it is very difficult to impress the minds of our ministering brethren with the idea that sermons alone cannot do the work that is needed for our churches. Personal efforts are wanted; they are essential for the prosperity of individuals and churches. In speaking, we must act intelligently, remembering that the minds of our hearers cannot retain or appropriate one-half of the discourses that are given. Few minds

can take in so much matter. Yet without giving the minds of the people time to digest that which they have heard, too often plans are laid for another discourse to follow closely upon the one already given. What time have the people to digest the preceding discourse? If they grasp the ideas of the latter discourse, but a small portion of the former is retained.

I have been shown that we lose a large share of the discourses given, because so many are crowded in one after the other. The object for which our camp meetings are appointed is that they may be a spiritual benefit to the people. When a discourse is given, precious seed is sown. But if personal efforts are not made to prepare the soil for that seed, it does not take root in the heart. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost.

Sufficient wisdom has not been exercised in making our camp meetings seasons of real, spiritual blessing to all the believers and unbelievers who may attend. Many come to the meeting with hearts full of murmuring and complaining! Those who indulge in this murmuring must be led to see, through the work of the Holy Spirit, that it is an offence in the sight of God. They must be led to feel self-reproach because they have allowed the enemy to have power over their mind and judgment. Complaining must be turned to repentance, uncertainty and despondency to the earnest inquiry, "How shall I become true in faith?" Thus they become doers of the Word of God.

Every discourse of any real value needs to be followed by a class meeting (shall I call it?) or a Bible reading. Here the points which have been presented should be applied; questions should be asked, and right ideas inculcated.

Close application should be given to the work of bringing the church into working order. The members should plan and counsel together among themselves, believing that God will teach them as well as the president of the General Conference. They are to tax their own minds, instead of calling overburdened men from distant <parts of the field> to help them out of their difficulties. Seek God. Christ has invited you to ask wisdom of Him, not from human minds. The difficulties in the churches can be settled by the members if they will practice the Word of God. If they refuse to do this, all the ministers in the world cannot help them.

To those who claim to be Christians, I would say, Go to work, and set things in order according to the principles of the Word of God. Yield up your stubborn will, your own ideas. Come into union with Christ. Those who have been entrusted with responsibilities in connection with the church are the very ones who need to set an example of humility. Humbleness of mind will have a wonderful effect in melting hearts.

The converting power of God must come into the churches. Those who are self-willed must die to self and seek, with the love of God in their hearts, to remove the evils they have created. They need to show that they hear the voice of God speaking to them. When they make the Scriptures their study, with a determination to practice right principles, their hearts will be subdued. They will receive the reproof and warnings of the Word of God and will seek to correct their own wrong traits of character. When this work is done, the burdens carried by the president of the General Conference will be greatly lessened. Healthy, growing churches will be seen. Every church will possess order.

It is the duty of every one who is a worker in the cause <of God,> by the wisdom given of God, to maintain order in the churches, <be they> large or small. The members are to be fruit-bearing branches of the living Vine, laborers together with God. With joy the heavenly angels will behold their good order, and the Lord will hear the prayers that ascend to His throne. These prayers will be as sharp sickles, going forth with the men who proclaim the truth in the harvest field.

The success of these faithful, working, growing churches may provoke the hostility of the world; but the highest intelligences, even holy angels, will preside in their councils and in their assemblies. These angels are full of activity; they work to set things in order in the churches, that the light of truth may shine <from [them]> to their world. The churches are the light of the world, and they are to work with the church in heaven, both co-operating to hold up Christ as the only hope of the world.

The words of Malachi are applicable to a large number of our churches, not only in Michigan, but in other states. They are certainly robbing God by their lax service. The question is asked, "Will a man rob God?" But as though such a thing could not be possible, they say, "Wherein have we robbed thee?" God answers, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Malachi 3:8-10.] Here the Lord challenges us to test and prove Him by a faithful discharge of the duty we owe to Him.

Michigan has a standing account against her in the books of heaven, and the other states are equally delinquent. One and another are becoming dissatisfied, and saying, I will not longer pay my tithe, for I have no confidence in the way things are managed at the heart of the work. But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petition for things to be adjusted and set in order; but do not withdraw from the work of God and prove unfaithful because others are not doing right.

We need more and more of God's Holy Spirit, that when men in responsible positions do not manifest heavenly wisdom, we may realize that there is the more need for our decided help. And those who have entered into other men's labors, and who need experience, should call to their aid men who have had a decided interest in building up our institutions with their means and their influence. Always, in every enterprise, Elder James White called in such men for counsel. He never went ahead to devise and plan without laying before these men, such as Brn. Root, Weeks, Fargo, Howe, Day, Palmer, and others, what he purposed to do. He wanted their judgment. None that could be reached were left out of their counsels, and the voice of all these men was as one, and their acting as one.

Those who have withheld their tithes and offerings are robbing God. If every one would come up to their duty and fulfil God's claim, the treasury would not be empty. It is not men to whom you present your gifts and offerings. These belong to God, and He calls upon you to present them to Him. Will my brethren be faithful in this matter, and give back to the Lord His own?

In robbing God, you rob yourselves of the rich blessings God is waiting to bestow upon you. If the churches in the Michigan Conference, and in every other conference, would closely connect with God



through Jesus Christ, they would be the light <bearers> of the earth, even the light of the world. The spirit of self-denial, of a willingness to lift the cross and bear it after the Master, would be manifested. There would be a divine vitality felt in every state where churches are established; and all who attended these churches would breathe the breath of life, the truth and the love of the atmosphere of heaven. All coldness, barrenness, and drought, would be removed; vitality and the fragrance of love and true godliness, which is like the verdure in the garden of God, would be seen and felt.

In the fifteenth chapter of John the false and the real membership of the church is represented. Many who have united with the church have never joined themselves heart and soul to Jesus Christ. In the striking symbol of the vine and the branches, the Lord Jesus gives the characteristics of the true and the false child of God. [The] true branch, grafted into the living vine, imbibes nourishment from the parent stalk, and bears rich clusters of genuine fruit. "It is my Father's good pleasure," said Christ, "that ye bear much fruit." [Verse 8.] This is the evidence to the world that you are not only hearers, but doers of the Word. The branch proves that it is a part of the vine by the nature and abundance of the fruit it produces.

Christ presented the branch which bears no fruit. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [Verses 4-6.]

The want of genuine faith, the want of fruit-bearing properties, is the ruin of many. Having no real, vital connection with the vine, not receiving the sap and nourishment which circulates through the parent stalk, they are fruitless. A profession of the truth brings together many names as members of the church, but this does not constitute them children of God. There is a union with the church which avails nothing with God. The branch which does not draw its sustenance from Christ is represented as being unable to bear fruit. So the members of the church may be known as faithless, hearers and not doers, because the right quality of fruit is not seen in their lives. Their future is mapped out in this symbol—a final separation from Christ, a ruin as complete as that represented by the dead branch of the vine which is cast into the fire.

This symbol is to be presented, with all the weight of its instruction, in our churches. Not only is the sad portion of the symbol to be presented, but the advantages and necessity of a vital union with Christ must be dwelt on with power, and with the Spirit of God. This union means entire dependence by living faith upon Jesus Christ, and what symbol, so simple, and yet so striking, could be used to show the necessity of constant dependence upon Jesus Christ, as the connection of the branch with the vine.

The vine stalk draws its nourishment from the root, and communicates it to the branch. Such is the relation of the true believer to Jesus Christ. By His Holy Spirit, Christ calls forth faith in Him as a personal Saviour. The result of this faith is seen in the fruit which is borne, revealing that the soul is in constant communion with Jesus Christ. On our part there must be a faith which holds fast to Christ. In this way we constantly receive of His grace and in our turn impart it to others. The whole universe of heaven

acknowledges this connection, and our petitions are accepted through Jesus Christ. His grace is given us in large measure; our sins are placed to His account as our substitute and surety.

As the sap and nourishment of the vine is carried to every truly united branch, so Christ's righteousness is imputed to us. "He was made sin for us who knew no sin, that we might be made the righteousness of God in him." [2 Corinthians 5:21.] We become one with Christ as He is one with the Father, and to all intents and purposes we are accepted in the Beloved. Jesus Christ is not ashamed to call us brethren.

Notice the fruit of such a vital union. "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. If we shall ask anything in my name, I will do it." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." [John 14:12, 13, 21, 23.]

If any one in the church is jealous and faultfinding, a tale bearer or a gossip, by his words and by his course of action he sows seeds of dissension which reveal decidedly that he is not a branch of the true vine. In his work he is manifesting the attributes of Satan. "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." [Matthew 7:20, 16-19.] There are members of churches who are distressingly active, but their interest is of such a character as to stir up strife. They are not peacemakers, but busybodies, meddling with other men's matters.

"The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries, either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descended not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." [James 3:8-17.]

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [James 4:1-4.]

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of God, and he shall lift you up.” [Verses 7-10.]

You are not to think that you can lift up and build up yourselves by tearing down your brethren, making them appear the worst you can, while you set forth your own virtues in contrast with him. You may think that your indignation against some supposed wrong in your brother will lead others to appreciate your virtues; but the Word of God declares, “Speak not evil one of another, brethren.” [Verse 11.] These words of inspiration have <had> too little weight with many whose names stand registered on the church books.

As agents for Jesus Christ, men are to be laborers together with God. Why then are so many acting as did Meroz—doing nothing—while those sitting in darkness receive no light, no help from those who claim to be children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God, and the faith of Jesus. Christ is saying to these idlers in the market place, “Go work today in my vineyard.” [Matthew 21:28.] Angels who minister to those who shall be heirs of salvation are saying to every true saint, There is work for you to do. “Go, stand and speak ... to the people the words of this life.” [Acts 5:20.] If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go. If they did no more, they could diffuse the knowledge which they already have, and present Jesus as the only mediator.

Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? And how does heaven regard their inefficiency? The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord. O how <they> rejoiced when they saw that through the work of Christ the world was brought back into favor and position with God and again connected with heaven, to be benefited with all the treasures of light and knowledge emanating therefrom; and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ.

Christ’s church on earth is to be an agent for Him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God’s order, and doing the work He has assigned them. The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and the knowledge of God and Jesus Christ whom He has sent, is borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings.

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man, according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as His agent you are to gather other agencies and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible.

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over the souls that are lost in consequence of this neglect. They cannot take your place or discharge your duty. Could they do this, they would do it gladly, for they know that your eternal welfare depends upon the use you make of your entrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to cooperate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption.

It is the duty of every one who claims to believe on Jesus Christ to become a worker for God. Entire consecration and unity are demanded in the work which must be done to bring the grand results. I inquire, How can any one be silent when they know what the Lord Jesus expects from every human being? I implore you that name the name of Christ to no longer be selfishly and wickedly indifferent to your duty. Live unto Christ, who died for you and rose again. Each angel has his own mission and is at his post, ready to co-operate with you and by combining divine power with human effort make of none effect the opposition of foes. They will make a place for you to walk, even among principalities and powers, beating back spiritual wickedness in high places.

The Lord calls for the churches in Michigan to arouse and go to work. If you would take up your assigned work with true piety and devotion, you would be agents for Christ, active and zealous in doing His work. But if you do not put all your energies into this work, through inaction you will become weak and spiritless, the sport of Satan's temptations. The time that you neglect or refuse to give to God, you will use to criticize and pick flaws, and to create disturbances in the church. You will be a coworker with Satan. You will refuse the chastening and reproofs of the Lord, the pruning of the husbandman that you may bring forth much fruit, and taking your case in your own hands, you will work after your own wisdom.

When this course is pursued, the cloud of heavenly witnesses look upon you with grieved amazement and register your work in the books of heaven: Clouds without water; cisterns which hold no water; dead branches, which must be removed and bound up in bundles ready to be burned.

God calls upon you through His humble ambassador to obey the words of Christ, and to be all that God has purposed you shall be. He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Through the mediation of faithful workers, by their right course of action, a practical influence is reflected, and in this work all the holy influences of heaven, and the sanctified influences of earth are to be combined.

There is a great work to be done in Michigan, and there are but few to undertake the work, because God's people are at ease in Zion. Some do not wish to be disturbed. Unconsecrated and unholy, they know not the time of their visitation. They do not want to see or sense the necessities for this time. Michigan is far behind what she might be and is neglecting her work for the Master.

The meaning of the words, "I am made a minister," is too little comprehended. [Colossians 1:25.] Those who preach the Word of life to others should be weighted with the Spirit of Christ, as was Paul. If the minister goes to his work light-loaded, if he carries no burden for the people, he shows that he has mistaken his calling. He has not that spirit of intercession and consecration to God that would enable him to receive light from God. Those who work for God must feed upon Christ, for spiritually they are built up from what they eat. If Christ is formed within, the hope of glory, they have wisdom from God, not only to eat of Christ, but to feed the flock of God in due season, giving to every man his portion. By such, the flock of God will be fed from the Word of God, which is Spirit and Life.

But if the man who claims to have a burden to preach has not been sanctified through the truth he preaches, he will not help those for whom he labors. The question, whether his past course is censurable, or whether he has made crooked paths for his feet, should be brought home to his soul. If he has fallen under temptation, if he has dissembled, if he has engaged with the thief, or committed robbery in business deal, let him seek the Lord with all humility of mind, <and make restoration.>

We form a part of the great web of humanity, and a mutual influence passes from one to another, not only in the church, but the family in heaven and the family on earth blend, in order that Christ may become a power in the world. All the jewels of truth given to patriarchs and prophets which have been accumulating from age to age, and from generation to generation, are to be gathered up as hereditary trusts. The sacred influences of present and past generations make a strong and powerful agency for God, able to stand, not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. God's people of today have all the privileges and opportunities of former generations <and increased light> to make them more powerful in the work of God than the people of preceding generations have been. These advantages demand corresponding returns. In harmony with our heavenly treasures are to be our efforts to open the way before others.

The Lord is at hand. Heavenly intelligences united with sanctified influences of earth are to proclaim the third angel's message and <sound> the warning, The end of all things is at hand. "For yet a little while, and he that will come shall come, and will not tarry." [Hebrews 10:37.] A people are to be prepared to stand in the day of the Lord, and having done all, to stand. Those who crowd together in cities and villages are making a serious mistake. Those who thus neglect to extend their influence by circulating wider and wider, reaching to the uttermost parts of the world, are neglecting to stand at their post of duty.

Every soul who claims to know God and Jesus Christ whom He has sent should seek to do his utmost for the enlargement of His kingdom, praying, "Thy kingdom come; thy will be done on earth as it is in heaven;" "for thine is the kingdom, the power, and the glory, forever. Amen," and working in harmony with their prayer. [Matthew 6:10, 13.] Faith works by love and purifies the soul. We read of the early disciples, "The whole multitude of them that believed were of one heart and one mind." [Acts 4:32.] The Spirit of Christ pervaded the whole as a vitalizing current. "And God which knoweth the heart bare them witness, giving them the Holy Ghost, even as he did unto us." [Acts 15:8.]

In His prayer for His disciples shortly before His ascension, Christ said, "Neither pray I for these alone; but for them also that shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [John 17:20, 21.] O that these blessed words may be written by the finger of God upon every heart. It is positively essential that every individual labor earnestly for the fulfilment of this prayer. Christ's words plainly specify the importance of this oneness and how much is involved in the matter of their unity, "That the world may believe that thou hast sent me." Satan will make masterly efforts to cast his hellish shadow between Christ and our souls; and are not Christ's words of sufficient force to make us realize that the members of the church should put from them, as brethren, everything that would have the least tendency to disunion and discord and strife? It is Satan's own planned scheme to make the Christian world dishonor Christ instead of honoring Him.

"Ye are my witnesses, saith the Lord." [Isaiah 43:10.] "Ye are the light of the world. A city that is set on an hill cannot be hid." [Matthew 5:14.] God has given His people great light, and He expects them to walk in the light, to move under the direct influence of the light, and to repeat over and over, as did Paul, God's miraculous leadings in the past. The prophets have prophesied of this time in which we live. They spoke of future events, and we have the benefit of their enlightenment. "Not unto themselves, but unto us did they minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." [1 Peter 1:12.]

The light of truth is not given us to hide. Our experience in the faith is to be communicated to those who are in darkness. Our work is to magnify Christ <and not ourselves> and to represent His character to the world. As we do this work, we shall become charged with a fresh power direct from God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth. For in all these things I delight, saith the Lord." [Jeremiah 9:23, 24.]

When there is an entire surrender to God in every church, there will be new conversions daily. Every Christian will see in his brother the image of Christ. The members of the churches will read in each others countenances benevolence, and brotherly love. One interest will predominate—to be as Christ was one with the Father; one subject of emulation will swallow up everything else—who will the most closely resemble Christ and present to perishing souls the truth as it is in Jesus? Then the church will wear the credentials of Christ.

"I will be as the dew unto Israel: and he shall grow up as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are

right, and the just shall walk in them: but the transgressors shall fall therein.” [Hosea 14:5-9.] “Blessed is everyone that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. ... The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.” [Psalm 128:1-5.]

Ms 8, 1891

Sermon/The Great Sacrifice Made for Us

Harbor Heights, Michigan

July 24, 1891

Today as I have been writing upon the Life of Christ, my heart has been all subdued and broken by the thought of the great and infinite sacrifice made in our behalf. I thought what more could God say to us, in pledging His word as to what He will do than what He has said. I have thought there is nothing more, no greater assurance, that could be made of what God’s purposes giving us, than that manifested in giving His Son.

Who can doubt that the Father is perfectly willing to accept us and to refine us, to keep us, to give us heavenly wisdom, to give us of His light? Was not Christ the Word? Was not He the light? Was not He the light of men? And did not He come into the world that He might penetrate the clouds of darkness that covered the earth? “Darkness covered the earth, and gross darkness the people.” [Isaiah 60:2.] Now what more could God do than to roll back the cloud, and to break that spell of Satan by which he would chain our minds to earth and earthly things, and to bring the glorious prospect of immortality, than He has done? What more could He do, I say, than He has done?

As I was hurrying around to get things closed up in order to come into this meeting, I felt—although I was in a hurry, and my head tired, and I was somewhat perplexed—I felt a great peace upon me. Now, brethren, I would not give that peace for all the praise and all the honor and all the glory that there is in this world; because I appreciate every ray of light, and every impression of the Spirit of God. O, I appreciate the connection; I want to keep this connection. I do not want the connection broken between my soul and my God. I want the communication open between God and my soul, and then I can say indeed, “It is well, it is well, with my soul.”

But I have to venture something; of course I do; I have to venture and venture by faith upon the loving promises of God, believing that they will be verified to me. Christ ventured a great deal when He came here to stand upon the battle field, when He came here clothed with humanity, standing as our surety, as our substitute, that He would overcome in our behalf, that we might be overcomers in His strength and by His merits. Well, now, it seems such a venture that He made for us. And cannot we venture something for Him? Cannot we say, I will go unto my Saviour, and if I perish, I perish; I will perish at His feet. Then let us make a venture. Make a surrender to God. Let self be broken all to pieces.

I want self to die, but it is a constant fight for me every day of my life, that the enemy shall not obtain the advantage and weaken my faith so that I shall not claim the promises of God and believe. Believe

what? That He will keep that which I have committed unto His care against that day. But the enemy will come in and loom up the trials that will come and that I will have to bear, and will try in every way to overcome me, that he may triumph; but then I say, I will trust my heavenly Father. Why should not I trust Him? Does not He want me to be saved? Why not look to Calvary? Does not He want you to be saved?

Look to Calvary; that tells you the story. He wants us to be saved with an everlasting salvation. He does not want us to wait until this meeting is closed, and we go home without knowing that our lives are hid with Christ in God. He wants us to know it right here upon this ground. I believe it is sacred ground. I believe the angels of God are walking up and down this encampment. I know they are, for I have seen the interest that all heaven has in the assembly of the saints when they come together, how that with intense interest they are watching and seeking to make impression upon human hearts. Will we let them be made? Will we open the door? Will we let Jesus in? May the Lord help us on this blessed holy Sabbath, and in this sacred place made sacred by His presence, for He has revealed Himself unto us since we have been here to take up the tokens of God. Gather up the precious rays of light, and yet grasp for more.

If any man thirst, let him come and drink, and drink again, and continue drinking. If any thirst, come and drink. Why stand back from the fountain? Why not come to the fullness of Christ. He has put into our hands the key which will open the storehouse where are the immortal treasures. Shall we not take of His love and drink in of His fullness? God grant that we shall have an experimental knowledge of what it is to be Christ's and Christ ours. Let self die, and break all to pieces, and let Jesus put His armor upon us and put His mold and superscription upon us.

Now, there are those who may have been hardhearted, and they may have been foolish in their inclination and desire and indulgence of self. Their thoughts may have been wandering and their words light and trifling, notwithstanding the injunction is to be holy in all conversation. "What manner of persons ought ye to be in all holy conversation and godliness." [2 Peter 3:11.] "In all holy conversation" signifies that in all matters we are to be holy, and that means wholly the Lord's. Make no reserve. Therefore all that I have and all that I do and all that I say is to be as a God-bought subject to Jesus Christ.

The redemption money has been paid as the price of my soul; and instead of being the slave of Satan, I am to be indeed the child of God. I am His servant. Then shall we not every one of us draw in even cords with Christ? Shall we not yoke up with Him? Shall we not bear our end of the yoke? Christ had trod the wine press alone, and of the people there was none with Him. Now shall we show, after He has demonstrated that He died for us, that He rose and ascended to heaven to be our Advocate, that we will yoke up with Christ? That we will take His yoke, lift His burden, and carry on the very work that He carried on when He was here on the earth.

God help us to understand our privileges and opportunities. If we do not, we will go away from this place without the sweet impressions God is ready to make upon our hearts. They will lose their influence upon us. You want, here, to make an entire surrender to God. Do not leave this ground until



you know that Jesus Christ is yours. And begin early. Do not wait until the close of the meeting, because you want all the blessing that will come as the result of an entire surrender and falling upon the Rock and being broken.

Then let us begin at the very beginning to manifest that faith which takes hold of the promises of God. Then your testimonies will be of what the Lord has done for you right here upon this ridge overlooking the waters that He has made with His hand. Right here I surrender myself to God, and He blesses me. He has converted me, and I believe that His blessing will rest upon me every step that I advance toward Zion.

Let us begin, then, right here. Do not let pride or anything else come in to lead us from Christ. Let us be determined that we will be the Lord's; and every night and every morning turn a new leaf, and the record in the heavenly courts will be of character, O so much cleaner, so much purer, so much more satisfactory to the universe of heaven, so much more pleasing to Him who died for us—that here are souls who are gaining victory over Satan, every step of the way.

Ms 8a, 1891

Sermon/The Proper Way to Deal With Students in Our Schools

Harbor Heights, Michigan

July 21, 1891

[Luke 19:1-6 read.]

Brethren, our standard is altogether too low. We have had the precious gems, precious treasures upon earth, which have been unfolded, and we have seen the beauty and the glory of the truth, but we have made it a sort of common thing.

Christ presents many phases of character to God's people, and yet He says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." [Revelation 2:4.] What is the matter? The gold the truth bids [you] seek, the gold of love and faith, is dropped out of the character, and now you must come back.

"Thy gentleness hath made me great." [Psalm 18:35.] The gentleness, forbearance, longsuffering, mercy, and patience have greater power than you imagine. God wants us to cultivate that side of the question. If justice and its twin sister mercy do not stand together, it is a terrible thing. You want the world and whatever you are connected with. ...

You need not be afraid of manifesting weakness of character in being too merciful. I will risk everyone of you, that you will not be too merciful, too compassionate, or too sympathetic for the erring. What we want is the Spirit of Christ interwoven into our everyday experience. You want it when you rise in the morning, you want it at noon, and you want it at night. You want it continually, so that it shall be an

abiding principle as with Daniel—the abiding principle of fearing God let the consequence be what it may.

Now we want to understand that there is something more to our work than we have given to it, and we want to understand that the essential work must begin with our own individual selves, our own hearts. We must know the influence of the Spirit of God on the human heart, on the human affections. Do not you remember that when Christ was teaching there came one saying, “Thy mother and thy brethren stand without, desiring to speak with thee.” And Christ, looking around upon His disciples that were receiving His words of life, read the interest in their eager countenances and said to the messengers, “Behold my mother and my brethren” are they that “do the will of my Father.” Matthew 12:47-50. They are the ones that are His mother and His brethren. They are the ones that are more closely related to Him than any ties of relationship.

We are a selfish set of beings. To those who are not related to us the milk of human kindness is seldom given. There is abundance of overflowing love manifested to those who are related to us; but to others, just as near and dear to the heart of Infinite Love, there is a coldness, uncourteousness, and selfish withholding of that love that flowed forth in such large measure to the special favorites and relatives. Who are my mother and my brother and my sister? Every soul striving to do the will of God is to be treated as our own relative. We do not do so. We are God’s children. God is not pleased with this favoritism. It is my husband who is perfect, my children are perfect, and myself is perfect. That is with many about the sum total of their religious experience: they act it out.

You look upon some and say how foolish they are. Had we not better have the compassion of Jesus Christ at all times and in all places and in everything in our dealings with children and youth who have not our experience? I have felt upon this point a most wonderful responsibility, as case after case has been presented before me, in different schools and in different places, where for years back has been the mismanagement of this one; and then I have looked to see where he would come out, and he came out as the servant of the devil. Where might he have come out? As a child and servant of Jesus Christ. Who is responsible for that man’s disposition?

I have sat in school with a pupil sitting by my side when the master sent a ruler to hit that student upon the head; but it hit me and gave me a wonderful wound. I rose from my seat and left the room. When I left the school house and was on the way home, he ran after me and said, “Ellen, I made a mistake; won’t you forgive me?”

Said I, “Certainly I will; but where is the mistake?”

“I did not mean to hit you.”

“But,” said I, “it is a mistake that you should hit anybody. I would just as soon have this gash in my forehead as to have another injured.”

It is the spirit in the man. You may have teachers in the school who have never felt the controlling power of the Spirit of God over every action of their lives. They may take the students and shake them, full of

passion, for this act will never be unless the teacher has lost his self-control and is full of angry feelings. Do the students have any more love for such a teacher?

Any teacher, I don't care who he is, unless he can make the students think that he loves them, cannot have any influence over them for good, no matter how well educated, how intellectual, or how refined he may be. What shall we do? Put away the iron that is in your souls, these satanic attributes that bear such fruit, whatever it may cost you—even if it cost you your right arm, as Christ said when talking to His disciples. "At the same time came the disciples unto Jesus" to be converted. They were following Christ, learning of Christ. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:1-6. What is the matter? There are many who do not put themselves in the place of the child. They do not see that in bruising that child they are bruising their own soul more, because they are destroying his manhood. What God wants is that we should seek and save that which is lost.

He says, Whosoever shall humble himself. How hard it is! It is like severing an arm. But whatever spirit there is in us that prompts to harshness and arbitrary action, however dear that spirit is to us or however much we want to cherish it, that spirit must die. That spirit must go out of our hearts and go out of the church, and the spirit of love and tenderness and forbearance come in. No matter what sort of an education you have had in your life or howsoever stern it may have been, you must become as a little child; and in mind and spirit you must put yourself on a level with that little child, that you may be a proper instructor. You must understand that its trials are greater to it than yours are to you. You must know that when God would have you correct a child you must never lay hold of the child suddenly and shake it as a terrier does a rat. No; but take it alone and pray with it and talk with it instead of forcing your will upon it. Show it the will of Christ. And if you do not bind that child to your own heart before you get through, you will have an entirely different experience than I have had.

You want to be where you can deal with human minds just as tenderly as Christ has dealt with you. If you should have Christ deal with you as some teachers have dealt with students in the schools, you would be indignant. You are not perfect as many of you may think you are, but not one of you is, in the sight of God. And if you want Christ to forgive your sins, you must be kind to those whom Satan is seeking to lead under his dark banner. "Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck. ... If thy hand or thy foot offend thee, cut them off." Matthew 18:5-10. No matter how dear your way is, how grandly you look upon your ideas and plans, the question is, Are you going to come to God's ideas and God's plans and ways? Unless you are, you are under the condemnation of God today and ought to be converted.

We see one going astray. What are we going to do? Cut him off from us and leave him in the hands of Satan? Or are we going to bring him into the hands of Christ where we can pray for him and lead and guide him? Is that what we are going to do? Build up the barriers between God and the soul? No, that is the devil's work, and we don't want to do his work; we want to do Christ's work, the work of the Spirit. "If so be that he find it." It does not say that He will always find it. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matthew 18:13, 14.

I know something of what I am talking [about]. The objectionable characters are the very ones who are sick. They need your help, and for these very ones you should put forth extra effort. Do not cut the knot of difficulty in sending them where the devil wants them, but bring them with the cords of love just where Christ did. Christ said in regard to Zacchaeus and He came to save that which was lost, that which was hopeless in the eyes of others. The Pharisees found fault with Him because He was so tender and merciful towards others, but here Christ has shown what He would do.

What we want is to melt our hard hearts in pieces before God. All this harshness—because I am in position of a teacher I must rule, and you must come right to my ideas and under my control—that is not the way at all. It is not the way to present before them. The right way is to do as He exhorts parents, Bring them up in the nurture and admonition of the Lord. How is that? We sit down and read to them from the Bible [saying,] I don't want to speak to you my words, but let God speak to you. Let God speak to them out of His Word; read to them with such tenderness that the tears are in your voice. That is what you want to do.

The devil is seeking them; and what is the reason? Their souls are precious in the sight of God. There is a dignity and coldness in ourselves so that we cannot place ourselves in a position where we can feel for them. One who has sinned is humiliated in his [own] sight on account of it. But suppose that you crowd the humiliation in strong pressure upon the one who has done wrong, then what? You drive him to desperation, you discourage him; and how is it with a discouraged youth or adult? They become stubborn, unyielding, difficult. O that the Spirit and power of Christ may come into our midst, and that every teacher and everyone who has a part to act in the work may let the softening influence of the Holy Spirit into their hearts.

If God has ever spoken by me, there must be a higher standard in every one of our schools in this respect. That standard is to be reached by working in Christ and in Christ's way. To be meek and lowly of heart, then comes rest, rest in the hardest kind of conflict. Why? Because you have true religion—meekness and lowliness.

Now let me tell you from what God has shown me: We need the message to the Laodicean church. You have left your first love, and there is hardness and coldness and want of sympathy, except for the favorite few. That will never answer in the world. We are to seek and save that which is lost. We must have the Spirit of the true Helper, the Spirit of Christ.

Ministers have been presented to me with their course of action and their character before they were converted, the hardest and most incorrigible, the most unbending, the most stubborn, and yet every one of these traits of character was what they needed in the work of God. We don't want to kill that; they needed it in order to fill important positions of trust in the cause of God. There must be a transformation of character; the leaven must work in the human heart until every action is in conformity to the will of God and they are sanctified, then they are the most valuable. It is these very kind of individuals that God can use in the different branches of His work.

There are different phases of character needed in the work of God. All that it needs is conversion. "A new heart will I give you." [Ezekiel 36:26.] Seek them, save them, and bring them to Christ. Let His love

be poured into their hearts; let in the light of the Sun of Righteousness. Teachers in our schools, have you received it? You may walk in the light as Christ is in the light, every one of you. Have you received the baptism of the Holy Ghost? This is the question that was asked some who were workers in the time of the apostles, and they said, "We have not so much as heard whether there be any Holy Ghost." Acts 19:2. This is true of some of the workers today. They have not so much as heard of the Holy Ghost.

Now suppose that right here in our school we should be fitted for the work. God gave Moses a special work for which he was to have a special preparation. Moses thought that he was to do that work by force and by might, and he went and slew one who was fighting with an Israelite and hid him in the sand. He thought the Israelites ought to know that he was the one who should deliver Israel, and he was going to begin the work in a hurry; but the Lord takes that man Moses, seeing that he is not ready for the work, and sends him for forty years to act as a keeper of sheep, to go into the rocks in the mountains, in the desert, and there hunt with all patience for the stray sheep; and then the Lord reveals Himself in the bush to him as the "I AM" and bids him go and deliver the children of Israel. He has the education now, but it took him forty years to learn to be a tender, patient, loving, faithful shepherd.

Striplings will come into the school, and if they see a child that has not the experience they think it ought to have they don't stop to plead with that one, they don't remember how it was with them in their childhood—if one came upon them like a storm, how it braced them in that very evil that ought to be corrected. Some go at these children as if they had no heart, feeling, conscience, or reason, and by their course of action stir up the worst passions of the human heart.

There are those who are the most precious laborers in the cause today who in their childhood were not the easiest to manage, whom you could praise. No; they seemed to be full of mischief. And what were they to do to help them? Let the Sun of Righteousness into your own soul and diffuse it among them. I never found that it converted a child to shake it or to strike it in passion. I never found that it had any right influence upon it. I would a great deal rather you would strike the body than the mind, but both are degrading in their tendencies.

What we want is the right kind of education in our schools. We are reformers. We are the ones who are to be continually improving in our spirit and practices. We are talking of the righteousness of Christ, the mercy that is in the law because Christ is there. We are telling: "Mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10. Why not carry this out in your practice in school?

What we want is to be Bible Christians. And God has opened to me what stands in the way of the conversion of youth and children—their parents do not treat them aright. It is too much indulgence and too much passion. Now when they come into the schools shall they have the same kind of treatment by those who think what they don't know is not worth knowing? They know it all when they have scarcely learned the first lessons in the alphabet of self-control and how to deal with human minds. There is something to learn. God help us to come right to the cross to see the royal Sufferer upon the cross and why He suffers. It is to save souls, to bring sons and daughters to God. He gave Himself to save the world. He says, "Love one another, as I have loved you." John 15:12.

It is the iron in the character which has nearly destroyed the influence of some in our institutions; and it will be the ruin of our educational institutions unless the teachers connect in meekness and humbleness of mind with Christ and seek to work in Christ's lines. Let this be the occasion for our receiving the Holy Ghost; and when every one of us seeks for the baptism of the Holy Ghost, it will come. Let us seek it with the whole heart. But you need not be in meeting all the time. You can go away by yourselves and earnestly seek God in secret prayer. Cut off the right arm or the right hand rather than offend one of these little ones. Get along with one-half of the things that you think are essential to make you successful in the work, if need be, and then have the baptism of the Holy Ghost, and you can diffuse light to those around you.

Let us seek God together. I want His Spirit. I long after Him. "As the hart panteth after the water brooks, so panteth my soul after ... the living God." Psalm 42:1, 2. I want, brethren and sisters, that we should come right to the cross and seek Christ and His love, mercy, and compassion and see how He values the human soul. You can never measure it except as you come to the cross. And because every soul is not cast upon the same mold as yours, that is no reason that they are not worth anything. God has a work for every one of them; and we want to work for souls, to labor for them as those who must give an account, that in the judgment they shall not come to us and say, "You did not show any of the mercy and love and tenderness of Christ to me. If you had, it would have broken my heart." We want our hearts to be broken; they are altogether too hard. Let them break, and let Christ put His hold and His superscription upon the soul. Then what shall we see? We shall see the mighty revealings of the Spirit of God as on the day of Pentecost; then we shall be able to move others, to move the youth in the school; but in whatever branch of the work you are engaged, you can go singing all the way to Zion. Not that you will not have any characters around you hard to deal with—you will have them—but you can deal with them so much the more easily because Christ is your Helper, because Christ is with you, and you are laborers together with God.

Ms 8b, 1891

Sermon/Talk to the Teachers

Harbor Heights, Michigan

July 27, 1891

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

[The reporter was unavoidably delayed from being at the first part of this meeting.]

[The students] received an education from the great fountain of wisdom and knowledge. What for? That they might impart wisdom and knowledge to others. That they might be in the presence of God and

devote their capabilities and powers to God, not give them as a contribution to the devil. But this has been done in certain cases, and in case after case that has been presented before me.

I have been reading, since I spoke here last, the warnings given to some who went to receive a medical education. They might receive that education without losing their spirituality if they were every day under the converting influence of the Spirit of God.

What does conversion mean? Some think, when I say that they must be converted, “Why, don’t you think that I must know something about religion?” As if, because they knew something about religion, they did not need to be converted daily. But we ought every day, every one of us, to be converted.

I may take a vessel every morning, and convert it to a certain use. I may convert it to holding a certain article of food that I wish to put in it. And just so the Lord takes every Christian and converts him every day as He wills to do His work for that day. We have but one day at a time in which to be converted to the Master’s use. And during that one day we want to spend our abilities and our capabilities to the glory of God, that He may make us vessels of honor. We are not to act as though we had many years of life and that there is no need to be so very much in earnest about what one does.

It would be perfectly safe for our youth to enter the colleges of our land, if they were converted every day; but if they feel at liberty to be off guard one day, that very day Satan is ready with his snares, and they are overcome and led to walk in false paths—bidden paths—paths that the Lord has not cast up.

Now shall professed Christians refuse to associate with the unconverted and seek to have no communication with them? No, they are to be with them in the world and not of the world. They are not to partake of their spirit and practice the ways of the worldling. They are to mold and not be molded. They are to have their hearts open to their customs and practices. Their associations are to be for the purpose of drawing others to Christ. This makes them workers together with God.

Here is the danger of our youth. The attractions in these institutions are such, and their teaching so intermixed with error and sophistry, that they cannot discern the poison of sentiment mingled with the useful and precious. There is such an undercurrent, and it works in such a manner that many do not perceive it. But it is constantly at work. Certain ideas are constantly advanced by the professors, and repeated over and over, and at last the mind begins to assimilate and conform to these ideas.

Just so when infidel authors are studied. These men have sharp intellects, and their sharp ideas are presented, and the mind of the student is influenced by them. They are pleased with their brilliance. But where did those men obtain their powers of intellect? Where did they get their sharpness? From the fountain of all knowledge. But they have prostituted their powers; they have given them as a contribution to the devil. And don’t you think the devil is smart? Many are traveling in the devil’s tracks by reading infidel authors. Satan is a sharp being and they fall in love with his learning and smartness.

When I was coming from California, there was an infidel Jew on the same car. He was engaging in conversation with those present on the subject of the Bible and Christianity. He would talk to one and then to another. He would present Christ and the Christian religion in such a manner, in such a

ridiculous light, as to create a laugh; and those present could not withstand his ridicule, and they would begin to retreat. Then he would have a triumph, and he was triumphing all over the car. Finally he came and sat down by me. He saw I had a Bible in my hand; and he began to talk about the Bible and religion and said religion was like jugglery business; it was like sorcery. I did not say a word, but let him talk on. The people were listening intently to see what I would say, and he talked, and talked and talked, until I thought he had about exhausted himself.

Then I said to him, "This is eternal life, that ye might know God and Jesus Christ whom He hath sent." [John 17:3.] Then I spoke to him of my own experience. Said I, "You call religion sorcery, jugglery, and all these things; but we have 'a sure word of prophecy whereunto ye do well to take heed.' [2 Peter 1:19.]"

I could make them all hear in the car, and so I did. He then put in some remark, but an answer came to my mind. He said, "Have you ever studied such and such an author?" Said I, "I have not." Said he, "There! there! you don't know!" I said, "I don't want to know. I have no time to read such trash. I want to carry the knowledge I get from these authors over to the other side; but as for your authors, where did they get their power to think? Where did they get anything of sharpness worthy of retaining? They got it from the God of heaven. But they have prostituted their powers.

"Now," said I, "Jesus Christ saw the condition of the Jewish nation, and He came that He might unearth the hidden treasures; there we can sink the shaft and bring up the rich ore, the jewels of truth; and, it is all rich. And those things you get from your authors that are worth anything, you get from Him. It is not anything new. Christ gave it to the patriarchs and prophets, and it is these precious gems of truth, and this gospel, which you abhor and detest, that was preached to Adam in Eden." He finally hemmed and hawed and spat, and turned himself in his seat; but he didn't say a word. And then there was a greater uproar in the car than before. The people were laughing at him, and saying that he was put down by a woman, but he did not say a word. He just got up and went out.

Now, I want to say right here, you may go to these infidel authors to get bright thoughts, but I don't want to go there; I would rather go to the snow of Lebanon. Let me go to any other place than to infidel authors. Why? Because mingled with it all is a serious malady. The cunning of Satan is there. Was he not the covering cherub in the Eden of God? And was he not cast out of heaven because, as it was said of him, "thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness?" [Ezekiel 28:17.] Then cannot he mingle some of his sophistry with truth so as to fascinate and captivate the human mind? Of course he can. He is a smart general, and, therefore, no man can handle him. And for that very reason, God sent His Son into the world to stand here on the field of battle and present the great original truths, to take men from the bands of error, to rescue them, to reform them. Christ presented these principles of truth, arranged in the order of the gospel, that they might serve the very purpose for which they were given to man.

We do not want to drink of the turbid streams of the valley. We do not want the corrupted sophistry of infidelity. Because many are so ready to give in to doubt and questioning, infidels are made bold. God help us that we may drink of the pure streams that flow from beneath the throne of God. We can drink, and continue to drink. And, if you thirst for knowledge, there is plenty of it here. Jesus Christ came into



our world in simplicity, to meet men where they are. He gave them the most precious truths that were ever given to mortals. If you study them with sincerity, the angels of God are around you as you study, to minister to you, to give to your understanding the precious truths of God.

Many think themselves wonderfully wise in understanding the sentiments of infidel writers, but they will find that they are building upon a sandy foundation. They are not building upon the solid Rock. The storm of persecution, the storm of trial, comes and sweeps that foundation away; and they have nothing upon which to stand. What we want is to rivet our souls to the Eternal Rock. We don't want our students to feel themselves so smart that they think they know everything worth knowing. We have not yet begun to know the Bible. You have your mind upon this, that, and the other, and it is filled with so much that is of no importance that the very truth that will make you wise unto salvation you know scarcely anything about. What we want is to become strong men and women.

Brother Hutchins was at one time riding in Vermont, and he met a lawyer. "Well," said the lawyer, "I understand that you are a Seventh-day Adventist." "Yes." "Well," said he, "you are nothing but little men." "Yes, we know that," said Brother Hutchins, "but we are handling mighty subjects. It is by the study of these mighty subjects that we are trying to get truth before the people." This is what we want—the mighty subjects that will make men wise unto salvation.

Just as soon as you begin to think you are big men, and that you are so large that you can comprehend and pick out all that is precious in infidel authors, and leave out all that is vile, then you are wise above that which is written. You cannot do this. The devil is right by your side, and the evil angels are there. The devil is a great deal smarter than you are, and you cannot see what he is driving at. He will so cunningly interweave his sentiments with the thoughts of these writers, so that it will be impossible to distinguish the error which they contain. He regards this circumstance as his opportunity. These very things may insinuate themselves into your mind and character, and God pronounces you a fool. That is just how it is. If you want to be counted a fool in God's sight, it is very easy for you to do it; but if you want to be counted a wise man in God's eyes, come right to the cross of Calvary and get the inspiration that comes from it, and your name will be written as a wise man who built his house upon the rock, and the storms came and the winds blew upon that house, and it fell not, because it was founded upon a rock.

It requires considerable effort to climb hills, to get upon the rock. And so we find that it will require the exercise of all our abilities, of every spiritual nerve and muscle, to get upon the Living Rock, the Saviour of mankind. It will require all our mental and spiritual powers to understand the Word of God, to understand the incarnation of Christ, to understand the great plan of redemption. The mind may faint beneath the effort, and yet there is an infinity beyond. You have only then touched the surface.

What we want is the Bible. We want to know the truth on every point. There are many who think they know it who do not know anything about it, because they do not practice it. A man may stand upon the shore and see another swim, and he may think he knows exactly how to make the motions, but let him try it and he finds that he does not know. Just so it is in the spiritual life. You may think you know all

about it, but you don't know anything unless you have a living experience in the things of God, because God has not spoken to your soul. You are not furnished unto all good works.

You are not half as wise as you thought you were. You have not half the knowledge that you thought you had. There is a knowledge that we do not want, a knowledge you cannot take with you to the other side. What we want is a knowledge that will strengthen the intellect, and make us better men and women—knowledge that will build us up in Jesus Christ, our living Head. We are to be members of the living body of Christ—He our Head, and we growing in grace. There is where our Prince comes in.

Paul went to Athens, and there he met eloquence with eloquence, logic with logic, oratory with oratory. There he showed his ability and smartness. And what was the effect? Afterwards he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." [1 Corinthians 2:2.] There is no time for anything else but that during our short lifetime.

When you are in the battle, who is with you in the army?—all the heavenly intelligences. Who else is with you?—the Captain of your salvation. Who else is with you?—Him that said, "The fear of the Lord is the beginning of wisdom." [Psalm 111:10.]

Christ was the greatest teacher that the world ever knew. I am willing to be in His school. I am willing to learn from His lips. I am willing to learn from Him that lesson which will make me great in the eyes of the Lord. And what is that? "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Now Jesus, I submit myself to Thy teaching.

I am willing to be taught by Him who created the heavens and the earth, who made the lofty trees, the spears of grass, and every shrub. I am willing to be taught of Him that set the stars in their order in the heavens, and appointed the sun and the moon to do their work. I can drink at that fountain. I do not need to go to infidel authors, but to God. I want to know God and the power of His grace. I will make no boast of knowledge. Those who know not God, even while they look upon His works, say there is no God. The fool hath said that in his heart. Shall we go to such men for knowledge from whom Christ is hidden, when the very things they ought to know, they do not know? God help us that while we shall have to communicate more or less with those who have no knowledge of the truth, we may be so grounded and rooted in the truth that nothing can move us. We are to bear rich clusters every day. Why? Because we are converted every day.

Just as surely as you are converted every day, you will be fruitbearing branches—branches full of rich clusters of fruit. And what kind of fruit? The fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, kindness, meekness, faith, temperance, and godliness. These are the clusters which grow on that tree. If every one of us is converted, if we remain in connection with the Vine stock every day, we shall bear the fruits of His character.

What we need is, not to boast of our smartness, for this is what keeps us from humbling the heart before God and seeking Him as little children. It is this that brings us into a position where we cannot

put ourselves under God and in subjection to His laws. May God help us that we may have a conversion every day of our lives. Those who do this will find that the intellect is strengthened by Him who created it. The mind will grow in the right channel and will be fitting up for heaven. God is trying you now, here, to see how much you think of Him, to see how much you think of His government, to see how much you think of His purposes. God is trying you to see how much you think of the sacrifices He has made in order that souls might be won to Jesus Christ and placed under His blood-stained banner.

I have tested the promises of God. I have proved them. I have proved them in circumstances of trial and peril and persecution. This is what the Lord will do with us if we will but let Him work. We want the simplicity of true godliness. Read again Jeremiah 9:23-24. May God help us to come right into that position where no gem of light need come to us from impure channels, mingled with the remains of evil and heresies and those things that lead in paths which God has not cast up. Rather, we may have the light that comes direct from the throne of God, which will lead us in paths of righteousness, of holiness, of purity and godliness.

Ms 8c, 1891

Relationship of Institutional Workers

Harbor Heights, Michigan

July 26, 1891

A spirit of independence has been coming into our institutions, and many feel that they are not amenable to anyone. The lessons of the Lord Jesus are not deemed worthy of acceptance as rules for the practical duties of life. Many have created a standard of their own, and are satisfied to walk in sparks of their own kindling. Christ says, "Without me ye can do nothing." [John 15:5.] Then would it not be better to walk in the footsteps of Jesus?

The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's design is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit. The more we discover our real need, our real poverty, the more will we desire the gift of the Holy Spirit; our souls will be turned, not into the channel of ambition and presumption, but into the channel of earnest supplication for the enlightenment of heaven. It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus, the author and finisher of our faith, for the bestowal of the blessing.

This is the one thing that is needed at the Health Retreat. If the workers there only knew their need, their cry would ascend with ceaseless importunity that they might have the Spirit of God to rest upon them. They would see nothing but danger in walking in the sparks of their own kindling. Devising and planning without the Lord to plan with you is to be ensnared by the enemy. Let every soul seek the Lord.

Jesus has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] It is in proportion to our appreciation of the necessity and value of spiritual things that we seek for their attainment. "Without me ye can do nothing," says Jesus [John 15:5], and yet many think that man can do very much in his own finite strength and wisdom. Satan is ready to offer his counsel that he may win souls in the game of life. When men do not feel the need of counseling with their brethren, something is wrong; they trust to their [own] wisdom. It is essential that brethren should counsel together. This I have been compelled to urge for the last forty-five years. Again and again the instruction has been repeated that those who are engaged in important work in the cause of God should not walk in their own ideas, but counsel together. They may regard their plans as without a flaw, but other minds may be enlightened on some points where they cannot see or may take heed to suggestions and counsels of those who see not the truth. The Lord may have plans of a different order, not after the plans of finite man.

The Lord has not endowed one man with all the qualifications essential to accomplish the work in our institutions. One man may be strong in one direction and weak on other points, and Satan understands how to take advantage of that weak point; and another may be strong in another direction, each making up for the deficiency of his brother. Let no man think himself sufficient of himself, with breadth of mind enough to carry the weighty responsibilities of running such institutions as the publishing house, the college, or the health institutions. Among a multitude of counselors there is safety.

It is essential that men in responsible positions in any branch of the work of God take advantage of religious ordinances and the means of grace to obtain all the counsels of heaven they can. Special efforts should be made by those in the medical profession to place themselves in the channel of light because they are continually exposed to a variety of temptations.

Physicians are deprived of many opportunities to attend important meetings where they might obtain a better understanding of the working of the cause of God. But they can do far better than they do if they will devise and plan with determined purpose. They do not hear the statistics of the work, they lose the direct appeals that are made to the heart, that they may recognize the voice of God in entreaty, in warnings, in testimonies of His Spirit that they may be assured that the Captain of their salvation is leading His people. They lose sight of the importance and force of spiritual truths and fail to reach a position of exalted faith. Those who are in this position need wise counselors who shall alternate in attending the religious meetings for the benefit of the churches. Imbued with the Spirit of God, they may catch the holy inspiration and rehearse the messages of warning, and keep fresh in mind the providences of God, while they live lives of purity and faith and gladness of spirit.

The Lord is at work in a variety of ways to bind His people together. Through heavenly and human agencies He is at work that His professed followers may all become partakers of the Divine nature, that His church may be brought up to the highest standard of Christian excellence. God has made the line of demarkation between the church and the world very distinct, and He designs that it shall be discerned and practiced. The Lord Jesus has not spoken at random when He says there can be no union between Christ and Belial [2 Corinthians 6:15], and yet there is danger that the worldly element will be permitted, as it has already done, to have a molding influence at the Health Retreat. If this is permitted an element

will be encouraged and developed that will be full of the subtilty of Satan, and the more intelligent the irreligious workers, the more and greater is the evil to those who are associated with them.

The Lord is seeking by the working of His power and grace to bring His people into a condition where eternal principles may live in their hearts, where indelible impressions may be made upon the souls, so that as Satan comes with his specious temptations as an angel of light, he may be overcome. His sophistry, his deceptions, his policy will work constantly for the subverting of souls, that he may be able to obliterate the marks of Christian discipleship from the servants of God and draw them into confederacy with those whom he leads and commands, the enemies of Christ and the truth. We need to be thoroughly awakened from the spiritual paralysis that has come upon us. We have, many of us, lost our first love; and we love not our brethren because we have been breathing the malaria of the world.

You may say at the Health Retreat there is no danger of this at all; but I tell you there is danger. This work is continually going on. If souls are not overcome, if their feet do not go into strange paths, it is because they have their eyes anointed clearly to discern the wiles of the enemy and have their lives hid with Christ in God, and a new, supernatural, divine life is linked with theirs. Those who are one with Christ do not boast of their wisdom or their capabilities, for they feel their inefficiency and weakness, and this leads them to hunger and thirst after righteousness. They trust in One mighty to save to the uttermost all that come unto Him and put their trust in Him. The value of the fellowship of those who love and serve God, the benefits of their counsel, will not, cannot be discerned by those who are mingling their interests with those who care not for the Lord or His truth. By beholding, men become changed; and those who mingle with the world find the world more to their natural taste than do those who love and fear God, who seek to conform their lives to His requirements. But Jesus has said concerning those who do His will, "I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not; for it was founded upon a rock." [Matthew 7:24, 25.]

Again He says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth [not deception]; whom the world cannot receive, because it seeth him not [Jesus, the author of truth], neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." [John 14:15-17.] What is the work of the Comforter? "And when he is come, he will"—praise, flatter, exalt? No;—"he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." [John 16:8-14.]

The believers in all ages are to be one, and the Holy Spirit is the living essence that cements, animates, and pervades the whole body of Christ's followers. The duties devolving on the members of Christ's church are tasks set by the Lord, and although each one of the workers is but an atom, a fraction of the stupendous fabric, inhabited by the Holy Spirit, how sacred, how holy do these duties appear! The Jews

had an appointed guard whose duty it was to watch the temple night and day, and although the guard was made up of a large number of men, each one felt that he was under obligation to stand in his lot and place; for he was entrusted with a solemn charge. Suppose that the numerous body of guards had been dismissed, and the whole burden of responsibility had been placed upon one man, and that [it was] at a time when particular danger was near because of the efforts of a vigilant foe. This would be presumption. Would not the solitary guard be liable to be overcome because overcharged? Thank God, important interests are not to rest on one man's mind or one man's judgment. Every soul is to be on the alert to catch every sound, to note every movement on the part of the enemy that would endanger his God-given charge. This is the spirit that should characterize every worker at the Health Retreat, for each one of you is entrusted with a sacred responsibility, that you may help one another, strengthen one another in keeping the fort. There is to be a building one another up in the most holy faith, and no one is to receive the least sanction in tearing others down. The Holy Spirit must abide upon every worker, else he that watcheth keepeth his watch in vain.

Let every one do his work as unto God and not unto man. Let your conduct accord with the sacred trust that has been given you. This you may do, for the foundation of life has been opened for you, and principles of a new and heavenly order are to control your spirit and actions. Let not anyone receive the impression that a confederacy may safely be formed with worldlings. Confidences are not to be encouraged with those who are enemies of Christ. No compromise can be made with the enemy. Are you sentinels for God? Then be careful lest you betray God's people into the enemy's hands. Satan is seeking to insinuate some scheme that will result in separating God from the workers, but I heard the voice of the Lord saying, "Let every one stand in his lot and place, and do the part assigned him with unwavering fidelity, and he will see and realize the fulfilment of the gracious designs of the Lord." If you become restless, as did Abraham and Sarah, and work up plans of your own in order to bring about God's promises, a condition of things which you deem desirable after your own ways and ideas, you will find that it will result in sorrow, misery, and sin.

Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. Your mind will, if you follow their suggestions, be deceived, carnalized, and you will esteem the enlightenment of the Holy Spirit as less than human invention. God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the Spirit of God in its office work upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace.

Every element of your nature is to be dedicated to God; lay not one attribute upon the altar of Satan. There is none too much of any of the workers, be they possessed of large or small talents, to render themselves to God that they may be sanctified and fitted for His service. Give all you have and are, and it is all nothing without the merit of the blood that sanctifies the gift. Could those who hold responsible positions multiply their talents a thousandfold, their service would have no worth before God unless Christ was mingled with all their offerings. Let all the glory of what is accomplished redound to the glory

of God; it belongs to Him. The world cannot discern Jesus; then let me not be anxious to unite with the world, lest I, too, become blind as the worldling, so that I cannot see the beauty of the truth. By beholding, by studying the ambitious plans and projects of the world, I become more and more favorable to their methods, and become willing to listen to the suggestions of the enemy and to take the bribes of Satan, when I should instantly reject them as did Jesus when He was tempted.

There are some who talk in a regretful way concerning the restraints that the religion of the Bible imposes upon those who would follow its teachings. They seem to think that restraint is a great disadvantage, but we have reason to thank God with all our heart that He has raised a heavenly barrier between us and the ground of the enemy. There are certain tendencies of the natural heart that many think must be followed in order that the best development of the individual may result, but that which man thinks essential God sees would not be the blessing to humanity which men imagine, for the development of these very traits of character would unfit them for the mansions above. The Lord places men under test and trial that the dross may be separated from the gold; but He forces none. He does not bind with fetters and cords and barriers, for they increase disaffection rather than decrease it. The remedy for evil is found in Christ as an indwelling Saviour. But in order that Christ may be in the soul, it must first be emptied of self, then there is a vacuum created that may be supplied by the Holy Spirit.

The Lord purifies the heart very much as we air a room. We do not close the doors and windows and throw in some purifying substance; but we open the doors and throw wide the windows and let heaven's purifying atmosphere flow in. The Lord says, "He that doeth truth cometh to the light." [John 3:21.] The windows of impulse, of feeling, must be opened up toward heaven, and the dust of selfishness and earthliness must be expelled. The grace of God must sweep through the chambers of the mind, the imagination must have heavenly themes for contemplation, and every element of the nature must be purified and vitalized by the Spirit of God.

Many seem to feel that religion has a tendency to make its possessor narrow and cramped, but genuine religion does not have a narrowing influence; it is the lack of religion that cramps the faculties and narrows the mind. When a man is narrow, it is an evidence that he needs the grace of God, the heavenly anointing, for a Christian is one whom the Lord, the God of hosts, can work through that He may keep the way of the Lord in the earth, and make manifest His will to men.

Ms 9, 1891

Sermon/Make Proper Use of Talents

Battle Creek, Michigan

August 22, 1891

Matthew 25:14-16. Oh, there is trading to be done by every one of us. If God has given us talents, it is that we may trade with them; that we may put them out at usury, that we may make the very best use of every capability, of every power, that God has given us. Verses 17-24. When he said he knew the Lord, it was very evident that he did not know Him. Few can say, I know the Lord. Many proclaim that

they know all about the will of God, all the knowledge that they should have of Him; but they do not have it. If they did know, they would never say that they did; because it would place them in such contrast with the God of heaven that they would feel that they did not know anything. "I knew thee that thou art a hard man" [Verse 24], shows that he did not know anything about God. He was afraid, and so will every one be who charges God with being a hard man.

When we see God in His character as it is, we will see a God of goodness, as He proclaimed Himself to Moses, a God of compassion, one that forgiveth transgressions and sins, and that will by no means clear the guilty. He was afraid of God. What was he afraid about? [He was] afraid to lay his endowments at the feet of the Master. He laid them at the feet of the enemy by hiding his talents in the earth; but he was afraid to lay them at the feet of Him who purchased them with His own blood. Verses 25-29.

Those who have not obtained a knowledge of God, and those that have not faith and trust in Him, are the ones who will not venture anything. Those who will take the powers that God has given them to see that they can gather to themselves some earthly gain, and that too, notwithstanding the calls on every side, from all parts of the world which is in darkness and sin, and notwithstanding God has said, "Ye are the light of the world" [Matthew 5:14],—every one that pursues such a course cannot commit that to Jesus Christ which He has purchased with His own blood. Thus the very capabilities, the very talents, that he had here will be taken away. He loses them. They dwindle away.

Whence cometh our power of reasoning? Who gave it to us? Who has given us intellect? Who has given us tact, thought, sharpness to devise, plan, and execute? Did it spring from ourselves? Who gave Daniel wisdom? It was the God of heaven. He gave him understanding. To whom, then, are we responsible? To the God of heaven. Well, then, can we depend on the Lord when we watch on the right hand and when we watch on the left hand, and in His strength we can follow in the footsteps of Jesus, who said, "I came to seek and to save that which was lost." [Luke 19:10.]

This is our work. And it is the most solemn work ever given to mortals. And when we take hold of this work intelligently, when we take hold of it consecrated to God, all that we have and are, then we will begin to exercise all the ability and tact and power that God has given us, with an eye single to His glory. We will not, then, be studying how to make the best account of our ability and talent in glorifying and pleasing ourselves. There is a greater work than this.

The Master requires more of us than this. Here is a world lying in wickedness, and He does not ask of you anything that He has not given you an example of in His own life. He left the royal courts of heaven, clothed His divinity with humanity, became a man of sorrows, a man acquainted with grief.

If you are trying to find an easy way to go through this world that you shall not suffer any cross, any temptation, any loss, just think of Jesus. He left the glory that He had with the Father before the world was and came to our world to walk among the children of men. He was the only one that could save us. He was the only one that could work out for us the glorious deliverance from the power and thralldom of Satan. He was the only one that could place us on vantage ground. How? Through any goodness of our own? No. Through His own merits; through His own righteousness. He has bought us. He has ransomed us. He bought our reason. He purchased our intellect; He purchased our souls; He purchased every



power, every ability that God has given to man, that we should use that ability to the glory of the Master that has bought us, that we might engage in His work with all the powers of our being. He stands first. I stand less, in a subordinate position. Self cannot be regarded as supreme.

The solemn, sacred work of God rests upon us. We want to gather every ray of light that comes from the throne of glory. We want knowledge; we want wisdom; we want to put to use every entrusted endowment received from our Heavenly Father. Then our knowledge increases. Use what you have, and you will receive more; but if you do not use what you have, you will lose even what you did have, as well as that which you might gain. Our Heavenly Father has committed to us talents, and we are to use them. Every one must work. There is not one excused. There is no excuse. There is not a soul that has professed the name of Jesus Christ that has any excuse for shunning [the] responsibility that is required of him in this age and time. As we approach the close of this earth's history, our responsibilities press heavier upon us, and there is a necessity for every one to work.

Here in Battle Creek is a large church, and they keep crowding into it. Suppose every one of you who professes to have tasted of the powers of the world to come, and who professes to believe the Bible, should let your light shine. "Ye are," says Christ, "the light of the world." [Matthew 5:14.] Is Battle Creek the world? No, only a small portion of it. But you can let your light shine to the very utmost where you are. If you are compelled to remain here, let it shine. But not only here; there are places all around us where we can let our light shine.

This parable of the householder and the talents follows another parable—the parable of the ten virgins. Five of them were wise, and five of them were foolish. It speaks of the foolish taking their lamps, but having no oil in them. How is it with us? Many of us profess to believe the Scriptures; but will that save us? No; the devils believe and tremble, but they have not the right kind of faith. The man with one talent hid it in the earth. What for: To center upon himself all his capabilities; [all his] thought and burden must be placed upon his poor self. That was what made him afraid.

Many often come and say, O, that you could only tell me how I shall know that I am accepted of God! What answer can I give? What advice can I give? I can only say, Do not think anything about your feelings, that is no criterion; but just go to work; taking up the burdens lying next to you, consider that you are laborers together with God. Ye are God's husbandry; ye are God's building, and the work for you to do is to let God build you. You cannot build yourself. You can not cleanse yourself from a single spot or stain of sin. Ye are God's building. He has built you. Just take hold of the power of God, and you will build for time and for eternity.

You must have a molding influence upon those around you. It is your business, before God, to study how you can bring the solid timbers into your character. You want to cultivate a right disposition? You cannot have a fractious, fretting, miserable temper, and yet be building for eternity. God cannot have you in His kingdom unless you have the grace that comes from Christ, that you may be building character every day.

Why were five wise and five foolish? What does this parable teach? It follows another parable of our Saviour, recorded in the 24th chapter of Matthew, commencing with the 42nd verse. "Watch therefore:

for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"

What is our work? We must diffuse light. We have to eat and work. What are we to eat? "Except ye eat my flesh," said Christ, "and drink my blood, ye cannot enter the kingdom of heaven." [John 6:54.] But again, He says, The flesh profiteth nothing; but My words, they are spirit, they are life. [Verse 63.] It is not enough to have merely an assenting faith. "Yes, yes, I believe this; I believe the Bible." But what are you doing with it? Are you practicing it? Unless you practice the sayings of Christ, it will do you no good. You are just like that man who took his talent and buried it in the earth. He did nothing. It is for us to practice the truth God has given us, the rich jewels, the precious ore, and we are not to feel that we have it all, but sink the shaft deeper and deeper, that it may bring up the precious gold; every ray of light that we have, let it be dispensed to others.

Why was the caution given that "in such an hour as ye think not the Son of man cometh"? [Matthew 24:44.] The people have been, in their finite minds, hunting up the reckoning that will bring the period of Christ's coming almost to a certainty and a definite time set for that event. But did He come? No; and we did not expect that He would. No one knows the time, and therefore the caution is, "Watch." [Verse 42.] What is the matter? You get your mind fixed on a definite point of time, and what are you doing? What influence does it have upon you? You are led to neglect the very duties of the day. It is the very little, small duties, that appear small to you at the present time, that you omit although they are of great importance. That is the reason the matter is left in uncertainty.

God wants you to be ready today. It is only today that is yours. Tomorrow is not yours at all. When tomorrow comes, if God spares your life for tomorrow, you have the day before you. What then? Don't think of next week or next month, but what shall I do today? Difficulties will rush into your mind, but it is to have submission for the day. Then when the evils come, the grace of God will help you to bear them. If you do this, you will see that nine-tenths of all your difficulties will disappear.

This poor man that hid his talent in the earth, expecting that he would thus preserve it, lost all he had. Why? Because he did not do as the Lord told him; he did not trade. Every one of us is to make the very best use of our talent here, because we are to bring the gems of truth into our character. Here is the simple truth. I have learned the truth of the Bible; I have learned the preciousness of the promise; I have learned what it means to be justified by faith; I have learned what the righteousness of Christ means: it is very precious; it is the precious gems of truth that we are to appreciate. What are we going to do with them? Are we going to bury up all there is of us in business matters in the earth? No; there is something better than that. What is it? Put it out to the exchangers.

Do I see the danger of my brethren and sisters making everything of the world? Shall I not tell them of it? What shall I do?—just as Christ did. He came to the world because men had lost eternity out of their reckoning. And, oh, how many have lost it out of their reckoning now! Eternity was eclipsed to them.

They made a world of an atom, and an atom of the world. But Christ came and took the world by the hand and placed it in its proper position. He does not despise the world, for He made it. He was the Creator of the world; but He takes it and places it in a position of subordination.

If you can, glorify His name; if you can, honor the God of Heaven who created the heavens and the earth. That is your first business. It is to put every ray of light, and every jot of influence that you have, on the Lord's side. You are not to gather any glory to yourself whatsoever. Stand in rank and file, and be ready, when the call is made, to answer, Here am I, Lord. The hand is up, ready for action, ready to take the work God has given me to do. This is the every-day business of our lifetime.

The one-talent man has a work to do, and God will not excuse you from using it. If you bury up all there is of you in the world, God will call you to account. If all your influence and ability is to plan and devise how you can make money, how you can lay up treasure on the earth, you will have taken away from you even that which you have. Even your very ability. And He can take away all that you have, in more senses than one, for He states that there shall be a gathering that scattereth, and a scattering that increaseth.

We want to understand our proper relation to God; we want to know how we stand in the presence of God. I want you to see that it is not in the providence of God that any finite man shall, by any device or reckoning that he may make of figures or of symbols or of types, know with any definiteness in regard to the very period of the Lord's coming. What shall we know? We are to study the signs, which show that He is at the door. Well, you say, I have expected it, and I have waited a long time, and the Master has not come yet; and this long time of waiting makes me think that He is not coming.

Just so those foolish virgins began to think. They did not have any supply of grace to enable them to stand the test or trial. Yes, it takes time, and God knew it. And He takes time to test us and to prove us, to see who has the real, genuine righteousness of Christ. And He will test us to see if we can bear with patience, waiting and watching, and working as well. We may be waiting, but not in idle expectancy, saying, I will not plant that tree because the Lord is coming; I will not do this work in building a meetinghouse for the people to assemble to worship God because the Lord is coming. No; if the Lord is coming, we want to work with the more diligence to uphold and to gather the Lord's sheep and to bring them into the fold.

We want our colleges. Why? Because we want to bring the students out of the world that they may leave its practices, its customs, its superstitions, and its policy; and that they may be educated as to what truth is. It means something to bring practical religion into the life. There are so many who profess godliness, and yet you cannot distinguish by their dress, by their appearance, by their conversation, by their deportment, or by any of their actions that there is any difference between them and the world.

We are to represent Jesus Christ. We are to look at His character, at His life of self-denial, patience, kindness, [and] forbearance. He ate with publicans and sinners, not that He might partake of their luxuries or their amusement, or of their feasting, but that He might diffuse the precious gems of truth, [and] scatter these gems as He was sitting at their table. And those precious jewels of truth which fell from His lips would remain in their hearts. And although they might not yield at once to the influences of

the Spirit of God, they would be affected by them and finally yield to them. Why? Because He is drawing them all the time.

Christ is drawing every soul in this congregation, and if you do not come to Him it is because sin lies at your own door. What are we to do? Have Jesus Christ with us every hour and every minute. You are to have an eye single to the glory of God, and not one moment for trifling conversation. There must be no guile in your mouth; there must be no joking or trifling; and yet you can be the most cheerful and happy people in all the world, because Christ is bound up in your life, and your life is bound up in the life of Jesus Christ. Why, then, should we not be happy, connected with the Redeemer of the world, connected with the God of heaven?

All the heavenly intelligences are your witnesses, and you are a spectacle to the world, to angels and to men. We want, then, a religion that saves every moment, saves from ourselves. We are not to look here to see how we feel. We are not to glorify ourselves, because we have nothing to glory in. All that we have [is] entrusted to us that we may bless all with whom we associate. [Is it] a poor widow? Try to comfort and encourage her. Is it one in poverty, man or woman? Try to speak a comforting word. Do as Christ did—diffuse light. Let the word of kindness be upon your lips. Be courteous. Try in every way to represent the love and tenderness and compassion of Jesus Christ. We ought, every soul, to live by the day. Let us seek to understand our Bibles just for today. And when we come to the types, let us trace in them all that God has given us, that we may understand them.

But when your finite minds are seeking to settle upon some definite point at which Christ will come, beware, be careful! Why? Because if you set a time, that time will pass. We know that time will pass. And when that time passes, there will be a shaking always. “There!” you say, “there! there must be an error. I thought I was perfectly right; I thought the Spirit of God was moving upon me. I thought I saw great light; but now I cannot tell where I am.” No, we must live by the moment; and every moment we are to watch. How does any one of us know when the hour will come for our probation to close and our work be done, and we can lay our armor off? How can we know? How can we tell? We cannot tell.

We know that those who go out from their homes, frequently never return again. Therefore, when you arise in the morning, rise with the praise of God upon your lips; and when you go out to your work, go with a prayer to God for help. If you have a large amount of work to do don’t you see that then you have a large amount of praying to do as well? And if you have a press of financial responsibilities, then you are to seek the throne of grace with greater earnestness, saying, “I will not let thee go except thou bless me,” just as did Jacob, praying to the Mighty One. [Genesis 32:26.] As you feel after God, He takes your hand, and lays it in His own.

We want daily religion. We want to manifest a zeal which we have not yet manifested. We do not need to get up an excitement or an emotion, as in regard to a special, definite time for the Lord to come. No, we have truth enough that will prepare us for the time; but we do not want to go to sleep. We want the oil of grace, and we want that righteousness of Jesus Christ; we are not safe an hour without it. What if you should, for one day, be careless or indifferent? The souls with whom you are associating are watching you, because you are a spectacle to the world, to angels, and to men; and they say, There! I

don't see that he acts any differently from what I do; he is just as full of amusement and lightness and trifling, and I don't see any difference between us. I guess I am safe. And thus they neglect their souls.

Let us remember that every one of us will be judged according to the light which God has given us. We are accountable for the light which shines upon our pathway for today. Has God given us light and knowledge? If He has, then we should impart it to others. How? Your very deportment, your very character, is to show that we have a religion that corresponds with our profession of faith. If you do not act in accordance with your profession, if you are light and frivolous and worldly, if you love money, and if you are burying your talent in the earth, all you can expect is to fare just as did that unfaithful servant.

Will the Master say, "Good and faithful," when you are not? when you are only self-centered? [Matthew 25:21.] The world requires at least that your light shall shine, that you shall be a living stone in the building that you may reveal the light that is in you to others, that you shall show that the truth means something to you, that it sanctifies the heart, that it is brought into the inner temple, that it is not left in the outer court. You do not take off your religion as a cloak, neither can you thus put it on.

The Lord is coming; I believe it with all my heart, and I am going to work just as diligently, and need to work, all the time, every day, just as though I knew it was the last. Shall we not work on that plan? There are thousands who are tarrying, backslidden from God, exerting an influence on the enemy's side. Can you afford it? Can you allow your time to pass, and you not lifting up your voice and proclaiming, "Behold the Lamb of God, which taketh away the sins of the world"? [John 1:29.]

What are you doing? Are you beholding Him? Are your eyes riveted upon Him? If you are beholding Him, you are being made like Him. If the enemy is interposing his hellish shadow between your soul and your God, you are able to remove that shadow because you have divine assistance. What we want is to look and live. Look in faith, and there will be a power that will come into your life, interwoven into your experience, and the invitation of every one will be, "Come and hear what the Lord has done for me. He died to redeem me. He is coming to take me to Himself; and I am living for the future, the immortal life. I am taking eternity into my reckoning; and I reckon that the trials and afflictions and persecutions of this time are not worthy to be compared with the glory which shall be revealed in us."

Paul took eternity into his reckoning, and he declares that those light afflictions which are but for a moment here, work for us a far more exceeding and eternal weight of glory. [2 Corinthians 4:17.] Then how can the light afflictions of this life so absorb our attention, our life, and our affections? We are looking beyond time; we are looking to eternity. We are trying to live in such a way that Christ can say, Well done, good and faithful servant. Let us live, every one of us, in that way.

We may make mistakes; we may err; but God will not leave us in error. "If we sin we have an advocate with the Father, Jesus Christ the Righteous." [1 John 2:1.] There is hope for us; we are prisoners of hope. Let us grasp the rich promises of God. The garden of God is full of rich promises. Oh let us gather them; let us take them home; let us show that we believe in God. Let us take Him at His word; let not one of us be found distrusting God or doubting Him.

Let us be growing Christians. We are not to stand still. We are to be in advance today of what we were yesterday, every day learning to be more trustful, more fully relying upon Jesus. Thus we are to grow up. You do not, at one bound, reach perfection; sanctification is the work of a lifetime. Trials come today. Do I throw myself like a spoiled child? I have seen professed Christians act in just that way; they throw themselves, desperately. They are desperate. They talk desperately; they act desperately. They are just like spoiled children. In that case they get no reward. They come out of the trial on the devil's side.

When the trials come, look to Jesus. And in the help He gives, we can say we are more than conquerors through Him that hath loved us. And then when the next trial comes, we know how to endure it. We do not fall in it. But we know that He gave us the victory; and we will go to God. We will not be afraid of Him, afraid that we will offend Him. We will not take anything that is His and use it for ourselves. Of His own He has freely given. That is the spirit that we are to have.

And let me tell you that just as sure as you begin to live on excitement, on the emotions, on this kind of religion, you will be just like a dead dry stick. You will be worthless if you are not a branch of the living Vine, drawing sap and nourishment from it every day. The branch that is grafted into the vine is nourished by the sap which flows through the parent stock, and the branch receives that nutriment each day. If you receive nutriment, you will bear fruit every day. What is the reason some do not bear fruit in words to the glory of God? What is the reason you do not speak of heaven and heavenly things? Is not heaven worth talking about? Are not eternal realities worth dwelling upon? Oh, then, let us talk of Jesus. Let us talk of heaven and heavenly things. Let our minds take in something of the greatness of the plan of redemption, and let us make the most of our God-given responsibilities.

Let us bear in mind the parable of the virgins. Only five had oil in their lamps; the others had the lamps, the knowledge, the light, everything except the oil of grace to use in their lamps. Therefore, their lamps were going out. Let us, then, have the oil of grace, the righteousness of Jesus Christ. Let us depend upon God every hour, and then we shall not come up belated when He takes with Him those that have oil in their vessels, that we will enter in to the marriage supper and not be left without in the darkness and in the gloom and despair of midnight—in hopelessness.

We want to take into consideration that we are to watch. Christ told you to watch. Will you do it? Will you watch today, that you may have your mind in a devotional frame until the very close of the Sabbath? Will you watch tomorrow when engaging in your business transactions? Will you say, "Religion is religion, and business is business"? Let me tell you that none of your business bears the seal and superscription of the Lord God of heaven unless religion is in it, unless Christ is in it, unless honesty marks it, unless you stand in a position where you can do justice and judgment to every soul that is connected with you in your work.

Remember that the eye of the Infinite One is upon you and upon every word you utter; and He knows the very spirit you bear. This is religion. And if you carry any other spirit in your business, then let me tell you, you need to be converted; you need to repent before God that you have lost a day, that you have hurt your soul, that you have acted as a Christian ought not to act. Ye are My witnesses, saith the Lord [Isaiah 43:10]; therefore we are to represent Jesus Christ every day of our life. And God will help us in

this matter. When our Saviour shall come in the clouds of heaven we know not; we know not the day; we know not the hour; we know not the time; therefore, every moment is to be spent as though it might be our last. We are to do work for time and eternity.

Who of you have talents and are not using them to the glory of God? Whom has God entrusted with the treasures of His word? Who has the precious jewels of truth and their hearts fraught with the love and emotions of the Spirit of God, as the Spirit has prompted their hearts to respond to the truth? What are you doing with your talents? What are you doing for the Master? He requires all there is of you. May God grant that you may give it to Him.

I want heaven. I want it even if it must be at the loss of all things else. I have seen the King in His beauty; I have beheld His matchless charms. I have seen the treasures of His Word. I have seen that which has uplifted my soul in faith and confidence and hope and courage. And oh, I want to understand the Master better. I want to be following on to know the Lord, that I may know His goings forth are prepared as the morning, and that I may grow up in grace, into Christ my living Head.

What kind of record will the books of heaven reveal of our daily life? How many have been trifling in dress and appearance? And lightness and trifling characterize their minds? What a representation of Jesus! What a misrepresentation! They are a cross signboard; they say, I am a Christian; but they do not represent Christ. We have great need of humbling our hearts before God. It is an individual work.

Every man has his talents. Only those who put them to use double their talents. If you can use that one talent to bring one soul to heaven, that soul will bring another, and that another, and thus it is like throwing a pebble into the lake: there is a small circle, and it widens, and widens, until it reaches the shore.

Put your talent out to the exchangers; work with your talents for those around you, and you can bring souls to the Master. But wait and watch and pray. Be not surfeited and drunken with the cares of this life so that that day come upon you as a thief, and you are not ready. Be not like the foolish virgins. You want grace today. You want to know that you have a living connection with God today; and every day you want to know that your connection with God is complete.

I remember in 1843 a man and his wife by the name of Martin who expected the Lord to come in 1844, and they were waiting and watching. And every day they would pray to God, [and] before they would bid each other good-night they would say, It may be the Lord will come when we are asleep, and we want to be ready. The husband would ask his wife if he had said a word during the day that she had thought was not in accordance with the truth and the faith which they professed; and then she would ask him the same question. Then they would bow before the Lord and ask Him if they had sinned in thought or word or action, and if so, that He would forgive that transgression. Now we want just such simplicity as this.

You want to be like little children, hanging upon the merits of a crucified and risen Saviour, and then you will be fortified. How? The angels of God will be around you as a wall of fire; the righteousness of Christ, which you claim, goes before you, and the glory of God is your reward. God sanctify our tongues; God

sanctify our thoughts; God sanctify our minds that we may dwell upon heavenly themes: and then that we may impart that knowledge and light to others. There is great advancement for us, and do not stop here. May God help you to make the most of your responsibilities.

Ms 10, 1891

Sermon/Thoughts on John 3

Harbor Heights, Michigan

August 2, 1891

John 3:14-19. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."

When we have a promise that is so rich and so full as this that I have read to you, I inquire, What excuse have any of us for unbelief? What excuse have you to say, I don't think the Lord hears my prayer? I wish I could believe I was a Christian, or I wish I could have the evidence that I was a child of God. Feelings are very changeable, but here are the precious words of eternal life. What is evidence? Is it a flight of feeling? Is it an emotion of the heart that gives you the evidence that you are a child of God? But here is the precious Word of eternal life and it gives us the assurance that we may lay hold on the hope set before us in the gospel by living faith.

We may reach up to Jesus Christ, who is our advocate in the heavenly courts. We need a friend at court. We have been sinning, been disobedient, been transgressors, and it is of the highest consequence to us that we have a friend at court to plead our cases to the Father. He says, If I be lifted up I will draw all men unto Me. Well, will all be drawn? Christ draws, but will they respond to the drawing? Will they come? The invitation here in Revelation is this: "And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take of the water of life freely." [Revelation 22:17.]

It is not only the minister that is to say "come," but "let him that heareth say, come." Then you must hear to a purpose, and as you hear the message, you begin to talk it and you say, "come." The coming to you is everything. And as you see that you may come, the privilege is so large, so undeserving, that you feel that you want everybody to have the same privilege with yourself, so that we are laborers together with God. That is our work. God says, Come, the Spirit says, Come, the bride says, Come, and whosoever heareth says, Come. Oh that more will, with <their consistent godly life and with> the words of their lips say, Come. What does it do? It takes in the whole purpose of the mind. It takes in your action. It is not



only by precept, but by example, that you carry the living example with you that heaven is worth something, that Christianity is worth striving for.

We are to watch. Christ said, Watch <unto prayer.> [1 Peter 4:7.] He does not deceive any of us; He takes us to an eminence, shows us the confederacy of evil and the strength of the powers of darkness that are arrayed against all who would have faith in Jesus Christ, and <tells us to count the cost, but He does more for us,> He does not leave us there <without still further encouragement.> He does not show us trials and conflicts and leave us without help <to fight the battles.> But He tells us that God has His angels that minister unto those who shall be heirs of salvation. [Hebrews 1:14.] Round about His throne are thousands and thousands <and ten times ten thousands> of angels. What is their work? It is to do the bidding of Jesus Christ their Master. And what do they do? They tell you that Christ chose you, that heavenly angels are with you, and they remain with you.

You can have but little strength to war against principalities and powers and spiritual wickedness in high places, but here is One who points you to the help heaven sent, that [for] every soul however strong or weak you may be—here is the help that comes to every soul from heaven—that in this conflict they may be victors. That is why Christ was lifted up, “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life.” [John 3:16.] Now we have the example.

We say we do believe that Jesus Christ died, but is He your personal Saviour? Here is the faith part of it. Is He your personal Saviour? Do you grasp Him by the living hand of faith? Do you reach out your hand to Him and say, as did Peter, “Save, Lord, or I perish”? [Matthew 14:30.] He will save you. You remember there the disciples were toiling with the ship; and they gave up all hope of reaching the land. While in their dread peril they see One coming toward them, stepping on the foam-crest billows as He would on solid earth, and they were afraid and said, It is a spirit; but Christ says, “It is I, be not afraid.” [Verse 27.]

Oh, <how much> “It is I,” means. <It means> everything to us when we are in trouble or perplexities. Can you not hear His voice? Can you not hear Him saying, “It is I, be not afraid”? Well, He is addressing Himself to us. Whatever your weakness or trial, Christ <is near you.> [He] says, It is I, be not afraid. The <disciples> were glad and welcomed Him into the ship, but Peter said, “Bid me come to you on the water;” and He said, “Come.” [Verses 28, 29.] As He came to Jesus, as long as he fixed his eyes upon Jesus he could walk. But then he looked down upon the billows, and saw them rolling <and beating about him,> and he saw right there that there was but little hope, for just as soon as he looked down he began to sink; and he threw up his arms to Jesus and said, Save, Lord, or I perish. [Verse 30.]

Did ever anyone lift their hands to Jesus and say, “Save, Lord, or I perish,” and He pass them by? Never, never. He is a Jesus that hears the faintest cry. We need [none] of us faint or cry or be discouraged. We need not faint [when] like Peter, we may look to the darkness and trials around us. Why don't we look to Jesus? I ask you, Have you not got your eye off from Jesus and looking at the trials and troubles until you become conformed to the same image? There is the trouble. You forget you have a Helper. Now as soon as he cried to Jesus, He helped him. Why, where is your faith? He did not have faith to look right at Jesus.

By beholding we become changed. Our unbelief is exchanged for living faith, and we reflect His divine image, and we grow more and more into the likeness of Jesus Christ. The Lord took the hand of Peter and he was saved. And thus we have a Saviour; and in every trial we are to trust in the Lord God of Israel and He will be our Helper.

You remember there was one who was a paralytic; he could not get to Jesus, and he [had] heard He was the mighty Healer. So his friends said, We will take you to Jesus that you can get into His presence. They inspired the man with hope, and the man by responding, inspired them with hope. But there was a crowd about the house, and it was a dense crowd that always followed Jesus, and they hung upon His words. As they approached the house they could not get through to Jesus. The suggestion was made that they open the roof and let the afflicted man down so he could see Jesus and Jesus could see him; and they did so, and let him down just where Jesus was; and there the pitiful, suffering [one] cast his eyes upon the only hope there was for him. So He wants us to do, whatever our condition. He wants us to consider we are hopeless unless we trust in the merits of a crucified and risen Saviour.

Jesus knew how to help that soul, and He said, Thy sins be forgiven thee. The burden of his sins weighed upon his soul, and his case had been pronounced hopeless, but, "Thy sins be forgiven thee." The Pharisees took up the point, Who is this that forgives sins? But Jesus read their hearts like an open book, and He said, Why is it easier to heal this man or to say thy sins be forgiven thee? He said there was no difference, but that you may know that the Son of man has power to forgive sins, He said, Take up thy bed and walk. [Matthew 9:2-6.]

Now what if he [the paralytic] had just remained there and said, You just let me have evidence that I am healed and I will take up my bed very quickly and walk. He did not wait for that. No; he believed the word of the One who had spoken to him. And the joy that came into his heart, as the peace of Christ came into his soul! He fastened his faith upon Christ, and he at once had power which he exercised, and he took up his bed and walked. And there was great rejoicing; and they said, We have not seen anything like this before! The great power of God was there; the man was healed. There was God glorified.

But suppose we are in a condition of helplessness in regard to faith, and say, When you give me evidence, I will believe; but until then I cannot believe. Is that the way you talk? Is that the way you talk to your family? O, how we dishonor God. He says, They that believe on Me shall not perish but have eternal life. Have you faith? Do you believe Christ? Is He your personal Saviour? Is He cleansing you from sin because He is able? Do you believe it? Is He your Saviour, One who can save to the uttermost, who died on the cross for you? I believe it; and in the strength of the faith He has given me, I have been enabled to travel since I was seventeen years old. I have proved Him, and I have tested Him, and I know that He never fails me; He has never done it yet.

I was but a child, and I had no voice to utter a sound; yet it was God's will that I should give the message to the people. My father said, Ellen, if God wants you to go—as the physicians have said your case is hopeless—if God says, "Go," someone will come right to the door, and the way will be opened. My brother-in-law came to the door and took me and my sister, and then began my labors and my travels from place to place. I must move forth in faith, and for more than five minutes I stood; then everything

broke away, and I spoke to them for two hours with a voice clear and full, and the moment I had ceased speaking my voice was gone. And thus I traveled for three months and then the voice was given to me, and I have had it ever since. From that time, I have been traveling. I believe in God, and He has never failed me.

I want you to believe in Him, and I want you to have the consolation wherewith I am comforted in believing Jesus Christ as a present Saviour and Helper, and One that can save to the uttermost. The condition does not exist in our worthiness or unworthiness; but the condition is that we believe God, and then, in that belief, take hold of the arm of Infinite Power. We cannot make ourselves perfect; but we should place ourselves under the bright beams of the Sun of Righteousness, welcome them, and believe we have them, and we will say, It is for me Christ died. He died that I might have them, and I will not be deprived of one of these blessings; but I will have the help that the children of God seek for. Then you keep urging your case. How? What does that mean when it says, "Fight the good fight of faith"? [1 Timothy 6:12.] The enemy will come up with all his rays of darkness and unbelief and will endeavor to get you off of the right path.

When you sit down at the dining table in our boarding tent, it is all-important that you keep your words clean and pure, and not of that common, low, cheap sort of chit-chat, if you expect the Holy Spirit to come into your midst as you assemble together. Our Saviour dined with publicans and sinners, and He was not tainted or corrupted in the least by the society or conversation around Him; but He was all the time sowing the seed of life, in words that would take root in the soil of the heart.

Now, if Christ is abiding in the soul, there come forth from the treasure house of the heart good things; if Christ is not abiding there, there is a satisfaction in the cheap, low, and frivolous jesting and joking which is a hindrance to you spiritually, because the angels of God cannot be with you; and you do not bring forth [from] the treasures of the heart such [things] that the angels of God can be with you and you can make impressions upon the minds of those who are around you. Christ is ready to diffuse light, and we must be ready, in our turn, to reflect that light. We must be ready to gather every jewel that comes from Jesus, and when we speak, let the jewels drop from the lips; then there will be nothing like commonness or cheapness in our conversation. We are children of the heavenly King, and therefore we are to be partakers with Christ of His sufferings, that we may be partakers with Him of His glory.

And when we see that our influence is to follow [us], we want that influence guarded by sacred sentinels, that that influence shall not scatter in thought away from Christ. If we are members of the royal family, we want that every act of our lives shall show forth the praises of Him who hath called us out of darkness into His marvelous light. There is power for us if we will have it. There is grace for us if we will appreciate it. The Holy Spirit is waiting our demand if we will only demand it with that intensity of purpose which is proportionate to the value of the object we are in pursuit of. We want to know how it is with our souls. Can we say, "It is well, it is well with my soul," because "I can read my title clear in mansions in the skies"?

I have a pledge—it is from Him that made the world. Jesus Christ was sent into the world, and He took upon Himself our nature, so that we need not say, He does not know what temptations I have to meet.

“Tempted in all points like as we are, yet without sin,” He stands as our Exemplar. [Hebrews 4:15.] While we are associating in the world we will see injustice. One may complain saying, I am not treated as I ought to be; there is favoritism everywhere. I see it; but what difference is it how I am treated, so long as I have a chance for my soul? While you are thinking thus, I want you to remember He was tempted in all points like as I am. And He says He will succor those who are tempted. [Hebrews 2:18.] Just praise God. Let love come right into your heart, and let it swell forth in praise.

If you have Jesus, who had divinity and humanity combined in Him and erected the cross midway between divinity and humanity, thus drawing the sinner to the cross so that when the Father comes with that retinue of angels and sees that cross, He says, “It is enough; I accept the sacrifice.” “I accept it”—what does that mean? Sinner, You may come. Come right along with your load of sin; come right along with your burdens; come right along with your griefs.

When the sinner comes, and looks at the cross, he says, Oh, it was there that Jesus died for me. He did not die for me because I was righteous, but because I was a sinner, that He might impute unto me His righteousness, that He might take away my sin. Then should not we be the happiest people in all the earth? I want to know why we do not hear the song of triumph and praise from human lips <as we once heard it.> I want to know why there is not a volume of <praise> ascending to God.

Do you think that you eat His flesh and drink His blood? He says, My flesh is meat indeed, and my blood is drink indeed. And when the disciples were offended because they could not understand it, He said, It is my word; that is spirit and that is life. [John 6:55, 63.] Then take the Word and eat it, and assimilate it, and digest it; take it, make it your own; it is your meat and your drink.

And when the devil comes up with that lot of nonsense for you to speak before others, of a low nature, of cheap, low talk, you just look into memory’s hall and say, I have the promises of God; I will look at the richness of these promises; and then begin to hand forth something that Jesus has said, something a great deal brighter and more precious than can issue from you. It is something that comes from the fountain of life. “I will be in him a well of water.” How? “Springing up into everlasting life.” [John 4:14.] Oh there is truth springing from the heart that is nourished with the water of life, pure and refreshing, that will direct the thoughts of all around us to the Fountain head.

Oh that God may baptize us with His Spirit! Oh that we might, when associated together, not one of us give a cheap remark, not one give a remark that will draw out a laugh, as though he thought he were wonderfully smart. God does not call you smart; He calls you foolish. You do not know God and Jesus Christ. But if you know God and Jesus Christ, you will have remarks to make that will be as precious as gold. Has He not given us the precious pearls, and the precious jewels of truth? Will you not unearth them? Did He not come here for that purpose, that He might reinstate them in our heart? Was not the Comforter sent to bring to our remembrance the things we have forgotten? This is the work of the Comforter. Then what we want is the power of Christ in our hearts every moment.

We read, “Young men likewise exhort to be”—frivolous minded? No, “sober minded.” Of course, if this calls on young men for sobriety, it certainly includes those of maturer age. Now it says, “But speak thou the things that become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in

charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they may teach the young women to be sober, love their husbands, love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of a contrary part may be ashamed, having no evil thing to say of you." Titus 2:1-8.

There is to be no foolishness in our life or course of action. We ought to be uplifting our souls to the Mighty One. What is the matter with us, that we do not show forth the praises of Him who hath called us out of darkness into His marvelous light? We are to be living epistles, known and read of all men. And the reason we are not is because we choose the cheap, and not the exalted, the high, the immortal, the eternal. Jesus wants us to exalt ourselves with the banner of Jesus Christ. We want to bear it with us always. We want to strengthen every soul in God. What would I give for a minister that goes into the desk and preaches a discourse with the solemn truths that we bear at this time, and then goes out and his conversation is light, trifling and narrow? His words carry no weight. He has not been sent by Jesus Christ. He does not know his mission or his work.

And instead of sitting down in the family and jesting and joking, the true minister will say, My brethren, I want to tell you what is truth. Sit down here with me. I want to talk the truth to you. You should preach less; teach the Bible in the family; read and explain. You can do more at the family circle than in all the sermonizing. We cannot speak but that His truth will fall from our lips, showing that we have His grace in our hearts. It will be understood by all that we are indeed walking with God; that we have talked with Him, and that we understand Him and the power of His grace. In all things show yourselves a pattern of good works wherever you are.

I am sorry that [at] our meeting last night there were not more out. I am sorry because I wanted the truth to be represented in this place. I wanted that there should be character given to our work. Is there anything as important as to leave a right impression upon human minds? Have you your own pleasure, your own ways, your own inclinations uppermost in your minds? And are you trying to direct your ways according to your own ideas and desires? God pity you, if you cannot, when the roll is called, answer, Here am I; Lord, what wilt Thou have me to do? How shall I stand in that army as a faithful soldier of Jesus Christ?

I will read further, "Sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Verse 8.] Wonderful, is it not? "No evil thing to say of you." You may preach weeks in a place to a people as dark as midnight, and unless you reach them through God, your efforts are in vain. We must reach the people through God. Brethren, let us elevate the standard. Let us put away every trifling word, and let our spirits be in harmony with the spirit of Jesus Christ. That is what we want.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." [Verses 11-15.] But let every one that wants to follow after our Redeemer walk as He walked, speaking not as fools but as wise. The Lord God of heaven will put His seal and His superscription upon us, and the angels of God will be around about us.

But unless you encourage the society of the heavenly angels, there may be the most solemn discourse preached, but the very moment you get out of the meeting, if you let yourself loose, you will reveal just what you are. You show whether the truth has been mingled "with faith in them that heard it" [Hebrews 4:2], or whether it has gone out like water from a leaky vessel. If the truth has taken hold of your soul it is for you to show it in your conversation.

Do you think, teachers and ministers, that you can reach the people by partaking of their foolishness and by linking with them to do as they do, to act as they act? I tell you, No. While you work together you can be, not going about with a long face, but cheerful, without jesting or joking. You can be elevating your soul by drinking in the waters of salvation. As your soul is refreshed you are refreshing all around you. There will be a word here and a word there just like apples of gold in pictures of silver. You will be building up your souls in Christ.

If you are seeking to make a display of dress, you are not acting in accordance with the mind of God. Clothe yourselves in modest apparel, with shamefacedness and sobriety. That does not mean that we should go with our eyes dropped down, so that we cannot look anyone in the face. No, but modest in your appearance, words, and dress. Your dress, however, will not recommend you to God one particle; but you hang out the colors and thus show to the world on whose side you are. We want to be a people who shall stand forth as representatives of Jesus Christ. Look at His life—a Man of sorrows and acquainted with grief; wounded for our transgressions, bruised for our iniquities; the chastisement of our peace upon Him, and with His stripes we are healed. May the Lord God of heaven put His Spirit upon us.

We want to cultivate charity. We may cultivate that love which Christ manifested—love for every soul for whom He died. But do not show in that affection, especially for the opposite sex, a lovesick sentimentalism. Do not, I beseech of you, reveal anything of this weakness and thus cause your good to be evil spoken of. No, that will not answer. You are to love as Christ loved—pure, holy, and undefiled. It is a love that is spotless, and you are to abstain from every appearance of evil. When we do that we shall carry a weight with us in our profession. Right here on this ground, in our associations together, we should manifest this kind of love.

I remember that there was a class in the state of Maine who would get together and act like a parcel of children. They would laugh and joke and talk foolishness. They were ministers and laymen who professed the holy truth of God and to believe in Christ's soon coming. They would laugh and joke and say, "It is no time to flee when the wolves are not around." But, brethren and sisters, when we are together we should represent Christ to each other. We want a high estimation of each other.

We are sizing one another up, whether we know it or not. And if one utters a light or trifling word, and another catches it and carries it a little further, and another taking it up carries it a little further still, notwithstanding they may seem to be in harmony with the thought, and may laugh or smile, yet we are every one being sized up. And every one is being reckoned by the heavenly intelligences. That record is exactly in accordance with your actions. But not only this, you are sized up by those around you. They weigh the weight of your character and your sincerity. They weigh you in the scales of their judgment. Although they may unite with you, apparently, you will never stand as high in their opinions again, as devout Christians.

What we want is, while together, not to push one another down hill, but to help one another climb heavenward; help one another to get into the bright beams of the Sun of Righteousness, for God is above the ladder. The ladder is to climb; it is not to go back a single step, but to climb heavenward. Heaven is what we want, and we want to bring all we can right into our present life, our present enjoyment. And when we enjoy Christ and the fulness of His salvation, you will see countenances here that will speak; countenances here that will tell you that Christ is formed within, the hope of glory; that Christ is there; that His life is there; that His joy is there; that His peace is there. That is a person that I can counsel with. He will cite me to God and heaven.

I implore you not to choose the society of the frivolous and the cheap, but of such ones as that, that you may be uplifted by them. If you do not uplift those with whom you associate, they will surely drag you down. God grant that we may have power divine and above ourselves, that will bring us off conquerors, and more than conquerors through Him that hath loved us.

Ms 11, 1891

Sermon/Remarks at the Michigan Conference Meeting

September 3, 1891

Everything connected with God's work is to teach; everything during camp meeting is to do good. It is to present this people before the world as standing refined with nicety of purpose, with wise plans, and for everything to be presented before them in such a way that it has a telling influence upon unbelievers. This people is a model people, and that is the way it ought to be. The truth is a sacred truth. Everything that is connected with the truth is to stand upon the highest elevation. Here are some things presented to me regarding our camp meetings, written about one year ago while I was at Petoskey, Michigan.

We are never to graduate in this Word [world?] until Jesus shall change us to the future life, and then we shall learn through all eternity. You are ever to be a learner if you are to be a teacher, presenting things new and old. We shall be continually discovering rich veins of precious ore in this Word. It is a priceless treasure for God's people. There is not a moment of time that we are to spend in indolence, but we are to be all the time having our hearts open for the Spirit of God to rest upon us.

You need, at camp meetings, to labor to teach in different lines as Christ did. Few sermons were preached by Christ. He was the great Teacher, and crowds gathered wherever He went to listen to His

instruction, and He taught as one having authority, and knew that He was teaching the truth. He spake as never man spake.

Ministers must be educated to work after the divine model. Many of you love to teach, but you have not taken up the work of teaching in the simplicity of the gospel of Christ. The people will listen to sermon after sermon which are often double the length they should be, and they can retain but few points of the discourse because their minds have been all the time on temporal, earthly things. Therefore they hear with such earthly thoughts that the truth of God does not make any impression. It does not reach to the very depths of the soul, and the plowshare of truth does not go deep enough. Then they go from the meeting and fall back where they were before. The sermons being often double the length they ought to be, the words lose their force upon the minds of the hearers. Other things come in to choke the seeds of truth. The truth of God must be made impressive point by point. It is for their eternal interest to know. So deeply must the seed of truth be planted that it will become firm and bear fruit to the glory of God. ...

Now when the truth is being presented, there are applications that need to be made, and appeals to press it right home for a decision, for an important decision. Who is there when this truth is being presented? Somebody besides you. The devil and his angels are there to catch away the seeds of truth. Are these all? Angels of God and Jesus Christ are on the ground. Then what? When you seek to impress the truth upon the heart, you will be a colaborer with Jesus Christ. ...

I want to tell you that God does not want us to go with a sad, morose countenance, gloomy and despondent. He does not want us to do any such thing. He wants us to look at the bright beams of the Sun of Righteousness, and catch these bright beams that they may shine in all the chambers of the mind, that they may shine in the soul temple, and therefore you can bring forth from the treasure house of the heart the precious things of God, for out of it are the issues of life. ...

[Periods indicate omissions, where Sister White read extracts relating to work in Michigan, which extracts were not reported.]

Now, brethren, I have read this much, but it is a small part of what I have in reference to Michigan. I sat here last Monday while in your conference the resolution was discussed. [It was a resolution that the tithe of the Battle Creek Church which had been appropriated to the General Conference use, again be all given to the Michigan Conference from that time on.] I was too weak to open my lips at that time. I did not dare to do it. My heart was so weak and throbbing so painfully that I felt that it might be at the cost of my life if I attempted to speak, because I knew if I spoke that I would feel deeply over these points. As I went home and was adjusting some of my papers for Australia, I came across some messages which had been written, and I copied some of them.

I see that the principle, not the money value, that was presented at that time, before I left, was not in accordance with the light that God had given me. It will not help your case any. It will only place you where you will not do the very things that God means shall be done. I did not understand that when the matter was presented here, that it was the tithes from the Battle Creek Church, but that it included the whole of Michigan; but after I went home it presented itself clearly to my mind.



Now if that resolution is passed that you shall, in Michigan, keep all your tithes, it is the heaviest weight that you have ever brought upon Michigan, and you will realize it the coming year. If you want that weight to be lifted from your souls, you had better rescind the action taken on that resolution, and let it stand where it was. I know there is a deficiency in all Michigan. It has been presented to me again and again. They are folding their arms and saying, There is an abundance of tithes. Here is the Battle Creek Church which gives so much, they do not need my tithes; but I guess I will place my tithes here where they will serve self. There is not one-twentieth part being done that might be done.

This matter was presented before me in 1888, and I was bearing a message to the Michigan Conference something of the very import I am bearing to you now; but I never act upon these things immediately unless the Spirit of God urges me, and now I feel urged by the Spirit of God to say that there is not a more liberal-hearted people in the world than in Michigan. They do not want anybody to help them out, but are selfish, covetous, and withholding from the cause and work of God.

When I understood how the matter was, I had not a single question about the matter in my mind. I tell you, brethren, that in the place of withholding, you ought to give more liberally, for fields are opening everywhere. Souls are coming into the truth, and many of them never heard a discourse. I wish you could hear the pitiful appeals they are making to me. They say, I want your books. I want Patriarchs and Prophets; I have no money to buy. I want Volume 4; I have no money to buy it. I want the Testimonies, but have nothing with which to purchase them. These appeals keep coming in continually. Can I forbear helping them? I have sent armfuls of books away without receiving a cent for them, because I know that they should have these things, and the truth of God is entering everywhere.

There are missions that must be supported. I remember when I was in Switzerland, how pressed they were for want of means. Ask a man how much he is receiving for his labor, and he says \$150 a year. He had five in his family and labored for that amount. Now that man was pressed for the necessities of life. You would think you were starving if you were living on that much. You do not know how it is. I know how it is. It will do you good to tell you. One-half of the world do not know how the other half is living. While you have the comforts of life, you ought to do God's will in helping others.

When over in Oregon, Elder Loughborough made an appeal to the conference in Upper Columbia that they should donate to that conference. The conference needed it very much. The power of the Spirit of God circulated through that meeting. It was all light in the Lord, and they were so lifted up that they said they would do it. After that meeting passed, I do not know how it came in, whether somebody proposed it to them or not, but they said, We need all this money in our conference. I do not know who put it into their minds, but it worked just like leaven. All they needed was to make them think that they were really martyrs, and that more was required than they could give. These men were in a position of backsliding from God.

I went into Oregon, when my husband was stricken with paralysis, and bore my testimony, and the power of God rested upon me. Next year I went into Upper Columbia. There were all these men of wealth. Those who had the most were complaining the most. Here they were with all their complaints, when I stepped into the desk and asked what they were complaining about. I knew what they were

complaining about, and said to Brother Miller, "You invested so much money in the cause. What did you do after you pledged this much? You went and talked your dissatisfaction, and God cut your crops down according to your withholding. According to this He has cut down your crops. We want to elevate this conference," said I, and turned around to Brother Van Horn and told him to put my name down in place of Brother Miller's. I will stand where he stands. I will be responsible for him. I called for another in the same way, and when I called for a third, they got ashamed and began to feel that they would not allow Sister White to pay their money.

Now, said I, Elder Van Horn told me how much money was paid by the General Conference to put the truth into Oregon; now tell me how much money Oregon has paid to the General Conference? It fell short something near \$1,000 of what the General Conference had purely invested for them to bring the truth to them. That was a showing they had not looked at. They were ashamed of this. The light of heaven has not shone upon some of them since that time.

It means something to trifle with God. Suppose God should stop letting His blessings come to us. True, Michigan may not have been able this year to pay some of her indebtedness to her ministers. What if they did carry it a year and did more to bring up the resources in general? This is the work to be done, and I tell you that if you expect the blessing of God to rest upon you, you must put into the treasury that which will support the interests of the cause in different places. Those who have been investing their means in order to bring the truth into the different places in Michigan will stand in the light of heaven as doing the very work they ought.

You do not want this matter to stand just where it is. It will be the saddest experience in the life of those who have traveled over many places in Michigan; but do not let God's displeasure rest upon you. I do not believe that you mean it shall be so. I want to see this matter placed just where it was before. There is enough in Michigan to sustain every aggressive movement that shall be made in Michigan; but there are some who feel that if the cause can get along without it, they will invest it in their own special interests. God forbid that they should do this. Let us clear the king's highway. Let us make intelligent efforts to do everything in the sight of heaven we ought to do to bring His approbation and love upon us. I have more to bring before you, but I will say no more now.

[Later.] I could not understand that resolution when Elder Corliss read it, but I returned home, and the Spirit of the Lord impressing me, I know in myself that that was a mistake. Then reading this which I have presented to you, I copied it from that which I had written. It is not because the means of the Battle Creek Church go to the General Conference that you are in this condition. It lies right within yourselves. If you are for God, He will be for you, and if you set the work in order in the churches as it ought to be, and bring them up in finances as they ought to be, you would have a surplus in the treasury next year, and the amount that goes from the Battle Creek Church to the General Conference will go for the universal wants of the cause in different places where the work must be built up.

The Word of God has signified that people must be raised up to stand in the end. This matter, and much more I shall read you before I leave the ground, shows that there is an inward working right among yourselves and the churches that must take place, and then the finances will be brought up, if there is

no robbery toward God. There is robbery toward God now. Now bring this up, let the conscience be touched, let God work upon your minds, and you will see salvation in your midst.

There are ministers who have not fed the flock of God. While their salaries have been paid, they are not men who are converted to God. There must be a weeding out of ministers; for they are not converted. We want to have the talent right in among us that has worked up to be used in our conference. But if there is no spirituality to discern where that talent is, or to train and discipline it for the work, what then? Why, if there is talent in other fields, do not say, "We are going to furnish our own talent here in Michigan, and we do not want anybody to work in Michigan unless they are Michigan men." Who told you to prescribe for God? Who told you to say what men should be over you? This is contrary to all the light that God has given me. You have no right to pick and choose according to your plans. No, indeed. Ask God to send you the very men who will help you most, to send you the very men that are qualified to take and elevate and carry the churches in your place to a higher standard. That is what you are to do. When you do this, God will work with you. When we do this, He will lift what we are trying to lift.

If you are going to lay your mark how God is to work, He will work in an entirely different way from your mark. Every man must be in that position so that when he wants God the worst, he can get Him. We want God to teach us and lead us, and we should yield ourselves to Him as little children, to learn in His school. These strong minds, these iron wills, how they must break before Jesus Christ can pour His Spirit into their hearts!

What we want is to be empty of self. We want Jesus Christ to work in us and by us and through us, and then we shall see the salvation of God. You say, "I am going to take just the men that are in Michigan." Is that the way God works? Not at all. You say, "Lord, thou knowest just the men that will help us the most; give them to us, and we will accept them and uphold them." That is the way to do, and God will help you in doing it.

Ms 12, 1891

The Needs of the Church in the Colonies

North Fitzroy, Melbourne, Victoria, Australia

December 28, 1891

At the seven o'clock meeting of the conference, the subject of the need of establishing a school in the Colonies was presented. W. C. White and Elder Tenney made appropriate remarks, and were listened to with deep interest. At the nine o'clock meeting I read important matter in regard to our schools and the work that should be done in them. Suddenly and unexpectedly to me the Spirit of the Lord came upon me, and I was moved to give a decided testimony concerning the spiritual condition of many who had taken their position upon the truth in the colonies. I spoke of how little was accomplished by many who were preaching the truth because of the want of the simplicity of true godliness, the need of consecration, and of daily conversion to God.

The work was presented to me as almost at a standstill. The spirit of jealousy and envy had been cherished by some of the workers in the office and by some of those who ministered in presenting the truth to others. I told the brethren that they were not prepared to have a school established among them until the converting power of God should be manifest in their midst. The spirit some had cherished would communicate itself to others, and leaven all the influence for good that could be exerted by the school. Until the spirit of envy and jealousy [is] banished from the heart, the Lord could not work to open the way for the establishment of a school or move upon those to whom He had entrusted means and ability to devote to the advancement of His work until there was an earnest seeking of God and humbling of the soul before Him. Isaiah 57:14, 15.

There must be an entire transformation of mind and character among those who are handling sacred things. There is a spirit of frivolity and lightness, manifesting itself in jesting and joking, among those in the office; and if others were brought in connection with these unhallowed influences, they would be demoralized. Should outsiders be brought into association with many of our workers, they would not suspect that they were Christians. The Lord can take no pleasure in those who profess His name when they dishonor Him and put Him to open shame by their un-Christlike deportment. Who would suspect that the mystery of redemption, the incarnation, the atonement, and the mediatorial work of Christ was the theme that occupied the minds and hearts of those who are engaged in the office. Their thoughts are not upon God, their tongues are employed in talking nonsense, in speaking foolishness. It is not possible that their thoughts are upon heaven and heavenly things.

Unless the truth we profess to believe sanctifies the heart, it proves but a savor of death unto death unto us who have light. Those who do not walk in the light, who do not yield to the claims of God's law, who are not sanctified through the truth, are condemned by the knowledge they have. That many have not been sanctified through it is manifested in the fact that the spirit of envy, of jealousy and suspicion has been working like leaven in their midst. All who believe the truth should cherish love one for another. For all ye are brethren; and there is no respect of persons with God.

The feeling has been cherished that the work of the American brethren was unnecessary and undesirable. It might not be thus; but the Lord has sent the American brethren to Australia and New Zealand in order that they might help the brethren in these lands by their mature experience in the methods of carrying forward His work successfully. The brethren here have thought that the helpers from America were in their way, for they desired to carry forward the work according to their own ideas and shape matters after their own designs and determined to leave the American workers out of their councils, although the Lord had sent these workers to unite with them and to give the right mold to the work.

Those who have not worked in full consecration to God have lost much themselves and have not been able to communicate to the church correct principles of Christianity. Self has not been hid in Christ. Those who handle sacred things are not growing in grace and in the knowledge of the deep truths of the Word of God, attaining to the full stature of men and women in Christ Jesus. They fall short of the divine measure. Some have preached in the desk, but have failed to reach the people, because they have not

had the sanctifying power of Christ in their own hearts. They have not come in personal contact with the people, and they have not been benefited as they might have been.

Not all have presented Christ as the great Center to whom all must come, realizing that He is the author and finisher of their redemption, their all in all. The result of their labor makes it manifest that they have not the deep personal experience they should have, but need deeper piety and unselfish devotion to the work. When they bring faith into their practical life, they will see clearly if they are a savor of life unto life. New habits are to be formed, and powerful human propensities are to be held at bay. They need to know God in order that they may rightly represent Him to others. The Saviour said, "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.]

I entreat of my brethren in Australia and New Zealand to walk humbly with God. Do not trust in yourself, but trust in Jesus Christ. The exaltation of self will result in the humbling of the human agent for the good of his soul. Those who have been entrusted with truths of infinite value have failed to have an appreciation of them proportionate to their importance. They have not felt the necessity of having the divine influence of the Holy Spirit abiding upon them, as the means whereby they may impress others with divine truth. Some have a superficial experience, for they have not been diligent students of the Scriptures, and therefore have not been able to bring from the storehouse things new and old. They have not prepared to feed the flock of God, giving to each one his portion of meat in due season that all may grow in the knowledge of God, and Jesus Christ whom He has sent.

Merely to speak to beautiful things that please the ear and attract attention should not be our purpose. We are to present Christ and Him crucified, that souls who are dead in trespasses and sins may be alarmed and quickened. Those who seek to teach others need to be converted to Christ, they need to plead with God that He will imbue them with His Holy Spirit before they can lift up Christ as the sinner's only hope. Flowery speeches, pleasing tales, anecdotes and stories do not convict the sinner. Men listen to such words as they would listen to a pleasant song, and the laborers gather but few sheaves into the garner. The message the sinner should hear is, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.] And the truth will subdue and [make] tender the soul of the teacher because he feels its practical utility.

Those who would secure the good things of this world are obliged to toil, to make sacrifices, to endure conflicts. They often meet with disappointments. And can those who are seeking to secure the eternal substance, to obtain the precious boon of immortality, think that we need to make no sacrifices, no effort? We must have a refined, sanctified, purified ministry. The man of the world prides himself upon his ability to criticize, to detect objections to spiritual truths. He thinks that to question and to doubt is a mark of praiseworthy intelligence and exalted discrimination.

In the world we fully expect to meet those who will carry out the specious workings and devices of the enemy; but when those who claim to be children of God manifest the spirit of Satan, to become accusers, it brings deeper distress upon my soul, for we know that the enemy has succeeded in making them his agents to carry out his wicked designs. Working through their objectionable traits of character, he annoys and distresses and hinders those who are seeking to do the will of God. Who gives them

commission to take this judgment and do this kind of work? It does not come from God. Then from whom does it come? Whence do they receive the ideas that lead them to criticize and condemn others? If it is not from the spirit of Christ, it is from another spirit, even from him who is the original apostate and accuser of the brethren.

To those who are influenced by the enemy it is not agreeable to receive this statement: that the peace which passeth all understanding must be retained through continual conflict; that the rest of heaven, the mansions of bliss, must be secured by continual watchfulness against an evil-working foe. The ministers are certainly in discouragement. But in behalf of my heavenly Father and of Jesus Christ whom He has [sent], I would say that this discouragement has not come upon the ministering brethren because of any failure on the part of God or Jesus Christ, for They have made every provision that the servants of Christ shall have strength and power out of, and above, themselves.

Just prior to leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs to us as much as to them, and yet how rarely is it presented to the people and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfilment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? The promise of the Holy Spirit is casually brought into the discourses, is incidentally touched upon, and that is all. Prophecies have been dwelt upon, doctrines have been expounded, but that which is absolutely essential to the church in order that they may grow in spiritual strength and efficiency, in order that the preaching may carry conviction with it and souls be converted to God, has largely been left out of ministerial effort.

The sure word of prophecy should be constantly presented as the foundation of the faith of Seventh-day Adventists. Daniel and Revelation should be studied and with it the saying, "Behold the Lamb of God that taketh away the sin of the world." [John 1:29.] But the subject of the promise of the Holy Spirit has been set aside as if some future time would be soon enough to give it consideration. Other blessings and privileges have been set before the people until a desire has been awakened in the church for the attainment of the rich gifts of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it. This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God.

Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The people of God have accustomed themselves to think that they must rely on their own efforts, that little help is to be received from heaven, and the result is that they have little hope or strength for the work of overcoming. They have little light to communicate to other souls who are dying in error and darkness.

The church has long been contented with little of the blessing of God; they have not felt their need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual life has been

feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work that the Lord would have them do. They are not able to present the great and glorious truths of God's Holy Word in the power of the Holy Spirit, which would convict and convert souls. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Psalm 126:6.]

The world has received the idea from the attitude of the church that God's people are indeed a joyless people, that the service of God is unattractive, that the blessing of God is bestowed at severe cost to its receiver. By dwelling upon our trials and making much of difficulties, we misrepresent God and Jesus Christ whom He has sent; for the path to heaven is made unattractive by the gloom that gathers about the soul of the believer, and many turn away in disappointment from the service of Christ. But are those who thus represent Christ believers? No, for believers rely upon the divine promise, and the Holy Spirit is a comforter as well as a reprover. Let all seek for truth as for hidden treasure. The Lord Jesus has measured the power of the human soul beforehand.

The Christian must begin at the foundation if he would build a strong, symmetrical character, if he would illustrate the divine by a consistent proportionate zeal for the truth, if he would be well-balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness as they are presented in the Bible, for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian will work in Christ's lines; he will combine tenderness of feeling with great firmness of purpose, with unswerving fidelity to God. He will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and a purpose that is unconquerable to make a correct representation of truth in his words, deportment, and character.

When the workers in the office are converted, they will be in Christ as new creatures. The Lord says, "A new heart will I give thee." [Ezekiel 36:26.] There are some who do not know what the salvation of the soul signifies. It is one thing to assent to a truth, and another thing to possess the truth as it is in Jesus. It is one thing to admire the grace of Christ; it is another thing to make that grace your own through faith in His name, and in spirit and person reflect the divine image and give unmistakable proofs that we are sons and daughters of God and can be regarded by heaven as workers together with Christ.

Among those who have embraced the truth in this country there are some in whom wonderful changes have been wrought, for they have been transformed in character. But in others it is difficult to discern any difference in character or manner of life. They profess to believe the truth, to be followers of Christ, and yet by their unconsecrated, unsanctified lives, they are a continual reproach to the cause of God. These will prate about sanctification and holiness. When there is a revival in the church, they mourn over their unchristian lives and make wonderful resolutions; but they fail to carry them out, because their dependence is in self, and their goodness is as lasting as is the frost before the rays of the sun.

The standard of piety must be elevated in this country, and the necessity of a rich Christian experience and a deep heart work must be presented before those who have become members of the church, and

especially those who labor in word and doctrine to save a world perishing in sin. If this is not done, the result will be that men with little spiritual discernment will be hurried into the field as teachers and preachers of the truth, when they have not learned in the school of Christ what it means to be meek and lowly in heart.

Some of the brethren look upon these who are not truly converted, and in their finite judgment they think them qualified to go out into the world to labor for the conversion of souls, when they know not what it means to be under the control of Christ. They do not behold Christ continually, but become self-sufficient and do not see the necessity of a depth of knowledge or experience. Their words are abundant, but the Holy Spirit of God is not in them. Their great want is the Holy Spirit. If they become converted, the Bible will be studied by them as a new revelation. They will explore the Word of God as a man explores a mine to find a lead containing the precious treasures. They will study with humble prayer in order to understand the depth of the meaning of Christ's words. How can one who teaches or preaches give to those whom he would instruct their meat in due season unless he has wisdom to impart the truth as it is in Jesus Christ? Let this be the language of your hearts, "Take from us what thou wilt, but withhold not thy Holy Spirit."

I feel deeply for this people. The Lord will work for them if they will but open the door of the heart to Jesus. If they will individually lay bare their souls before God and depart from all the pollution that is in the world through lust, they will have greater zeal in the work of God. Earnestness and soul hunger, not for their own righteousness, but for the righteousness of Christ, will characterize them. Feeling their need, they will resolve not to mar the work of God with their own defects of character, and they will seek for the power from on high which must come upon them before they can present the truth as it is in Jesus in simplicity and truthfulness and humility.

In teaching the truth many reveal self. In their conversation they give expression to thoughts which savor of self, for they weigh in their own scale those better than themselves, and pronounce judgment upon them. They compare their own merits and ability with that of some other brother, and jealously regard the work of another. If some brother laborer is shown some mark of esteem, the one who is envious looks upon it as a personal wrong done to himself, for he looks upon himself as superior in many respects to the one who has been favored. Never will any one reach the perfection of Christian character who cherishes envious feelings in his heart. You may regard this as a little fault, but it is the little things that spoil piety, and mar the purity of the soul.

In New Zealand many who claim to believe the truth manifest their own spirit in its presentation. Self-esteem and self-sufficiency are so prominent that Christ is lost to view, and the terrible fact remains substantiated that many are standing before the world as witnesses for Christ who exalt self, who idolize their own ideas and ways, when their ways and devices are out of harmony with the work of God for this time. Jesus is hid behind poor, selfish humanity. The man appears with his defects glorified by him as perfection.

I have a message to you, my brethren in New Zealand, which I must bear to you either by pen or voice. You must die to self, be crucified to self, and become learners in the school of Christ. In words of



tenderness the great Teacher invites you, saying, "Come unto me all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.]

When you learn this lesson, you will become true witnesses for Christ. But until you do learn this lesson, self with all its defects will appear, and Jesus will be kept in the back ground.

When you individually know that your work on earth is to go forth and live over again the life of Christ in meekness and lowliness of heart, then you will become qualified to be Christ's witnesses. Every one who would truly follow Christ will be filled with sorrow and repentance when he realizes that he has brought self to the front in the place of Jesus. He will mourn that he has not been revealing Christ by manifesting tender, pitying love. He will regret that he has not been full of mercy and good fruits, that he has boasted and talked much, but failed to manifest the divine character to the world.

Some have felt that they are "rich and increased in goods, and in need of nothing," when could they see as God sees they would acknowledge themselves poor, and blind, and miserable, and wretched.

[Revelation 3:17.] To these the true Witness says, "I counsel thee to buy of me gold tried in the fire (which is faith and love), that thou mayest be rich; and white raiment (which is the righteousness of Christ), that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve (which is spiritual discernment) that thou mayest see." [Verse 18.]

Brethren, you are self-centered. You are filled with self-sufficiency. But when you are emptied of self, Jesus will come to your help and will give you His gentleness, His tenderness, His patience, His love. Then you can present the truth to your fellow men and lift up Jesus before them. You will work for Christ and lose all thoughts of self, becoming willing to suffer, to endure reproach and shame for His dear name; for this will be the aim and object of your life. Let no one who reads these words become discouraged, and say, "O, if this is my state, I may as well stop. If this is the measure, I can never be a true witness for Christ."

For your souls' sake I ask you to take the Word of God and search its pages as never before in order that you may know what it means to be Christlike. You need not be discouraged, for from the lips of Christ who died to save you, you have this promise, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses for me in Judea and in Jerusalem and in all Samaria and unto the uttermost parts of the earth." [Acts 1:8.] Mark it: You are to receive power from on high. Then put away all harshness, all denunciation of your brethren, all criticism, and be broken at the feet of your Lord. Let earnestness come into your hearts, and have fervent charity among yourselves. If you bite and devour one another, you will be consumed one of another. Harshness and unkindness is a curse in any home, and it is like a desolating hail in the church. It shuts Jesus out of the heart and out of the church.

Oh that I could speak to thousands. Come to Jesus. Do not wrap your Pharisaical garments about you, and say, I believe the truth; I am righteous. Rather, surrender your will which you have idolized, and let the will of God be done in you perfectly. When you all respond to the will of God, the prayer of Christ, that we all might be one as He is one with the Father, will be fulfilled. Press together. Do not make little wedges of slight differences of opinion, and drive them in to separate heart from heart, but see how you

can love one another even as Christ has loved you. See how you can forgive those who trespass against you, even as you want your Father in heaven to forgive your trespasses. Then you can be definite in your requests; you can be bold in Christ, for Christ presents your requests to God with the heavenly credentials which are His own righteousness, and you can believe that Christ does hear, believe that He does bless, and say, "I am His, and He is mine." [Song of Solomon 2:16.]

Ms 13, 1891

Concerning the Publishing Work in Australia

North Fitzroy, Melbourne, Victoria, Australia

December 29, 1891

In connection with our publishing work in Australia there has been a combination of circumstances that have not resulted favorably to the interests of the work. Those who first came to labor in connection with the office were not fitted by proper training for the work. Brother Henry Scott was not the man for the place, and the mold which he gave to the work had a deleterious influence upon it. Brother Byron Belden, when he came to the office, was not fully prepared to carry forward his line of work. He needed a thorough education in order to stand in his position of trust. It was a very trying position for him, and he often became discouraged. Elder Tenney was not familiar with the different branches of the work, and he too has labored under a disadvantage.

If there had been in the office one qualified to educate the workers, the work would today have had an altogether different mold. But all through the office there has been a lack of men of experience, men who were masters of the situation. When difficulties arose and the work became entangled, there was no one of sufficient experience to straighten out the perplexities. Experiments have been made that have resulted in loss to the institution.

The general inefficiency among the workers has led to a most unfortunate result. The workers have been unwilling to take counsel of one another, feeling that this would lower their dignity. Pride has led them to depend upon their own imperfect knowledge, and the result has been a loss of time and material. The work has not come forth from their hands in an acceptable condition. Thought and experience in the work are essential; but if there had been a brotherly, Christian harmony, many things might have been improved, and the workmen need not have labored at so great disadvantage. Those who possess the spirit of Christ will make every effort to aid their associates in becoming efficient, thorough workmen. But through selfish pride, the work of God in the Echo Office has labored under great embarrassment.

There has been much impulsive effort in attempting to set things in order. Rules and regulations have been made hastily and enforced with vigor for a while, then they were left to die a natural death. At times most stringent rules were made, that were really arbitrary exactions; their influence was not merciful or just, and after a time there would come a change, and they would fall into disuse. Such movements exert an influence unfavorable to all order and regulation.

The impulsive, spasmodic efforts to maintain discipline have excited a spirit of insubordination in the workers. Every one was ready to accuse others and question their work. Jealousy, suspicion, and accusing of others have pervaded the office. The Spirit of God has been grieved. Rules are not to be made hastily. All regulations should be carefully considered before being adopted. With the present condition of things in the Echo Office, there is no one connected with the institution, who, if appointed superintendent, would receive the respect essential for the performance of the duties of his position.

Brother Tenney does not possess the qualifications essential for a manager, and the present condition of things in the office is largely due to this fact. His management at home has not been wise. He has moved from impulse. Often his children would be unnoticed in doing things for which they needed to be wisely and kindly corrected; but when the father's mood changed, all unexpectedly to the children, they were treated with a severity that was not called for. Just so it has been in the management of the workers in the office. His course was fitful, according to his state of mind at the time. When consulted by those who were under him, he would, if he felt like it, answer abruptly, if he answered at all; and very unpleasant feelings have arisen that proper forethought and self-control might have wholly prevented.

When things have moved hard, the friction might have been lessened by applying the oil of patience and grace. But the superintendent did not adapt himself to the situation and deal with mistakes in a manner calculated to inspire confidence. In presenting before all the workers the failures of individuals, he did not mend matters. When he knew where the wrong existed, he did not go frankly to the very one at fault and as a father talk kindly with him, with the purpose of helping him. Sometimes he has tried to help the workers, but not being familiar with the details of the work, he could not speak understandingly, and this too has made matters worse. An office involving so great responsibility requires a man who has a well-balanced organization, else his defects will be reproduced in those who are connected with him, and everything in the office will be demoralized.

Brother Tenney is not a financier. Here again is a great lack. His sympathies are easily aroused, and, in dealing with men, they lead him to decisions that will not bear investigation. He is naturally kind-hearted and moved by impulse; he acts unadvisedly. He forms plans hastily, and carries them out without bringing them before others for counsel. Brother Byron Belden has seen that Brother Tenney has failed as a manager. When Brother Tenney first came to the office, Byron tried to carry out the plans devised, but he saw that these plans were not always wise, and as he lost confidence in Brother Tenney's ability in this direction, he showed this in a way that injured the work instead of helping it.

Byron, my soul is pained on your account. You are easily provoked. When things go wrong and you are hurt, you show no respect for those who are in positions of trust. Even if, in your judgment, the course they have chosen is not the best, you should not make matters worse by arousing a spirit of insubordination. Keep your tongue under control; let it not utter the first word of discontent or fault-finding, for when the first word is uttered, a host will follow that are hot with passion. Do you make anything better by this? Do you exert a Christlike influence upon the minds of others so that your words have weight with them? No, no. These things have made you a weak man and have greatly injured your influence. Things have been left at loose ends that ought to have been set in order, because your

brethren did not want to stir up the explosive element in you. There must be a transformation of character in you. You must enter upon the work of overcoming, both at home and abroad.

Byron, my heart is drawn out to you and—in love and tenderness. You have permitted yourselves to speak to each other as you should not, for your happiness in the home life is at stake. You love each other, and should either be removed by death, the other would feel the loss greatly. You need to be converted. Let kind, tender words come from your lips; do not accuse or censure or manifest a lack of respect and tenderness for each other; for these things, if indulged, will become habit.

Christ has been misrepresented by the laborers in the office. When something arises that crosses the track of any of them, if words are spoken in an unchristian spirit, there has been prompt retaliation. Self-control is lost, and passion is indulged by those who should know better what belongs to a disciple of Christ. Bear in mind that if this is the work of God that you are handling, God and angels have supervision of it. O, did the workers realize that they were in the presence of Jesus, those burning words of passion, those threatening words, would not have been spoken. God heard them. Jesus your Redeemer heard them. All the angelic host heard them. You grieved the heart of Christ. You put Him to an open shame and brought yourself into condemnation, wounded your own soul, and cast a stumbling block in the way of others.

Remembering what is due to our Saviour as Christian professors, beware lest you lay a stone of stumbling in the way of any soul. While you may frown upon all that is unfair and unjust, remember that in the sight of God your own faults and errors may be far greater than the faults of the one whom you condemn. Do not cherish self-deception in this matter. Let those who claim to believe in Christ, who make the Word of God their study, fail not to apply its regulations to their own life and character. Do not once venture in the slightest degree to overstep the restraints of that Word. Remember that by your words you are to be justified or condemned. God's Holy Word cannot be set aside, even in the least transaction, with any safety to the soul.

I must speak plainly. These words spoken in anger by the workers must cease. No one laboring in our institutions should be allowed to speak one disrespectful word to either high or low. If any continue the use of harsh, impatient language, they should be removed, whatever their position of trust; for all in the office are educators.

God has been dishonored in many ways. There cannot be a firm, steady, forward and upward movement, until all, individually, from the highest to the lowest, shall humble themselves and confess their sins. They need the Holy Spirit to touch their hearts, that they may see their defects of character.

I have been shown that there will need to be a thorough reorganization in the Echo Office; and amid the cares and perplexities that result from the errors of the past, the essential changes cannot be made without the special guidance of God. I know, for the matter has been presented to me in clear lines, that unless the converting power of God shall work upon their hearts, many will feel bruised and wounded. But when they humble themselves as little children, then they will see the necessity of unity, all standing shoulder to shoulder.

If we would but learn the wonderful lessons which Jesus sought to teach His disciples from a little child, how many things that now seem insurmountable difficulties would wholly disappear. When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" "Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven." [Matthew 18:1-4.]

Those who would see a better state of things in the office must not now keep the errors and mistakes of the past before them, for the past, with its burden of record, has rolled into eternity. Begin now to act upon right principles. As Christian gentlemen, treat one another with respect and kindness.

Every worker should realize his personal responsibility. Say: "I am a Christian; I must obey the holy precepts of the law of God. I am a Christian; I cannot but do the works of Christ. I am not authorized to let one word of guile escape my lips. Never did Christ speak harsh, unbecoming words. Whatever men in positions of trust may do that seems altogether unjust and unreasonable, it is no excuse for me to retaliate and add a greater sin to the one already committed. That righteous One who measures character, weighing it in the golden scales of the sanctuary, will judge me by the fruit I bear."

The Lord has said, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." [1 Peter 2:19-23.]

Say to yourself, "I must watch, I must pray, not merely for my own soul's interest; there are souls connected with me whose welfare should constrain me to strict guardianship of myself. If I am careless of my words, if I show disrespect for those in authority, the leaven will spread. In order that the moral tone of the office may be raised, my influence, however small, is required. And I must grow in grace at home and wherever I may be, in order to give moral power to all my actions.

"At home I must guard my spirit, my actions, my words. I must give time to personal culture, to training and educating myself in right principles. I must be an example to others. I must meditate upon the Word of God night and day and bring it into my practical life. The sword of the Spirit, which is the Word of God, is the only sword which I can safely use. I must honor all my brother workers, uttering only kind, peaceful words."

In your associations at home, in your family, never forget what is due to one another as Christians. Let the husband respect the wife, and the wife honor the husband. Never forget what is due to your holy profession.

Brethren and sisters connected with the work in the Echo Office, these words were spoken to you by my Guide: "Enthroned Christ in the heart, and keep Him enthroned there, and you have strength to be more

than conquerors through Him that loved you, and gave Himself for you. If all were conscious of the divine presence, if Jesus were the central object of their contemplation, their spirit would be softened and subdued, and they would represent Christ in spirit and action. These words are full of marrow and fatness: 'Let us draw near with a true heart, in full assurance of faith.' [Hebrews 10:22.] The love of Christ's heart is to be poured into your heart by His blessed Spirit, and thus your daily life will reveal that you have been with Jesus and learned of Him."

Ms 13a, 1891

Concerning the Publishing Work in Australia

North Fitzroy, Victoria, Australia

December 29, 1891

In connection with our publishing work in Australia, there has been a combination of circumstances that have resulted unfavorably to the interests and advantages of the work. Those who first came to labor in connection with the office had not an education to fit them to undertake such a work. Brother [Scott] is not the man for the place; and the mold that he gave to the work had a deleterious influence upon it. He shut himself altogether too much within himself. He did not broaden and make every effort to obtain a correct knowledge of the work and how best to carry it forward to obtain the best results.

Brother [Belden], when he came to the office, was not fully educated to carry forward his line of work. He needed experience in order to stand in his position of trust. There was circulating through the office a spirit of selfishness to keep to themselves what they did know, as though their fellow workmen would gain some knowledge of how to do the work in which they were engaged <and supersede themselves.> It was a very trying position for Brother [Belden], and he often became discouraged. Had each workman tried to help his fellow workman, the work would have moved along much faster and been done more perfectly. They seemed to be afraid that their fellow workmen would obtain some knowledge which they possessed; therefore, this spirit of selfishness bound about the workers.

Brother [Tenney] was not familiar with the different branches of the work, and he too labored under a disadvantage. Had there been in the office one of experience, qualified to educate the workers, the work would today have altogether a different mold. Every worker should feel under obligation to God to impart all the light and experience he had himself obtained <[so] that if he should become ill or removed by death he knows he has done his best to faithfully educate others to fill his place.> But all through the office there has been a lack of frankness, of seeking to impart to others that knowledge and experience which they had obtained. One man who could have been master of the situation, who understood how to deal with human minds, would have been of the greatest advantage to the work they were called to do. But there were entanglements, and not one of sufficient experience and qualification of mind to straighten out the perplexities.

There were experiments made in their ignorance which have resulted in loss to the institution. The general inefficiency in the business line was most unfortunate to the institution. The workers have been

unwilling to seek counsel of one another. Pride held them from exposing their ignorance, feeling that this would be taken advantage of by their fellow workers and thus degrade them. Pride has led them to depend altogether too much upon their own imperfect devices, and the result has been a loss of time and <loss of> material in thus blundering in the work. The work has not come forth from their hands in an acceptable condition.

Thought and experience might have been given to the work had there been unity, <no envy, no evil surmising,> in counseling together and harmonizing in their plans as to how the work should be done. There should have been a teachable spirit brought into the work. If they had had this, very many mistakes could have been avoided. If all had submitted to the Holy Spirit's working, determined to their best, each seeking to help his fellow workman, there would have been a brotherly, Christian harmony. <The office would have been a school to all. There would have been seasons of prayer together.> The angels of God would have been in their midst to strengthen the intellect, and the work would have been accomplished to much greater advantage <and in pleasantness.> The angels of God could do very little to help minds and hearts that were so filled with selfishness, envy, and jealousy.

Brother M had peculiar traits of character that disqualified him for director over others. His impressions and feelings were not Christ-like; his principles were not in accordance with the holy principles of heaven; he did not keep self under control. There has been much impulsive effort made by Elder \_\_\_\_\_ in his efforts to set things in order. Rules and regulations have been hastily made and under unwise impulse enforced with vigor for a time, then as they became wearisome to himself and others they were left to die a natural death.

At times most stringent rules were made exacting penalties in very little things that were really arbitrary exactions and should not so much as have been named among them. Their influence was not merciful or just. Reaction came and some change would be made and finally fall into disuse. Such movements exert an influence unfavorable to all order and really good rules.

These impulsive, spasmodic efforts to maintain discipline excited a spirit of discontent and insubordination in the workers. One was ready to accuse his brother worker, and to question the work of others. Jealousy, suspicion, and accusing of others pervaded the office. The Spirit of God has been often grieved out of the office. Rules are not to be made hastily. All regulations should be considered carefully on the merciful side before being adopted.

With the present condition of things in the Echo Office there is no one connected with the institution who is qualified to be appointed as superintendent who would receive the respect essential for the performance of the duties of his position.

Brother M has some qualifications that are excellent, but he has traits of character that would be mingled with his service which would be decidedly objectionable. He needs a much closer connection with God, to have an humble and contrite heart, prepared to receive the molding influence of the Holy Spirit, before he can be a safe man to control the workmen under him. He has need of obtaining a different kind of experience, an education that will fit him for branches of the work which he could carry forward if he felt his dependence upon God.

He will not obtain that knowledge in his present position. There is no one whom he would respect or consider qualified to teach him. Could he be taken away from the Echo Office and his present associations and placed in a position where his surroundings and associations were of an entirely different character, he would, if he trusted in God and was humble and contrite in heart, obtain a mold of character which would make him teachable, and not take himself in his own hands as sufficient and capable of devising, planning, and executing large things.

Under the divine influence of the Spirit of God alone can his character be fashioned, so that he will not have so strong and masterly a spirit as he is now developing. <Mercy and the love of God brought into his life would make him kind and conciliating.>

The word of God to Brother M is, Let your soul be absorbed in studying and meditating upon the glorious truths of the Word of God. <Practice the words of Christ and you would become a merciful man.> Then you will have no leisure for erroneous imaginings, worldly scheming or selfish ambition, lusting for honor, <gain,> and position, and striving to be the greatest. You will be advancing in the knowledge of God, in the knowledge of business, and God will give you His blessing. Your likes and dislikes are very marked. You favor some with partiality; and others you disfavor and make it very hard for them. <God is not pleased with your traits of character.>

Elder [Tenney] does not possess the qualifications essential for a manager, and the present condition of things in the office is largely due to this fact. His management at home has not been wise. He has moved from impulse. Often his children would be indulged, and unnoticed for doing things for which they needed to be wisely and kindly corrected. But when the father's mode changed, all unexpectedly to the children they were treated with a severity which was not called for.

Just so has it been in the management of the office. His course has been fitful, according to his state of mind at the time. Then when consulted by those who were under him, he would answer them abruptly—if he answered at all. He was inclined to repel rather than to encourage their confidence. This left a cold, unpleasant impression upon heart and mind. These unpleasant feelings would not have occurred had he had proper control over his mind and words, <as a Christian should have.> Forethought would have smoothed matters and the helpers would have retained their confidence in him.

When things moved hard the friction might have been lessened by applying the oil of patience and grace, but the superintendent did not adapt himself to the situation and deal with errors and mistakes in a manner calculated to inspire confidence in him. In presenting before all the workers the failures of individuals as though all were guilty, he did not mend matters. When he knew where the wrong existed, he did not open up frankly to the very one at fault and, as a father, talk kindly with him for the purpose of helping him; but he left a burden [of] condemning wrongs upon the whole fraternity that rested with one individual. <These mistakes are deleterious to the office and out of the office.>

Sometimes he has had wisdom to help the workers. He could oft have helped them much more had he been familiar with the details of the work. He could not speak understandingly in advising and counseling, and this has made matters worse. Such an office of responsibility requires a man who has



not a one-sided character, but an all-sided man, else his defects will be reproduced in those who are connected with him and a demoralized state of things will be the result.

In regard to management, Brother M as director, would differ in some respects, but he would not be evenly balanced, for he would follow his impulse in self-sufficiency in his work. Greatly prejudiced by his likes and dislikes, his unsanctified opinions would make it very hard for those connected with him, for he is in danger of dealing unjustly and with partiality. He would make decisions that would not bear investigation and that he would not admit needed any. He would move on in his own independent judgment.

Christ has been misrepresented by the laborers in the office. When something arises that crosses the track of some of them, there has been oft prompt retaliation, self-control is lost, and passion is indulged by those who should know better what belongs to a disciple of Christ. If they would consider, "This is the work of God that I am handling; God and angels have charge of it; I must be humble and contrite," they would receive help from One who knows just what they need. If they would only realize that they were in the presence of Jesus, those burning words of passion, those heavy, threatening words, would not have been spoken and defiled their lips and souls. God heard them. Jesus our Redeemer heard them. And the angelic host heard them. They grieved the heart of Christ. You have put Him to an open shame, and brought yourselves into condemnation. You have cast a stumbling block in the way of others.

Remembering what is due to our Saviour as Christian professors, beware lest you lay a stone of stumbling in the way of any soul. While you may refuse to do any unjust and unfair action, be sure and not feel yourself self-righteous and condemn those that are around you. Remember that in the sight of God your mistakes and faults may be greater than those of the one you condemn. Do not cherish self-deception in this matter. Let all those who claim to believe in Christ be brought into association with each other and make the Word of God their study, and fail not to apply the regulations God has given in His Word to their own life and character. Do not once venture in the slightest degree to overstep the restraints of that Word. Remember that by thy words thou shalt be justified, and by thy words thou shalt be condemned. God's Holy Word cannot be set aside with the least satisfaction to the soul. The Word has given us rules for the guidance of all business transactions in temporal and religious life and is to be implicitly obeyed. God's will is to become paramount and man's will is to be in subjection to God's will.

I must speak plainly. Words spoken in anger by the workers must cease. No one laboring in our institutions should be allowed to speak disrespectful words to either high or low. If any, after being properly reproved, continue the use of harsh, impatient language, they should be removed, whatever their position of trust, for all in the office are educators in good or evil.

There is one law to be observed by everyone in positions of trust, as director, or as common workmen: to treat all respectfully. God has been dishonored in many ways. There cannot be a firm, steady, and upward movement until all individually, from the highest to the lowest, shall make it their business to walk humbly with God and confess their sins.

They need the Holy Spirit to touch their hearts, that they may not be pharisaical, or lift their souls up in vanity, but through the grace of God shall discern their defects of character.

I have been shown that there will need to be a thorough reorganizing in the Echo Office, and amid the cares and perplexities that result from the errors of the past, the essential changes cannot be made without the special guidance of God. I know this, for the matter has been presented to me in clear lines that unless the converting power of God shall work upon the hearts of all connected with the office many will feel bruised and wounded. But when the Holy Spirit shall work upon the heart, their self-sufficiency will be seen as it is, and they will become as teachable as a child. Then they will see the necessity of unity, all standing shoulder to shoulder as in perfect accord. If we would but learn the wonderful lessons which Jesus taught His disciples (Matthew 16:1-7), what a change there would be in our Christian characters. Many things that now appear as insurmountable difficulties would wholly disappear.

When the disciples came to Jesus saying, Who is the greatest in the kingdom of heaven, Jesus called a little child unto Him, and set him in the midst of them and said, "Verily I say unto you, except ye be converted and become as little children ye shall not enter into the Kingdom. Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven." [Matthew 18:1-4.] Those who would see a better state of things in the office must not now brood over the errors of the past, but all help in love to strengthen each other to prevent errors in the future.

The past with its burden of record has rolled into eternity. Begin now to act upon right principles, as Christian gentlemen treating one another with respect and kindness. Every worker should educate himself to realize his individual responsibility. He should say, I am a Christian. I must obey every word that proceedeth out of the mouth of God. I am a Christian to do justice and judgment by all who are associated with me. I am a Christian; therefore, I must have the mind of Christ. Every word and thought must be brought into captivity to Jesus Christ. Not one word of selfishness or of guile must escape my lips. Never did Christ speak harsh, unbecoming words. Whatever men in positions of trust may do that seems altogether unjust and unreasonable, it shall be no excuse for me to retaliate, for that would add a greater sin to the one already committed. That righteous One who measured, weighing it in the golden scales of the heavenly Sanctuary, will judge me not by my profession, but by the fruit I bear.

The Lord has said, "this is thank-worthy if a man for conscience sake toward God endure grief, suffering wrongfully. For what glory is it when ye be buffeted for your faults ye shall take it patiently; but if when ye do well and suffer for it and take it patiently, this is accepted of God, for even hereunto were ye called. Because Christ also suffered for us, leaving us an example that you should follow his steps, who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." [1 Peter 2:19-23.]

Let every worker conscientiously strive to be Christlike. Say to yourself, I must watch, I must pray, I must sanctify myself that others also may be sanctified. I must be circumspect in words and in actions, not merely for my own soul's interest, [for] there are souls connected with me whose welfare should

constrain me to strict guardianship over myself. I shall be unto them a savor of life unto life or of death unto death. If I am reckless of my words, if I am careless of my spirit, I shall do harm to my own soul, and leave a wrong example before those associated with me. I must show that I respect authority; if I sow the seeds of disaffection, suspicion, and jealousy, the leaven will spread.

In order that the moral tone of the office be raised, my influence must be exercised to do my very best conscientiously in the fear of God. And I must grow in grace at home and wherever I may be in order to give a correct example and have moral power to advance the right. I must guard my own spirit and words in my home; I must give time to earnest prayer, that God would give me His power to exercise personal control of myself. I must train and educate myself in right principles, else I shall lead others astray. I must meditate upon the Word of God night and day, and bring its revealed principles into my practical life—the sword of the Spirit, which is the Word of God. “It is written” is the only sword which I am at liberty to use. I must honor all my brother workers, uttering only kind words which make for peace.

The church militant, we must remember, is not the church triumphant. In your associations at home, in your family, never forget what is due to one another as Christians. Let the husband respect the wife, and the wife honor the husband. Never forget what is due to your holy profession. [As] a Christian in your home, you will carry the spirit of Christ with you in the office, carry the spirit of Christ with you in the church. The Holy angels of God will be in attendance, and a heavenly influence will go forth from you to strengthen and build up every religious interest.

Brethren and sisters connected with the work in the Echo Office, these words I have written were spoken to you by my guide. Other instruction was given which I cannot write out at the present time. I entreat of you, for Christ’s sake, enthrone Christ in the heart; treat Him as an honored Guest, and you will have strength to be more than conquerors through Him that loved you and gave Himself for you. If all were conscious of the divine presence, if Jesus were the center object of their contemplation, their spirits would be softened and subdued, and they would represent Christ in spirit and action.

These instructions given to you are full of marrow and fatness. Let us draw near with a true heart in full assurance of faith. This shows the distinction between a true heart and a false heart. The streams flowing from a false heart are tainted and corrupt. The love of Christ’s heart is poured into your heart by His blessed Spirit, and thus your daily life will reveal that you have been with Jesus and learned of Him.

Brother M is not a man who understands himself. He does not discern that he has a character that is not accustomed to be subordinate. If he understood his danger as a faithful sentinel, he would for his present and eternal good, guard his words and actions and spirit that they shall not offend, but be commended of God. He will be tempted to strive for supremacy, and this element will, if not seen and controlled, wrestle for more to command. He sees not the necessity of learning the first lessons essential to make a commander, which is to obey.

My brother, if God should leave you to all the caprice of your natural heart and inclination, to urge on your own way, you cut off from your life a large portion of your ability which God has given you. You rob God of the talents lent you to use to God’s glory and not to subvert to yourself. The natural

temperament of character is to be in subjection to Jesus Christ. He can make that character a strength, a power, and an efficiency for good. The Bible is our guide Book. Study its pages for your soul's sake. The truth of the Word can only bless where it influences the entire man. Excluding its influences from the life practices, you cut the soul away from the blessings of God. It becomes all who are handling the work in any line in the Echo Office to watch unto prayer, to know themselves, and never to mar the work of God by their strong, masterly spirit. 1 Peter 5:6-9; James 3:13-18; James 1:23-27.

The attributes which Christ appreciates most in man is charity out of a pure heart. This is the fruit borne upon the Christian tree. "Every one that loveth is born of God and knoweth God." [1 John 4:7.] The Lord Jesus has said, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one for another." [John 13:34, 35.]

When enshrouded in the cloudy pillar He spake to the children of Israel through Moses: "Thou shalt not hate thy brother in thine heart. Thou shalt not in any wise rebuke thy neighbor and not suffer sin upon him. Thou shalt not avenge, or bear any grudge upon thy people, but thou shalt love thy neighbor as thyself. I am the Lord." [Leviticus 19:17, 18.] "These things I command you that ye love one another." [John 15:17.] 1 John 2:9-11; 4:17.

If you are Bible Christians, each will have as great an interest for his brother workman as for himself. The work of giving the bread of life to souls that are ready to perish should be all-absorbing, keeping the hearts of the workers kind and tender to one another. True Christian courtesy needs to be cultivated, the mind and heart must be educated and trained by deeds of thoughtful kindness to have an unselfish interest in every laborer in the work.

Regard yourselves as missionaries, not among heathen, but among your own brethren. It requires a vast amount of time and labor to convince one soul in regard to the truth. How much money has been expended in efforts to turn men and women from sin to righteousness? And when souls are brought into the truth, what takes place in heaven? There is more joy in the presence of the angels over one sinner that repenteth than over ninety and nine just person who (think they) need no repentance. Think you that the ministering angels that watch over these souls are pleased to see how indifferently they are treated by those who claim to be Christians? Man's preference rules. Partiality is manifested. One is favored while another is treated harshly merely because of human feelings. This is sin the sight of God. This has been done <by you, Brother M.>

The angels look with awe and amazement upon the mission of Christ to our world. They marvel at the love that moved Him to give Himself a sacrifice for the sins of the world. But how lightly do men regard the purchase of His blood. Man's likes and dislikes make it very hard for him to properly regard his fellow men, and souls are pushed and crowded onto Satan's battle ground because they do not realize that he is working through them to will and to do of his good pleasure.

We need to study the Bible diligently that we may learn the real value of man in the light of the cross of Calvary. Jesus said, "Take heed that ye despise not one of these little ones that believe in me; for I say

unto you that in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to seek and to save that which was lost.” [Matthew 18:10, 11.]

Christ will not uphold you in manifesting disrespect toward one soul for whom He paid the ransom of His own life. Expel that unkind thought that would frame itself into words and actions to do things to hurt and destroy souls. They are God’s property. Give no place to envy, jealousy, or evil surmising. Let no unchristlike expression be registered in the books of heaven against you. If Jesus is abiding in you, angry feelings will have no place in the heart. You will look with rejoicing upon every soul that has accepted Christ, and you will manifest toward others the love that Christ has revealed to lost humanity.

Study to show thyself approved unto God, workmen that need not to be ashamed. If you keep yourselves in the love of God, an influence will surround the soul which will be a savor of life unto life. You are to watch for souls as they that must give an account. Let there be no blundering work in dealing with human minds. These souls are to be molded and fashioned for the heavenly kingdom; the superscription of God is to be upon them. The powers and faculties of men are not to be destroyed, but to be developed, elevated, and ennobled. Let everyone who names the name of Christ be careful not to put his own human mold upon precious souls. They are the Lord’s chosen ones; let the words spoken to them be carefully considered. All who have manifested passion or impatience should repent before God, for they have given an unworthy example to those who need their help, who need to be built up in the most holy faith. Whoever neglects to cultivate fervent piety that he may represent Christ, is working away from Christ and is not a laborer together with God.

We must beware that our piety does not become narrow, bigoted, and hard, as it surely will if we are wholly absorbed in our own interests. All that we do has an influence upon others, and wisely and mercifully are we commanded to care for the things of others, not to covet them, but to the end that others may prosper and grow in grace and in the knowledge of Jesus Christ. We should be ready to aid them in their advancement by imparting the knowledge we have gained. All the powers you have are given you of God, to be required of you again [with] improvements, by imparting to others.

Those who are manifesting this spirit are representing Christ. Their interests and prayers reach far beyond self. They embrace the world. They themselves [are] connected with the work of God, continually receiving light to diffuse light, [and] are growing as they try to help others. God makes them to become familiar with the largest plans and the most stirring enterprises, and how can they but grow when they thus place themselves in the divine channel of light and blessing. Such ones receive wisdom from heaven. They become more and more identified with Christ in all His plans, and they themselves become living channels of light.

You are in the institution which is to accomplish a work in enlightening the world much more than it has hitherto done. There is no chance for spiritual sloth or stagnation. They do not grow cold or backslide. They keep eternal realities in view. Selfish ambition, self-seeking, is rebuked by perpetual contact with the more absorbing interests, the more elevated aspirations, which belong to higher and holier activities. These souls are Christians, growing up to the full stature of men and women in Christ Jesus.

If you are following Christ, there is in you a humble confidence Godward. As you stand beneath the cross of Calvary, you will have efficiency, you will have moral power, and the clearest spiritual perceptions. You will manifest vigor and steadiness of faith, for you endure as seeing Him who is invisible.

Could you behold the character of your words and your spirit as they have been presented to me—the spirit so bitter, the words so sharp and cutting—you would be filled with astonishment at yourselves, and you would not wonder that Christ is ashamed to call you brethren. Those who labor with most unselfish zeal to help others in the development of Christian character are most surely working out their own salvation. Self-denial and painstaking effort in behalf of others is not always easy or agreeable, but it is always productive of good fruits. “Ye are laborers together with God”; you enter into partnership with Him in a high and heavenly enterprise. [1 Corinthians 3:9.]

Right words spoken in love and kindness will bring harmony of feeling and sentiment, [and] a blessing will surely be reflected upon the speaker. We cannot neglect Christian rules and principles in our associations with one another and be guiltless. Light from heaven is for us; it is abundant. If men will but open their eyes, they can see light, they can talk light and not darkness, can talk faith and hope and not discouragement and unbelief. Let no one ever weaken the hands of their brethren by sinning, by talking doubt and discouragement. Jesus lives and reigns.

Wherever there is union with Christ there is love. Whatever other qualifications you possess, if love is not the abiding principle they profit nothing. To the Saviour’s question to Peter, “Lovest thou me?” you can respond as did Peter, “Lord, thou knowest all things, thou knowest that I love thee.” [John 21:17.] Then if you love Jesus, you will most assuredly love your brethren. You will wish them to be more holy, more righteous, and will put forth earnest endeavor to make them so. To uplift, to ennoble, to elevate—this is the work God has given each worker in the Echo Office.

Ms 14, 1891

Instruction to Workers in the Oakland Office

Melbourne, Australia

December 23, 1891

I have been instructed by the Lord in regard to some things connected with the office of publication in Oakland, California. I saw that financial embarrassment was causing distress of mind and having a tendency to weaken the courage of those who bear heavy responsibilities. Many prayers are offered that God will work in giving prosperity to the office. I saw that God will work when the workers will co-operate with Him. When the souls of the workers are knit close with Christ, the power of God will be manifest among them. There has been a decided lack of faith.

The large number of hands in the office make it necessary to take in a large amount of work in order to keep them employed. Thus, in printing for other parties an objectionable class of publications is introduced into the office. My guide inquired of one who was occupying a responsible position, “How much do you receive in payment for this work?” The figures were placed before him. He said, “This is

too small a sum. If you do business in this way, you meet with loss. But even should you receive a much larger sum, this class of literature would be published at great loss to the office, for the influence upon the workers is demoralizing. All the messages that God shall send them presenting the sacredness of the work are neutralized by your action in consenting to print such a class of matter."

The world is deluged with books that might better be consumed rather than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a Satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices portrayed more strictly in historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the Satanic practices of human beings are giving publicity to evil works. Those wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. We have no permission from the Lord to engage either in the printing or the sale of such publications, for they are the means of destroying many souls. I know of what I am writing, for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; He will scatter more than is accumulated.

There is another class of books, love stories and frivolous and exciting tales, that are a curse to everyone that reads them. And although the author may attach a good moral, and religious sentiments be woven all through these books, yet in most cases Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree [by] what it feeds upon. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled and loses its power to contemplate the great problems which relate to the mission and work of Christ and the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.

The youth must take heed what they read, as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work upon human minds and corrupting human hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with feeble stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your minds sentiments that captivate the imagination so that you think less of Jesus and dwell less upon His precious lessons. If you are a learner in His school, you will become like Him and will overcome the manifold temptations as He overcame them. What a joy has Jesus in placing the crown upon the heads of those whom His lips can pronounce "good and faithful servants." [Matthew 25:23.] They have resisted the blandishments of vice. They are victors.

I charge you who are responsible men in the publishing office: work diligently to bring in a different order of things. Cease to publish literature which is a temptation to the workers, many of whom are weak and easily led into forbidden paths. The office should be regarded as a school for the education of the workers. There is need of personal effort for their uplifting in all that constitutes a noble character. The minds of many of the youth are already sown with the seeds of evil that are ready to spring into life and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good occupy the soul and control its powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated.

The superintendent of the publishing house is a watchman, to guard its interests. In order that he may do this, he must not have various other responsibilities placed upon him. Brethren, you should lighten the burdens that Bro. Jones is carrying outside of the office. He is only a mortal man, and if he does his duty fully in the office, he has all that one man can possibly attend to. Without faithful supervision from him, some things will not receive the attention that they should have and will go sadly wrong. Be careful how you place work upon him relative to the burdens of the church. He should have one to stand by his side who is reliable, devoted, and God-fearing, that nothing connected with the office may be neglected. But men have been placed in charge of the work at the office who act more as overseers than as interested, unselfish workers. If there were fewer overseers and more faithful doers of the work, there would be a marked improvement in the managing force in the office. If Bro. Jones has for his co-workers more overseers, who shun work, choosing to tell others what to do, he might better stand alone.

By a godly example, those who occupy responsible positions can maintain the elevated character of the office. Not to do this is to incur guilt, to be unfaithful stewards, blameworthy before the heavenly intelligences who are waiting to co-operate with the human agencies in order to save souls. Christians are to shine as lights amid the moral darkness of the world. They are to be representatives of Christ, patterns for all who come within the sphere of their influence. They are exhorted to fidelity, and to the highest attainments of piety. The Word of God is plain upon this point. "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." [Philippians 2:14-16.] In our own lives we should present to the world an illustration of the holy character of the truth which we profess to believe. This has not been done by many who are connected with the office. An indolent man occupying a position of trust in our institutions will make upon many minds an impression unfavorable to the truth; "by their fruits ye shall know them." [Matthew 7:20.] The lights of the world are so to shine that men, by seeing their good works, may be led to glorify our Father who is in heaven. How terrible it is for any who hear His name to give to the world, through a defective character, a distorted image of Christ. They are constantly stumbling blocks.

The way of every one is dark or light, and it is easy to settle the question who are letting their light shine by good works. Our profession of faith proclaims the theory of the truth, but it is our practical piety that holds forth the Word of Life. The Word of God presents a system of practical truths that are to have a decided bearing upon life and character. If men are not transformed, ennobled, sanctified, if they do not make it manifest that they love purity and holiness, they are not representing Christ.



There are those engaged in the work in the office who have no living connection with Christ. Arguments, exhortations, reproofs, correction in righteousness, every consideration urging them to reach a higher standard, is treated with cool indifference or with silent contempt and persistent resistance. They know nothing of heart consecration. They are satisfied. Their minds have become so debased by their own course that they have no disposition to change. They have no love for any one but themselves. Shall this state of things continue?

In order to relieve the office from financial embarrassment, there must be in some respects a different course pursued. In the effort to secure outside patronage, prices have been set so low that the work brings no profit to the office. Those who flatter themselves that there is a gain have failed to keep a strict account of every out go. This has been the way things have been going for too many years. If work is brought in, let it be understood that there is to be no cutting down prices for the sake of securing the job. Maintain the dignity of the office. Take only such work as will give a margin of profit.

It would have been far better if the enlargement of the publishing house had been delayed and the work had been conducted on a more limited scale until the providence of God, which discerns the work in all its bearings, should open the way to make these improvements without contracting heavy debts and paying interest. These things must be considered. The warning that the Lord sends must be heeded.

It is true that the publishing house has furnished means to support branches of the work in different fields and has aided in carrying other enterprises. This is well. None too much has to be done. The Lord sees all. But [according to] the light He has given me, every effort should be made to stand free from debt. This heavy indebtedness is eating into the vitals of the publishing house.

Now, if all will go to work unselfishly, with an eye single to the glory of God, humbling their hearts and repenting of their sins, God will work in their behalf. Souls will be converted, and the piety and devotion of the workers will be felt by unbelievers. The only security against failure is to be found in entire surrender to God, daily seeking His counsel, in all things keeping the light burning, and daily reflecting its bright rays to others. Let a work of reformation, deep and thorough, take place in the office. Let there be seen a work of self-sacrifice. Expend your means carefully. Cultivate economy. Do not act toward Christ as though you believed the wicked accusations of the unfaithful servant, "I know thee, that thou art an austere man, reaping where thou hast not sown, and gathering where thou has not strewed." [Matthew 25:24.] As you look to the cross of Calvary, inquire, "How can I work for the Master?" Do not calculate how little you can do to reach the very lowest standard, but arouse to grasp the fullness that there is in Christ, that you may do much for Him.

Workers who are not diligent and faithful do incalculable harm. They are setting an example for others. There are those in the office who are rendering whole-hearted, cheerful service; but will the leaven not affect them? Shall the office be left without some sincere examples of Christian fidelity? When men claiming to be representatives of Christ reveal that they are unconverted, their characters degraded, gross, selfish, impure, they should be separated from the office, for their moral powers are so perverted and weakened that they cannot be trusted. I know not what I can say to arouse them. Will these sentinels that are sleeping at their post arouse from their deathlike slumber and come under the

vitalizing influence of the Spirit of God? Will they continue to betray sacred trusts, or will they become missionaries for the Master?

There are those connected with the office whose hearts are bound up with the work. They see many things that are not as they should be, but know not what course to pursue to correct the evil. They are pained to see many who profess the truth go astray. To all these the Lord sends reproofs and warnings. The straight and narrow way that leads to life and the glorious reward is pointed out; and the perfect standard of Christian character is held up before them. Although some are so estranged from God that they do not recognize His voice, though a strange infatuation leads them in their perversity of heart to strive against the manifestations of the Spirit of God, let not those who are striving earnestly to do the work and will of God become discouraged. Let each work earnestly, prayerfully, holding his torch in his hand, shedding light upon willing and unwilling eyes. Having their orders from heaven, they are to be true and faithful, in all things representing the compassion of Christ.

The consistent religious life, the holy conversation, the unswerving integrity in all business deals, the active benevolent spirit, the godly example, are the mediums through which light is conveyed to the world, and conviction takes hold upon the hearts and consciences of unbelievers. The Lord will work through His human agents if they will co-operate with Him. I must close this matter here if it goes on the next steamer. May the Lord bless you all with wisdom and grace and His peace.

Ms 17, 1891

#### Relation of Husbands and Wives

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is at the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

[Ephesians 5:22-27.]

The Lord would have the wife render respect unto her husband; but always as it is fit in the Lord. In the character of Abigail, the wife of Nabal, we have an illustration of womanhood after the order of Christ, while her husband illustrates what a man may become who yields himself to the control of Satan. When David was a fugitive from the face of Saul, he had camped near the possessions of Nabal and had protected the flocks and the shepherds of this man from all depredation while in Carmel. In a time of need, David sent messengers to Nabal with a courteous message, asking for food for himself and his men, and Nabal answered with insolence, returning evil for good and refusing to share his abundance with his neighbors.

No message could have been more respectful than that which David sent to this man, but Nabal accused David and his men falsely in order to justify himself in his selfishness, and represented David and his followers as runaway slaves. When the messenger returned with this insolent taunt, David's indignation

was aroused, and he determined to have speedy revenge. One of the young men in the employ of Nabal, fearing that evil results would follow Nabal's insolence, came and stated the case to Nabal's wife, knowing that she had a different spirit from her husband and was a woman of great discretion. He set forth the true character of Nabal and he presented the difficulties to her, saying, "Now therefore know and consider what thou wilt do, for evil is determined against our master, and against all his household; for he is such a son of Belial, that a man cannot speak to him." [1 Samuel 25:17.]

Abigail saw that something must be done to avert the result of Nabal's fault, and that she must take the responsibility of acting immediately without the counsel of her husband. She knew that it would be useless to speak to him, for he would only receive her proposition with abuse and contempt. He would remind her that he was the lord of his household, that she was his wife and therefore in subjection to him and must do as he should dictate. She knew that the evil message must be counteracted immediately, and, without his consent, she gathered together such stores as she thought best to conciliate the wrath of David, for she knew he was determined to avenge himself for the insult he had received. She knew also that Nabal was so set and determined in his way that he would never consent to receive her counsel or act upon her plan. She herself brought to David the things that Nabal had refused to give and bound herself to David's cause for his own good.

Abigail's course in this matter was one that God approved, and the circumstance revealed in her a noble spirit and character. In the most taunting manner Nabal had sent the insulting message to David, accusing him of being a runaway slave. Abigail met David with respect, showing him honor and deference, and pleaded her cause eloquently and successfully. While not excusing her husband's insolence, she still pleaded for his life. She also revealed the fact that she was not only a discrete woman, but a godly woman, acquainted with the works and ways of God in David. She stated her firm faith in the fact that David was the anointed of the Lord and that his life was in her hands with God; but she did not hide the humiliating evidence that Nabal was, as his name indicated, a man of folly, who treated all with the same insolent selfishness with which he had treated David.

Abigail's manner and conciliatory gifts softened the spirit of David. He declared that it had been his intention to destroy Nabal and his household, but that now he would refrain from vengeance, for he believed that she had been sent by the Lord to prevent him from doing so great an evil. [Verses 32-34.] He promised that her request should be ever remembered, even when he should sit as ruler over Israel, and he would never seek retaliation for the insult of Nabal.

Although Nabal had refused the needy company of David and his men, yet that very night he made an extravagant feast for himself and his riotous friends and indulged in eating and drinking till he sunk in drunken stupor. The next day after the effects of his drunken debauch had somewhat passed away, his wife told him of how near he had been to death, and of how the calamity had been averted. [Verse 37.] As he listened, he realized what a course of evil would have resulted but for Abigail's discretion, and terror filled his heart. Palsied with horror, he sat down and never recovered from the shock.

From this history, we can see that there are circumstances under which it is proper for a woman to act promptly and independently, moving with decision in the way she knows to be the way of the Lord. The

wife is to stand by the side of the husband as his equal, sharing all the responsibilities of life, rendering due respect to him who has selected her for his lifelong companion. "For the husband is the head of the wife, even as Christ is the head of the church, and He (referring to Christ) is the Saviour of the body," or church. [Ephesians 5:23.] Christ's rule is one of wisdom and love, and when husbands fulfil their obligations to their wives, they will use their authority with the same tenderness as Christ uses toward the church. When the Spirit of Christ controls the husband, the wife's subjection will only result in rest and benefit, for he will require from her only that which will result in good and in the same way that Christ requires submission from the church.

The Lord Jesus does not rule His church like a task master. He said to His followers, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I call you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you that you should go out and bring forth much fruit and that your fruit should remain: that whatsoever ye should ask of the Father in My name, He may give it you. These things I command you that ye love one another." [John 15:15-17.] "This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." [Verse 12.] "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." [Ephesians 5:28.]

Husbands should be careful, attentive, constant, faithful, and compassionate. They should manifest love and sympathy. If they fulfil the words of Christ their love will not be of a base, earthly, sensual character that will lead to the destruction of their own bodies and bring upon their wives debility and disease. They will not indulge in the gratification of base passions, while ringing in the ears of their wives that they must be subject to the husband in everything. When the husband has the nobility of character, purity of heart, elevation of mind that every true Christian must possess, it will be made manifest in the marriage relation. If he has the mind of Christ he will not be a destroyer of the body, but will be full of tender love, seeking to reach the highest standard in Christ. He will seek to keep his wife in health and courage. He will strive to speak words of comfort, to create an atmosphere of peace in the home circle.

If the husband is tyrannical, exacting, critical of the actions of his wife, he cannot hold her respect and affection, and the marriage relation will become odious to her. She will not love her husband, because he does not try to make himself loveable. The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything.

But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ, that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife and that she must submit to him in everything, for he is not the Lord, he is not the husband in the true significance of the term. If the wife should have the same mold of character as her husband, woe be to the children; the whole family would be a blot upon the earth. Instead of being a houseband, to bind the family together, into the unity

that is symbolized by the unity of Christ and the church, he will break every tie of affection, and the members of the family will be scattered, filled with bitterness and hatred one toward another.

Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure, sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?

Let every husband and father study to understand the words of Christ, not in a one-sided manner, merely dwelling upon the subjection of the wife to her husband, but in the light of the cross of Calvary, study as to his own position in the family circle. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." [Verses 25, 26.] Jesus gave Himself up to die upon the cross in order that He might cleanse and keep us from all sin and pollution by the influence of the Holy Spirit.

Let husbands devote some time to the study of the Word of God, receiving that Word which convinces of sin, and let them become doers of the command of their Lord. The Bible says, "Seeing ye have purified your souls in obeying the truth, through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently; being born again, not of corruptible things, but of incorruptible seed, by the Word of God, which liveth and abideth forever." [1 Peter 1:22, 23.]

Let those who stand as husbands study the words of Christ, not to find out how complete must be the subjection of the wife, but how he may have the mind of Christ and become purified, refined, and fit to be the lord of his household. All wicked passions must be overcome, and the love which Christ has exercised toward His church must be symbolized in the family circle. Husbands who are husbands in deed and in truth will do those things which make for peace. The fruit of Christian love will be seen in the courtesy, in the holy tender affection that is manifested in the home. They will comfort and encourage, sympathizing with wives and children in times of sorrow. They will seek to keep their minds peaceful, elevated, and uplifted, that they may be perfect in character.

How opposite from the course which Christ has marked out is the course of those who open the battlefield of Satan within their homes, provoking their wives and children to wrath by the manifestation of a narrow, contemptible, Nabal-like spirit. When a man is domineering, it causes his wife to wish that she had never entered the marriage relation, but when married life is what it should be, it is a representation of the life in heaven. "So men ought to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church." [Ephesians 5:28, 29.] Thus it is that the wife is represented in her union with her husband. "Nevertheless, let every one of you in particular so love his wife as himself, and the wife see that she reverence her husband." [Verse 33.]

How could there be unhappy families if all were doers of the word and not hearers only? The Lord does not require that which is impossible, but all are to live by every word that proceedeth out of the mouth of God, and those who do this will honor their Redeemer in their married life. The two who unite their

interest in life will have distinct characteristics and individual responsibilities. Each one will have his or her work; but women are not to be valued by the amount of work they can do as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire, "Is this the standard of true womanhood," and, "How shall I make my influence Christlike in my home?" The husband should let his wife know that he appreciates her work.

When children are born to parents who have practical godliness, they will not be troubled as to how to educate them to meet the world's standard, but their question will be, "How shall we order the education of our children to please the Lord?" They will search the living oracles that they may understand the way of the Lord and lead their children to Christ. They will teach them the precepts of Christ and train them to be workers together with God, saying, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." [Psalm 144:12.]

This polishing work especially devolves upon the mother, and this is true missionary work. The first work essential to be done is in the home circle. Those who do not have a disposition to deny self, to humble self, to be yielding and submissive, even as a little child, are not in sympathy with Christ and do not know Him by an experimental knowledge.

In answer to the question, Who shall be greatest in the kingdom of heaven, Jesus called a little child unto Him, and said, "Verily I say unto you, except ye become converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive such a little child in My name receiveth Me. But whosoever shall offend one of these little ones which believeth in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." [Matthew 18:1-6.] The first work to be done in a Christian home is to see that the Spirit of Christ abides there, that every member of the household may be able to take his cross and follow where Jesus leads the way.

Ms 18, 1891

#### Relation of Children and Parents

The condition of children who do not respect the counsel of their parents is one that fills me with fear and distress; for God requires that respect and even honor should be given by children to their parents. The fulfilment of every precept of the law will be followed by the promised blessing; but with every transgression will come the threatened retribution upon the transgressor. The fifth commandment, if kept by children, will bring a blessing upon them; if disobeyed, will bring a curse. God has commanded, "Honor thy father and thy mother." [Exodus 20:12.]

Is it a commandment keeper, a Christian daughter, who will say, "I hate my father or my mother?" Christ has said, "He that hateth his brother is a murderer" [1 John 3:15], and what can be said of a child who hates the mother who gave him or her birth? The character of this evil has been presented before me in such a light that human words seem weak to express its hateful character. How especially dreadful is the

thought of a child turning in hatred upon a mother who has become old and feeble, upon whom has come those infirmities of disposition attendant upon second childhood. How patiently, how tenderly, should children bear with such a mother! Tender words which will not irritate the spirit should be spoken. A true Christian will never be unkind, never under any circumstances be neglectful of his father or mother, but will heed the command, "Honor thy father and thy mother." [Exodus 20:12.] God has said, "Thou shalt rise up before the hoary head, and honor the face of the old man." [Leviticus 19:32.]

The obligation resting upon children to honor their parents is of life-long duration. If the parents are feeble, and old the affection and attention of the children should be bestowed in proportion to the need of father and mother. Nobly, decidedly, the children should shape their course of action even if it requires self-denial, so that every thought of anxiety and perplexity may be removed from the minds of the parents.

While children are under obligation to do honor to their parents, parents are required to train up their children in the way of the Lord. Some children are naturally more obstinate than others and will not yield to discipline, and in consequence they make themselves very unattractive and disagreeable. If the mother has not wisdom to deal with this phase of character, a most unhappy state of affairs will follow; for such children will have their own way to their own destruction. But how terrible for a child to cherish a spirit of obstinacy, not only in childhood, but in more mature years, and because of a lack of agreement in childhood, nourish bitterness and unkindness in manhood and womanhood toward the mother who failed to bring her children under restraint.

When parents permit a child to show them disrespect in childhood, allowing them to speak pettishly and even harshly, there will be a dreadful harvest to be reaped in after years. When parents fail to require prompt and perfect obedience in their children, they fail to lay the right foundation of character in their little ones. They prepare their children to dishonor them when they are old and bring sorrow to their hearts when they are nearing the grave, unless the grace of Christ changes the hearts and transforms the characters of their children. Said one of her mother, "I always hated my mother, and my mother hated me." These words stand registered in the books of heaven to be opened and revealed in the day of judgment when every one shall be rewarded according to his works.

If children think that they were treated with severity in their childhood, will it help them to grow in grace and in the knowledge of Christ, will it make them reflect His image to cherish a spirit of retaliation and revenge against their parents, especially when they are old and feeble? Will not the very helplessness of the parents plead for the children's love? Will not the necessities of the aged father and mother call forth the noble feelings of the heart, and through the grace of Christ, shall not the parents be treated with kind attention and respect by their offspring? O let not the heart be made as adamant as steel against father and mother! How can a daughter professing the name of Christ cherish hatred against her mother, especially if that mother is sick and old? Let kindness and love, the sweetest fruits of Christian life, find a place in the heart of children toward their parents.

Let those composing the family circle pray that God will sanctify their tongues, their ears, their eyes, and every member of their body. When brought into contact with evil, it is not necessary to be overcome of

evil. Christ has made it possible for the character to be fragrant with good. If we are Christians we shall grow up into the character of Christ. Each day we will advance in heavenly knowledge, attaining more and more unto the full stature of men and women in Jesus. How many dishonor Christ and misrepresent His character in the home circle! How many do not manifest patience, forbearance, forgiveness, and true love! Many have their likes and dislikes and feel at liberty to manifest their own perverse disposition rather than to reveal the will, the works, the character of Christ.

The life of Jesus is full of kindness and love. Are we growing into His divine nature? It was kindness and love that linked earth with heaven; and for your soul's sake you should cultivate a compassionate disposition, a tender heart, which will ever be touched with the feebleness of human woe. Do not think it is an evidence of weakness to be compassionate, gentle, easy to be entreated, not to do wrong, but to do right.

Children should be educated to love and care tenderly for father and mother. Care for them, children, yourselves, for no other hand can do the little acts of kindness with the acceptance that you can do them. Improve your precious opportunity to scatter seeds of kindness. You are in a school where heavenly agencies are ready to co-operate with you. Your looks are to reveal true Christlikeness in your heart. Your words are to come from the treasure of the soul, words of comfort and encouragement and hope for your afflicted father and mother. They will not long require your favors.

Children, let your parents, infirm and unable to care for themselves, find their last days filled with contentment, peace, and love. For Christ's sake let them go down to the grave receiving from you only words of kindness, love, mercy, and forgiveness. You desire the Lord to love and pity and forgive you, and to make all your bed in your sickness, and will you not treat others as you would wish to be treated yourself?

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is also perfect." [Matthew 5:43-48.]

Who speaks these words?—it is Jesus, the One who gave His life for the world. Those who have departed from the commandments of God and are impatient, fretful, sour, fractious in spirit, and unkind to husband, wife, children, or parents, need to be converted or they will never see the kingdom of heaven. They need the forgiving spirit of Jesus that, through the merits of the blood of Christ, their sins may be blotted out, and that by His grace their characters may be transformed and made fit for the society of the heavenly family.

"Thou shalt love thy neighbor as thyself" [Leviticus 19:18], and our neighbor is any one with whom we are brought in contact. The Christian life is an earnest, practical life; and true, pure, undefiled religion is bound up with the Christian who lives the life of obedience to all of God's commandments. This kind of



religion is essential to human happiness. The Christian is not to be deficient in any grace of character, but all the graces are to be combined to form the image and character of Him who is the perfect pattern. If one grace is wanting, it must be supplied. One broken link in the chain makes the chain worthless.

The religion of Christ will lead us to do all the good possible to both high and low, rich and poor, happy and oppressed. But especially will it lead to the manifestation of kindness in our own family. It will be manifest by acts of courtesy and love to father and mother, husband, wife and child. We are to look to Jesus, to catch His spirit, to live in the light of His goodness and love, and to reflect His glory upon others. No harsh, rough word is to be spoken, no impatience is to be manifested, no spirit of recrimination is to be indulged. To say that we are children of God when we are not doers of the words of Christ is to deny our own profession. As Christians we must fight the good fight of faith and practice the holy religion of Jesus. Faith works by love and purifies the soul.

Ms 19, 1891

Our Publishing Houses

Battle Creek, Michigan

March 3, 1891

I attended the ministerial council and made some important remarks in regard to the necessity of the ministerial school, and the importance of ministers spending some time in obtaining a drill in Bible study which would qualify them to do better work. Thus they would place themselves in the most favorable position to obtain a knowledge of God and His Son Jesus Christ, whom to know aright is life eternal, and would obtain a knowledge of how to work. This is necessary because there has been so much counterworking in our midst that the churches have received very confusing theories in regard to the truth for this time. It is essential that our ministers speak the same things in our churches and give the trumpets no uncertain sound. Our ministers need first to be converted to the truth. Then they can go forth everywhere, bearing the message of truth for this time.

Teachers of Bible truth need not to be ever learning and never coming to the knowledge of the truth in regard to justification by faith and the imputed righteousness of Christ. As soon as the truth is grasped and the Holy Spirit's power impresses the image of Christ on the soul, tarry not, go forth proclaiming everywhere, as did the apostles, the Word of Life. Teaching, you will be taught by the Holy Spirit.

March 7

I spoke with much freedom to the congregation assembled in the Tabernacle. I could not forbear speaking the words the Lord had given me in regard to our different institutions and the necessity of men who fear God being connected with these institutions. I presented before those present the sacred responsibilities connected with the office of publication, telling them that those who accept those responsibilities should be men of faith, men of piety and deep experience. Jestings and joking should not

be sanctioned in the Office, neither should harshness or sourness be shown to those employed or those seeking counsel.

There are those who do not discern the sacredness of the work who will surely bring in principles that are not correct. They will work to secure wages and then think their duty is done. They will bring in a selfish, grasping spirit, which will result in robbery of God. Strange fire will be mingled with the sacred fire. Others will catch this spirit, for the plague spot of selfishness is as contagious as the leprosy.

Just as long as you conduct the business connected with the cause and work of God according to the Word of God, according to the specific directions given by Him to give to all Israel, the Lord will be your shield, your guide, your buckler, and your exceeding great reward. But blindness, in part, has happened unto Israel. A heavy cloud is now hanging over the publishing institution and the General Conference Association.

The words, "Be not slothful in business," encourage active energy. But by the words following, a strong guard is placed about this injunction. The apostle continues, "Fervent in spirit, serving the Lord." [Romans 12:11.] Self is not to be served. God is to be the supreme counsellor and manager in the publishing institution. His honor is ever to be kept in view.

There can be no sinless swerving from the way of the Lord. Perplexities will arise. Religion will be erased from the souls of some of the workers. Selfish plans will be laid, and engagements entered into, that will blot out the principles which God has specified should rule in every department of this institution. Voices will be heard making resolutions and propositions which are not wise, which come from unsanctified, unholy human minds. These will be accepted. In many hearts the truth of God will cease to be a living, all-pervading, sanctifying principle. High-toned integrity will be supplanted by selfishness and a desire to lord it over others.

[Sunday], March 8

I awakened in the morning with a decided impression that I should go into the ministers' meeting and bear the message which the Lord had given me in Salamanca, New York, when on our three months' tour.

I went into the meeting, and in the demonstration of the Spirit and the power of God, I bore the testimony given me. I told those present that the Lord had opened before me many things. In the night season my Guide said, "Follow me." I went into a council meeting where zeal and earnestness were manifested, but not according to knowledge. One of those present held up the Sentinel, and with his hand across the paper, said, "This must come out." He made remarks entirely contrary to the principles of our faith.

This message made a deep impression on all present. Brother Ballenger arose and said, "I was in that council meeting, which [was] held last night until a late hour. Sister White has described it accurately. The very words she says she heard spoken were spoken. I was on the wrong side of the question, and I now take my position on the right side." This confession was made with many tears.

My soul is exceedingly troubled. The publishing institutions are receiving a mold that is not after the similitude of God. I am listening to words from the lips of my Guide. Every business transaction is receiving the inspection of God. Every movement now made should be charged with the highest sense of responsibility. High-toned integrity should be practiced between man and man. All business transactions may be of the purest equity, for God has made every provision that they should be. But they are not.

Let God be kept ever before you. Let Him be recognized in every transaction that takes place between man and his fellow man. Keep the way of the Lord, to do justice and judgment. If you are ready to hear and to do the words of Christ, if you are much upon your knees in humble prayer, saying from the heart, "Thou, God, seest me" [Genesis 16:13], great evils will be averted. I beg of you for Christ's sake to take heed to these words. Then the soul will be fortified with heavenly principles.

Ms 19a, 1891

Diary

Battle Creek, Michigan

March 7, 1891

March 7

I spoke to the congregation assembled in the tabernacle with much freedom. I could not forbear expressing the words that the Lord gave me in regard to our different institutions, and the necessity of responsible men who fear God being connected with these institutions. I felt deeply as I presented before them the responsibilities connected with the office of publication, and that those who accept these responsibilities should be men of faith, humble, men of piety and deep experience.

Jesting and joking should not be sanctioned in the office, neither should there be any harshness in speech, or sourness be shown the ones employed or those seeking counsel.

There are those who do not discern the sacredness of the work and who will surely bring in principles that are not correct. They will work to secure higher wages and think their duty is done. They will bring into the office a selfish, grasping spirit, and there will be robbery of God. The strange fire will be mingled with the sacred. Others will catch this spirit, for the plague spots of selfishness which mean robbery toward God are as contagious as the leprosy. Blindness in part has happened to Israel.

Just as long as you will conduct the business in connection with the cause and work of God, according to the Word of God and after His specific directions, the Lord will be your shield, your guide, your buckler, and your exceeding great reward.

A heavy cloud is now hanging over the publishing institution and the General Conference Association. Be not slothful in business, encourage active energy. But there is a strong guard placed about this injunction, "fervent in spirit,"—"serving the Lord." [Romans 12:11.] Self is not to be served. God is to be

the supreme Counselor and manager in this publishing institution, which if desired will extend to the General Conference. The honor of God is to be kept.

There can be no sinless swerving from the way of the Lord. Perplexities will arise, religion will be erased from the soul of some workers, selfish plans will be laid. They will be deceived, and move blindly. Engagements will be entered into that will blot out the principles that God has specified should exist in every department of this institution. Voices will be heard in resolutions and propositions that are not wise, coming from human minds that are not sanctified, and these will be accepted. In many hearts the truth of God will cease to be a living, all-pervading sanctified principle. High toned integrity will be supplanted by increased selfishness, and lording it over others.

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March 8

I awakened in the morning with a decided impression that I should go into the ministers' meeting, and bear the message which the Lord had given me at Salamanca, N.Y. in our three months' tour. I went into the meeting and bore the testimony given me of God in the demonstration of the Spirit and power of God. I told them the Lord had opened before me many things.

In the night season my Guide said, "Follow Me." I was taken to a council of men, where a zeal and an earnestness were manifested, but not according to knowledge. One held up the Sentinel, and with his hand across the page said, "This must come out," and then made remarks entirely contrary to the principles of our faith. The particulars of this are given in my diary of 1890. The message given made a deep impression on all those present.

Brother Ballenger, deeply affected arose and said, "I was in that council meeting which was held last night until a late hour, and Sister White has described it accurately. The very words she says she heard spoken were spoken last night. I was on the wrong side of the question, and now take my position on the right side." His testimony was well wet down with tears and humble confession.

I was greatly astonished. I thought that this meeting had been held at the time it was presented to me.

My soul is exceeding troubled. The publishing institutions are receiving a mold that is not after the similitude of God. I am listening to words from the lips of my guide. Every moment now should be charged with the highest sense of responsibility. High toned integrity between man and his fellow man should be practiced. Every business transaction is receiving the inspection of God, and it may be of the purest equity, for God has made every provision that it should be thus. But it is not thus.

Let God be kept ever before you, and let Him be recognized in every transaction that takes place between man and his fellow man. Keep the way of the Lord, to do justice and judgment. If you are much upon your knees in humble prayer, saying from the heart, "Thou God seest me" [Genesis 16:13]; if you are ready to hear and to do the words of Christ, great evils will be averted, the soul will be fortified with heavenly principles.

Satan is working up plans and methods that will take away from believers religious liberty, freedom of conscience to do the will and works of God. Man will lord it over his fellow man. The rebuke of God will surely come upon your actions.

Ms 20, 1891

Diary. Meeting Held in Melbourne

Melbourne, Australia

December 28-29, 1891

Dec. 28, 1891

After addressing the people, I returned to my temporary home and tried to write. But I was called off to see a sister who has been in the truth for some years. We conversed for about two hours. Soon after she left, Brother Foster was introduced. He is an intelligent man, and, I should judge, one who could do a good work if sanctified by the Spirit of God. I spent an hour in conversation with this brother who was very anxious to know whether it was his duty to preach. I could not tell him this. I laid down general principles and pointed him to Jesus, who said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith; for he that wavereth is like a wave of the sea, driven with the wind and tossed," sometimes believing, then doubting, then grasping by faith, then yielding to discouragement. "Let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." [James 1:5-8.]

This brother had become discouraged and was on the point of letting everything go. But after our talk together, he was like a new man. The straight testimony I bore did him great good. He was obliged to return home that day, but the next day he came back, to remain as long as he could at the meetings.

In the evening I attended a meeting of the ministers, held in the Echo Office, and for half an hour talked to them plainly and decidedly, calling them by name and telling them that the Lord had shown me their danger. This was a precious season. Brother [Curtis] made a most heartbroken confession. He humbled himself as a little child. Weeping aloud, he confessed that he had not had the Spirit of the Lord with him in his preaching. He was greatly discouraged, and did not feel that he should receive credentials. Brother [Hare] also confessed that he could see no success attending his labors, and that he has been envious and jealous of Elder [Daniells].

Brother [Steed] and Elder [Tenney] made humble confessions, and then we bowed before the Lord and had a precious season of prayer. The Lord did indeed bless us. The brethren confessed to one another and fell on one another's necks, weeping and asking forgiveness. We were together for about three hours, while Brother [Starr] was speaking to the congregation in the room above. The Lord is at work, and we praise His holy name.

I have the same decided testimony to bear in Australia that I had in America. I see no more chance here than there was there to lay the burden off. I long to see this self-righteous spirit, which prevails

everywhere, blown to the four winds. I know that the Lord has been with us in the meetings we have held. If I had not confidence that the Lord would work here, I would not remain longer than the sailing of the next boat. I want to be at work in America, and when they say, Come, we want your help, I shall feel it my duty to go.

Dec. 29

I attended the morning meeting, and bore my testimony in regard to faith, pleading with all present to believe the promises of God as they read. "Ask, and ye shall receive;" He says; "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." [Matthew 7:7, 8.] I presented this Scripture to them, dwelling especially on the following verse, "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give good things (or the Holy Spirit) to them that ask him?" [Matthew 7:11; Luke 11:13.] These gifts are freely given to us by God's own glory and virtue.

O how weak is our faith, that we do not avail ourselves of the rich, glorious promises of God. It is God's nature to bestow His gifts upon us. All-wise and all-powerful, He will give liberally to all who ask in faith. He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to Him by endearing language, that we may have courage and confidence. We are won to Him by the disclosure of the tenderest sympathy which flows from His heart of love. No human parent could plead as earnestly with an erring child as God pleads with us. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

I attended the nine o'clock meeting, and again addressed the people. The hall was filled. I was led to speak in regard to the work in Australia. I told them that the instruction the Lord had given me for them was that envy, jealousy, evil surmising, and unsanctified independence was withholding good from many of them. This spirit had been manifested in the Echo Office. Traits of character had been developed there that had prevented the Lord from blessing them. Pride of heart and unsanctified ambition had come in, leading them to carry out their individual ideas and opinions.

Some in responsible positions are ignorant of the best methods of conducting a publishing establishment so that it will be for the upbuilding and success of the cause. But they are offended if advised in regard to their work. Counsel only makes them more determined to follow out their own ideas and independent judgment, irrespective of the opinions and judgment of those whom the Lord designed to be a help to them. With this spirit the Lord cannot harmonize. God designs that we shall learn from one another, without envy, without jealousy, without evil surmising. Unsanctified independence placed men where God cannot work with them. These things grieve the Holy Spirit.

Many blunders have been made which might have been avoided if each worker had possessed the grace of humility and the teachable spirit of Christ. The Echo Office should not have been located where it is, but in its location the workers did not prayerfully seek wisdom from God as they should have done. Patience was not manifested. They did not consult together in brotherly kindness. A mistake difficult to remedy has been made because the workers did not, in kindness and harmony and with the Spirit of

Christ, reason together candidly. They lacked the far-seeing wisdom which God would have given them if they had, in faith, committed the matter to Him.

Holy, beneficent actions, done from the highest motives of love and gratitude to God for the gift of Christ, constitute the highest development of Christian character. When our actions are controlled by the wisdom that comes alone from God, we testify to the world that our profession of faith in the truth is not spurious and hypocritical, but genuine. "By their fruits ye shall know them." [Matthew 7:20.] The truth should control life and character. Soul, body, and spirit are to be consecrated to God. We are not to follow impulse but principle in handling the sacred work of God. We should make the Word of God our guide, carefully searching its pages in every enterprise connected with His work. We are to have a "Thus saith the Lord" for our plans and methods.

In the fear of God weed out all pride and selfishness, that the work of God may not bear the impress of unsanctified, un-Christlike character. Those who connect with the cause of God should bring into their work the meekness and lowliness of Christ. They should labor as though they recognized the fact that the work is indeed the Lord's and not to be controlled by their finite judgment. When each worker has given himself to the Lord, let him at every point look for light and instruction from the Lord, to see what service he can render that will be most acceptable to Him. Let him study where and how he can work to do the most good and best please the Master.

Let those who have striven to please and glorify self, to have the highest place, be assured that their supposed wisdom will in the end prove to be foolishness. The workers need to weigh matters calmly and patiently, working together, for one man's finite judgment will fail to make proper estimates as regards the expenditure of means. Some are not discreet and would incur debts that might be avoided. Others exercise a caution that savors of unbelief. By taking advantage of circumstances we may at times invest means to such advantage that the work of God will be strengthened and upbuilt, and yet keep strictly to right principles.

The object to be kept ever before the minds of the workers is, How can we please Him who died for us? The salvation of the souls of men and women is to be our highest interest. To do a work which will save souls is the reason for which the Echo Office was built. It is to be the means of making known the truth which the Lord has made known to us. The old waste places are to be built, the breaches are to be repaired, the foundations of many generations are to be raised.

Everyone who joins the church takes upon him the responsibility of serving God to the best of his ability. The heart needs to be cleansed from all selfishness. If the little things were more closely guarded, less would be spent in self-gratification, and far more would be brought to the Lord's treasury as the fruit of self-denial and self-sacrifice. In our behalf Jesus lived on this earth a life of self-sacrifice, and this life we should seek to imitate. Each one, whatever may be his trade, should seek to obtain something to invest in the bank of heaven, that the Lord's treasury may not be empty.

Many are fearfully lacking in a comprehension of their duty as Christians. The glory of the gospel is not in lowering the standard of God's requirements and presenting an easier way whereby we may be saved,

but in having God's way unfolded and firmly established in all its divine beauty and spirituality, liberty and completeness of blessing.

Anciently, believers were saved by faith in the Saviour, who was typified by sacrifices and offerings. From time to time the Sun of Righteousness was revealed to them, and their faith waxed strong. When the fullness of time was come, God sent His Son to the earth. He "so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] He desires to purify unto Himself a peculiar people, zealous of good works. He needs workers who are growing in capability.

All must look to Him for guidance. The path He has marked out for us grows clearer and brighter as we advance to the perfect day. But the feet will sometimes slip, even though the path is safe. We must hold fast to the hand that was nailed to the cross. It can hold us up so that our feet will not slide. Christ will hold our hand more firmly than we can possibly hold His.

Dec. 30

Again I bore a decided testimony in the early morning meeting and at nine a.m. Many are far behind in the Christian life. They do not walk in the light as Christ is in the light. If traditionary sentiments and practices had less weight with them, if they had a more earnest determination to be what Christ died to make it possible for them to be, they would break away from habits that hinder spiritual advancement and would wear Christ's yoke and lift His burdens. There are so many who do not follow the light. Our faith must be something more than it now is. It must grasp the Word of God as meaning something to us. We must make a personal application of the principles of His Word. This is necessary for the purification of the soul and the quickening of the conscience.

Do we believe the Word of God just as it reads? Where is our unselfish missionary spirit? Time is passing. All around you souls are perishing in their sins, and yet you are contending to do things in your own way, according to your independent judgment. You are becoming inefficient, unfitted to be trusted with responsibilities, because you refuse to be learners, feeling fully capable of teaching others.

The work is the Lord's and He has sent you men who, because of their greater experience, can teach you. But you feel sufficient of yourselves. You feel that the brethren from America are standing in your way. The American brethren have not all been so consecrated and sanctified that they could give a right mold to the work; but what manner of spirit have you been cherishing? What kind of a mold have you been giving to the work? Have you realized that the work is not yours, but the Lord's? He must preside.

The time in which work can be done is short, and He does not consult your ideas. You and the brethren from America must go to the Lord with contrite hearts, humbling self at every step, and inquiring, "Lord, what wilt thou have me to do in this missionary field?" There must be no loss of temper. No harsh words must be spoken by any of you. You must lay aside your criticism and practice self-control, or your influence will injure others. Closely examine your own hearts, to see whether you are in the faith. Individual sanctification is greatly needed.



Time is passing, and the end is near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is, full of grace and truth, are being lost. God requires you to be calm and patient, kind in all your words, your life fragrant with the influence of Christ's righteousness. A corrupt tree cannot bear good fruit. Christ must abide in your hearts, and you must abide in Christ, if you would be overcomers. You have no time to lose. As we near the end we must be more earnest, more intense; our interest in the souls for whom Christ died must be deeper.

That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you cannot now do, but through the grace of Christ you can redeem the time. You may redouble your exertions. Wherever Christ's cause has a claim, work as best you can. Inquire not, "Lord, what shall this man do?" for Christ would warn you as He did Peter, "What is that to thee; follow thou me." [John 21:21, 22.] Keep your own souls in the love of God, and then wherever you are, you will see work to be done for Christ. You are individually responsible to God for all the good you can do. He wants all there is of you. Work as in the sight of the heavenly universe, holy hearts giving vigor to industrious hands.

Brethren, watch and wait and work, looking for the day of Christ's appearing. Cherish love for God and for each other. Press together. Read the Bible with a determination to understand its precepts. "The entrance of thy word giveth light; it giveth understanding to the simple." [Psalm 119:130.]

I have been shown some things in regard to Brother and Sister [Hare]. Both have become exalted, and they exalt each other. Unless Brother [Hare] humbles himself, his work will not benefit the cause of God. He will not gather in souls. He soars among the heavens, attempting to explain the wonders of God in sun, moon, and stars. This pleases the ears of his hearers, but it does not bring souls under the conviction of the Holy Spirit. It does not lead them to inquire, "What must I do to be saved?"

Brother [Hare's] manner of preaching must change. Daily he must feel the converting power of God, else his ministry will be of no avail. He does not minister. He soars above the simplicity of the work. He flatters himself that he is giving the people the food they need, but this is a mistake. They need the bread of life and the water of salvation. Brother [Hare] should dwell upon practical godliness, heart-holiness, in his preaching. It is not essential for salvation to know about the starry heavens. God can take care of that. But men and women must know what they must do to be saved, or they will lose eternal life.

Sister [Hare] does not keep her soul in the love of God. She cannot help her husband and should not, with her child, travel with him, for her influence does not correctly represent the principles of truth. Self is prominent. Christ is not abiding in her heart by faith.

Dec. 31

I attended the early morning meeting and the meeting at nine o'clock. These are days of special work, and the place of worship is filled. A deep interest is manifested by those who have come in from abroad. We greatly desire to see the Spirit of the Lord poured out upon the ministers and their wives. Brother and Sister [Hare] need to feel the converting power of God.

As Christ's ambassadors, it is the duty of Brother [Hare] to turn his attention away from some lines of work which have engaged his time, and study more earnestly the life and example of the Saviour and the manner of His teaching. Christ is the greatest educator the world has ever known. He met the people just where they were. He preached only few sermons, but He went about doing good. His was a grand work. His great heart of love was ever touched by human woe, and He helped the people just where they were.

Brother and Sister [Hare] need to study the life and mission of Christ. Brother [Hare] has received a mold which makes him a pleasing speaker, but he puts the crib too high for the sheep and lambs. They cannot receive nourishment. Under his instruction the people cannot gain a deeper knowledge of Christ.

I long to see souls becoming imbued with the Spirit of God at this meeting. If the ministers do not drink deeply of the water of life, how can they minister to other souls? The outlook for Australia, with the workers at present in the vineyard, is certainly not the most encouraging.

Elder [Curtis] is satisfied with preaching occasionally. He does not minister to the flock. He neglects visiting and praying with families. Thus he gives evidence that he is not a laborer together with God. The places where he labors will not be helped, but damaged, by his labor. He takes upon himself work that God does not require at his hands. It is his duty to feed the flock of God, to watch for souls as one that must give an account. Has he done this work? No; he has hated it. He cannot do the work of a faithful shepherd and devote so large a share of his time to his own business. God's work demands faithful, earnest, whole-souled, patient, long suffering labor.

Eld. [Curtis] has failed of doing this work. Weighed in the balances and found wanting, is registered against his name in the book of heaven. He must change entirely his plan of work or else engage in other business, for the cause of God must not suffer because of his deficiency; souls must not be lost because of his unfaithful service. Some will never recover from the effects of the example and training received from him.

I look at the work of Brother and Sister [Hare] with sadness. Brother [Hare's] labors greatly lack the influence of the Spirit of Christ. Self is exalted when it should be left in the shade. Brother [Hare] presents the truth in a one-sided way. He is carrying forward the work after his own ideas and is walking in the light of the sparks of his own kindling. The love of God must glow in his heart, so that he can with readiness dwell upon Christ and Him crucified. The people are perishing for the bread of heaven, but the door of science is opened to them. They are given food they do not need.

Christ, the great Teacher, had an infinite variety of subjects from which to choose, but the one upon which He dwelt most largely was the endowment of the Holy Spirit. What great things He predicted for the church because of this endowment! Yet what subject is less dwelt upon now? What promise is less fulfilled? An occasional discourse is given upon the Holy Spirit, and then the subject is left for after-consideration.

Brother and Sister [Hare], you must be converted anew. You are not abiding in Christ. Do not rest satisfied with just enough of the Spirit to save you from the sleep of death. Arouse, my dear brother and

sister, arouse for Christ's sake, and drink of the water of life, which is provided with an abundance proportionate to its vast resource.

By resting content with small blessings you have gone far to disqualify yourself for receiving the Spirit in its unlimited fullness. You need conversion. Daily blessed of heaven, you can be a blessing to others. Self-abasement will give you [a] distinct view of Christ and of your own littleness. Your conversion to the Spirit is as much a necessity as your conversion to God by repentance and your acceptance of Christ as the author of redemption. You must realize the need of the divine influence in your labors, or your work will be woefully deficient and your influence greatly limited.

Ms 21, 1891

Diary. Christ Our Righteousness

Battle Creek, Michigan

February 27, 1891

I have attended the closing meeting of the ministerial Bible School—a school composed of conference delegates and those who have been attending the ministerial institute. At this meeting several were called upon to say something. Remarks appropriate for the occasion were made by Elders Olsen, Waggoner, Prescott, and Smith; also by Elder Haskell, who has been mercifully preserved during his tour around the world.

I spoke in regard to matters that were deeply impressing my mind. I referred to the fear that had been expressed by some who were not members of the ministerial institute, and who had not been present at all the Bible classes of the school, a fear that there was danger of carrying the subject of justification by faith altogether too far and of not dwelling enough on the law.

Judging from the meetings that I had been privileged to attend, I could see no cause for alarm; and so I felt called upon to say that this fear was cherished by those who had not heard all the precious lessons given, and that therefore they were not warranted in coming to such a conclusion. None of the members of the class who had been studying the Word to learn "What saith the Scriptures?" entertained any such fear. The Bible, and the Bible alone, has been the subject of investigation in this school. Every lesson has been based, not on the ideas and the opinions of men, but on a plain "Thus said the Lord."

Many remarks have been made to the effect that in our camp meetings the speakers have dwelt upon the law, the law, and not on Jesus. This statement is not strictly true, but have not the people had some reason for making these remarks? Have not there stood in the desk, as mouthpieces for God, men who had not a genuine experience in heavenly things, men who had not received the righteousness of Christ Jesus?

Many of our ministers have merely sermonized, presenting subjects in an argumentative way and scarcely mentioning the saving power of the Redeemer. Not having themselves partaken of the living

bread from heaven, their testimony was destitute of nourishment, destitute of the saving blood of Jesus Christ, which cleanseth from all sin. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which, in itself, was acceptable in God's sight. Very good, indeed, was the fruit; but the virtue of the offering, the blood of Christ, represented by the blood of the slain lamb, was lacking. So it is in Christless sermons. Men are not pricked in the heart; they do not inquire, "What shall I do to be saved?"

In His sacrificial character, Christ reveals Himself as the Bread of Life. "Whoso eateth My flesh," He declared to His disciples, "and drinketh My blood, hath eternal life." [John 6:54.] Why is not He presented to the people as the living Bread?—because He is not abiding in the hearts of many of those who think it their duty to preach the law. Christ is left out of their sermonizing, and from east to west, from north to south, the church has been starving for the Bread of Life.

Of all professed Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. Our ministers should ever be able to direct men and women to Christ, to the One who Himself declared, "I am the Bread of Life." [Verse 35.] Let those who minister to the spiritual necessities of the people, read to them the words of Christ: "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is My flesh, which I will give for the life of the world." [Verse 51.]

The Jews, unable to understand this declaration, "strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." [Verses 52, 53.]

Often there are delivered to the people discourses destitute of the Bread of life, the food essential for spiritual growth. Those who have been appropriating for themselves the Bread of life, will be able to break it to others.

Christ further declares: "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." [Verses 54-56.] These words are very similar to those He used in representing Himself as the Vine, and His followers as the branches: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in Me. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." [John 15:4, 5.]

How can our people be better helped than by being given the Bread of life? And this bread is God's Word; for Christ has said: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." [John 6:63.]

The law and the gospel, revealed in the Word, are to be preached to the people, for the law and the gospel, blended, will convict of sin. God's law, while condemning sin, points to the gospel, revealing Jesus Christ, in whom "dwelleth all the fullness of the Godhead bodily." [Colossians 2:9.] The glory of the

gospel reflects light upon the Jewish age, giving significance to the whole Jewish economy of types and shadows. Thus both the law and the gospel are blended. In no discourse are they to be divorced.

Over the spiritual eyes of altogether too many there has been hanging a veil. Many have been teaching the binding claims of God's law, but have not been able to see to the end of that which was abolished. They have not seen that Jesus Christ is the glory of the law. The bright beams of the Sun of Righteousness are to be reflected from His messengers upon the minds of sinners, in order that they may be led to say with one of old, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." [Psalm 119:18.]

Many of our brethren and sisters do not discern the wondrous things that are to be seen in God's law. They have not beheld that which was revealed to Moses when he prayed, "I beseech Thee, show me Thy glory." [Exodus 33:18.] To Moses was revealed God's character. "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Exodus 34:5-7.]

The apostle John, in his first epistle, gives the definition of sin. He declares: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." [1 John 3:4.]

To Moses, the character of God was revealed as His glory. In like manner, we behold the glory of Christ by beholding His character. Paul says: "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 (from character to character), even as by the Spirit of the Lord." [2 Corinthians 3:18.]

Why, then, is there manifested in the church so great a lack of love, of true, elevated, sanctified, ennobling sympathy, of tender pity and loving forbearance? It is because Christ is not constantly brought before the people. His attributes of character are not brought into the practical life. Men and women are not eating of the bread that cometh down from heaven.

I have felt very sad as I have seen ministers walking and working in the light of the sparks of their own kindling; ministers who were not obtaining spiritual nourishment from Christ, the Bread of life. Their own souls were as destitute of the heavenly manna as the hills of Gilboa were destitute of dew and rain. In their hearts Christ was not an abiding Presence. How could they speak intelligently of Him whom they had never known by experimental knowledge?

We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, by taking wrong positions in the controversy over the law in Galatians—a question that many have not fully understood before taking a wrong position—the church has sustained a sad loss.

The spiritual condition of the church, generally, is represented by the words of the True Witness: "Nevertheless," said the One who loves the souls for whom He has died, "I have somewhat against thee,

because thou hast left thy first love.” [Revelation 2:4.] The position taken by many during the Minneapolis General Conference testifies to their Christless condition. The admonition to every such an one is: “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Verse 5.]

Have not many in this ministerial school seen their mistake of not abiding in Christ? Cannot they have the privilege of repenting and of doing their first works? Who shall condemn this work of repentance, of confession, of baptism? If some conscientiously feel that their first duty is to repent of their sins, confess them, and be baptized, is not this the first works that they must do?

When precious rays of light from the Sun of Righteousness have shone upon our pathway, some have opened wide the door of the heart, welcoming the heaven-sent light into the chambers of the soul. They receive the words of Christ Jesus gladly. Others have needed the divine anointing to improve their spiritual eyesight, in order that they may distinguish the light of truth from the darkness of error. Because of their blindness, they have lost an experience that would have been more precious to them than silver and gold. Some, I fear, will never recover that which they have lost.

When strong-minded men once set their will against God’s will, it is not easy for them to admit that they have erred in judgment. It is very difficult for such men to come fully into the light by honestly confessing their sins, for Satan has great power over the minds of many to whom God has granted evidence sufficient to encourage faith and inspire confidence. Many will not be convinced, because they are not inclined to confess. To resist and reject even one ray of light from heaven because of pride and stubbornness of heart, makes it easier to refuse light the second time. Thus men form the habit of rejecting light.

So long had the Jews refused to walk in the light of truth that they rejected their Saviour. Jesus said of the Jews: “Ye will not come to Me, that ye might have life.” [John 5:40.] He, the Light of life, came to enlighten every man that comes into the world, so that no man need walk in darkness. The light of truth is constantly shining, but many men and women comprehend it not. And why?—because selfishness, egotism, pride blinds their spiritual eyesight. Standing between them and the true light, is the idol of their own opinion. They can see very readily that which they wish to see. Saith the True Witness: “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” [Revelation 2:7.] “The secret of the Lord is with them that fear Him.” [Psalm 25:14.]

My brethren in the ministry, we need Jesus every moment. To lose His love from our hearts means much. Yet He Himself says: “I have somewhat against thee, because thou hast left thy first love.” [Revelation 2:4.] There is danger of presenting the truth in such a way that the intellect is exalted, leaving the souls of the hearers unsatisfied. A correct theory of the truth may be presented, and yet there may not be manifested the warmth of affection that the God of truth requires every one of His messengers to cherish and manifest.

The religion of many is very much like an icicle—freezingly cold. The hearts of not a few are still unmelted, unsubdued. They cannot touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ. There are others who speak of religion as a matter of the will. They dwell upon stern duty as if it were a master ruling with a scepter of iron—a master stern, inflexible, all-powerful, devoid of the sweet, melting love and tender compassion of Christ. Still others go to the opposite extreme, making religious emotions prominent, and on special occasions manifesting intense zeal. Their religion seems to be more of the nature of a stimulus rather than an abiding faith in Christ.

True ministers know the value of the inward working of the Holy Spirit upon human hearts. They are content with simplicity in religious services. Instead of making much of popular singing, they give their principal attention to the study of the Word and render praise to God from the heart. Above the outward adorning they regard the inward adorning, the ornament of a meek and quiet spirit. In their mouths is found no guile. In the lives of many more ministers there should be revealed the eternal verity of the kingdom of God. Those who practice the truth in daily life are represented as trees of righteousness, bearing the fruits of the Spirit.

Genuine religion is based upon a belief in the Scriptures. God's Word is to be believed without question. No part of it is to be cut and carved to fit certain theories. Men are not to exalt human wisdom by sitting in judgment upon God's Word. The Bible was written by holy men of old, as they were moved upon by the Holy Spirit; and this Book contains all that we know for certain and all that we can ever hope to learn in regard to God and Christ, unless, like Paul, we are taken to the third heaven to hear "unspeakable words, which it is not lawful for a man to utter." [2 Corinthians 12:4.] This revelation to the apostle did not spoil his humility.

The life of a Christian is a life regulated by the Word of God just as it reads. All the truths of the Old and the New Testaments form a complete whole. These truths we are to cherish, believe, and obey. To the true disciple, faith in God's Word is a living, active principle, for "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Romans 10:10.] By faith man believes that he receives the righteousness of Christ.

Faith, in itself, is an act of the mind. Jesus Himself is the Author and the Finisher of our faith. He gave His life for us; and His blood speaks in our behalf better things than spoke the blood of Abel, which cried unto God against Cain the murderer. Christ's blood was shed to remit our sins.

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. You are in danger of making a world of an atom, and an atom of a world.

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by

faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer, and advancing from strength to strength, from glory to glory.

Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child. I relieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God.

The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and relieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.

Justification is the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.

David was pardoned of his transgression because he humbled his heart before God in repentance and contrition of soul and believed that God's promise to forgive would be fulfilled. He confessed his sin, repented, and was reconverted. In the rapture of the assurance of forgiveness, he exclaimed, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." [Psalm 32:1, 2.] The blessing comes because of pardon; pardon comes through faith that the sin, confessed and repented of, is borne by the great Sin-bearer. Thus from Christ cometh all our blessings. His death is an atoning sacrifice for our sins. He is the great Medium through whom we receive the mercy and favor of God. He, then, is indeed the Originator, the Author, as well as the Finisher, of our faith.

Ms 23, 1891

Diary, March 1891

Battle Creek, Michigan

March 12-19, 1891

Battle Creek, Michigan, Thursday, March 12, 1891. Nearly the entire day I have been entertaining visitors who desired counsel. Brother Robinson, superintendent of the New York and Washington district, came in company with Brother Wright to consult with me in regard to the advisability of building a church in Washington, D.C., combining a church, a mission home, and a reading room in one building,



to cost probably twenty-five thousand dollars. They proposed to invite our brethren all over the field to give one hundred dollars each toward this enterprise.

When we were in Washington City during the week of prayer, I had made a similar suggestion to Elder Washburn. I could see no better way of obtaining a standing in the capital of the United States, than to build a meetinghouse there. The brethren of the Washington City Church are poor; and while they will do all that they can, they are not able to carry the whole burden. The church must be located in a desirable part of the city. The purchase of a suitable lot and the erection of a plain, but large and well-ventilated, building will require a considerable sum of money.

Elder Rice and his wife next came in to see me. We had a long interview in regard to the Mt. Vernon Sanitarium, whether it is advisable to try to utilize this property as a sanitarium or let it go into the hands of those who hold a mortgage against it. I did not feel clear to decide this question.

Elder Olsen was the next one to call on me. We had a long council over the question of what can be done for our publishing house in Battle Creek. The selfish, un-Christlike spirit pervading the publishing house is revealed by a certain kind of loud, boisterous talking and unsanctified zeal in council-meetings. Very few are the words that Christ loves to hear. The spirit of those present is not refined and expressive of the Spirit of Christ. Many bold propositions and loud-voiced speeches are made.

Business is carried forward in a spirit of combativeness. The actions taken by those in positions of responsibility are not inspired of God, but are in accordance with man's wisdom and will work injury to their fellow-men. While they make an effort not to be slothful in business, they forget to be fervent in spirit, serving the Lord; and their souls become more and more dry and sapless, as withered branches of the vine. Religion and business are becoming divorced. Worldly, selfish plans are coming in. Those who should seek to be inspired by God are content to act in accordance with man's wisdom.

Many who know not what spirit they are of are ready to reach out their hands to grasp and gather in that which they have not earned. Many are under condemnation because of the grave sin of selfishness which is leavening the institution. One confederates with another. "You stand by me, and I will stand by you," they say to each other. Thus they lead others into false paths, bringing in the strange fire that God has positively forbidden to be used in His work. With some, serving the Lord has but little place. They think they have no time to pray.

Friday, March 13, 1891

I again attended the morning meeting, bearing a decided testimony and reading a number of pages relating to matters similar to those I presented Wednesday morning. The Lord is indeed giving me close and cutting testimonies to bear to His people. I have no rest in spirit day nor night. Constantly I am passing through scenes of that which will be in the future as the result of the present and future actions of men in high positions of responsibility.

And what will be the result of their course of action? The mouth of God's Messenger spoke words most solemn and significant: "Since you assumed most important responsibilities, you have not before God

been increasing in humility and in tender love for the souls for whom Christ has died. Had you been a doer of the Word, you would have heard and obeyed Christ's invitation: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' [Matthew 11:28-30.]

"In your council-meetings you are forgetting that your words are written in a book and that the results of these words will be seen in the future works they produce. Sooner or later your own propositions will surely react upon yourselves. This I declare to you in the name of the Lord. You know not what manner of spirit you are of. The Lord is present at your council-meetings and witnesses all your transactions. You are either serving Him with pure, unadulterated love, or else you are sinning against Him in everything you do.

"There is a dead fly in the ointment. Let not those who serve in connection with the sacred work of God forget that He is associated with you in the publishing house, and in the general management of His cause. My brethren, remember that He witnesses all your transactions. Remember that the heavenly universe hears every selfish, avaricious, unjust proposition (and many are now being made).

"The God of truth observes every act of injustice which you commit by making decisions that have a tendency, in any degree, to cripple the influence of usefulness of one of His human agencies. He will not look with approbation upon the least deviation from righteous principles in plans and methods. He will not sanction the least departure from kindness and unselfishness. He will punish every violation of the laws of truth and righteousness."

Doth not God see? I am instructed to tell you that God sees our every act; and He records in His books every departure from Heavenly principles. He detects every underhanded confederacy to benefit self under pretense of serving the cause of God. He will blow upon every dollar thus gained and covetously appropriated. It shall not benefit the receiver, for God will blow upon it.

Every act of fraud and deceit is detected by the Eye that never slumbers or sleeps. Fraudulent, deceptive plans and methods of working, which will exalt self by the selfish appropriation of means, will not be allowed to go unpunished. God will call to an account the men whose disposition it is to depress and to look with indifference upon these who do their work in simplicity and with faithfulness. All these things are written as with a pen of iron and with lead in a rock, there to live.

Many other words of a similar character were spoken. I will write these out later.

Sabbath, March 14, 1891

I spoke in the Battle Creek Tabernacle, from the first chapter of Acts, on Christ's commission to His disciples. Again I had a pointed testimony to bear to the great congregation. The brethren and sisters listened with apparently intense interest. But while I talked, my heart was heavily burdened.

The Lord laid upon me the burden of writing out the instruction that He has given me, instruction that was to come before the people without delay. The men connected with the publishing house who have

taken upon themselves the responsibility of doing a work that is not honorable, just, and in accordance with the will of God, will pass through a hard, painful experience. They will reap that which they have sown. The working out of the methods and principles they are following at present will bear bitter fruit. They do not discern the results of their present course of action. Blinded by Satan's sophistry, they cannot see afar off. The Lord declares that they shall feel His displeasure. If they walk contrary to Him, He will walk contrary to them. God will work at cross-purposes with those who work at cross-purposes with Him, until they see their sins and are converted, or else until they are cut off from His people.

In the future there will be manifested the same blindness that is now manifested in regard to the publication of important matter. Men will go over the same ground that is now being gone over. The principles underlying the plans being followed are faulty. When a book comes from the press to fill a certain want in the world, the interests of that book must be guarded by the men who have received pay for publishing it, even if the matter contained in the book is not of sufficient importance to demand a large circulation without delay.

I have been shown some things that will be done in the future. One man will prepare a book for publication, and after it is in circulation, some one else will think that he can publish a book similar in appearance and covering nearly the same ground as the first book placed on the market. The writer of this second book will use different words, but will treat of the same subjects that are treated of in the other book. Thus two different books will be in existence when one would have been all-sufficient. There will be instances when even before the author writes the book that he contemplates publishing, some one else will write on the very same subjects, in order to forestall the one who has expressed his purpose to write on certain subjects. The second book published diminishes the sale of the first one, and he who takes advantage of his neighbor in this way does not treat him fairly. His book largely takes the place and the patronage of the first book in the field. He has worked contrary to the principles of righteousness, for he has robbed his neighbor.

Sunday, March 15, 1891

I attended the morning ministers' meeting. The blessing of the Lord came upon me, and I spoke in the demonstration of the Spirit of God and with power. There are those who are working out a great circle. The Lord has given Christ to the world for ministry. Merely to preach the Word is not ministry. The Lord desires His ministering servants to occupy a place worthy of the highest consideration.

In the mind of God, the ministry of men and women existed before the world was created. He determined that His ministers should have a perfect exemplification of Himself and His purposes. No human career could do this work; so God gave Christ in humanity to work out His ideal of what humanity may become through entire obedience to His will and way. God's character was revealed in the life of His Son. Christ not only held a theory of genuine ministry, but in His humanity He wrought out an illustration of the ministry that God approves. Perfection has marked out every feature of true ministry. Christ, the Son of the living God, did not live unto Himself, but unto God.

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The Lord specified what the office of publication should be. The same unselfish principles that actuated those who brought the institution into existence, if maintained, would result in God's honoring the office before all the world. He would sustain it in power.

Monday, March 16, 1891

I attended the morning meeting, and spoke on faith. If men and women had the faith that works by love and purifies the soul from every species of selfishness, they would not crowd into Battle Creek, where, having nothing special to do, they lose their spiritual vitality and their love for God. Instead, they would seek homes among those who are in darkness, those who have not so much as heard that there is a third angel's message to be given to the world. The negligent ones, who will continue to leave undone the work that they should do, will be weighed in the balances of the heavenly sanctuary and pronounced wanting.

Tuesday, March 17, 1891

I gave a discourse today, speaking for an hour and a half in regard to missionary work in Battle Creek and the necessity of doing missionary work in other cities, towns, and villages. The Lord's standard must be uplifted in cities where the truth has never yet been really presented. I tried to present before the people a great work which is to be done and which heretofore has been left undone. Many of those who should be engaged in this work are devising plans and methods to serve their own selfish interests.

A failure to do the work that God desires to have done will bring condemnation upon the selfish ones who neglect their God-given work in order to plan and devise contrary to God's way. Time is short. Difficulties will increase because of these finite plannings. The conflict will come between those who keep the Sabbath of the fourth commandment and those who keep the spurious Sabbath. Who is prepared for this issue? Many of the people of God, negligent and asleep, are planning and working in darkness.

Wednesday, March 18, 1891

I spoke words of encouragement to those assembled in the ministers' meeting.

I then went into the east vestry of the Tabernacle, and spoke to those assembled in regard to faith, dwelling particularly upon Colossians 3:10-16.

Thursday, March 19, 1891

Again I attended the early morning meeting. The Lord gave me a decided testimony to bear to the people, on faith and works. I tried to point out to them that at the present time there is great danger of taking false positions. Satan is ever ready to imbue us with his wisdom. I told the brethren how little of God they had in their councils. Satan, if he could, would make cavers and skeptics of us all. I fear that some poor souls will become confused and walk in darkness in consequence of the words and example of unconsecrated men.

A man whose heart has not been changed by a genuine religious experience in the things of God cannot discern spiritual matters and should not undertake to guide and direct God's servants. Satan will try to make men believe that the messages from God's throne are forgeries. At the same time, he will endeavor to lead them to accept as truth the lies that he has forged.

The men in leading positions in the office of publication do not respect either the messenger or the messages graciously given them of God. They have talked over their devisings together. Brother [Church] was a man who needed the wise counsel and help of men whose influence and example were good. He needed to learn to cultivate altogether a different spirit from the spirit he has manifested, before being connected with the men with whom he has worked.

It is not safe for men who have so little of the Spirit of Christ, so little divine enlightenment, to hold positions where they themselves, through temptation, may become tempters to lead into false paths those with whom they are associated.

Christ said concerning His Father, "If any man will do His will, he shall know of the doctrine." [John 7:17.] We should bear no more tame testimonies in Battle Creek. Matters have gone too far for this. The times and the surrounding perils require something fresh from God. The only safety there is for any of us is to have implicit, childlike faith in God's Word, and a teachable, submissive spirit. We need discernment to know when God cometh. We need to perceive Him in our assemblies, as the life and the soul of all that is true and good and enduring. Let us follow the counsels of heaven.

Day after day God is speaking to His people in the testimonies that He sends: but these testimonies are nothing to those who hear, unless understood. There are stout hearts of opposition who endeavor to beat back the Spirit of God. If men of trust cannot recognize in the testimonies the voice of God speaking to their hearts in accents that admit of no questioning, no resistance, no appeal, if they refuse to hearken, even if the Sword of the Spirit cuts them to the quick, they will be guided by another spirit.

Men entrusted with positions of responsibility, when sitting in council-meetings and deliberating as committeemen, must bear in mind that if the One mighty in counsel is not welcomed in their meetings, there is present one who will work with a will to suggest unwise plans, and they will not have discernment to perceive the speciousness of the arguments presented and will move in accordance with unjust, unwise principles.

I can but have freshly brought to my mind the view of the time when Satan, standing in a high position in heaven, began with crafty reasoning to induce the loyal angels to assent to his theories and accept them as truth. In his interviews with other angels, after succeeding in finding sympathizers, he arranged his arguments and presented them as if they were sentiments that had originated in the minds of those whom he first led astray.

Today Satan works as he has always worked in the past. Unless the men in the office of publication who know so little of the deep movings of the Spirit of God shall lay aside their self-confidence, their self-will, their natural stubbornness—a stubbornness that has been greatly strengthened by constant resistance

of the Spirit of God, constant rejection of light, constant determination to walk in accordance with their own wisdom—they will have a bitter harvest to garner. They do not see this harvest now.

Not only in words are we to acknowledge God's authority, but in very deed and truth we are to bow meekly before Him as our Guide, the Lord of our life. We are to empty the heart of self-confidence, self-esteem, selfish ambition, in order that, cleansed from self, we may be filled with the treasures of Infinite wisdom and knowledge. When God speaks, let all His creatures listen, believe, and obey.

O how many are ready to resist anything and everything that does not suit their ideas or please finite self! When testimonies are given them by the Lord, they are very eager to grasp anything that they think they can interpret to uphold their own opinions: and they make the most of these expressions. They treat sacred things lightly, bringing truth down to a level with that which is common. God cannot but be grieved by the unchristian course pursued by them in their business dealing and in their association with others, even their fellow brethren.

When some one attempts to correct and set right these unsanctified workers, they condescend to sarcasm and criticism. If there is brought into the office a man whose faith in God and in the testimonies of His Spirit is strong, a man whose principles are sound and straightforward, the workers whose hearts are filled with selfishness do not have the courage to acknowledge that they are not walking in the counsel of God, but they do far worse than this: they take no account of the man of principle, except to criticize him and make it very hard for him. They call his principles "strait-jacketed" and speak triflingly, jesting and joking over these matters. Their minds filled with foolish thoughts, they speak foolish words, as the humor prompts them, and create an atmosphere that the heavenly angels can not tolerate. The good angels are compelled to leave such men to their corrupt imaginings.

I am pained to the heart. Blindness in part hath happened unto Israel. Men in high places are to be distrusted and feared, lest they be led astray by the enemy, and lest they shall lead astray other souls. I fear lest they shall seek to hurt and destroy, if possible, those whom they cannot control. Inspiration represents such men as biting and devouring one another. Into their management will be woven partiality, favoritism, hypocrisy, and bribery. Strange fire will be offered to God in the place of the fire of His own kindling. Diligence, integrity, and godliness must be combined in God's service.

Ms 24, 1891

Diary Extracts

Battle Creek, Michigan

1890-1891 [Typed February 1903]

Circulation of Great Controversy, [Spirit of Prophecy] Volume 4.

Battle Creek, Michigan, January 1, 1891. I have many perplexing thoughts and bear a heavy burden. Why do not our men of responsibility in the Review and Herald Office feel the burden of circulating Volume 4 of The Spirit of Prophecy more thoroughly among our own people and among the people of the world?

In the preparation of this book, competent workers were employed and much money was invested, in order that the volume might come before the world in the best style possible.

How could the men who have been managing the sale of our books neglect for two years to do anything to push the sale of Volume 4? The Lord impressed me to write this book in order that without delay it might be circulated in every part of the world, because the warnings it contains are necessary for preparing a people to stand in the day of the Lord. But men of trust have allowed this book to fall “dead” from the press. Nothing that I have said or written to them, nothing that I have spoken in public, has changed the order of things.

My soul is still burdened with the importance of circulating this book. A grievous wrong has been done. Although nothing special has been openly spoken against Volume 4 of The Spirit of Prophecy, this book has to a great degree been displaced by another book, which has kept from the world the light God has given. Volume 4 was dropped, and the book entitled Bible Readings was recommended by those in charge of the circulation of our literature. Bible Readings has been constantly kept before the minds of our people, by illustrations and notices in our papers and by commendations in public gatherings. Every incident that could be used in favor of Bible Readings, has been presented to our people.

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Prediction of Disasters in 1890 (Written about January 1, 1890.)

There are soul-destroying superstitions in our world in 1890. When Christ shall come the second time, the whole world will be represented by two classes, the just and the unjust, the righteous and the unrighteous. Preceding the great sign of the coming of the Son of man, there will be signs and wonders in the heavens.

I expect that during the year 1890 there will be great mortality. There will be crimes greater than any now on record. There will be weeping and lamentation and woe. During the past year, 1889, there has been brought to us almost daily the news of disasters by sea and by land—unusually destructive fires; earthquakes burying cities and villages with their inhabitants; railway accidents most terrible; tornadoes and floods that destroyed an immense amount of property, including the terrible Johnstown and Williamsport floods, which destroyed more than two thousand lives.

The disasters of the past year in America have caused hearts to tremble, and similar disasters have fallen upon other countries. Already sprinklings from the vials of God’s wrath have been let fall upon land and sea, affecting the elements of the air. The causes of these unusual conditions are being searched for, but in vain.

God has not restrained the powers of darkness from carrying forward their deadly work of vitiating the air, one of the sources of life and nutrition, with a deadly miasma. Not only is vegetable life affected, but man suffers from pestilences. Cholera and unexplainable diseases have broken out. Diphtheria, raging to a limited extent, is gathering its harvest of precious little ones, and seems to be almost uncontrollable.

These things are the result of drops from the vials of God's wrath being sprinkled on the earth, and are but faint representations of what will be in the near future. Earthquakes in various places have been felt, but these disturbances have been very limited. This year we may expect to have more. During the year that has just closed, whole cities have become nearly extinct. Thousands of people have been buried in the bowels of the earth. Premonitory convulsions have been felt in many places, giving warning of what may come as a surprise when the earth shakes and opens.

Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth's crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken, for the end of all things is at hand.

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#### Satan's Efforts to Destroy the Sabbath Memorial of the Creation.

All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found?

Those who keep God's commandments, those who live not by bread alone, but by every word that proceedeth out of the mouth of God, compose the church of the living God. Those who choose to follow antichrist are subjects of the great apostate. Ranged under the banner of Satan, they break God's law, and lead others to break it. They endeavor so to frame the laws of nations that men shall show their loyalty to earthly governments by trampling upon the laws of God's kingdom.

Satan is diverting minds with unimportant questions, in order that they shall not with clear and distinct vision see matters of vast importance. The enemy is planning to ensnare the world.

The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the Papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares:

"The merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." [Revelation 18:3-7.]

"These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." [Revelation 17:13, 14.]



“These have one mind.” There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. “And shall give their power and strength unto the beast.” Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth.

Satan tempted Christ with bribes, promising that if He would worship him, He should have the kingdoms of the world. The enemy well knew that if the Saviour should worship him, the kingdoms of the world could never become the kingdoms of our God and of His Son, Christ Jesus. Likewise, in the last great issue between Christ’s followers and the powers of darkness, Satan offers his bribes to men and women. Some sell themselves for naught, for what shall it profit a man, if he gain the whole world, and lose his own soul?

In the place of the bribes he offered Christ, Satan comes to God’s people in this age of the world with the laws of nations in his hands, declaring: “I now have matters arranged. You must worship me, or else your rights of protection from the world will be withdrawn from you.”

By many, the Sabbath of the fourth commandment is made void, being treated as a thing of naught, while the spurious Sabbath, the child of the papacy, is exalted. In the place of God’s laws are elevated the laws of the man of sin—laws that are to be received and regarded as the wonderful golden image of Nebuchadnezzar was by the Babylonians. Forming this great image, Nebuchadnezzar commanded that it should receive universal homage from all, both great and small, high and low, rich and poor.

Alike in heaven and on the earth Satan has always claimed homage from Christ. That which he had failed to gain in heaven he was determined to gain on the earth, from the human family. But Christ came to this earth as a man, here to meet and overcome the enemy. And when Satan presented a bribe to induce the Saviour to worship him, the Son of God repulsed him and came out of the conflict victoriously. This victory was won for us. We, too, may repulse the enemy at every step.

The Sabbath of the fourth commandment, sanctified by God, was given to man as the memorial of the creation of the world and all things therein. Ever since the institution of the Sabbath in Eden, Satan has made a determined effort to destroy this memorial, and in its stead to institute a spurious sabbath, in order that the memorial of God’s great and wonderful works might be lost from the mind and there be brought about a worldwide apostasy against God’s law. He well knows that by leading men and women to disregard the fourth commandment, he has placed them on his side of the controversy, for God says: “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” [James 2:10.]

Paul writes: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth

himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” [2 Thessalonians 2:3-12.]

In Revelation we read concerning Satan: “And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [Revelation 13:13-17.]

“And I looked, and, lo, a Lamb stood on the mount Zion, and with Him an hundred forty and four thousand, having His Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” [Revelation 14:1-5.]

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the 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. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” [Revelation 16:13-15.]

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His

servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” [Revelation 19:1-9.]

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” [Verses 19, 20.]

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

“And whosoever was not found written in the book of life was cast into the lake of fire.” [Revelation 20:12-15.]

Among professed Christians there are idolaters, men and women who are not sealed by God. Many have subverted the Christian faith into idolatry, giving to a man-made institution the glory and honor that God requires for His Sabbath day, and compelling others to worship this idol. Such ones will surely be visited with God’s retributive judgments, which are to be poured out without mixture of mercy upon the unrepentant despisers of God’s law.

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#### Triumphant Through Christ (Undated)

Never has there been a time when man has been so responsible to God as he is at the present hour. Never has there been a time when man’s position has been so critical as it is now. All things in nature and in the world at large are charged with intense earnestness. Satan, in co-operation with his angels and with evil men, will put forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who have believed a lie will be defeated, for the days of apostasy will be ended.

In Zechariah we read: “And He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and said

unto those that stood before him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

“And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.” [Zechariah 3:1-10.]

The garments of the church of Christ, soiled with sin, are removed, and Christ places upon His faithful, obedient children their coronation robes. “God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. ... There shall be no night there.” [Revelation 21:4, 25.]

These words are true and faithful, and will surely be fulfilled.

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Love of the Things That Are in the World.

Excessive love and devotion to that which in itself is lawful, proves the ruination of thousands upon thousands of souls. To matters of minor importance is often given the strength of intellect that should be wholly devoted to God. We need always to be guarded against carrying to excess that which, rightly used, is lawful. Many, many souls are lost by engaging in those things which, properly managed, are harmless, but which, perverted and misapplied, become sinful and demoralizing.

Christ has given a parable in regard to the manner in which men and women receive the gospel invitation. “A certain man,” He said, “made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.

“The first said unto Him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.” [Luke 14:16-18.] In putting his property before service for Christ, this man exalted a matter of minor importance above that which was of far greater importance.

“And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.” [Verse 19.] This man represents those whose minds are so completely engrossed in caring for their earthly possessions, that they cannot appreciate the goodness and mercy of Christ in conferring upon them the honor of being invited guests at the great supper.

“And another said, I have married a wife, and therefore I cannot come.” [Verse 20.] The sin of this man was not in marrying, but in marrying one who divorced his mind from the higher and more important interests of life. Never should a man allow wife and home to draw his thoughts away from Christ, or to lead him to refuse to accept the gracious invitations of the gospel.

As it was in the days of Noah, so shall it be also in the days when the Son of man shall be revealed. One of the most marked features of the earth’s inhabitants in the days of Noah was their intense worldliness. They made eating and drinking, buying and selling, marrying and giving in marriage, the supreme objects of life. It is not sinful, but the fulfillment of a duty, to eat and drink, if that which is lawful is not carried to excess. And in the days of Noah it was lawful to marry. God Himself instituted marriage when He gave Eve to Adam.

All God’s laws are marvelously adapted to meet the nature of man. The sin of the antediluvians was in perverting that which in itself was lawful. They corrupted God’s gifts by using them to minister to their selfish desires. The indulgence of appetite and base passion made their imaginations altogether corrupt. The antediluvians were slaves of Satan, led and controlled by him. They worshipped selfish indulgence—eating, drinking, merry-making—and resorted to acts of violence and crime if their desires and passions were interfered with.

In the days of Noah the overwhelming majority was opposed to the truth and enamored with a tissue of falsehoods. The land was filled with violence. War, crime, murder was the order of the day. Just so will it be before Christ’s second coming. The great multitude will be without Christ and without hope.

Christ is coming soon. Satan knows that time is short and that he has but a little while longer in which to work. He will not rest at ease, as many professed Christians are doing, but will continue to work with intensity.

It cannot be said that the majority of those who claim to be Christians are truly spiritual-minded. As true today, as when uttered by the lips of the Great Teacher, are the words: “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.” [Luke 13:24.] “For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” [Matthew 7:13, 14.]

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#### The Work in the Southern Field.

There is a great work to be done in the Southern field. This is one of the barren places of the earth to be worked. But inexperienced young men and young women should not be asked to go to this field as laborers. There are married men and women of experience who can settle in the large Southern cities to work for the white people, as well as the colored people. The unpromising condition of the field should not deter any one from laboring there.

Special literature should be prepared expressly for the Southern field. Publishing is to be done in the South, to prepare the style of books essential for this field. Talent is being [developed] and will continue to be developed, that will be the means, through God, of bringing into the truth souls ready to die. It is more difficult to labor for the people in the South than it is to labor for the heathen in a foreign land because of the prejudice existing against the colored people.

Medical missions should be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. Oh, how great is the need for means to do this line of work! Gospel medical missions cannot be established without financial aid. Every such mission calls for our sympathy and for our means, that facilities may be provided to make the work successful. Separate sanitariums for both races should be established.

Industries can be started both in and out of the cities. There should be schools for the education of the colored people, as well as schools for the whites. In all these institutions, the white people should work for the whites, and the colored people for their own race. It may be found advisable for experienced white laborers to train those of our colored brethren and sisters who desire to work for their own people.

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The Work of Training Medical Missionaries. (Undated.)

There is not a proper understanding of what constitutes medical missionary work. The education of medical missionaries is a great and good work, and the Lord will bless the faithful laborers who are training our youth in this line of service.

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A Call for True Men.

March 28, 1891

Again I write on the subject of practical godliness. God calls for men—for those who in His sight will be true. Reforms must be brought about in the churches. There is now great need of reinstating in the hearts of men and women an old-time reverence for the ten commandments. Through obedience to these commandments, humanity is to be sanctified, that the results of skepticism shall not be strengthened, but that the foundation of our faith shall be made manifest and all the precepts of God's holy law enforced. The realization of individual responsibility is to be awakened. Men are to remember that in order to be regarded as men by the Lord, their course of action must be just, pure, and true.

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"From Everlasting to Everlasting, Thou Art God."

February 7, 1891

“Canst thou by searching find out God?” [Job 11:7.] “In the beginning God created the heaven and the earth.” [Genesis 1:1.] The Lord existed before He purposed to create the world. He is “from everlasting.” “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.” [Psalm 90:2.]

“For I lift up My hand to heaven, and say, I live forever. If I whet My glittering sword, and Mine hand take hold on judgment; I will render vengeance to Mine enemies, and will reward them that hate Me.” [Deuteronomy 32:40, 41.]

“Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures.” [James 1:17, 18.]

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Gratitude for Imparted Strength.

February 9, 1891

Spoke in the ministers’ meeting. Was very weak, but the Lord strengthened me by the power of His Spirit. His rich grace made my heart glad in Him.

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The Personality of God. (About 1891.)

When I see a congregation, I consider how many of those sitting before me have minds endowed with capabilities that will enable them to live lives of activity and usefulness.

Exalted powers are within the reach of every one. Under God’s supervision, a man may have an uncorrupted, sanctified, elevated, ennobled mind. Through the grace of Christ, man’s mind is qualified to love and glorify God, the Creator.

The Lord Jesus came to our world to represent the Father. He represented God, not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father’s person; and He came to our world to restore in man God’s moral image in order that man, although fallen, might through obedience to God’s commandments become enstamped with the divine image and character—adorned with the beauty of divine loveliness. And of those who are thus transformed in character it is said, “Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.” [Hebrews 11:16.]

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True Science.

March 1891

Man, originally created in God's image, lost the divine likeness by committing sin, which is the transgression of the law.

Great boasts are made in regard to the powers of physical science. It is claimed that through science the very elements can be captivated and made to obey and serve man. Men employ the powerful energies of nature and attempt to do wondrous things.

By those who make the Scriptures their constant study, true natural science is far better understood than it is by many so-called learned men. Science, as revealed in Holy Writ, flashes light upon many hidden things in God's Word. The science of the Bible is pure, undefiled religion; it is the science of true godliness. And obedience to God in all schemes of human benevolence—practical activity—is the science of salvation. The gospel is "the power of God unto salvation to every one that believeth." [Romans 1:16.]

Bible knowledge, practiced, is true godliness, and is profitable to all men. It brings every one into new relations with God. It turns man's mind from the earth heavenward and makes the repentant sinner a new creature in Christ Jesus. The transforming grace of God leads men to take upon themselves the yoke of Christ and to become "laborers together with God." [1 Corinthians 3:9.] Thus through grace man becomes one with the Father and gives to the world unmistakable evidence of what the truth can do in sanctifying the receiver. Enlightened by daily partaking of the Word, man becomes a spectacle to the unfallen worlds, to angels, and to his fellow men.

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." [Matthew 7:24.] The character of the Christian will be positive and stable; it will be monumental, commemorating the great truths of the Bible, that others may be benefited by the sign of obedience he carries. "If ye love Me, keep My commandments." [John 14:15.] The Sabbath of the fourth commandment "is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [Exodus 31:13.]

Let the inquiry be, "What is truth?" [John 18:38.] The darkness of error and superstition and falsehood has covered the earth, and gross darkness the people.

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The Causes of the Jewish Rejection of Christ.

March 1891

It has been demonstrated that man by searching cannot find out God. The most learned men in the days of Christ,—philosophers, legislators, priests,—in all their pride and superiority, could not interpret God's character. They could not discern spiritual things. The ancient pages of the oracles of the gods were turned over and over again, but did not give the wise men any help in solving the problem.

When, in the fullness of time, Christ came to our world, it was darkened and marred by the curse of apostasy and spiritual wickedness. The Jews had wrapped themselves about with the dark mantle of



unbelief. They kept not the commandments of God, but regarded as of more importance their own traditions. "In vain do they worship Me," the Saviour declared, "teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. ... Full well ye reject the commandment of God, that ye may keep your own tradition." [Mark 7:7-9.] And at another time He said, "Ye do err, not knowing the Scriptures, nor the power of God." [Matthew 22:29.]

Those whom He addressed regarded themselves as exalted above all other peoples. To them, they proudly boasted, had been committed the oracles of God. The earth was languishing for a teacher sent from God; but when He came just as the living Oracles specified He would come, the priests and the instructors of the people could not discern that He was their Saviour, nor could they understand the manner of His coming. Unaccustomed to accept God's Word exactly as it reads, or to allow it to be its own interpreter, they read it in the light of their maxims and traditions. So long had they neglected to study and contemplate the Bible that its pages were to them a mystery. They turned with aversion from the truth of God to the traditions of men.

The Jewish nation had reached a critical time in its history. Much was at stake. Would human ignorance give way? Would there be a thirsting for a deeper knowledge of God? Would this thirst develop into a longing for spiritual drink, as the thirst of David developed into a longing for water from the well of Bethlehem? Would the Jews turn from the influence of false teachers, which had perverted their senses, and call upon God for divine instruction?

Many were sitting in the shadow of death, waiting for the Sun of Righteousness to break forth upon them. And when Christ came as a human being, a flood of light was shed upon the world. Many would have received Him gladly, choosing to walk in the light, if the priests and the rulers had only been true to God and had guided the people aright by giving to them a true interpretation of the truths of the Word. But so long had the leaders misapplied the Scriptures that the people were misled by falsehoods. It seemed as if a misapplication of the teachings of God's Word was the special work of those who should have stood as faithful sentinels of truth.

The Jews, as a nation, refused to accept Christ. They turned from the only One who could have saved them from eternal ruin. A similar condition of things exists in the so-called Christian world today. Men who claim to understand the Scriptures are rejecting God's law, and are exerting a strong, determined influence against it. They make the keeping of God's commandments a matter of condemnation. What is the result? Look at the course of the youth growing up around us.

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The Men in Positions of Trust in Our Institutions.

January 30, 1891

Battle Creek, Michigan

My days now are filled with weariness and painful weakness.

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and regard to the general interests of the cause. Many things need to be corrected in our institutions. O that there might be manifested a greater spirit of consecration and devotion to the work! The Lord Jesus Christ should be abiding in the hearts of all the men to whom have been entrusted the management of these important instrumentalities.

But some of these who are appointed to stand in positions of trust soon begin to feel that they have no time to devote to religious services. They absent themselves from meetings, and, as it were, lay off their spiritual garments. They do not assemble as active workers in the cause of God and by association with one another, in meetings for prayer and praise, come near to the worshipers above, around the throne of God. They do not keep their lamps trimmed and burning, and consequently they reflect but feebly the light and glory of God.

To a large number, the Sabbath is merely a cessation of physical labor, not a sweet foretaste of the Sabbath above. Religion has degenerated into a form. The Lord is dishonored. The spiritual temperature runs very low. Many have a name to live, and are dead. The message to the Laodicean church is applicable to all the church members today who are in a lukewarm condition spiritually.

In order to save our souls, shall we place the Lord under the necessity of taking away the snares that endanger us? Is this the way for us to be triumphant overcomers? There is a more excellent way for us, as Christ's soldiers, to overcome. "This is the victory that overcometh the world, even our faith." [1 John 5:4.]

What influence for good can unconsecrated managers have on those over whom they are placed? The heads of departments in our publishing house should be men who love and fear God, men who increase in knowledge as they learn of Christ, the source of all knowledge. Unless those in responsible positions daily and hourly consecrate themselves to God, they are not safe men, for otherwise they may accept Satan's suggestions as from God, and thus unfit themselves to distinguish with spiritually-anointed eyes the pure from the corrupt, the sacred from the common. Better, far better, to be stripped of all our possessions, and to be poor, than to fall short of attaining eternal life.

Those who are self-seeking will not be blessed. But when men accept positions in the office, a place that God has appointed to be a great center of light and wisdom and purity, there is much need that they should often engage in earnest prayer, for there is much work to be done. They should not neglect spiritual and eternal things; for thus they would be separating themselves from the Source of all light and strength. If they undertake to do their work intelligently, realizing that it is God's work, the language of their hearts will be, "Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life." [John 6:68.]

Men may advise—and their advice may be good—but Jesus alone can be unto us wisdom, sanctification, and righteousness. The more that business perplexities press upon the soul, the greater is the need of every worker's availing himself of the privileges and opportunities God offers for obtaining spiritual strength.

The managers in our institutions should be earnest men of prayer, men who possess self-control, and who cling to Jesus, enjoying His perpetual presence. This is their privilege. Their joy may be constantly full. By precept and by example they should be training themselves and educating others for the society of the pure and holy intelligences. Such men are God's noblemen. Such men, like Daniel, practice strict temperance in all things. They are not only men of business, but men of prayer, having power to prevail with God. Such men are missionaries in the highest sense of the term. They gather about them those who bring holy angels into the midst of the workers, and not influences that taint the very atmosphere they breathe.

The men placed in positions of trust in the office cannot bear the manifold responsibilities and perform the necessary duties from day to day, unless they seek God as constantly and as earnestly as did Daniel, who, next to the king, stood in the highest position in the court of Babylon. To those who ask in faith, the Lord will grant wisdom to do His work acceptably.

Those who are connected with the Lord's cause should bear their responsibilities in the fear and love of God, looking constantly to Jesus and all the time doing their work with an eye single to His glory, enquiring at every step, "Is this the way of the Lord." Then their devotion will steadily increase, and they will constantly grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Shall any one pursue a course that would provoke the Lord to cut away from him the objects that interpose between God and His service?

By beholding Christ we become changed. If the mind dwells upon temporal things constantly, these things become all-absorbing, affecting the character, so that God's glory is lost sight of and forgotten. The opportunities that are within reach for them to become conversant with heavenly things are overlooked. Spiritual life dies. The Lord says of these workers, "They are joined to their idols. Let them alone." [Hosea 4:17.]

Those who are placed in positions of responsibility should empty their hearts of all selfishness and seek to learn in humility and childlike simplicity what the will of the Lord is concerning them. If they fail of placing their trust wholly in God, little by little they find themselves developing an irreligious mold of character and cherishing wrong tendencies that are rapidly gaining in strength. Their spiritual condition seriously affects their work. It is necessary for men constantly to seek God with all their hearts, in order that they may perform their duties aright. But devotion to right principles has come to be regarded by many as being somewhat "old-fashioned" and unnecessary. It seems that a new order of things has been coming in and that the time has passed when men in responsibility should realize that without Christ they can do nothing. By many, Christ is not thought to be a necessity.

"By their fruits ye shall know them." [Matthew 7:20.] The fruit of the past few years is testifying to the character of the work of unconsecrated men in God's service. Everything in our publishing house that savors of worldly policy, worldly customs, worldly plans, will prove a snare. The high and holy character that should always be maintained in our institutions is never to be lowered to meet the minds of human beings.

God desires those who are connected with any branch of His work to be associated closely with Himself. None need feel that they are too busy to pray, too full of business cares to spend an occasional fifteen minutes to seek counsel from God. My brethren, make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are, and change the order of things. Pray first, before taking up the work of the day. Do not go through a dry form of words. Be polite, inviting the heavenly Guest to come in and take possession and to control every worker. In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord's hands, soul, body, and spirit, and resolve to be His living, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit. Then the eyes of your understanding will be anointed with heavenly eyesalve. Then you will see heavenly things clearly. Like Moses, you will catch glimpses of the Holy One of Israel.

The impress of God's character is to be upon the workers throughout every department. If they seek for heavenly wisdom, God's promise is sure. He will grant wisdom in answer to sincere prayer. My brethren, strive most earnestly to examine every motive that leads to action. Put no confidence in your own finite judgment. Constantly look unto Jesus, the author and the finisher of your faith. In Him is completeness; with His co-operation you can do God's work acceptably. Apart from Him, you can do nothing after Heaven's order. Mere human wisdom always reveals its deficiency. While those who refuse to co-operate with Christ may flatter themselves that everything is in order, they will soon learn that without Christ's aid there is always incompleteness and imperfection. In the office you need the hand of Christ set more decidedly to the work in every department. You need to be under the supervision of Him whose power is invincible.

Christ seldom attempted to prove that truth is truth. He illustrated truth in all its bearings, and then left His hearers free to accept or reject it, as they might choose. He did not force any one to believe. In the sermon on the mount, He instructed the people in practical godliness, distinctly outlining their duty. He spoke in such a manner as to command truth to the conscience. The power manifested by the disciples was revealed in the clearness and earnestness with which they expressed the truth. In Christ's teaching there is no long, farfetched, complicated reasoning. He comes right to the point. In His ministry He read every heart as an open book, and from the inexhaustible store of His treasure-house He drew things both new and old to illustrate and enforce His teachings. He touched the heart, and awakened the sympathies. What could He have presented more pathetic than the parable of the prodigal son returning to his father's home? What scene could He have portrayed that is more touching than the story of the father who, seeing his son afar off, ran to meet him and rejoiced that he who had been thought dead was indeed alive? And who could have taught truth with more tact than did Jesus at the house of Simon? Simon admitted that Christ must love most him whom He forgave most. O wonderful, wonderful Teacher!

God calls upon those who are handling sacred things, to remember Nadab and Abihu, who disregarded His command to use only the sacred fire in His service. Through indulgence of appetite, their minds were confused, and they handled the common fire instead of the sacred. I testify in the name of the Lord God of Israel that His sacred work is not to be defiled by workers who mingle common fire with their service

in business lines. My brethren, if you heed this entreaty, if you bring permanently into your work the pure, holy principles of heaven, then the great power of God will be your wisdom.

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#### The Dangers and Results of Following Worldly Policies. (Undated.)

The truth is the truth, but men do not treat it as such in our Office of Publication. There will be in the Office men who will lead into strange paths those whose minds are not firmly established in the principles of present truth. These unconsecrated men will set up false waymarks, and will walk in false paths, because they lack clear discernment. They will manifest a burning desire to confederate, to form rings among themselves in order to sustain one another in the wrong principles they advocate. They will voice one another's words.

My Instructor slowly and solemnly spoke the following words: "Form a confederacy; to whom they shall say, 'Form a confederacy;' and they shall be broken in pieces." Three times were these words spoken. "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 naught; speak the word, and it shall not stand; for God is with us." [Isaiah 8:9, 10.]

Those who connect with the Office of Publication should be men of sterling principle, men who will look to God daily, men who have learned thoroughly the fact that eternal vigilance is their only means of safety. If those who will be chosen to connect with the Office, choose to confederate with others to do the works that are now being done there, they will lose their integrity. Whoever dares to seek counsel of God and to put not his trust in the pretended purity and false piety of some of the workers now in the Office will find it exceedingly difficult to maintain right principles; but the only safe course for any to pursue is to work in accordance with gospel principles and to allow nothing to swerve him from them.

Reconversions must take place, else many of those in positions of responsibility can no longer be trusted. Some have no realization of the spiritual fall they sustained when they left their first love. It is not of the least value with God for a man in a responsible position to give a mere assent to truth. It is truth in the heart that He values. Concerning those who claim to be in His service, He inquires, "Is the truth in their hearts? Are they sanctified through the truth? If not, how can they withstand the subtle temptations that Satan conceals beneath the gloss of an outward semblance to right principles?"

Men of determined purpose and strong willpower have brought perverted principles into the institution. The precepts and example of ungodly men have created a malarious atmosphere about their souls that will make them sick unto death, spoiled for the Lord's service. God bears with all this pretense at serving Him and still mercifully offers to these men opportunity for repentance and reformation.

Ms 25, 1891

A Risen Saviour

What Christ died to begin in redeeming man, He will carry out. Let us consider [that] we have not a Saviour dead in Joseph's new tomb, but a living Saviour; and all who will comply with the conditions prescribed and lay hold upon the help provided, will be overcomers. "Wherefore take unto yourselves the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." [Ephesians 6:13.]

We must not talk and think and magnify the power of Satan, but talk of the confidence we have in Jesus Christ. Let the love, the inexpressible love, of Jesus so be presented in our own minds and cherished that we can communicate it to the other minds, and clear away all their distrust, and lay hold of the riches of the grace of Christ, and we "are complete in him." [Colossians 2:10.] He has arisen, and over the rent sepulchre of Joseph He proclaims, "I am the resurrection and the life." [John 11:25.]

It was to make an inroad on the territory of Satan and dispute his usurped authority and reclaim the kingdom unto Himself that Christ died. With the shout of a monarch, who has clothed himself with zeal as a cloak, will He fight His antagonist, the prince of darkness, and win back the kingdom Satan claims as his own rightful dominion. And Christ will receive and pardon every rebel who returns to His allegiance, as a trophy of the might and glory of this wonderful plan of redemption. Light, light! We will talk light and not darkness any more. If you talk darkness, you will have darkness; if you talk light, you will have light.

This meeting bore the imprint of heaven. We were anxious to present, and to leave on every soul, [the truth] that feeling [is] no criterion of our advancement in spirituality. The Word of God must be studied and practiced, and it will be a solid rock under [our] feet. Some words were spoken by the inexperienced ones. They expected that Sister White would tell all of them of their faults, and in a manner that would strike terror to their souls. I told them that I had such a work to do as the Lord gave me. Some individual cases had been presented before them; but my work was to deal in general principles. I wish I could give more particulars, but my time is narrowing down to a point.

We have earnest work to do for the Master. I am so sorry that any of our people should sustain Dr. Burke by giving him their patronage. [They] should not place themselves in connection with any man that has pursued the course that he has done, whatever may be his calling or apparent success, for in thus doing, they make themselves serve with his sins, and the Lord is not pleased with their course of action. The Lord's Spirit has been grieved by the unstable course pursued by some of those who profess to believe the truth. Is Dr. Burke on the Lord's side or on the enemy's side? Is he working in harmony with the heavenly intelligences, is he laborer together with God? No! No!

When our people have so little discernment that they will strengthen the hands of him who lies and continues to do evil, they make themselves accountable for his evil course. God is not with him. In the judgment some things will be seen that men do not now discern; then will they be ashamed [for] linking up with such influences. [When] any one has a burden of God in love to his soul to try to recover him from the snare of Satan, then they may do this, and God will give them grace that they will not [endanger] their souls. But when men and women will take the side of those who are working against the truth, the Lord will not keep them.

Those who walk through the world trampling upon the laws of God and righteousness, and [those who] link up and associate with them, will be partakers with their evil doings. Some will fabricate reasons for welcoming them, as inclination to cover their course of action; but it is not a necessity that God creates. Come out from among them, and be separate, and touch not the unclean, and I will be a Father to you and ye shall be My sons and daughters, saith the Lord Almighty. There is caution to be exercised. Now we cannot come into willing association and intercourse with the workers of evil unless we catch their spirit. They may appear as an angel of light and deceive the very elect; but none need in this particular to be deceived.

The words of Paul are appropriate in this case: "Have no fellowship with the unfruitful works of darkness." [Ephesians 5:11.]

Ms 25a, 1891

### The Publishing Work

The publishing institution was arranged under the special supervision of God; but the history of the children of Israel is being repeated—they forsook God's ways and followed their own wisdom. Men in responsible positions are entrusted with the molding and fashioning of a great work after Christ's order. They need to take heed that nothing shall interpose between their souls and God, and thus lose sight of God's will and way. By so doing they will introduce ways which will lead men to affiliate with the world.

The Lord would have Bro. \_\_\_\_\_ receive from Him an education and training, that in his position of trust he may not mar the sacred work of God. He is handling a most important work; he is in connection with sacred things. If he seeks wisdom of God, he will become transformed in character. He will grow in efficiency if he keeps ever before him the way of the Lord to do justice and judgment. He has lost much in not consecrating himself fully to God in his own home life. He needs, in his family, to keep in touch with the Lord Jesus Christ. He needs to hold himself under the very best and holiest influences, that the good in his character shall become prominent. But he has been turning his face away from God. The enemy began his work in so subtle a manner that it did not appear to be the work of the enemy.

In Satan's masterly working with the human mind, his true character is scarcely discerned, for he clothes himself as an angel of light. But his suggestions, if followed, result in bearing fruit of a very dangerous quality. Its appearance, to the finite judgment, is flattering as a higher form of good; but it is the deceiving power of the enemy, the working of the mystery of iniquity. "By their fruits ye shall know them." [Matthew 7:20.]

It is not safe, Bro. \_\_\_\_\_, for you to separate yourself from the means of grace. Will you leave the work of the Lord to accept a tempting bribe? Shall worldly calculations come in and fill your mind, absorb your thoughts, until you have separated yourself from God? You have started a course of action which will influence others to work in a wrong direction to obtain higher wages.

Said the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Galatians 6:14.] You may glory in the cross of Jesus

Christ. Its efficacy, its saving power, is without a parallel. The scenes of Calvary are never for a moment to lose their force upon the human mind. Your only safety lies in contemplating them with a determined purpose.

It is time for you to consider what you individually discern in this cross of Calvary. Do you behold <Jesus> as one in whom your hope of eternal life is centered? In Him dwelleth all the fulness of the godhead bodily: yet He is dying in agony upon the cross. Read in this infinite sacrifice the evidence, and measure the love of God for man. Behold in this testimony to the world God's abhorrence for duplicity and sin. From the manger to Calvary, <the Saviour's> life was continual self-denial, self-sacrifice, and humiliation. What was this for? He for our sake became poor, that we, through His poverty, might be made rich. Rich in earthly treasure? in houses and in lands? No, Christ had in view the eternal inheritance.

Not only in the future life, but in the present also, the richest blessings are promised to those who are obedient and faithful to God's commands.

Jesus gave Himself that He might bring life and immortality to light. Eternal life in the kingdom of Heaven! What human mind can comprehend it? What imagination can lay hold upon it? It is a grand subject for contemplation. Jesus gave His life for you; what are you giving to Him? Are you denying self? Are you lifting the cross and bearing it, following Jesus through evil as well as through good report? Are you keeping the great Pattern in view? When God gave His Son to our world, He gave with Him all the treasures of heaven. Every man through faith has a right to these treasures; they will qualify him for usefulness and duty to the glory of God.

As long as the cross of Christ is kept in view, there will be a divine impulse to render to God body, soul, and spirit. As men partake of the spiritual, they will discern the evil working of the enemy; they will avoid his snares. Men who have no depth of Christian experience, when brought into contact with influences deleterious and dark as the plottings of Satan always are, make none with whom they associate better or holier.

The case of \_\_\_\_\_ has been as leaven introduced into the publishing house, to create a state of things which is not after God's order. Satan sees that his device takes well. He will pursue this line of working, that God's institutions, which should take the lead in self-denial and self-sacrifice, should be leavened with the same spirit that led Lot to choose Sodom as his home. Sodom, with all its wealth, all its attractions, all its loveliness, did not make Lot richer; the fire consumed all his gains, and he went out empty-handed. Notwithstanding the light that God has given them, they are turning from the plain words of counsel from the Lord, and are doing according to human imaginations and desires. They selfishly, avariciously take all they can get for their labor, gathering in from any source without regard to justice. They have not the mercy and the love of God.

This spirit cultivated is the same spirit manifested by Judas. He firmly set himself not to be changed in his course of action by the lessons and example of Christ. Light was coming in to him in every lesson, but he did not heed it. These men, with the light God has been giving them for years, know that their course is not in harmony with His plans. No excuse which they can render will stand the test of the judgment.



The Lord has presented before me that Bro. \_\_\_\_\_ is in a dangerous position. He is separating from God. His mind is wholly absorbed in earthly enterprises, while the heavenly has scarcely a thought. The Lord is soon to come in the clouds of heaven with power and great glory to take to Himself those who are laborers together with Him. No others will enter the pearly gates of the city of God. The gospel of Jesus Christ is a new and quickening power. The heart must be cleansed and rid of its idols.

The publishing work has been founded in sacrifice; it has been maintained by the special providence of God. We started it in great poverty. We had scarcely enough to eat and wear. When potatoes were scarce, and we had to pay a high price for them, we supplied their place with turnips. Six dollars per week was all we received for the first years of our labor. We had a large family; but we brought our expenses within our means. We could not purchase all that we desired: we had to bind about our wants. But we were determined that the world should have the light of present truth; and spirit, soul, and body were interwoven with the work. We worked early and late, without rest, without the stimulus of wages.

My husband and myself consecrated ourselves to God to be guided by His Holy Spirit in connection with the office. I was assured that if we lost our first love, Jesus would not, could not, bless us with His counsel, that if we took upon us responsibilities in our own strength, and exercised our own judgment, we should be left to our own wisdom, which is foolishness. We were to work in God, to keep all our spiritual faculties alive, to keep ourselves under the steady, invigorating beams of the Sun of Righteousness, for Christ has said, "Without me ye can do nothing." [John 15:5.]

And God was with us. As prosperity attended the publishing work, the wages were increased, as they should be. While [I was] in Switzerland, word came to me from Battle Creek that a plan had been formed by which none working in the office should receive more than twelve dollars per week. I said, This will not work; <it will be necessary for some to> receive higher wages than this. <But> double this amount should not be awarded to any man connected with the office, for if a few take from the treasury so largely, justice cannot be shown to all. Large wages afforded to the few is the world's plan; <while others, in every way as deserving, receive far less. This is not justice.>

The Lord will have faithful men who love and fear Him connected with every school, every printing office, health institution and publishing house. Their wages should not be fashioned after the worldling's standard. There should be, as far as possible, excellent judgment exercised to keep up, not an aristocracy, but an equality, which is the law of heaven. "All ye are brethren." [Matthew 23:8.]

A few should not demand large wages, <and such wages> should not be presented as an inducement to secure ability and talents. This is placing things on a worldly principle. The increase of wages brings with it a corresponding increase of selfishness, pride, display, self-gratification and needless extravagance, that the people who do their utmost to pay their tithes and present their offerings to God do not have. Poverty is seen in all their borders. The Lord loves the one just as much as the other, with the exception that the self-sacrificing, humble, contrite souls who love God and strive to serve Him are ever kept nearer to the great heart of infinite love than the man who feels at liberty to have all the good things of this life.

I have had many testimonies in regard to the point that we are not to copy the world's standard. We are not to indulge our inclination to <grasp all we can possibly obtain, to> spend our means in dress and luxuries of life as do the worldlings. It makes us not one jot happier to live to please ourselves. The unnecessary outlay of means is robbing the treasury of God; and some one has to supply the deficiency. The facilities for building up the kingdom of Christ in this world are greatly limited because men rob God in tithes and offerings.

Let not the idea prevail for a moment that a man's power to command high wages is a measure of his value in the sight of God as a worker. In the eyes of the world a man's value is estimated by "How much is he worth <in property?>" But heaven's books register his worth in proportion to the good he has accomplished with the means he has had entrusted to him. In the fear and love of God, with his talents wholly sanctified to advance the glory of God, man can and will show his true value. Only when the reward is given to every man as his work shall be estimated in the judgment, can it be known how much he has sent before him to heaven.

For years my testimony has been borne against the meager sum paid to some of our ministers. Inquire, <search> into the books, and you will find that there has been very close dealing with some of our ministers. The auditing committee need to <understand their business and> have the mind of Christ. There are some men of narrow minds on this committee, men who have not a true idea of the self-denial and self-sacrifice required of the minister of God. They have no true estimate of what it means to leave home, wife and children, and become missionaries for God, to labor for souls as they that must give an account. A true minister of God will turn his whole life into a sacrifice.

While at Salamanca, New York, in November 1890, there were presented to me many things. I was shown that there was coming into the office a spirit that God did not approve. While some accept large wages, there are others who have labored at their post faithfully for years who receive very much less. I have been repeatedly shown that God's order is not to be broken down and the missionary spirit extinguished.

Many say, I feel quite relieved when I know that Sister White is in Battle Creek. She knows how the work ought to be, for the Lord has been making known His will to her for many years. We have in the past been much worried lest after Elder White's removal from the work, men should be placed in important positions who had no experience in the rise and progress of the work, and who are ignorant of the ways and means that God has used in building up our institutions. These would bring in a selfish, worldly spirit that would mold the work and workers, and cause God to turn His face from His people.

Some feel that there should not be the slightest misgivings, for if the Lord sees things taking a wrong course, He will give testimonies through Sister White. But I have had questions asked me in regard to the wages paid our workers of which I have had no knowledge. I know there are those who practice much self-denial to pay their tithes and make offerings to the cause of God.

Those who stand at the head of the work should take such a course that they can unblushingly say, Come, let us act mutually in this work which was commenced in a sacrifice, and is supported by a continual self-denial. The people should not excel those who stand at the head of our institutions in

practicing economy, and binding about their wants. It is those men who receive high wages who make very little offerings to the cause. Let the people who strain every nerve and muscle to lay by their tithes have a knowledge of the large wages paid to the workers in the office, and their confidence and faith will be shaken. When you call for donations, there will be no response.

There are some persons who have never brought retrenchment and self-denial into their daily lives. These have dishonored God, injured themselves, and uprooted the confidence of God's people in them. Through their unsanctified influence all the ministry is misjudged. When the auditing committee are of that class of men who know by experience something of what it means to deny self, to pinch and economize, they will solemnly consider every case. The minister is worthy of his hire; and if he puts in his time to the best of his ability, his wages are just as much earned as those of the man who is a carpenter, a blacksmith, or a school teacher. If he is a man in whom you have not confidence to do the work required of a shepherd of the flock, then tell him that you are not satisfied with his work and why; but just so long as he gives his time as an accepted minister, pay him his wages. God will hold such to account for withholding from His servants their dues.

Is it just and well-pleasing to God to have a portion do all the self-denial, all the self-sacrificing, that those who enter into other men's labors should reap bountifully of that upon which they have bestowed no labor? Some accept large wages, while others who have labored faithfully at their post for years receive very much less. I have been repeatedly shown that God's order is not to be broken down, and the missionary spirit extinguished.

Money-getting is the reward of a certain class of ability. But who gave these talents? It was God: and He gave them to be used for His glory. The same infinite One who gave Jesus Christ to our world, "Who for our sakes became poor that we, through his poverty, might be made rich." [2 Corinthians 8:9.] Then what is the position of the follower of Christ? "He that will come after me, let him deny himself, and take up his cross daily, and follow me, so shall he be my disciple." [See Luke 9:23.] Who are following Christ? Who are His true and loyal workers? Those who have the anointing of the Holy Spirit are alone safe to handle sacred things. We are embraced in the promise, "For the promise is unto you and to your children, and all that are afar off, even as many as the Lord our God shall call." [Acts 2:39.] With David they may say, "I put the Lord always before my face: he is on my right hand, I shall not be moved." [Psalm 16:8; Acts 2:25.]

I have been shown that men, if they assume responsibilities in connection with the work of God in any of our institutions, cannot be safe unless they realize <the> holy, character <of the work.> It is not then the time to cease your piety, your devotion. You need to humble your soul in contrition before God <every day,> and serve Him with heart and strength. It is then you need to place yourself in the channel of light. It is not a wise thing for a general going into battle to throw away his weapons of warfare. If there is a time when men need to preserve their connection with God, it is when increased responsibilities are resting upon them. It is important that they be armed and equipped with, not a little part of the armor, but with the whole armor of God. Every piece is essential.

Every man upon whom is placed responsibility should be of sterling integrity: who will not be bought or sold. Satan will offer the temptation: "All this will I give you if you will do this or that." [Matthew 4:9.] But Christ has said, "What shall it profit a man if he gain the whole world and lose his own soul?" "He that saveth his life shall lose it; and he that shall lose his life for my sake shall find it" (or secure it unto life eternal). [Mark 8:36, 35.] The Lord help us to remember that we must all stand before the judgment seat of God, and render an account. Jesus has revealed to us the Father, manifested Him so clearly that in looking upon Christ we look upon the Father. We see God in the simple, loving life of Christ. Thus the human agent is to represent the character of Christ.

The Lord wants men at the head of His work who will not be bribed or forced. When the army of Gideon was <divided,> it was those only who were intent on the one great object before them, that could go to the battle and triumph with Gideon. Those who do not feel that they can do this, should not be held to their positions. It is no cause for wonder that there will be connected with our institutions and work those who are unworthy. But these are to be tested and proved. "By their fruits ye shall know them." [Matthew 7:20.] I have seen that there has been, and will continue to be, those among our workers who do not feel their need of Jesus at every step. They think they cannot take time to pray and attend meetings. They have so much to do they cannot find time to keep their souls in the love of God. When this is the case, Satan is on the ground to supply the vacuum and create <vain> imaginations. Thus the soul is led to plan and devise without the Master Worker.

The Lord wants wise, God-fearing men who possess Christlike characters, men who will remember that Christ is their example, and who trust in and depend upon the Lord for guidance. He wants men who see the work in its greatness, and who understand the principles that have been interwoven in it from its rise, men who will come to the front in a case of emergency. God will not have a forced service. He will not have a worldly order of things come in to fashion and mold the work in altogether different lines from those He has been marking out for His people for the last forty years. The work must bear the character of its Originator.

God wants men that keep His way, that do justice and judgment. To these He can be constantly imparting wisdom as He did to Daniel. Men whom God is teaching and leading <will give> evidence <that they possess> the meekness and lowliness of Christ. Men are now in positions of trust who need the converting power of God upon them every day. Jesus longs to bestow upon them His transforming grace.

"There are many devices in a man's heart; nevertheless, the counsel of God, that shall stand." [Proverbs 19:21.] "Commit thy way unto the Lord, and thy way shall be established." The Lord wants to drain His ministers and workers of self, so that He can impart to them His Holy Spirit. They will never be successful, notwithstanding their highest qualifications of education and experience, unless they have an indwelling Saviour. They must first take a low place before God, and be imbued with His Spirit, if they would have an influence with their fellow men. Then right conduct is secured in all places and under all circumstances. They will not be selfish, impatient, and uncourteous; for when they act thus, they plainly say, I have not put the Lord always before me; I have not Jesus by my side; it is self I am serving today. Those <who abide in Christ> will have an experience of the highest value; they will be a blessing to

others. Their earnest, whole-souled prayers will be heard, and light, Heaven's light, will come to them. Such cannot but shine as lights in the world, reflecting to all with whom they associate the treasures of the future glory.

Men may forget for a time that God has given light in reference to His work. God has designed that the testimonies shall hold their place in the work as a beacon light from heaven. Satan has made decided efforts to make of none effect the counsels of God through the testimonies. They have been lightly esteemed, disregarded, ignored; but they will still live to testify the right way, to reprove and correct those pursuing a wrong course of action. God will make Himself known in His work. When He works by His Holy Spirit through faithful men like Caleb, the careless and unbelieving are brought to repentance. Suspicion and alienation are gone; the faith is established. Faith and love bind heart to heart.

The Lord is in need of faithful Calebs in every department in the office—men who will not keep silence when they see things moving contrary to the purpose of God, even though their position may be at stake. Thus they may become laborers together with God, and heavenly angels will co-operate with them in this work. There is constant need of private communion with God. We must take in the Spirit of Christ if we would impart it to others. We cannot meet Satanic and human agencies combined unless we spend much time in intercourse with the Source of all Strength.

There are times when we should get away from the sounds of earthly toil and human voices, and in retired places listen to the voice of Jesus. Thus we may taste of His love and imbibe His Spirit. Thus we <shall> learn to crucify self. This course of action may seem impossible to the human mind. I have not time, you may say. But when you consider the matter as it really is, you lose no time, for when you secure the power and grace that come alone from God, you do not accomplish the work. It is Jesus who is the real worker. "Without me," says Christ, "ye can do nothing." [John 15:5.] Yet how many attempt to do something in their own human wisdom. The finite judgment is foolishness. We need our Heavenly Counselor at every step.

"Thus saith the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that He understandeth and knoweth me, that I am the Lord that exerciseth loving kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.] The Lord would not have us trust in human talent and qualifications. He would have us feel the importance of a living connection with Him, the reservoir of all power and glory.

Reflection and earnest prayer will inspire to holy endeavor. The soul in communion with God will become one with Christ, as Christ is one with the Father. As this transformation of character takes place in the believer, he will be grieved to see the frivolity and unchristian course of others. As it is the nature of light to reveal marked contrast with darkness, so the lives of those who have the Spirit of God contrast with that of the unbeliever. The truth has a renovating power in converting and transforming the character, that the church may be presented to God a glorious church, without spot or wrinkle, or any such thing.

As the children of Israel were brought up from the land of Egypt to keep the law of God, so in these last days the Lord is separating from the churches and the world a peculiar people, zealous of good works. They are to be unlike any other people; the Lord is to be their acknowledged ruler. The words that God gave to Moses to speak to the children of Israel are appropriate to His people now to whom He has given great light. Read Deuteronomy 7:8-9.

The love of Jesus in the soul will lead men to value every soul for whom Christ had died. The religion of Jesus Christ ignores both rank and caste, worldly honor and riches. It is character and devotedness of purpose that have high value with God. Angels of God are watching the development of character and weighing moral worth. God does not take side with the strong and earthly favored. Far from this; He allows no trampling upon the poor and needy and oppressed. He demands that everyone of His followers shall be men and women of tender sympathy and pitying tenderness.

The poor, the unfortunate, the sick and the suffering are in the world to test the character of human beings. If the love of Christ is in the heart, His followers will be loved, in whatever position in life they may be. Living in daily communion with God, we shall learn to place God's estimate upon men; we shall learn to respect and honor those whom God respects and honors. Isaiah 57:15; Psalm 51:16, 17; 138:6; Isaiah 66:2. "But unto this man will I seek, even to him that is poor and of a contrite spirit, and trembleth at my word."

"Finally, my brethren, be strong in the Lord and in the power of his might." [Ephesians 6:10.] Here is our efficiency. "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." [John 15:5.] Then let not man pursue a course where he will have less of Jesus Christ. If he is exalted to a position of responsibility and trust, he must reveal to the world that he has a deeper piety, a more earnest faith, more zeal as a witness of the grace of Christ.

Unless we have a constantly increasing growth in grace and the knowledge of our Lord and Saviour Jesus Christ, we are not fit for the work. "Put ye on the whole armor of God, that ye may be able to stand against the wiles of the devil." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day;" and having done all on your part to co-operate with God, to "stand." [Ephesians 6:11-13.] V. 13-17.

Ms 26, 1891

### The Orphans' Home

We have long felt that there was among us great need of an orphans' home. We have seen the widowed mother with her fatherless children working far beyond her strength, in order to keep her little ones with her and prevent them from suffering for food and clothing. Many a mother has died from overexertion. And how little has been done by us as a people for this class! Have we not come far short of our duty? We are not doing as much as is done by other denominations, when in view of our faith, it is right that more should be expected of us than of others.

Those who have the good things of this life, were they unselfish, were they Christlike, would feel it a solemn duty to help these struggling ones in their time of perplexity, want and bereavement. The Lord has placed in the hands of His agents here upon earth sufficient [means] to help the needy, so that if each of His agents should work unselfishly, as Christ worked, none need suffer for the necessities of life, nor would any be left to hunger for words of tender sympathy. But selfishness and pride say, "Pass them by; if you attempt to help all who need help, you will have your hands full and your hearts full." Hearts full of what? Of the pitying love and tender human kindness and sympathy of Christ. Is not this fullness far more desirable than to have the heart full of self-love, self-caring, self-exaltation? Let the mind of Christ become your mind, and the works of Christ become your works, and then you will keep the fast that Isaiah describes:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens?" [Isaiah 58:6.] Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by sharing with them the good things that God has given you. Thus you will be doing the very work the Lord means for you to do. "Let the oppressed go free." Do not rest till you break every yoke. It is not possible for you to neglect this, and yet obey God.

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thine house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" [Verse 7.] How much of this hiding has been done! How many have closed the eyes and locked the door of the heart, lest a softening influence should prompt them to works of kindness and charity! The work of Christ never ceases. His tender love and goodness are inexhaustible; His mercy is over all the children of men.

The Lord Jesus means that you shall be blessed in imparting to His needy, suffering ones. He has made men His co-partners. "We are laborers together with God." [1 Corinthians 3:9.] Has not Christ, by both precept and example, plainly taught us what we should do? We are to work, imbued with His Spirit as we look to the cross, ready if He bids us, to leave all for His sake. He who lives to please himself is not a Christian. He has not been created anew in Christ Jesus.

Every hour, every moment is precious, charged with eternal responsibilities. The Christian no longer lives for selfish gratification, for vain display to create envy in others who are not as well situated as himself. He is God's agent to do God's work. No other being in the universe has the claim to him that Jesus has. He is a purchased possession. All his future existence is the Lord's; he has been bought by the costly price of the blood of the Lamb. He is to devote himself unreservedly to Christ; his thoughts, his words, and all his works are to be subject to the will of Christ.

The world's Redeemer, the Householder, entrusts His goods to His own servants, but not for them to invest and use extravagantly for themselves. Money, possessions, intellect, are but lent us to be held as a precious trust for the service of Christ. Reason, ability, knowledge, affection, property have been received from Jesus, <and are> to be used with wisdom to bring honor and glory to His name. In life and character the Christian is bound up with Christ in the plans of mercy for the great work of blessing

humanity. His character is to be a reproduction of the character of Christ. The unselfish, self-sacrificing life of Jesus is to be copied by every soul who loves the Redeemer.

As union is strength, the Source of all power, of all goodness, mercy, and love, takes finite human beings into co-partnership with Himself for the purpose of combining His divine power with human agencies, to diffuse His influence and extend it far and near. And every believer in Christ is to stand as His worker, to do His bidding. Under the transforming influence of His grace, there will be a constant exercise of sympathy and forbearance; there will be a holy emulation to support the weak, to aid the suffering members of Christ's body.

When one is allied to Christ, a partaker of the divine nature, his interest is identified with that of all suffering humanity, and he is working in the same line with heavenly intelligences. There is no exalting of self and certain favored ones, and saying to others, "Sit here at my footstool." [James 2:3.] We must stand as God's <servants,> independent of the world, yet constantly shining as lights in the world, ever presenting, both in profession of faith and in the practice of good works, a representation of Christ.

The Christian's life will testify that he is governed by other laws than those which the world obeys—laws of a higher order than those which control the lovers of the world. Oneness with Christ enables men to wield an influence far above that of the renowned of this world. While copying the example of Christ, they have, through His grace, power to benefit the church and the community. Their influence is felt just in proportion to the distinctness of the line of demarcation which separates them in spirit and principle from the world.

As Christ's workers we have done much in a heartless, compulsory way. We want now to hide in Jesus and separate all selfishness and vanity from our work. We should do nothing by halves. Entire consecration is required. Keep to the self-denying, self-sacrificing side of the line. Step not into the path of self-aggrandizement. Do not live a life of selfish indulgence. Let the line of demarcation between the church and the world be plain and distinct, so that it can be discerned by both men and angels.

The will of God our Creator is to be made manifest in us as Christians, not only in the name we bear, but in our life of self-denial. The world, who refuse to accept this Man Christ Jesus to reign over them, are enslaved by a tyrant, even Satan; but let Christians show that they are sons and daughters of the heavenly King. They are to give evidence that they [are] influenced and controlled by unselfish principles. All their purposes and pursuits should stand in distinct contrast to the <pride and> selfishness of the world.

The heart is ever inclined to the concerns and objects of the world; but we must hear and obey the voice of God. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." [1 John 2:15.] "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ... For ye are dead, and your life is hid with Christ in God." [Colossians 3:1-3.]



The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling your attention to a holier world than this. It is the medium of a constant communication with the world of light; constantly the mind is drawn away from the earthly to the heavenly, surveying the attractions [of] Him who ever liveth to make intercession for us; and those who thus keep the heavenly world in view will be uplifted above this world in their affections and their pursuits. They will be in the world, but not of the world, moving among men as pilgrims and strangers, seeking a better country, even a heavenly. And by their influence they will take others with them.

I call your attention to the sure results of heeding the Lord's admonition to care for the afflicted: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Is not this what we all crave? Oh, there is health and peace in doing the will of our heavenly Father. "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:8-11.]

Let Christians now repent before God of their half-hearted work. Let <them regard> themselves as only threads in the great web of humanity and without delay redeem the time and represent to the world a pure, unselfish benevolence. Representing in character the attributes of Christ, they may carry forward to a glorious completion the work which He left them, of reconciling the world unto Himself.

Brethren and sisters, I ask you carefully to consider the matter which is now presented before you, in the proposal to erect an orphans' home. Think of the wants of the fatherless and motherless. We have long desired to see an enterprise set on foot for the care of these helpless ones. Dr. Kellogg has felt his heart stirred as he has witnessed the suffering of the orphans, and he has felt that something must be done, and done now. So far as it was in his power, he has made a home for the homeless. He and his good wife have at the present time a large family of children of different ages for whom they are caring.

A good move was made at the last General Conference in the presentation of the subject to our brethren assembled and in the decision that an orphans' home should be established. Now that an impetus has been given to the work by those who realized the great need, let every one stand ready to act a part in helping it forward.

The Lord said to Peter, "Feed my lambs." [John 21:15.] This command is to us, and the orphans' home is to aid in its fulfillment. It is not designed in this enterprise merely to provide food and clothing for the homeless ones, but to place them under the care of teachers who love and fear God, and who will educate them in the knowledge of God and His Son.

Workers are needed here. The Lord Jesus Christ calls for men and women who are large-hearted, and inspired with enthusiasm at the cross of Calvary. The cause of humanity calls for those who are cultivated and self-sacrificing who will work as Christ worked. There is plenty of material in our ranks, persons who only wait to be called into active labor.

And there are many orphans who need our help. Take these children and present them to God as a fragrant offering. Ask His blessing upon them, and then mold and fashion them according to Christ's order. Will our people accept this holy trust? Because of <our> shallow piety and worldly ambition, <shall> those for whom Christ died <be left> to suffer, to go in wrong paths? Let there be serious thought on this matter.

Who are qualified and will offer themselves for a service that is commended of God? We want not novices, but workers who have the Word of God abiding in them, whose principles are drawn from the Bible, the expression of the divine wisdom. We want those who will teach as Jesus taught, in simplicity, for this will give solidity to the character of children and youth. We want teachers who will bring them up in the fear and admonition of the Lord, educating with kindness and love, leading on in the wisdom of God from strength to strength.

Teachers are needed who will not lead the children and youth into fashionable, artificial life, which with its false ideas of happiness and character, would press with cruel force the very life out of children. The eye is to be fixed, not on the world's maxims, but upon Jesus. Those who learn of Jesus can teach the way of the Lord. God's Word is the rule of action, and the Lord will come very near to those who undertake this most important <solemn> work.

As the homeless and helpless ones are placed where they can obtain knowledge and happiness and virtue, and become sons and daughters of the heavenly King, they will be prepared to act a Christlike part in society. This is the vocation for which they are to be educated—in their turn to help the needy, to work for the orphans. Thus the good work will be perpetuated and extended. Is not all this missionary work in the highest sense? While the gospel is to be carried to those afar off, those also that are nigh should receive attention.

Another object to be had in view is to provide a place of rest for our ministers who through age or illness are unable to labor. This matter has been neglected. Our people have not felt, as they should, the necessity of making arrangements to care for the ministers who through labor in the cause of God become feeble and cannot longer bear the burden and heat of the day.

As we travel, we see generous provision made for the veterans who fought in the war for our country. These men bear the scars and life-long infirmities that tell of their perilous conflicts, their forced marches, their exposure to storms, their suffering in prison. And all these give them a just claim upon the nation they helped to save—a claim that is recognized and honored. But what provision have Seventh-day Adventists made for the soldiers of Christ? While we plead for a home for the orphans, we urge also that a ministers' home be provided. This matter has been referred to again and again, but no decided action has been taken in reference to it. As a people we should feel that we have a duty to do in this matter. Every church member should feel an interest in all that concerns our human brotherhood and our brotherhood in Christ. We are members one of another; if one member suffers, all the members suffer with him.

Our ministers who labor earnestly, forgetful of self, to win souls to Christ, and who sink down in the battle, wearied and ill, must not be left to struggle through life in poverty or to feel that they are

paupers. Often ministers are appointed to a field of labor <which they know is> detrimental to health; but they venture, hoping to be a help and blessing to the people, and not willing to shun trying places. After a time, they find their health failing, and they must have a change of climate, and even a change of work. Often this is tried without bringing relief; and now what are they to do?

With what pleasure and restful peace would the worn and weary laborer look to a quiet home where his just claim to its hospitality would be recognized!

“If there be among you a poor man of any of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thy hand from thy poor brother: but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. ... Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works and in all thou putteth thine hand unto.” [Deuteronomy 15:7-10.]

“If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take no usury of him, or increase: but fear thy God; that thy brother may live with thee.” [Leviticus 25:35, 36.]

The faithful laborers for God have for Christ’s sake given up worldly prospects, choosing poverty rather than pleasure or riches; and when they are no longer able to labor, and have not means for their own support, it is but just that their wants and the needs of those dependent on them should be provided for. When sickness or infirmity comes upon them, let not our ministers be burdened with the thought, “What will become of my wife and little ones, now that I can no longer supply their necessities?”

A fund should be raised especially for ministers who are unable to labor. We cannot be clear before God unless we make every reasonable effort in this matter without delay.

There are among us some who will not see the necessity of this move, but their opposition should have no influence with us. We must not regard their complainings. Let those who purpose in their hearts to be right and do right, move steadily forward for the accomplishment of a <good> work, <one> which God requires to be done.

This is a work that calls for the co-operation of all. Money is needed for these enterprises. There are many who are at their ease, who have postponed the work of doing good with their substance, but shall it be so any longer? Shall we love money so well that we will bury it in the world? Already the orphans’ home has been started. The ground has been purchased; and now the enterprise must not be left to languish.

The help of everyone is needed. The mites from every source are to be carefully treasured. The humble gift of the widow, the limited sum from the poorer class, is not, in the sight of God, inferior to the larger offerings. The Lord will add His blessing to the gift, making its errand of mercy fruitful in accordance with the wholehearted cheerfulness with which it was bestowed.

If the affluent give grudgingly, longing to have every dollar to invest in speculation or other worldly enterprises, they will receive no reward. We urge that the money usually invested for picture-taking shall now be put to a higher, holier use. Seek to reach all souls within the sphere of your influence. The ardor of youth is needed. The young should put away vanity, <and> restrict their wants. In your expenditure consider that it is God's money that you are handling and that you must render an account for its use.

The aged are losing their hold of this life. I appeal to them to make a right disposition of their Lord's goods. Give back to the Lord His own while you live. Remember that you are God's stewards, and be faithful to bring into His treasury the means entrusted to you. Do not fail to attend to this while you have your reason. As age comes upon us, it is our duty to make a disposition of our means to the instrumentalities that God has established to make His truth and name a praise in the earth. This work has been greatly neglected, but it must now receive more attention.

Satan is using every device to divert the means so much needed away from the Lord who gave His own life for perishing souls. <There are many binding up the talent of means in worldly enterprises, in buildings, and the cause of God needs every dollar of this means to advance His truth and glorify His name.> I ask, Shall not these earthly treasures be sent beforehand to heaven, that we may lay up our treasure in bags that wax not old? I would <especially> urge the aged, who are soon to make a disposal of their means, to remember the wants of those who have ministered faithfully in word and doctrine.

Will my brethren arouse to a sense of their God-given responsibilities? Should health and life fail, place your means where it can be invested in the cause of God, and thus be put out to the exchangers and be constantly accumulating. As the light of truth is brought before others who receive it, and in their turn use their talents in God's cause, the work progresses, the talents increase. I call upon the church as a whole, and upon its individual members, to render to God His own entrusted capital <as faithful stewards> with interest. Thus you shall have treasure in heaven.

Let your hearts be true to Jesus. Although you may feel that you are the least of all saints, you are members of Christ's body, and through Him you are identified with all His human agencies and with the excellence and power of the heavenly intelligences. "None of us liveth to himself." [Romans 14:7.] To each is assigned a post of duty, not for his own narrow, selfish interests; the influence of each is to be a strength to all.

If we really believed that we were individually a spectacle to the world, to angels, and to men, we would as a church manifest a very different spirit from what we now do; we would be a living, working church. There are to be no silent partners; every member is to be a living stone in the building, catching the divine rays of light from the Sun of Righteousness and shining to the world. Each forms a vital link in the chain which binds us to our fellow men. As we look aright to the cross of Calvary, every nerve of heart and brain will thrill in sympathy for the human misery in all parts of our world.

The worldly possessions which God has entrusted to His human agents are a source of great temptation. Many are overcome through the love of money, which is indeed the root of all evil. Money is worthless if hid in the earth, but put in active use it is the means of great good, and we thank God for it. But

through Satan's temptations it is diverted into wrong channels, passing by the Lord's treasury, to minister to sin, to give power to evil, to strengthen selfishness and barricade the soul against all good. Should it have the power of speech, and tell its own story, we would have before us [a] history of intense interest, but burdened with a weight of woe that would cause us sorrow of soul.

What enterprises have been set on foot, what plans laid with Satan as counselor, in order to secure money! Covetousness has worshiped it. Life has been counted of but little value in comparison with it. Speculators have practiced every kind of deceit in order to obtain it. For its sake gambling halls have flourished, and the loss of ill-gotten gain has stirred men's passions and driven them to commit murder. Through the money devoted to the indulgence of sin, intemperance and vice have become widespread.

Many who claim to be Christians serve mammon faithfully. For the sake of gain the rich oppress the poor and thus give evidence of what they would do with that heavenly possession which Jesus died to make their own. Unfaithful in the use of this world's goods, they would make no better use of the eternal riches. There is a curse on all who close their eyes to the wants of the needy, who refuse to hear the cry of the hungry and shut the door of their selfish hearts to the needs of the cause of God. They sullenly, selfishly find a way to appropriate everything of their Lord's entrusted goods to their own use. The great opportunities for doing good they do not see, and do not want to be told of; but they will devote means to any purpose which will be an oblation to their own glory.

The true Christian appreciates money as entrusted to him to prove whether or not he shall be worthy to be an heir to eternal riches. He may not possess millions, but only a few thousands or even hundreds; nevertheless he is a steward for God. Before angels and men he is to prove that he realizes his responsibility. He will not waste his Lord's goods in speculation or in self-indulgence; but just as fast as the Lord shall indicate or open the way, he will lay up treasure in heaven. Economy, self-denial furnishes many in moderate circumstances with means for benevolence. It is the duty of the extravagant to learn of Christ, to walk humbly the self-denying path <which> the Majesty of heaven trod.

The Christian life is a <life> of self-denial; and when calls for help are made, it is the self-denying ones that respond. The Lord loveth a cheerful giver. The self-denial required to obtain means to invest in that which he values the most highly will be constantly developing in him habits and character which will make [him] safe in counsel, and will give him an influence for good over others.

The whole church is charged with a solemn responsibility in every branch of its operations. If its members follow Christ, they will deny the inclination for display, the love of dress, the love of elegant houses and furniture, that they may extend the cause of God far and near. They realize the wretchedness of sin, and the divine compassion of Christ in His infinite sacrifice for fallen man. Communion with Christ imparts to them tenderness of heart; there will be sympathy in their looks, in the tones of their voice, and earnestness of solicitude, love, and energy in their efforts, which will make them powerful through God to win souls to Christ.

The small streams of beneficence must be ever kept flowing into the treasury. God's providence is far ahead, moving onward much faster than our liberalities. The way for the advancement and upbuilding of the cause of God is blocked by selfishness, pride, covetousness, extravagance, and love of display. The

Lord calls upon you who know the truth to make room, clear a space, where He can work. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." [John 4:35.]

There must be far greater humility, a much greater distinction from the world, else God will not accept you as Christians, whatever your position or the character of the work you are engaged in. Our work is not to acquire treasures and lay them up in the earth. The aim of every Christian instrumentality is to save the world, perishing in their sins. Every moment in the life of Christ, the great Exemplar, was devoted to this end. As long as there is a call for laborers in any part of the wide harvest field, as long as Satan works with untiring energy to destroy souls, the Christian has no time to be idle. The close of one work is only to make way for another of life character. We are to be constantly watching, praying, waiting for our Lord, and working with all diligence.

Every day is charged with momentous responsibilities, and we must work in God. "Without me," says Christ, "ye can do nothing." [John 15:5.]

Brethren and sisters, as this appeal in behalf of the needy comes to you I hope that you will respond. Let every member take a lively interest in this good work. Do not let Jesus be disappointed in you. The Word of God abounds with instruction as to how we should treat the widow and fatherless, and the needy, suffering poor. If all would do the work of the Master, the widow's heart would sing for joy, and hungry little children would be fed, the destitute would be clothed, and those ready to perish would be revived.

And what a blessing would come to the workers. To many who are now indolent, selfish, and self-centered, it would be as life from the dead. There would be among us a revival of heavenly charity and wisdom and zeal.

The work before us may seem great, but, brethren, the heavenly intelligences are looking on, and when, imbued with zeal for Christ's honor, we place ourselves in the channel of <God's> providence, these heavenly messengers will impart to us a new spiritual power, so that we shall be able to combat difficulties and triumph over obstacles. Let 1891 be signalized as a year in which was planned and begun a Godlike enterprise for <the relief of> suffering humanity.

Ms 27, 1891

Sermon/Work to Show Christ to the World

Greenville, Michigan

April 18, 1891

Text: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which said, Ye men of Galilee, why stand ye gazing up into heaven? this

same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:8-11.

These words of Jesus were spoken just before He ascended to heaven; and immediately after His ascension the disciples returned to Jerusalem from the mount called Olivet, and with a few others had a most wonderful meeting, as recorded in the verses following. A cloud of holy angels had escorted Jesus into the heavens, and the disciples returned with joy. Why were they so joyful? Not because Jesus had left them, but because of the promise to come again. Just a short time before He had told them that in His Father's house were many mansions and that He would go to prepare a place for them, and if He went, He would come again and receive them unto Himself, that where He was, there they might be also. This promise, renewed by the angels, gave great joy to the disciples.

We expect the same. Does it fill our hearts with hope and joy? If our friends go on a long journey, their promise of return gives us great joy. But here the Friend of all friends promises to come again. Are we pleased at His coming? We are to do just as the disciples did, meet together and be of one mind.

He said if He went away He would send "the Comforter," and this Comforter "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. And when the Holy Spirit should come upon them they would testify of Him. Human beings were to become partakers of the divine nature. But it is impossible to connect with heaven and communicate light to others while you are careless in words and actions. Truth has its work to do upon the heart and life. It sanctifies the receiver.

We hear much talk about faith. We want faith that amounts to something. What we need is faith that works. And how does it work? By love. And what does it do? It purifies, sanctifies, the soul. As we look to the cross erected on Calvary, love takes possession of the soul. It brings the will of man into subjection to God. "If ye love me, keep my commandments." These words are from the lips of the divine Teacher, and He further promises, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless." John 14:15-18.

Do you believe it? I do, and I believe it because I have the evidence in me, the sure promise of One who is Truth. I have no right to be comfortless in this world, for it needs light. Neither have you. All should be where they can lay hold of Him by living faith. When Christ was upon earth, the people flocked to Him and were comforted in His presence. After He ascended He fulfilled His promise. He sends the Comforter to be with every believing, obedient child, wherever they may be. We ought to be the most happy people in the world, because He is all in all to us. He has told us He would be a counselor, guide, strength, support and a tender, sympathizing friend. He is everything we need, the first, last, and best in everything. We want to praise Him in the morning, at noon, and at night, ever having the door of our hearts open and inviting Jesus to come and there abide. John 14:23. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

We are glad to see so many here today; but how many present have brought the Comforter with them? Is Jesus shining forth in their life and character, and are their hearts filled with praise and thanksgiving? There is work for every one to do for Jesus. How many take into account the record of our works kept in the books in heaven? How many feel the responsibility of perishing souls? How many come into close connection with Jesus and sense the need of forming a perfect character after the likeness of Christ? This character is not to be dropped upon you by and by from heaven, but it is to be developed here.

Here we see ministers in the congregation; but how few, compared with the many who are without God and without hope in the world. The vast field takes in the whole world. When the Master went away He gave to every man his work. Not a soul of you present who believe in Jesus Christ has done his duty unless he labors most interestedly for the salvation of others, realizing the price paid for their souls. The present time is our day, our opportunity to work. We are not to live for self. It is of the highest consequence to us that we improve our opportunities and privileges to be honored as laborers together with God. Time is precious, and should be filled with earnest work, the worker constantly improving.

Jesus knew our danger. He tells us in (John 15:16), "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." He ordains that you individually shall bear fruit.

Some are satisfied to spend their whole time in laying upon the foundation hay, wood, and stubble, and what does it amount to? Nothing; their life-work is lost for time and lost to God for all eternity. If lost, our portion will be with unbelievers and hypocrites. There will be no reward for a mere profession of faith. 1 Corinthians 3:9-14. The fruit which remains will be as gold and silver. Fires cannot consume these. This is what our work must be.

What kind of work is to be of value and abide? The same work is to be manifest to the world that Christ did when He was in the world. Our minds must be drawn away from self and centered upon Jesus. There should be organized effort in every church in the land; yes, it is greatly needed in every church in Michigan. John 4:35, 36. There is work for every soul of you. You don't need to wait to be forced into the work.

We need an experience similar to that which Isaiah had when he saw the cherubim calling "Holy, holy, holy." "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard



the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6:1-8.

When he caught sight of the throne of God he said, "Woe is me, for I am a man of unclean lips." [Verse 5.] Every worker chosen of God will feel thus. But the seraphim touched his lips with the live coal from off the altar and told him that his iniquity was taken away and his sin purged: and then as Isaiah heard the call, "Whom shall I send? and who will go for us?" he answers, "Here am I; send me." [Verses 6-8.] He did not feel fit to be sent till the refining Spirit came upon him.

We want that the hearts of all in this congregation shall be stirred. Is it not time we should awake out of sleep? How long before you will realize your great need of divine power? Not the ministers only; but there is work for every soul. Lift up Jesus, the Man of Calvary. Lift Him up in prayer, lift Him up in song. We have something to do to let the light flash into our own minds and hearts, and then to let it shine forth to others.

In the judgment, when brought face to face with souls with whom you have come in contact, what can be your feelings when you realize that you have not warned those who were perishing in their sins? How will it appear to you in that great day—the little effort you have made in self-denial, in self-sacrifice, for the salvation of others? What is the matter? Haven't we reason given us of God? Have we not hearts to feel, minds to consider and to use to His glory? Who enters through the gates into the city of God? Those who keep His commandments. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. What constitutes the commandments of God? The first four are to love God supremely, the last six, to love our neighbor as ourselves. And can you do this and not show them the way of salvation in and through Christ Jesus?

"And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15. The value of life is illustrated by the efforts made by man to save and retain this, the present, physical life; but this life in Christ Jesus for which we are striving, is eternal. We hear a great deal about faith. We want to be sure that we have a genuine faith, the faith that works, that beholds the uplifted Saviour. That faith lays hold upon infinite power and labors to bind souls to the great heart of Jesus. With Jesus in the heart you cannot repress words of love.

If Jesus abides in you it is to some purpose. You cannot then enjoy light and trifling conversation. Said Isaiah, "I am a man of unclean lips." [Isaiah 6:5.] And how true this is of many who profess to be Christians. If you talk as any worldling talks and act as any worldling acts, you dishonor the Christ you profess to love. You need to be converted daily, to honor Christ by every word. Be ye holy in all manner of conversation. When you sit at the table, you are to eat, giving thanks to God, of the very best foods for making the best blood and the clearest intellect. We want sharp-thinking men and women.

It is not right for us to devote time, brain, bone, and muscle to gathering in the things of earth and drop eternity out of our reckoning, but we should gather sheaves for the Master's garner. The Lord may say, Whom shall I send? But your earthly ears do not hear. The Lord wants us to expand, to grow like the

seed introduced into the soil—first the blade, then the ear, then the full corn in the ear. Progress is wanted.

Some have asked, What shall I do to receive the Holy Ghost? Ask God to search your hearts as with a lighted candle. Do nothing for selfish gratification. Suppose that Christ's professed followers were representatives of Christ in our earth, would not worldlings see this and take knowledge of such that they had learned of Jesus? Will not such be a power? We want the religion of Christ. This will bring forth the fruits of love, joy, and peace. The desire of the Master is not for a scanty supply, but to bear it in abundance.

(John 15:17-21) points to the opposition between Christ and the world, and to the persecution inflicted upon Christ and His followers. The world does this because they know not the Father who sent Jesus into the world. We do not want to be so ignorant. We want to know Christ, whom to know aright is life eternal.

In John 15. He points you to trials, to conflicts. He asks if you can endure the conflict; then He points to eternal realities and shows you the thousands of angels sent to be ministers to those who are heirs of salvation. Though He shows the armies arrayed against you, yet He tells you that you need not be discouraged, for the Captain of the Lord's host is with you as with the Lord's people in Joshua's time. There is the Captain of our salvation who is at work for every one. What we want is to know how to fight the battle. The victory is not in the minister or the layman, but in the Captain of the Lord's host who fights the battle for us. He dwells with him that is of a contrite spirit. We are to humble our hearts.

We fight not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places, and God is with us.

We are not to consider that the smartness of men will bring success. One may have all the learning possible for a human being to comprehend, and yet he may be alone, and without Christ he can do nothing. Do you walk humbly before Him? Have you a cherishing of inward sins, heartburnings against any? Are you seeking God with all your heart? Now we can bear to be separated from everything else but the Spirit of God. We want the inspiration of the cross, making us to fall helpless, and the Lord will lift us up.

Christ prayed not that His followers should be taken out of the world, but that they might be kept from the evil that is in the world. [John 17:15.] We can go through the world as did Enoch. The world was then no more favorable for the formation of Christian character than it is in our time. Because iniquity abounds, the love of many is growing cold; but shall we cover our light on account of this? The prevalence of greatest iniquity should be the time of the greatest earnestness of the people of God. As you see the love of many waxing cold, you should work to show Christ to the world.

The law and the gospel are interwoven as warp and woof. Here mercy and truth have met together, and righteousness and peace have kissed each other. We want to come to God's standard. He has a law governing human intelligences, and it is for our happiness to observe it. We are to love God. Love

leading to disobedience is the inspiration of the devil; love leading to obedience is the inspiration of heaven.

“Come out from among them and be ye separate,” says the Lord; and again, “Cleanse yourselves.” [2 Corinthians 6:17; James 4:8.] But how are we to know that we have impurity? The law of God shows this. The first four commandments point out duty to God, and the last six allow no selfishness toward our fellow men. When I see that I fail, I flee to the Stronghold. I know that He pardons sins of ignorance. Jesus is a sin-pardoning Saviour. Jesus kept His Father’s commandments, and He says, Blessed are they that do; they shall enter in.

When we obey we shall have happy families. Teach the children the commandments of God forever. This was important in Israel’s time, and it is none the less so now. All your profession of keeping the commandments will not give you an entrance to the city. Bind them on your heart, and carry them out in every act. There is One who sees it all, and He says, “I have set before thee an open door.” [Revelation 3:8.] Through this was shown the throne of God, overshadowed by the rainbow of promise, the token of the everlasting covenant, showing that mercy and truth are knit together, and drawing from the beholder praise to the Lord.

Will you not from this very day try to represent Christ to the world? You will have a refuge. You will be sunny Christians. We have been gloomy long enough. Had we not better come out of the cave, stand with God, and we will have Christ with us so that we can talk of redemption as did the disciples when they had been with Jesus and learned of Him. Carry the light of Jesus. Carry it to your neighbors.

When we bring Christ into our experience, there will be a loving of one another, there will be an unlocking of the hardest hearts. God can take a worm and thrash a mountain. If we humble ourselves and have His converting power every moment, His righteousness will be our covering. “Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward.” Isaiah 58:8.

Ms 29, 1891

The Needs of the Work in Australia

Harbor Heights, Michigan

August 20, 1891

There is much talk in regard to our journey to Australia, but I cannot see my [way] clearly to go. Brethren say that Sister White will have no such burdens to bear, as she has here in America, that she can write her books so much more readily without carrying so many responsibilities, but I know it is no use to tell them that all their flattering anticipation in my behalf does not lessen my ideas that going to Australia means work, responsibility to bear a message to the people who are not what the Lord would have them to be. If it were not thus, I would feel authorized to remain in America. As it is, I dare not mention the state of things in the office presented to me, for I am then sure they would firmly conclude I must go.

There is work to be done there, and although those who have been there all testify that they will gladly receive any message that the Lord will give me to bear to them, I am not so sanguine in regard to this as my brethren in Australia. They know nothing of me and my work personally, only through my writings. Reproof is not pleasant to the natural heart, and the reproof coming to the people, as I know it will come to them, will meet with opposition. Already envy and evil surmisings and jealousies are at work, lest some one shall have a higher place in the work than themselves. There is want of spiritual knowledge, spiritual eyesight to discern the work that needs to be done as the Lord shall open the way.

The same enemy that has wrought upon human hearts in America, leading the human minds to feel wise in their own conceits, is working upon the human minds in that far-off country. The work is almost now [at] a standstill. A messenger must be sent to Australia, but God forbid it should be I. I long for rest, for quietude, and to get out The Life of Christ. There is a cloud over the workers in Australia. The work must be reconstructed from its foundation of the office building, and there is not being done that which must be done in warning the world. The work of the Lord is aggressive. There should be a large number of souls converted to the truth in Australia.

As I stood before you Monday and spoke to you, the power of the Lord came upon me. The light previously given me flashed upon my mind. I had to speak. I knew that there must be a different mold put upon the work. I have been shown of the Lord that there must be a setting [of] things in order. There is not harmony between the workers sent as missionaries from America. There are envious feelings [as to] which shall be the greater. The Lord is ready to work for His people if they will come where He can safely bless them, seeking to answer the prayer of Christ that His disciples may be one as He is one with the Father.

Workers have been sent from America. The Lord will send by whom He will, and you will meet with great loss unless you take heed how you hear. There has been a spirit unlike Christ. There has been a jealousy among you, lest the American brethren shall have too much influence in your midst and too much to say in regard to the plans to be devised to be followed; and there is the enemy at work to sow tares while men slept, for they were not watching and praying and guarding the garden of the soul, because you do not take heed how you hear.

To take heed how you hear is to sit at the feet of Jesus and learn of Him. Those who are teachers should feel the necessity of being taught, learning of Jesus Christ through His sent messengers, that they may communicate to you, that you may communicate freely to others as you have received. Ministers and people should show the same earnestness to learn the truth anew, and receive it afresh, as to learn it the first time. It will bear repetition and will need to be oft repeated to be appropriated, being heard from other lips.

The gems of truth become dimmed in our possession unless we are increasing in love for the truth and practicing that faith which works by love and purifieth the soul. The gems of truth grow lusterless to the receiver unless put to a practical use. Hearts must be softened and subdued by the Spirit of God, receiving the truth in the soil of an humble, contrite heart. Isaiah 57:15-19. They will be active and willing to be refined, longing to be purified and ennobled by the truth. And thus they show its power

upon human minds by what it accomplishes for the receiver. If the teachers of the truth think their own ways are perfect and begin to criticize the messenger the Lord sends, be sure you will reap that which you have sown. You will reap the fruit born of your criticism.

We are too busy with intensity of desire to glorify His name through the human agents, because self is magnified; and should He work for the one who is not possessing humility, should He give him success, then he would take it for granted he is all right and not see that he needs daily the converting power of God that he may be a vessel unto honor.

I have been shown that the work in the publishing interest would have been far in advance of what it is today were it not for the spirit of self-sufficiency, selfishness and self-importance, and expressed sometimes in words but more in actions. "We know all about this matter, and we need not to be told, to be advised, or counseled," when this very spirit which was manifested revealed they needed to be educated and needed to seek counsel of their brethren in many things. Why? Because they had larger experience.

Now the Lord has taken notice of this spirit which has been cherished, and He has not been pleased. Angels are sent down from heaven to give you knowledge only through the cooperation with human agencies.

Now the Lord has presented to me that in New Zealand and Australia there are many things that have been done that have displeased the Lord. There has been a determined spirit which has been inclined to consider that those who had come to the truth in Australia and New Zealand had sufficient wisdom, to manage matters in the office of publication and in the churches, without counseling with those men whom the Lord had sent from America for this very purpose that the wisdom of their years of experience should be of advantage to them in Australia, that men who have ability may receive knowledge of experience, as well, from those whom the Lord has sent to do His own work in the most perfect way, and that mistaken, finite man shall not mar and retard His work.

The Lord is not pleased with the spirit that has been manifested by Brother Scott. He has naturally a selfish nature. He is self-centered and his influence has not been correct and amicable in the office. He had a jealous spirit, fearing others should get credit which he desired. He encircled things in his arms [and] followed his own judgment in their management. His actions were [saying], This is my line of work, please do not step on my territory. It was unfortunate that he came to Australia, for men should have been placed here who were wholly surrendered to God, who had not a taint of selfishness. He also estimated his own capabilities too highly, and losses were sustained. If he had only been willing to ask counsel, he would have avoided many blunders.

Other things that some of our brethren brought from America revealed a want of judgment, a want of discernment and solid experience. They did not advance the cause of God, as it should have been, but rather increased expenses without bringing in an equivalent. They walked in this new missionary field in the sparks of their own kindling. The oversight of these things made the brethren suspicious of all that comes from America.

Some have thought if the Lord honored them to have a connection with the work that it was their privilege to carry it forward in their own way and according to their own plans. The Lord knew what the sure result would be in doing this. They might have all the zeal and earnestness, but that ambition must be sanctified. These men must have that knowledge that comes from men who have been led and instructed of God, who have had long training and learned their trade under the special divine Teacher, else they will make many blunders.

It is in mercy that the Lord has sent, at great expense to the conference, from time to time, men and women from America, some to make a short stay, others to abide with them longer to impart to them the lessons which they have themselves had to learn in a long experience in connection with the work of God. And as the work is not theirs but the Lord's, they will get out of their place in attempting to monopolize it and think they can run it without counseling with God's delegated workmen of larger experience.

The Lord's work must be done not according to men's finite judgment, but according to [God's] mind, according to the light He has been pleased to give from time to time to the workers. In any new place or countries where the truth has found a foothold, men of experience have thought they could manage the whole matter if the American brethren would only keep out of their way. This was the mind of finite men but far from being the mind of God for He has placed in connection with His missions in all parts of the world men who had experience as managers.

The Lord will not at present leave the work solely in the hands of those in Australia who are brought into the truth, to run His own work after their limited experience. The thought of their heart and inclination to do this is positive evidence in the sight of the Lord, and in the sight of His workers, that they are not competent to do this without the counsel and guidance of that wisdom, that knowledge that has been obtained by experience, by mistakes that have been made in certain lines, which have brought losses and great discouragement to themselves and to the workers.

The Lord God of heaven sees not as finite men. He knows the result of every movement, and God designs [that] His own work in the advance movements shall not be trusted to any who have not had orders from Him under similar circumstances. He has sent delegates to you from America [to] help you with their counsel. Remember, God has seen your need, and because He loves you He has sent you help.

There is need of seeking the Lord daily. There are precious, entrusted capabilities in a business line whose hearts are interested in the work in the publishing house. The Lord is testing and proving these men, whether they will confine themselves to merely business transactions without consecrating themselves to the work, having discernment that it is God's work, that His mold and superscription must be upon it. If they are willing to give themselves unreservedly to God, the result will be [that] they will be qualified by the Holy Spirit to be faithful stewards of the Lord to stand firm as a rock to principle. They will be men whom God will endow with wisdom to devise and plan and execute.

Ms 30, 1891

Regarding the Rural Health Retreat

Oakland, California

November 1891

I am burdened for the Rural Health Retreat, but my prayers are ascending to God that He would send the workers His grace and that they may understand the voice of the true Shepherd. The Lord is constantly at work for the purification of His people. He brought them from the Egyptian bondage into the wilderness: away from the Egyptians that they might become acquainted with God and Jesus Christ and learn to obey their invisible Leader. Here, separated from all human powers, from the refinements of fashionable life, He taught them what the Lord would be to them if they would obey His voice. However costly to them to learn these lessons, they would be cheaply purchased. Without this education they could never become the peculiar people of God. Without the refining disciplining process they would become like the Egyptians and sink to their level. This people was to stand forth in history, a testimony to all nations upon the earth, a living illustration of the divine will to be a controlling power.

We have perilous times before us and in the selection of workers for the Health Retreat there should not be connected with it unbelievers, those who have no respect for the truth. Present truth for this time will certainly work on the enemy's side of the battle. There is constant danger of the church keeping the commandments of God becoming assimilated to the world. Satan is watching his opportunities and will press in if the least advantage is given him. He is seeking to bind up all he can in his bundles with the tares. In the Health Institution all classes are to be received, believers and unbelievers. All are to [be] treated with respect and each and all who are associated with the workers in the institution are [to] consider this a missionary field and to labor most earnestly for the relief of suffering humanity, for the saving of the body as well as the saving of the souls of all who shall come into this sanitarium.

There is to be no partiality shown to relatives or friends because they are such. The poor are to receive attention as well as the rich. They are not to be treated with undue attention, but they are in no case to be neglected. If one is poor he is, if he is a child of God, an heir to an immortal inheritance that Jesus Christ will give him in that day, and to all who believe in Him. Therefore, no one is to feel at liberty to oppress the poor and even to show him neglect before those who are wealthy.

All those in connection with the sanitarium as workers should and will, if they are living Christians, do their best. Their work is to be faithful to their post of duty each day, each hour, to fulfil their duties as if they were in the presence of Christ, personally, and could see His eye upon them.

If you improve the talents given you of God, you will be increasing in usefulness and power, and your work will be well done. You will be a spectacle to the world, to angels, and to men. You will be representatives of Jesus Christ. It will take the work of a lifetime to complete the character building which shall fit the workers for a better country even our heavenly. There is to be no haphazard work in this matter and no reckless ambition displayed, no presumption, for eternal interests are here involved.

Jesus has gone to prepare mansions for those who are preparing for these mansions. No one can do this great, grand work of fitting up for these mansions by any power, themselves. Jesus has the power, the grace, the righteousness. Receive the gift of God which is His Holy Spirit.

I address every soul which is acting a part in the sanitarium at St. Helena, "What is Christ to you today, and [in] what relation do you stand to Christ? Is truth planted in the heart? If it is, it will be expressed in the life revealed in the character. The hard soil of the heart will need to be worked daily that it shall send up the precious plants that bear fruit to the glory of God. 'Without Me,' says Christ, 'ye can do nothing.' [John 15:5.] Let, then, every one who claims to be children of God bring the very best timber in to their character building."

Ms 32, 1891

En Route to Australia

Samoan Islands

November 27, 1891

The ship cannot come into port. A pilot is brought on board to guide the ship as near land as possible. There sit in the boat five natives, nearly naked, with a cotton tablecloth of some bright color about their loins, a turban on their heads, [unclothed on] the arms, legs and bodies with the exception of the one piece of cloth about the loins. Here they come in all kinds of boats loaded with fruits—bananas, pineapple, limes, oranges, fruit as green as grass, must be oranges, melons—pictures of the natives, pictures of the scenery on the island.

There are native houses in distinct view, large orchards of palm trees which bear coconuts. I would be pleased to go on shore but this I dare not do.

I have little strength and that I do not wish shall decrease. I sweat all night and feel weak in the morning.

Elder Starr, Willie, Fannie Bolton and Emily Campbell will go on shore. The natives take them in their boats for fifty cents a piece out and back. There are boats coming, one and another and another loaded with tropical fruits which the natives hope to sell. There are boats bringing red and white coral which look very pretty, but we do not want to load ourselves down for we have plenty of luggage to get from Sydney where we leave the boat. All say it is very hot on the island. I have not strength to go.

Here comes stalking by me, as I sit writing on the boat, a large athletic native with a blue jacket, and a blue calico cloth about the loins. The natives are, some of them quite good looking. Now there is much



noise removing the freight, letting it down with tackles into a flat, broad scow. I know ... [Remainder missing.]

Ms 33, 1891

### Board and Council Meetings

There are many things that should be conducted in a more serious way. There have been board meetings and council meetings where certain principles have been placed before the board and resolutions voted to be carried out. Elder Olsen has supposed that the matter would be conducted on correct principles, and he trusted matters too much to others to carry out. But there were unfaithful stewards in responsible positions who appeared to sanction the propositions, but who had not the least intention of carrying them out. They would do the opposite of that which came before them for their decisions. Therefore, wrongs were practiced and evils were carried out in untruthful, deceptive lines.

Some minds are not worked by the Holy Spirit. They are so constituted, through following their own human judgment and using common fire in their service as stewards of God, that their ways have been accepted as the Lord's ways and solemn, sacred matters which relate to the various lines of work have been carried in altogether a different manner than the propositions made. One or more men gave assent to measures laid out before the board or councils, but all the time they decided they would have their own way and carry out the matter as they chose. This was the light presented to me. Elder Olsen's advisers were blinding his eyes so that he should see through the eyes of these men who were preaching under a deception.

This is the reason I was obliged to take the position that there was not the voice of God in the General Conference management and decisions. Methods and plans would be devised that God did not sanction, and yet Elder Olsen made it appear that the decisions of the General Conference were as the voice of God. Many of the positions taken, going forth as the voice of the General Conference, have been the voice of one, two, or three men who were misleading the Conference. There were things in regard to Sunday work, in regard to the color line, and in regard to the Sentinel, that better never have been introduced in the Conference. The Lord did not preside in many meetings. There were some loud voices and urgent pressing of things that were backed by a will and determination that savored more of the common fire than the sacred. Plans were made that were all out of line with the unction or the leadings of the Spirit of God.

In regard to the Sunday question, we cannot handle it as a Conference. The circumstances that will arise will determine such questions. The Lord gives us light if we will seek for it by humble prayer. Wisdom and knowledge from heaven will come as to just when, how, and where we should work when this light is needed. I am afraid of the many resolutions framed to come before the Conference and acted upon without special seeking of the Lord. There have been resolutions brought into the Conference and without due consideration acted upon and made law, and many will pay no regard to these laws for they were found to be a binding about of our work and binding of false principles upon the conferences. Young, inexperienced men who are unprepared rush ahead, not knowing whether they are right or

wrong. Their wisdom is exalted above the wisdom of God. The Lord would have His people have real, genuine faith, for without faith it is impossible to please God.

“And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Matthew 20:27, 28.

Ambition for the highest position excluded Satan from heaven, and he means to work upon every human being to lead them to sin as he has sinned. But ambition to do large things wears away the life with a great many perplexities. The invitation of Christ is, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matthew 11:28-30. Ambition in the disciples of Christ, and thirst to be highest, make them represent the men of the world. They are sure to lose Christ out of their hearts, and they find disappointment following disappointment. Many in this world who are first in privileges and count themselves in many respects talented above others, will in the future great test find themselves far below the humble, meek, and lowly ones. God’s estimate is accurate. Man’s measurement is deceiving. Humility and the disposition to serve God by serving others are the true marks of Christlikeness, and they will be truly honored in the kingdom of God.

It is not enough that man follows the dictates of conscience. The mind must be enlightened as to what is God’s will, and then an enlightened conscience will be an enlightened, intelligent will.

Ms 34, 1891

The Case of the Walling Children

Colorado Springs, Colorado

September 12, 1891

Today a lawyer came into my tent and presented me with papers made out in behalf of W. B. Walling, suing me for twenty-five thousand dollars damages. He charges that I have alienated from him the affections of his daughters, Ida [Addie] and May.

This charge I deny, and can bring the children themselves as witnesses to support my denial. Others also who have been members of my family can testify that they have heard nothing from my lips that would sustain this charge.

Mr. Walling states that my late husband, Elder James White, and myself, the defendant, made the proposition to him concerning his two daughters, aged, he says, four and six years respectively, “To commit the said infant children to the custody of defendant and her said late husband, to be by them nourished, maintained, reared and educated during their infancy and tender years, and until plaintiff should demand custody of said infants; and then and there represented and promised to plaintiff, in substance, that if plaintiff would so commit the said infants to the custody of them two, they, the said defendant and her said late husband, should and would nourish, maintain, rear and educate the said

infants during their infancy, or until plaintiff should demand custody of the said infants, and would be to the said infants as their own parents, and would on request of plaintiff restore said infants to plaintiff." This statement I deny, and can bring witnesses to prove it incorrect.

In 1873 my husband and I visited Colorado to see the restoration of his health and to prosecute our labors in editing and book-making. While we were living in a shanty owned by Miss Mary B. Clough, at a place known as Walling's Mills, Mr. Walling brought to us from Denver his daughter Addie, aged five years, and said, "Aunt Ellen, I have brought my Addie, who is not in good health in Denver, to make you a visit of about three weeks." We gladly welcomed the little one. Soon after this, Bert, a son of Mr. Walling, broke both his legs, and his mother was called from Denver to Nederland to care for him. I visited them in their affliction and saw the mother overtaxed, and the youngest girl, May, then three years old, crying and mourning after her. My heart was touched both for the mother and the child. I proposed to take little May home with me, and care for her until her brother recovered. The mother consented, and we drove to Walling's Mills, I with the child in my arms. The children became attached to their Uncle White and their Aunt Ellen; they improved in health, and the father said nothing about ending their visit. The children were quite a care for us, but we loved them and obtained their confidence.

The time was approaching when we must leave for California. Mr. Walling had proposed a trip to Middle Park, offering to act as our guide over the Snowy Range. Unexpectedly he came for us, having made all arrangements for a trip. We thought our care for the children would now cease. We left them with Mr. and Mrs. Lasley, who were employed by Mr. Walling to board the hands that worked in his sawmill. Our return trip was completed in a severe storm of wind, followed by rain. Some hours after reaching home we were greatly surprised when Mr. Walling came in with the two children wrapped up in blankets, and delivered them to us to be put to bed.

We received from California a request for our immediate presence. Now we thought the children must go back to Denver. This greatly distressed Mr. Walling. I said to him, "Mr. Walling, you would not think of such a thing as those children going to California." He replied, "I would be only too glad if this could be brought about," but we were to leave at once, without time for any consideration or preparation. He said that the mother should not have the care of his children again. He had perfect confidence in our management of them, and he would pay all the expenses of their board and clothing if we would consent to take charge of them. Their mother, he said, had perfect confidence in us; she would know that with us they would be kindly cared for. He wished us to take the children and start at once, without waiting for her consent. To this proposition I answered, Never! It was then arranged that we should spend the night in Denver with Mr. and Mrs. Walling and the children. Mr. Walling had a previous conversation with his wife, of the character of which we knew nothing except his statement that she consented for the children to go with us. He had before stated to us that if we should not take the children, he would find places for them, separate or together, where the mother should never see them again. It was because of this statement that we consented, out of pity for the children, to take them for one year. We hoped that during that time the unhappy difficulties then existing between husband and wife would be adjusted, and the family would be reunited, the children forming the bond of union.

The children had been taken to California, as had been arranged. During the year the mother kept reminding us that she must have them at the time specified; but Mr. Walling wrote, "Do not trust them to any one's care but your own; their mother has spies in California, who will abduct the children if possible." He declared that she should not have them, except over his dead body. We feared that a crisis was at hand, and we still kept the children. From California we transferred them to Battle Creek, Michigan, and as we were obliged to travel all over the country, we had them boarded. Finally we made our home in Battle Creek, Michigan, and had also a home in Oakland, California, my husband being president of a publishing house in each of these cities. He was also president of the General Conference of the Seventh-day Adventists, and of our college at Battle Creek. His duties necessitated a great deal of travel. From time to time we would take the children with us, for we wanted them under our own care.

On a visit to Colorado we talked to Mr. Walling in reference to the children. We wished him to take them, for they were so much care and expense to us. He assured us that if we would get them boarded, and get some suitable person to care for them, he would pay all expenses. This I have in a letter from him. But all he ever paid toward their support was twenty-five or thirty dollars, and that the first year.

But the children were attached to us, and for this reason I was very reluctant to part with them, though Mr. Walling now owed us about sixteen hundred dollars for their board and clothing. Then, for the first and only time we proposed to care for the children till they were of age, if he would give them to us by a written agreement until their majority. I told him that we could not incur all the expense of rearing and educating them if he was to be at liberty to take them from us at any time, and place them under influences that would counteract all our labor. He refused to give us any papers that would secure to us the custody of the children.

After returning to Battle Creek, we thought best to send the children back to their father. A Christian lady was going through to Colorado, and we wrote to him that we would send them by her. As I had written letter after letter to him which he said he had never received, I enclosed this one in a letter to a friend who knew Mr. Walling and requested that it be delivered directly to him. This letter he received, and he returned the reply, "Do not send my children here; for I have no one with whom I can trust them. I will bear the expense of their schooling and clothing." But not a cent was received. I kept an account of their expenses until I became convinced that it would be useless. I had no confidence that he had intended to pay. So much for his statement that he gave his children into our custody by our earnest request or proposition.

The charge of alienating his children from him is without the least foundation in truth. He accuses me of intercepting his letters to them. This is also wholly false. I have not, at any time or place, prevented his letters from coming to his children. I have said nothing to them disparaging their father, except to state that he had done nothing for their maintenance. In regard to his writing to us, we had told him that letters directed to the Pacific Press, Oakland, California, or Review and Herald, Battle Creek, Michigan, would be remailed to us; that they would receive our immediate attention, and that a response would be returned to him. I often enjoined on the children to write to their father.

In August 1885, I went to Europe, and remained there two years. Up to this time Mr. Walling had made no demand for his children. Addie Walling then wished to learn a trade and chose to go into a printing office to set type and learn proofreading. We put her under the guardianship of trusted friends, and she there remained faithful and correct in her habits, making steady advancement. In 1887, before my return from Europe, Mr. Walling visited Oakland and held out flattering inducements to Addie if she would go with him to Colorado. He promised to accompany her back to Oakland as soon as January 1888. At this time her health was not good, and she agreed to go if she could get my consent. A telegram was sent to me at Basel, Switzerland, asking my advice whether she should go to Colorado. I did not answer. She was of age, and I thought could judge for herself.

She went with her father; but he did not keep his promise. Different parties wrote to me that Addie was not happy, and it would be best for me to send for her. I wrote letter after letter to Mr. Walling and to Addie, but for some time could not obtain a word from either of them. Addie states that my letters did not come into her hand, but she had reason to believe that they had been received. I suffered extremely from suspense, and spent many sleepless nights planning what I could do for her to whom I had been a mother so many years. I wrote to her that I would send money to her if she would express to me her desire for it. There was no answer. I sent Elder Ings and his wife to visit her and pay her expenses back to California if she wished to return; but she told them she would wait to see if her father would not accompany her himself.

Mr. Walling took his two children, Bert and Addie, into New Mexico, to a place where the Spanish language was spoken almost exclusively. He left them there, stating that he did not know when he should return. He paid Addie's expenses for only a few weeks in advance, and she saw that she must do something for herself. She was in an English-speaking family and taught the children for her board. She had kept by her thirty dollars of her own earnings in Oakland; her brother knew that she had this money, and saying that he could not obtain work there, he borrowed all she had and left her alone in a strange land. After leaving, he wrote to her that she had better ask her Aunt Ellen for one hundred dollars that she might go back to her. She wrote, and I sent her forty dollars, which enabled her to come to me at Battle Creek. Her brother has never repaid the money he borrowed of her in March 1889.

In 1887 May Walling was also urged by her father to accompany him to Colorado. She refused, and the friends in whose care I had intrusted her said they were answerable to me for her and would be unfaithful to their trust should they consent to her going. When I returned they said I could do as I thought best. I did not see May for some months after my return from Europe. When I sent for her to meet me at my residence at Healdsburg, California, she was within a few months of being eighteen years old, but she did not come to me until after her eighteenth birthday. She said to me that she would not be willing to go to her father. Mr. Walling told Addie that if the girls did not comply with his wishes, he would, for he could, make trouble for me.

Mr. Walling has never presented to me a demand that his daughters should be returned to him. Just before May was eighteen, he sent me a telegram and letter forbidding me to make any engagement for her. I had, however, already made arrangements for her to enter a nurse's training school. Here she would receive an education that would make her independent and enable her to earn her own living.

She is now an efficient nurse, capable of making her own way anywhere. Addie is in good business in Battle Creek, earning ample wages.

Ms 35, 1891

Sermon/Work and Baptism of the Holy Spirit Needed

Healdsburg, California

September 26, 1891

Text: (Acts 1:3-12) "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time, (that is, the time when they should be baptized with the Holy Ghost) restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both at Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey." Acts 1:3-12.

And we read in another place, They returned with great joy. [Luke 24:52.] Now what made that joy? Was it because their Lord was leaving them? No, it was not that. It was because of the promise that He would come again, and that the Holy Spirit should come upon them.

You see, He bids them tarry in Jerusalem until a certain time; and when was it? Until the Holy Ghost should come upon them.

We have altogether too little to say in our churches, in our camp meetings, in our assemblies, in our homes, about the descent of the Holy Ghost upon the people of God. The explanation is given here in the 14th chapter of John [as to] what is the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." [John 14:26.] Why could they not receive it and accept it while Jesus Christ was with them on the earth? It is because of the false ideas which are constantly put forth by those who are in error, by those who are in darkness concerning the truth.

The Pharisees, the Jews, the scribes and the rulers were teaching for doctrine the commandments of men—mark [this], not the commandments of God, but the commandments of men. These had become so magnified, and they had listened to the misinterpretation of Scripture from their rulers and teachers so much, that they became confused and it seemed impossible to separate the truth from the error, the mysticisms of Satan's devising, the real from the false, the genuine from the spurious; and it was by constant repetition of the truth and what the truth means that they could get hold of correct ideas of what the Saviour meant. And the Saviour was full, oh, full of light and knowledge, and how He longed to communicate this fullness to His disciples; but He said, "I have many things to say unto you, but ye cannot bear them now." [John 16:12.]

I want to tell you, dear friends, just now, prior to the second appearing of Christ, you mingle with the earth, you mingle with the world; your business, your cares, your perplexities crowd upon you; the earthly becomes supreme, the heavenly subordinated to the earthly. Thus it was with the disciples. In order for them to understand the words of God and the Scriptures there must be an application of the truth, a special divine enlightenment which they had not hitherto had; and He tells them that when the Holy Ghost shall come, the Comforter, He should bring all things that Christ had said unto them to their remembrance, and there would be an opening of their understanding. [John 14:26.]

When Christ met with the men as they were traveling to Emmaus, they saw in Christ only a man toiling, traveling, like themselves; but He was the resurrected Son of God. And He asked why they were so sad, why they were conversing in such sadness. Why, they asked of this Stranger, are you only a stranger in Jerusalem, and do you not know what has taken place, that Christ, a mighty Man, a prophet that was mighty in power—why, wicked hands have taken and crucified Him? And then Christ opened to them the Scriptures, commencing at Moses and the prophets. He went right down and traced His very history, the Christ of God, and showed them that everything that had transpired was written there in the Scriptures and laid [them] open to their understanding [Luke 24:17-27]; but they could not take it in.

And when the disciples came to their place of abode, and they urged Christ to come in and abide with them because the day was far spent, in breaking of bread He revealed Himself unto them. They could, by the very manner in which He handled the bread, see the very marks—Christ's ways—and then, lo, the cruel marks of His crucifixion; and then He vanished out of their sight. Now they turned to one another and said: Did not our heart burn within us while He taught us by the way and opened unto us the Scriptures? What was it that made the heart burn within them? It was the illuminating power that was in the Scriptures that quickened their faith.

When we search the Scriptures with humble heart, when we take right hold of the truth as it is in its simplicity, lying open in the Bible, when we believe it to be verity and truth, the heart will warm, it will kindle with the love of God, and from our hearts we can say, "burn within us." [Verse 32.] We realize that again and again. When in the institutions where they have been studying the Scriptures, how the tears would flow, and what gladness would be in the heart! There was not a particle of enthusiasm, only just that which was received by the precious jewels of truth that were unfolded to the hearers. This is what we want. We want the Bible for our standard.

Why is it that it is not a greater comfort to us? Well, I will tell you why. Christ has said that ye cannot serve God and mammon. [Matthew 6:24.] The one is against the other. However long you have been a professor of religion, even if it has been twenty or forty years, if you have not learned to seek first the kingdom of God and His righteousness, you do not know God, neither are you acquainted with Jesus Christ if you allow the spirit of the world to come in and absorb the mind and take the whole attention.

Who gave you that mind? It was God. What right have you to commit day by day, hour by hour, week by week, month by month, and year by year, a system of robbery against God? What right have you to take the gift of reason, the gift of intelligence, and put that intelligence and reason largely to your own benefit in worldly profit? We are to yield ourselves up, all that there is of us. Men in positions of trust, positions in our institutions, you become self-centered; you bring commercial business in. Men of responsibility that stand in positions of trust have contracted too big and heavy burdens to stop to pray. You are to consider the words of Christ, "Without me ye can do nothing." [John 15:5.]

Leave Christ out of your service and you cannot distinguish between the common and sacred fire. Oh, they are too crowded with the cares of life for them to pray. What is their position before God? You can go on and load yourself with burdens and with cares and perplexities, and live. "Without me ye can do nothing." Now what is the use to leave Jesus out of the question and go on with your bungling work, botchwork, and with your affections centered upon the things of this world and absorbed and controlled by the business part—the temporal things of this life and that which is of no value to us—and that which is of eternal moment to us is put away as a thing to be taken up transiently, when most convenient?

If you go to meeting you cannot keep awake because you have robbed God of the nerve brain power in pressure of worldly cares, and of the physical and of the spiritual. You have not been drinking of the life streams which make glad the city of our God. You have not been drinking of the snow of Lebanon, but you have been drinking at the malarious streams in the valley, and what you want is religion. It is what you will have to have or you will never enter the kingdom of God.

When the question was asked if there were many that should be saved, Christ said, Strait is the gate, and narrow is the way, and few there be that enter in thereat. Why? Because wide is the gate and broad is the way that leadeth unto destruction and many there be that go in thereat. [Matthew 7:13, 14.] They do not need to hunt to find it; they do not need to seek; they do not need to strive. They can drift with the current of the world. They have the maxims; they have their standard; they have the spirit of the world. The line of demarcation between saint and sinner is obliterated.

Now if God has ever spoken by me, unless there is a reformation in our institutions, unless there is a reformation all through our churches, unless your eyes are opened by the baptism of the Holy Ghost, you will be lost just as surely as was Judas. You would sell your Lord just as readily as Judas sold Him for thirty pieces of silver, because Satan comes in with his temptations. His temptation is a bribe: All this will I give thee if thou wilt worship me. And many who suppose themselves loyal will sell their precious souls to Satan; and the things that are of interest, and that will live through eternal ages, are made a matter of minor consideration.



You call the world an atom and you call an atom the world. You get that atom right before you, seeking for supremacy in these things, and talk of principles being maintained while worldly customs and worldly, unprincipled dealing is entered into and called principle to be maintained. Ungodly ambition is taking possession of the man not having an eye single to the glory of God, but first for the glory of self. You get yourself and this atom right between you and your God, and you do not bring eternity into your reckoning.

Brethren and sisters, we had better come to our senses now, without delay. We had better cry for the vitalizing power of God to come upon us, and cure us of our spiritual paralysis; and, unless there is a thorough arousing, and you begin to cry unto God and change your course of action, you will be rated either with the unbeliever or you will be in that position that you have a name to live while you are dead; and your influence in the world is a living curse. Just because of your profession you lead people in the road to death and hell, and the account that God is to settle with you in the judgment you will not want the court to meet, for it decides your case forever.

We are here for a purpose. Here are souls to save. There is a voice to be raised among the people of God. "Cry aloud, spare not." Why, what is it? What is the matter? "Show my people,"—oh, it is God's professed people, is it?—"their transgressions, and the house of Jacob their sins." [Isaiah 58:1.]

What we all need is a conscience, and with many it is dead. What souls need is to die to self and be born again. Conscience needs a resurrection. What is wanted is to know what religion is, to know what it is to have a living connection with the God of heaven, to know God and Jesus Christ, whom He hath sent, for we read, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] Then there is a knowledge.

Why, I ask you, do you devote so little time to prayer, so little time to your Bibles, searching the Word that you may be sure you are following the directions therein given that you may secure eternal life? Why do you feel so little burden to consecrate yourselves and your household to God? Why do you make it a mere form of worship? Many of you would be terribly surprised if Christ should answer your prayers. You do not expect it. You are not making calculations for it. You have a form, and the prayers of many of you do not rise any higher than your head. What do we want? Repentance of your sins. Confess your sins before God and be converted that your sins may be blotted out when the time of refreshing shall come and He shall send Jesus.

Now then, on this occasion we have been teaching here and talking about the love of God, how freely He is to forgive your sins. It is all so. It was a whole Saviour that hung on Calvary's cross, and that is just where your condemnation comes in. It is because of the immensity and fullness of the sacrifice. [It is by] retaining your spiritual poverty and your spiritual death that you do not lay hold of the hope set before you in the gospel and benefit yourself with the great and infinite sacrifice which has been made in your behalf. What can you answer to God in the day of final accounts? What can you say that you have not received the missionary spirit to work for the conversion of souls?

Place some of you in a position of responsibility where any souls will be under you, and you will oft manifest the tyrant. You will order around God's property as though they were your own, not human

beings; order them around in a manner that would hurt the dignity of even dumb creatures. Is that the spirit that is going into heaven? Is that the spirit that is to dwell with Him who dwells in light unapproachable? I tell you, Nay. These persons who exalt themselves to rule are to be converted through and through, experiencing the new birth Christ instructed Nicodemus he must have or he would never see the kingdom of God.

Religion is a personal matter. We are not saved by companies; we are not saved by having our names on the church books; we are not saved by numbers. The matter is, How is it with my soul? Have I made the surrender to God? Luke 10. Read the test made to Christ, What shall I do that I may inherit eternal life? Christ responds to the lawyer, What is written in the law? How readest thou? (Read the whole on this point.) Am I converted to God? Has His transforming power made me a new man? Am I kind? Have I the attributes of Christ or the attributes of Satan? Am I polite to God whose property in souls I am responsible for? Am I kind? Am I patient? Am I tender? Do I have the love of Christ for the souls for whom He has died?

What we want is purity; what we want is love. None of your love-sick sentimentalism, but we want faith that works by love and purifies the soul. Have we it today?—that love that Jesus had for us that He laid on the altar of sacrifice, that as a man He can make a sacrifice for the perishing souls of those in the world for whom Christ has died. He gave Himself a full and complete and perfect offering. He left the glory that He had with His Father before the world was; He came into our world to be a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him; with His stripes we are healed.

What have we done as laborers together with God? Have we denied self? Have we lifted the cross? Have we manifested the intense interest for the work to be done in connection with the Lord Jesus Christ to save the souls ready to perish? It is our work to manifest the intense, earnest desire to save souls proportionate with the greatest work God has committed to mortals. Then why so indifferent? Why so faithless? Why so worldly-minded? How can we meet the Lord in peace with our present showing?

Is there anyone that has any cause for boasting? Is there anyone that feels that he is very apt, and has great talents? Who gave them to him? They came to him from Jesus Christ. Then what are you doing with them? Are you employing these talents to represent to the world godliness and self-denial and self-sacrifice? If you do this, then it is you are imitating our Saviour Jesus Christ.

What we want is religion, Christlikeness in character; what we want is the descent of the Holy Ghost. Talk it in your meetings; talk it in your families; pray to God for it. But let me tell you it does not come upon a man that has made his soul the highway for worldly thoughts, for impure thoughts, for sensual thoughts, for corrupting thoughts; nor for the performing of wicked actions.

We point the sinner to One who can take away the sin of the world. He does not cover the world with His righteousness, but He takes it away until sinners repent and wash their robes of character and make them white in the blood of the Lamb. And the heart that is divested of self is ready for something else. That is the inflowing of the Holy Ghost. Then you can no more repress it, it will come out. You will begin to work for the depressed and the suffering. You will forget self. Self will not be exalted, but you will

forget self, and you will be hid with Christ in God. When self is hid with Christ in God, then the Spirit of Christ will flow forth in conversation. Be ye holy, says the apostle, in all manner of conversation. [1 Peter 1:15.]

When Jesus Christ can present you before the Father spotless, the gates will be opened to you, and you can go in; but if your soul is stained, and if your soul is spotted, the record is there and you must meet it in the judgment.

What we want is the deep movings of the Spirit of God. What we want is to be sanctified of God here, body and spirit. "Thou shalt love the Lord thy God with all the heart"—not two-thirds of it, not a quarter of it—"with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." [Luke 10:27.]

Now Jesus Christ did not come to man in His own divine character, but He clothed His divinity with humanity. He came to our world in His human nature, and in compassion, that you might behold Him. You could not behold Him if He had the light even of an angel. But He takes our nature; He comes right to us in the world to work for us, to teach all souls what we must do to be saved; and now every one of us can receive Him, believe on Him, if we will; but we are represented as the ten virgins, five of whom were wise and five foolish. They profess to be Christians. They profess to be religionists; but there are half of them that have no oil of grace in their lamps, their hearts.

I beg of you to institute the inquiry, How many of you have the Holy Spirit of God represented as oil in the vessel with the lamp? Here is the light; you have the truth, the precious gems of truth offered to you—the glorious unfolding of the truth from the Word of God. The coming of the Lord is presented before you, "Prepare to meet thy God." [Amos 4:12.] This subject is not dwelt upon half as much as it should be; the preparation is essential. God has not given us any time to stop. Some will say, It is no use now for us to raise money to send missionaries into foreign countries, because the time is so short it would not accomplish anything. Yes it will. You had better use your money in that way than have it left for the great day of conflagration to consume it.

There are thousands that do not feel the least responsibility to pay any tithes to God. They refuse to give to the Lord His own lent talents to them that they may trade upon them and double them. He knows you by name. He has all your names on His record. He knows the sum to a penny, and how much you have robbed Him of, His own lent money. He has given you the amount for your own sustenance and put His hand on a small portion; but you cannot see that God should receive any returns from you, that He has any right to it, so you use it all selfishly and rob God's treasury. God forbid that you should think that way and continue this robbery. There is no reason why you cannot see the plain truth on this important subject, only because you have the selfishness of your own wicked heart right before you that you don't want to see, and that you don't mean to see.

But there is a time coming when every case shall be judged according to their works. Every action of robbery, of appropriating the Lord's tithe money, will be considered, unless you repent of your robbery toward God, that we may come to Him with His own and, as David said, "Of thine own, oh Lord, we freely give thee." [1 Chronicles 29:14.] It is God that has given us everything. As we sit at our table He

has given us this provision; through Jesus Christ it comes. The rain, the sunshine, the dew, and everything that is a blessing to us, He has given us, and yet many are so hardhearted, so full of selfishness, that they cannot see the claims that God has upon them. Not all, thank God! There are many of us glad to give back to the Lord His own, and give it freely. We give it as freely as did David. Of Thine own, we freely give Thee.

Then, if there have been any that have been robbing God here, you may say, I don't see it in the Bible. Yes, you do. You are lying to God; you see it. Your cases have been presented, specified in Malachi. You see it and you cannot help it, because if you have reasoning powers you can see it. But you do not want to see, and you encourage blindness of mind lest your selfishness should die, and Christ should come in and take possession of you. I am thinking of the judgment. I do not want to stand in debt to God, robbing God of the tithe and the offerings, and have Him say to me, as my name is called, Ye are cursed with a curse. I do not want to hear that from the Master. I want to hear Him say, "Well done, thou good and faithful servant." [Matthew 25:21.]

Now we are wondering why it is that we do not have more of the grace and power of God. You begin to institute Bible classes in your churches, at your homes, and humble yourselves before God, and earnestly pray and weep before Him, and give yourselves to Him without reservation; you would find that there is nothing in the way.

He says, "I stand at the door and knock." [Revelation 3:20.] What is the matter? Oh, you did not hear Him? Many don't hear when the Lord says, This is My portion; give Me My portion. You may have the rest, but give Me My portion in tithes and offerings. So He knocks; He knocks, but you do not hear Him. What is the matter? Because the din of the world is sounding in your ears and you do not hear. You cannot stop long enough to seek God earnestly and listen to hear what the Spirit hath to say unto you.

May God help us individually that we may divest ourselves of everything which separates the soul from God, and [may] there be such a reformation here in California that you have not dreamed of. You will see the salvation of God which will go through your minds, and the many souls that will be converted unto Him. That is everything to us. When they tell me of losses of temporal goods, I feel like this: It is not a soul. But the loss of a soul is of higher estimate than the whole world. "What will it profit a man if he gain the whole world and lose his own soul? or what will a man give in exchange for his soul?" [Mark 8:36, 37.] Please consider how you will settle this question with your Maker just now, without delay.

Now let us bring eternity into our reckoning. Let us live for God every day. We do not know at what time our period of life closes and He will come to us saying, Give an account of thy stewardship. We have each a work to do. I will tell you when He will come to our world: After the gospel of His kingdom has been brought to all parts of the earth; and you had better be in a hurry. God help us to be faithful in the discharge of our duty to preach the gospel to all people, tongues, and nations that we may arouse to our God-given responsibilities; that we may divest ourselves of every particle of selfishness, that there may be no money expended in flowers or feathers, or in decoration of the body; you cannot afford it. It may be at the cost of a soul. The time that you occupy in self-serving you want to be seeking to open your Bible to awaken the souls that are perishing around you out of the truth, that are ready to die.

Christ died that every soul might become a missionary. You need not look upon the ministers; you need not say they carry the burdens. They do carry the burdens, and the reason so many have fallen into the grave is because they carried the burdens that some of you refused to lift. They carry the burdens that you will not take upon your soul. If you would before God keep your own soul clean, if before God you would cleanse yourself from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God, your ministers would be where they could go forth, and your prayers could follow them like sharp sickles into the harvest field. But the temptations of the world have crazed you; the world has benumbed you; the world has paralyzed you; and we want now to get above the world and behold Christ, our only hope, that our eye shall be fixed upon Him who is the One altogether lovely and the Chief among ten thousand.

We want to know, brethren, if you are going to make the surrender to God. We want to know if you will consider that everything has been done for you that a God could do. We want to know if you consider that all heaven—just think of it!—all heaven has been poured out to you in one gift, with Jesus Christ. When God gave His Son He gave with Him the richest treasures of heaven. It is yours, if you will cooperate with Him; He gave all heaven; all heaven He gave in that one gift. All heaven is at our command. All heaven we may claim.

When the minister goes forth to labor he can say, I go in the strength of the God of Israel. I have no confidence in self. I have no confidence in my finite ability, but I have a standing promise from One who says, “I am with you always, even unto the end of the world.” [Matthew 28:20.] You have no lack of power then. What more assurance do you want? “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” [John 15:7.] Do you believe it? Do you believe the promise?

We have been so earthly; we have been talking of earthly things; we have had our conversation upon common and earthly things until eternity has been dropped out of our reckoning. Shall we bring it in? God help us that we may arouse as we never have done before. I tell you, it is an individual work. Do not look at another and say, They have defects in character; they are thus and so. “What is that to thee? follow thou me.” I speak of Peter. Said the Lord Jesus Christ, “What is that to thee? follow thou me.” He told Peter what should happen to him, and then Peter says, pointing to John, “What shall this man do?” [John 21:18-22.] Well now, you just keep your eye single to the glory of God. What is it to keep the eye single? What does it mean? It means that you should let the world go out of your reckoning, and let the eternal realities come in. God help us to be Christians at home.

Now I want to tell you what a saint is. A saint in heaven is just what he is in his own family at home. If he is a Christian at home he is a Christian in the church. He will be a good Christian in heaven. Now God has placed us on trial here. How is it with you? Are you going to stand the test? He will bring circumstances around you to prove you and see whether there is any defilement of character in you. If there is any debasement, if there is any carnality, if there is any satanic tendency, He will bring you over the ground in one way, and then He will bring you over the ground in another way, and then He will test you upon one point, and then He will test you upon another. We are here to be tested and proved.

What does it amount to? If you have the spirit of Christ, you will love every soul for whom Christ died. Not with a love-sick sentimentalism; not with base affection; nothing like that; you will love as Christ loved. You will want to carry that burden for souls, oh how carefully, that there shall not be any occasion given to the youth, or to those of mature age, that shall bring in or make occasion of their stumbling or being turned out of the way, or a channel for an impure thought. Create an atmosphere where the soul can be kept open and clean before God, our Maker. Ah, the sin of licentiousness, it is terrible! It is upon many, many that are here; they are corrupting their souls, and yet they seem to think that they are Christians. Some do not know what sin is. They do not know what an offence it is to God to defile the soul-temple; but I call upon you to clear the King's highway.

There are immense responsibilities that are resting upon our churches here in California where they have had the grand light of Bible truth, the precious message of truth in His Word. It is for the saving of the souls of the people. Such responsibility! It is to represent the faith you profess. It is to stand in the integrity of your soul. If you will be faithful to God self shall be crucified; self shall die, and Christ Jesus shall live in us, and He shall be the hope of our calling. We will represent Jesus Christ to the world. Inquire sincerely, Am I a Christian? If I am a Christian, I am looking unto Jesus, the author and the finisher of my faith. In Him my hopes of eternal life are centered.

If all those that handle the Word of God ministering to the people will cleanse their hearts from all iniquity and all defilement and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. Jesus will walk in our midst. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about the latter rain; all we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain, and keep praying, Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel shine upon me. Give me a part in the work. Let me sound the proclamation. Let me be [a] co-laborer with Jesus Christ.

Thus seeking God, let me tell you, He is fitting you up all the time, giving you His grace. You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified; the time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified; and then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you.

All your self-crucifixion will not do any good then. It must be [done] before the destiny of souls is decided. It is now that self is to be crucified—when there is work to do; when there is some use to be made of every entrusted capability. It is now that we are to empty and thoroughly cleanse the vessel of its impurity. It is now that we are to be made holy unto God. This is our work, this very moment. You are not to wait for any special period for a wonderful work to be done; it is today. I give myself to God today.

What if one should go out from this meeting, while he is looking forward a week, or a month, or a year before he surrenders to God, and the cars should strike him as they [did] our Sister Rowland? Are you ready to make the surrender now? You are to put away your sin right now when you see it, but do not

make leeway [that] you are going to overcome by degrees; you are going to try little by little to give up sin. Now, while it is called today, heed the invitation and harden not your hearts.

Oh my soul, why not leave the cursed thing today? Sin crucified my Lord. Why not turn from it with loathing? Why not love the things that Christ loved, and hate the things that Christ hated? He has made provision ample enough for you that you can through Him be more, yea, more than overcomers. Then what do you want? Do you want a second crucifixion of Christ? You cannot have that. You must look to Calvary. You must take the blood by faith and apply it; you must wash in it; you must be cleansed by the already shed blood of Jesus Christ. It can cleanse you to the utmost.

I love Him; I love Him for He first loved me. He has broken my heart; He has broken it, and it is not good for anything unless it is broken. Your heart is not good for anything unless it is broken. God help us that we may this very day surrender to God. There is a work to be done here. There is a work to be done in the church—a wonderful work. You are to love as you never have loved before. You are to pray to Him as you never have prayed before. You are to seek Him as you never have sought Him before. Are you going into a monastic cell as Martin Luther did to scourge yourself?

The question is asked: Shall I give my firstborn for the sin of my soul? Is it burnt offerings and sacrifices that God requires? He says, “My soul is full of them.” [Micah 6:7; Isaiah 1:11.] It is not that. It is a contrite heart; it is that you walk humbly, and deal justly, and show mercy. This is your work. Take right hold of it now. Why wait any longer? Why not take God right at His Word? Say, “Here Lord, I give myself away, ’Tis all that I can do.” If Satan comes with his hellish temptations, tell him, No, there is no place in my soul for it; my soul is ravished with the love which is expressed upon Calvary; I cannot allow any of this wickedness to come into my soul; it crucified my Lord.

Now brethren and sisters, we want religion; we want the baptism of the Holy Ghost. You want to be getting ready for missionaries. You do not know who may be called, but Satan wants to keep you all the time in the darkness of unbelief; he wants to keep you in the lowlands; he wants to keep you in darkness and sin. Will you break the fetters? Will you go free? Will you say, “Simply to Thy cross I cling; in my hand no price I bring?” Just myself, that is all He wants. He wants yourself—just as you are.

May God help us to look and live. May God strengthen our hearts to trust in Him. He is coming, brethren, in a little while. Here are sorrows and troubles. Here is one brother that has been suffering with rheumatism and with agony, sleepless nights. There is rest, brother; there is rest in a little while. We shall see Him as He is, and we shall be made like Him. Rest, rest in the kingdom of God. Go on a little longer; suffer a few days longer, and there is an eternity of happiness and bliss; that is what you want.

The crown of righteousness is for the overcomer. Every one of you think of this. In the morning think of it, now, today, I must look at that crown; I must run for it; I must run the race for it, and that crown is mine if I overcome, but if I do not overcome and am overcome of Satan I lose that crown; another gets it. Shall we not try to win the crown of everlasting life? If we lose heaven, we lose everything. If we gain heaven, we gain everything.

I see matchless charms in Jesus. I do not want any greater reward than He presents to us. I do not want any larger reward than that. I want to live for God, not for the world. I want the eye single to His glory. Let us every one—in the morning, and at noon, and at night—lay ourselves before God as His property, not our own, and fight the good fight of faith. Today you are not to have the faith of tomorrow. You have only faith for today; tomorrow you will find faith when that comes; so don't worry about tomorrow. It is today, Am I the Lord's? Today have I the witness of His Spirit? Today does my name come upon the lips of the great Advocate of heaven? Today am I walking in harmony with Jesus Christ and heavenly angels? The heavenly intelligences are at work to bring the light of the knowledge of the truth as it shineth in the face of Jesus Christ, to humanity.

Am I a co-laborer with Jesus Christ? What is the matter? It is because you have robbed God all through the week. You have committed robbery of God, and you have no part in His work. God help you to be converted. Some of you may be touched and say, I don't like such straight preaching. I cannot help it if you do not. There must be somebody [who will] "cry aloud and spare not. Lift up your voice like a trumpet and show my people their transgressions, and the house of Jacob their sins." [Isaiah 58:1.] We want your help, brethren, every soul of you. What is the word that comes from the watchman on the walls of Zion? "The morning cometh, and also the night." [Isaiah 21:12.] Both are coming. The watchman has to give the note of warning.

Every watchman on the walls is to take up the note and to sound it to the people. What do the people do—just sit and gape at the watchman? They have got, in their turn, to catch the trumpet sound, then to take it up and sound it through the churches; not call, "Watchman, come here, come here," because of this note, of this warning here in our church. Give it yourself, because you are connected with God. Give it yourself, because you are the channel [of] light. Catch the words all burning from the throne of God and give them to the people. That is what you are to do. Instead of quarreling [about] who shall be the greatest; instead of dissension, instead of strife, God help you to be converted. What you want is to become as little children.

I want heaven; do you want it? We shall all see just how much we want it. We shall see just how much faith we have. For the Lord is coming, and He is right at the door. We have but a little time to work, and if we let the world come in here and absorb all our attention and all our means, how can it be said of you in the judgment, "Enter ye in. Well done, good and faithful servant"? [Matthew 25:23.] Where is your goodness and faithfulness? Was it on your farm? Was it in working with your hands? You can be faithful there, but you have something else to do.

There is a world to be warned; there is a world to be saved; there is a sinner to be converted. While you are asleep the sinners are perishing; Satan is sowing his tares. You want to be wide awake in your churches. All heaven is interested for you; why not be interested for yourselves? "Open the door, and I will come in," said Christ. [Revelation 3:20.] Will you open it? Will you let Him in? Will you be zealous and repent of your backsliding, your lack of love, your coldness, your indifference?

What we want is Jesus. What we want is His love. What we want is the elevation and ennobling of character. What we want is to die to self right here, not wait until some future period. We want to make



the consecration here. Oh, I am so thankful that it is not too late for us to be righteous. I am so thankful we have a Jesus. I am so thankful that He is able to cleanse us from all sin! I am so thankful that I can hope for His blessing. I am so thankful that I can hide in Him now, and that I can accept His light and give it forth to others. May the Lord breathe upon us His Holy Spirit, and may we grow up into Christ, our living Head.

We want this salvation today. We don't want to wait; we don't want to dispel Christ by our unbelief. We want to take right hold of Him because He has told us to do it; and He says—now listen, I want you to hear every word of it—"Let him take hold of my strength and make peace with me, and he shall make peace with me." [Isaiah 27:5.] "Come now, and let us reason together ... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [Isaiah 1:18.] Will you come? Will you believe? Will you let Him reason with you? Will you commit the keeping of your soul unto Him as unto a faithful Creator?

God grant that we may live in the light of His countenance, and at last hear Him say, "Come up higher; enter thou into the joy of thy Lord." [Matthew 25:21.] What is that joy? Seeing sinners converted. That is joy. Let us go to work and see if you cannot help some poor, despondent soul that is crushed under the weight of discouragement. See if you cannot win some soul to Christ. You are bigger in your own eyes than you ought to be, but just see if you cannot win somebody to Christ; and as you win them to Christ, you will become smaller and smaller in your own eyes, until you feel as though you were nothing. When you feel in that way, then Christ to you is everything.

Ms 36, 1891

Sermon/Fruits of Conversion

Healdsburg, California

September 19, 1891

"I pray for them, I pray not for the world, but for them which thou hast given me; for they are mine. And all mine are thine, and thine are mine; and I am glorified in them." John 17:9, 10.

Mark the words. It is Jesus Christ that is praying to His Father, "and all mine are thine, and thine are mine, and I am glorified in them." [Verse 10.]

Is it truth? Are we Bible believers? Is Christ glorified in us? I want you to consider this. He is speaking of the oneness and that unity that shall exist with Christ and His disciples; in that unity, in that oneness Christ is glorified in us. Now I would have you consider how very light a matter many of us make of seeking to preserve this unity. Why, this unity with believers in and through Christ is the great strength of the church! The oneness, the love which through their faith and unity exists with God's people through faith in Christ is a power.

How earnest, how decided, how determined should be our efforts to answer the prayer of Christ that we may have that harmony one with another for which Christ died to perfect. That we may be one with

Christ, for unless we are constantly laboring for this harmony and this unity, then we shall certainly fail of answering the prayer, of being one with Christ as He was one with the Father.

(You will see I have contracted a severe cold on this journey. It is very difficult for me to speak at this time, but perhaps I can make you hear. I hope I can.)

In this oneness God is glorified. In division and dissension and differences and pulling apart, Satan is glorified, and all heaven looks with astonishment upon those who claim to be children of God. Have [they] not served the enemy long enough in this line? "And now," prayed Christ, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves." [Verses 11-13.]

Who? Believers in Jesus Christ. That they might have the joy of Christ fulfilled in us through love and unity as His disciples. What is that joy? Who for the joy that was set before Him endured the cross, despised the shame, and is forever set down at the right hand of God. What was the joy? Was it the joy that we feel when we think that we are in a very important position in this life? Is that the joy? No. What was the joy? In seeing sons and daughters brought to Jesus Christ because they have given their life to the service of Christ, of soul saving.

That is the joy that Christ had. That is our joy. And when we possess this joy, we shall love souls and work for souls for whom Christ has died. You will not be in the position that you will think, "My way is right, and I will carry this through on my line"; and thus you dishonor your Creator, because Christ's prayer is against you, and you are against the prayer. Therefore how can you have His joy fulfilled in you when you have a spirit of self-exaltation and are not at oneness with Jesus Christ?

What we want today is to be constantly studying the life of Christ and working every day of our life to answer the prayer of Christ that you may be one in His love and work for unity. The prayer that He offered to His Father is to exercise interest and love for souls. You want in every word, in your spirit, in your thoughts, in your actions, to be cherishing the love of Christ which He has prayed might exist. You want that faith that works out your salvation after the divine similitude. Why, you tell us that by our works we are not saved! Nevertheless, you are not saved by any evil works; but you have that faith that works out a character after the divine similitude. It is a faith that works out a unity of action, brother with brother; and every hour of your life, if you are standing in living connection with God, you manifest His love. It works in your home life. There is no fretfulness seen in the home if Christ is the peace principle exercised in your soul. There is no uncourteousness there. There is no roughness or sharp speech there. Why? Because we believe and act out that we are members of the Royal Family, children of the Heavenly King; bound to Jesus Christ by the strongest tie of love—that love which works by faith and purifies the soul.

You love Jesus and you are constantly at work to overcome all selfishness and be a blessing and comfort and strength and a support to the souls He has purchased with His blood. I cannot see why we should

not the more earnestly try to bring the peace of Christ right into our family, than to labor for those that have no living connection with us; but if we have religion in the home, it will extend outside of the home. You will have it everywhere. You will carry it with you to the church. You can carry it with you when you go out to your work. It will be with you wherever you shall be. What we want is religion in the home. What we need is the peace principle which shall control our spirit and our life and character after the Christlife. He has given us His example. God help us that we may walk and work intelligently to this end.

There is no virtue in your prayers to God when you get right up from your prayer and begin to speak sharp words and make yourself disagreeable in your family. When you get up from your prayers and begin to fret and to find fault with everything and with God Himself—for this has been done—your prayers don't go any higher than your head. Shall we now have that faith that works by love and purifies the soul here where this reformation means so much? Well, that is what we want. Because the latter rain is coming, we want the vessel all cleansed from its work of impurity. We want the vessel to be a vessel unto honor, fit for the Master's use. There are vessels to dishonor, and there are vessels to honor. Now we want to make our choice, and reveal [that] we choose to be a vessel unto honor.

There is not a quarreling man—no matter if your profession is as high as heaven—nor a quarreling woman, not one that loves to talk and berate, and wound, and injure the souls and reputation of God's people, that will ever enter the portals of the city of God. Why? Because there would be a second rebellion in heaven. What we need now is to be students, to learn in the school of Christ to perfect a Christlike character.

"Come," says Jesus. "Come," says Christ your Saviour, "learn of me, for I am meek and lowly of heart." His arm is extended, "Come unto me, all ye that are weary and are heavy laden, and I will give you rest." [Matthew 11:28, 29.] He has told you where to go. "Come unto me" every one of you, "and I will give you rest." Do you believe it? Do we believe the Word of God today? Do we believe just what He tells us? What is the matter with us, that we do not have more freedom, and that Christ is not glorified in us? It is because we don't believe Him. Every soul will act out all the faith that he has.

If we are weary, if we are heavy laden, why then come right to the great Burden Bearer. Say, Here Lord, I come just as I am. I come because I am sinful. I come because I am needy. I come because I am wholly dependent, and I want to drink in this life of the waters of life. I want to drink of the streams of salvation which flow from the throne of God.

Well, then, if you drink, how shall we know that you have been drinking? How will any one know that you have been drinking? Will you go out and begin to kick and scold your cattle, and beat them, and bruise them? They are God's dumb animals and cannot retaliate. He made them. You must respect your cattle. Will you rise from prayer and begin to scold and fret at your children, and at the circumstances and things that transpire in your house? Will you do it? Well, what shall we think of you? We will think you are an agent of the devil, that is what we think—the thoughts that such a course of action produces. Whatever your profession, however high it may be, if the truth you profess does not have influence

enough on you to change your natural heart, to convert you to be kind and courteous, and to give you a new heart and a new mind, seek the true character now.

Now what does every man and woman need? A conversion to God. That is what he needs. Then what? Why, we begin to cherish this love which Christ had. We are converted. We love one another. We see that every individual has his own individual trials. We see that every soul that we are brought into connection with knows what it is to battle with the powers of darkness if they ever overcome. "We," saith the True Teacher, "fight not against flesh and blood," but we fight "against spiritual wickedness in high places." [Ephesians 6:12.]

Well, we know Satan is against us; we know the whole confederacy of evil is united and works with the evil men and women. Satan and his angels and evil men are there manifested to attempt to deceive, to allure, and to make our lives uncomfortable and unhappy and wretched by words and actions. And is it now very poor policy for professed Christians to open the door of their house and say, "Come in," to the devil? Many are doing this. Is it not the most wretched policy for you to give place to the devil, and then you judge [that] everybody is your enemy, and you are the enemy of everybody, and thus you talk and thus you act.

Is the joy of Christ in you? Is Christ glorified, or God glorified in you? Verily, verily I say unto you, unless you are born again you never can see the kingdom of heaven. You may have addicted yourself to fretting and to scolding for a long while, but it has not perfected your Christian character. Now suppose you change the order of things and you begin, when Satan begins to put in the word of complaint, to find fault, you begin to sing a song, if it is the simple hymn, "I will follow Thee, my Saviour, Wheresoe'er my lot may be," just begin to sing. Do you think that will please the devil and the confederacy of evil angels? No; they will get out of your presence as soon as possible. You have garrisoned the soul against them.

Well then, what shall we do? We shall pray more in the spirit and understanding also. We shall talk more comfortable words because the heart is converted. We will lift up the weights that are upon the souls, knowing that they are tempted of the devil and in our turn, we will not make ourselves tempters. Now that is what we will do when converted. You try it, and you will see what that will do for you, and you will see that you are exercising a faith that works—that works by love, which purifies the soul—and then I will tell you what else to do.

Keep the praise of God on your lips. You have had so little of it that it is a strange song. Now, we want to learn that song because in heaven the angels are constantly offering praise and thanksgiving and glory to the God of heaven. Therefore we want to catch the strain here, and heaven is much nearer to earth than we think, and we are much nearer to heaven than we imagine, because the heavenly intelligences are all through such an assembly as this.

Is that all? No. The heavenly helpers are with you in your family. Those angels want that family a sample of the family in heaven. Those angels want that family [to be] a sample of the family in heaven. Those angels are at work to mold, to fashion, and to make every family after the divine family. Well then, would it not be very poor policy to speak and act like sinners, to awaken an element in your family

which will set them all at variance and make them unhappy and miserable? But this work is done daily by unconverted men and women who claim to be followers of Christ. God help us to be converted, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light.

Well, then, how shall we know that you have been drinking of the living streams of salvation? How shall we understand this? Oh, the heart is changed; out of it are the issues of life. The good man bringeth out of the treasure of his heart good things. Now we are to learn and are to know by their words and works who are converted. The evil man bringeth out of the treasure of his heart evil things, showing he is under the control of Satan. Every word is a seed. We are scattering it in words and actions, sowing seed, and then what will the harvest be? God help us that we may sow unto life eternal, that we may reap the precious grain in this life and then the good works will [cause] souls to be converted.

I want to tell you that you have every reason to rejoice today. Christ says, Come, come unto me, and I will give you rest. [Matthew 11:28.] What have we to rejoice in? That Christ is not in Joseph's new tomb, and a great stone rolled before it. Where is He? Where is Jesus? He has arisen; He has risen from the dead; He has ascended on high. He is our Advocate, and He pleads in our behalf before the Father. We have a Friend at court. Thank God, we have a Friend at court! Then offer up your petitions. The righteousness of Christ is there. The perfection of Christ is there.

You may look up and say, Oh I am discouraged; I am in despair; I feel so terrible, and all this! What have your feelings to do with the matter? Do tell me. What have your feelings to do with these matters? Are they stronger than the Word, the immutable Word of Jehovah? Which is strongest? Is not the Word of God a solid basis? Is it not the Rock of ages? Well now, what will you do? Hide in that Rock. Let your heart go out to Jesus who has bought you as His own property with the price of His sacred life-blood.

There are thousands that have been addicted to complaining. They are chronic grumblers; but all such will never enter heaven. How can you be cured? Christ tells you: "A new heart will I give you." [Ezekiel 36:26.] Do they profess to believe the truth? I shall know it when there is a change in that unruly member, the tongue. "A new heart will I give thee." We shall find—in the place of a stirring up by the leaven of disaffection—we shall find there are words that cement; there are words that bind together. They will not see something in every one around them to find fault with but themselves, and expatiate upon others' evil. But they are beginning to look and say, Am I right? Have I that love, that faith that works by love and purifies the heart for the second, the latter, rain; the descent of the Holy Spirit of God?

Now some will tell you, and they will begin to reckon, and reckon, and reckon, when the latter rain is coming. I would rather that you would reckon right now whether you have brought eternity into your reckoning concerning your individual self. Consider whether you have brought eternity daily to view. If you are right with God today, you are ready if Christ should come today. What we need is Christ formed within, the hope of glory. We want that you should have a deep and earnest longing for the righteousness of Jesus Christ. Your old, tattered garments of self-righteousness will not give you an entrance into the kingdom of God, but that garment that is woven in the loom of heaven—the righteousness of Jesus Christ—[will.] It will give you an inheritance among the sanctified. That is what

we want. It is worth more than all the worldly gain; it is worth more than all your farms; it is worth more than all the honor that finite beings can bestow upon you.

What we want to know is, Are you individually, daily preparing that you can unite with the family of heaven? Are you quarrelsome here? Are you finding fault with your household here? Why, if you are, you will find fault with them in heaven. Your character is being tested and proved in this life, whether you will make a peaceable subject of God's kingdom in heaven.

Now let the parents go to work for their children. Don't let them hear a fretful word spoken in the house. Tell them angels are there watching over them and they must enter into no sinful practice. Tell them the heavenly intelligences are looking upon them, and don't allow a word to be spoken from your lips to educate your children in words to dishonor God. Ah, there are scores here that need to be converted on this line, and, unless they are converted, they never will know what the love and joy of Christ is in the heart and can never be translated to live with the heavenly family.

But we hope this meeting will be a time when you will surrender to God. We hope it will be a time when you will place yourself fully in Christ's love. He is coming in a little while, and when we think of it every one of you may look back and consider what your life has been. Consider how you have had the truth. Summer after summer, line upon line, testimony after testimony has come from heaven to you, and the Word, the precious Word of God—and yet, where is your reform? Where is the cleansing of the soul temple? Where is the fitting up for the finishing touch of immortality? What are you doing? Have you that faith that works or have you that faith which does not do anything for you?

The truth of a heavenly origin converts the soul. The truth from heaven has an influence upon the human life and upon the human character that is elevating, ennobling, sanctifying, refining—making us more and more like Jesus—and thus we are changed through the sanctification of the truth from glory to glory. What is the glory? It is the character—"From character to character." [2 Corinthians 3:18.] And we are fitting for heaven in this life, that we may see Jesus and that we may be like Him, that we may reflect His image, and from character to character, marching, marching right straight along step by step you keep with the Leader, and He is leading you. Who is it? The Light of the world, the Truth, the Life—all these combined; and He is leading in straight paths. You are never left without angels' care. Do you respond and seek to perfect a true, righteous character? Will you be led? That is the question, the whole question of your salvation today. Will you be led?

I want to read still more. The last I read was, "And all mine are thine, and thine are mine; and I am glorified in them." [John 17:10.] Is it so? Is God glorified in you? Are you a gossip? Are you a faultfinder? Are you suspicious? Are you jealous? Is God glorified in you? No indeed! The devil is glorified in you, and he is wonderfully pleased with you. But what we want is to change that order by being converted to God right here and not to wait until we get off of this tent ground. What we want is to be clad with the robes of Christ's righteousness. We want to be built up in the most holy faith. We want to rejoice in Jesus Christ.

Now I read some verses further than this: "And now come I to thee; and these things I speak in the world, that they might have"—what?—"my joy fulfilled in themselves." [Verse 13.] Well now, this is the

privilege of every individual soul. The joy of Christ fulfilled in themselves. Think that this can be done; believe that it can be done. Act it; and you will find that you are brought into a purer atmosphere; you are breathing the atmosphere of heaven—not the atmosphere of hell, but the atmosphere of heaven—and when you breathe in that atmosphere, and this atmosphere surrounds the soul, all that come within the sphere of your influence are benefitted and blessed.

The “joy fulfilled in themselves.” What does it mean? Why, I get up in the morning; I don’t feel any particular joy when I wake up; I don’t feel that wonderful joy; perhaps some days, sometimes I do. But then what? Looking unto Jesus, who is the author and finisher of our faith, I begin to look up to Jesus for His presence, His light, and His love. A very simple thing. I thank God that He has kept me through the night. I am so thankful that He is a living Saviour. I am so grateful that He lives to make intercession for me; that He is not in Joseph’s new tomb. He is a living Saviour and ready to bless me. Well then, I believe that He means I shall be blessed. He died for me that I might be blessed and that His joy might remain in me. Therefore I keep my mind in that channel. I educate it; I train it; I train my tongue; I train my thoughts; I train all that there is of me that I may fasten it upon Jesus Christ.

Oh, evil things come in between me and the Saviour. It is the hellish shadow of Satan. I see that shadow and darkness; shall I fall under it? Well, when I was coming in the cars in the evening, and in the night season I looked at the moon; there was a whole bank of clouds it went into. Now, I thought, we will see what that moon does. I kept my eyes upon it, and soon I began to see that there was a bright, brightness coming into the cloud. The darkness of the cloud did not put out the moon nor its light, but the light kept shining. The moon in its brightness began to scatter and lighten and brighten the darkness until it rolled back and revealed the glory and light of the moon, and then its glory lighted up the clouds all around us. There is what we want to be.

Satan is not dead by any means. He is working to bring the shadow of death over your souls. Will you let him do it? Will you let him make you look at the darkness, and talk of the darkness? We are just to be like that moon. Light up all our way by faith. Through the shadow of darkness and of death Thou art the light of heaven. We are to talk of heaven and of heavenly things. We are to become more and more heavenly-minded. Now all the faith that you profess—we shall know something about it. You need not think that you can shut it up in a box like a nice perfume, and keep it there or in a bottle. But we shall know just the measure of your faith. How? By your works. By the fruits that you bear.

If you have Christ abiding in your heart, you will talk Christ. If you have Christ abiding there, you cannot fret or scold. You cannot make others unhappy and wretched and miserable. No. Because Christ is there. His joy is there. His peace is there. You want everybody to have peace. You want them to have comfort; you want them to have good hope; you want them to have courage, and you keep talking of Jesus and His love—what He has done for me. Now we lose sight of this; we lose sight of it. You look and see what Christ has done for you again and again, and the precious victories He has given you, and then as you look at things you talk of these. Don’t you see, every trial sinks into insignificance in comparison with this?

Paul looked at it, and now let us hear his language—just listen to it—“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” [Romans 8:18.] When? At that time. “Revealed in us.” Now let us make the reckoning. “I reckon,” he says. Well, then, let us begin to reckon. We have reckoned long enough that the darkness is worthy to be dwelt upon. Now we reckon that the trials of this present time are not worthy to be compared with the glory. Well then, let us talk of the glory. Let us talk of what Christ is to you. What Christ is to [me]. Just talk in that way. What is He to you? A present Saviour; and if He is not a present Saviour, He is not worth anything to you. You need not think He will be of any advantage to you.

Is He my Saviour? Can I lay hold upon His merits this very hour? Can I commit the keeping of my soul to Jesus Christ today? Yes. How? What assurance have I? I point you to Christ of Calvary. Can you stand under the shadow of the cross and there talk your crosses, your darkness, your wicked feelings? Can you do it? Dare you do it? You never dare to do it when standing under the shadow of the cross, because all that infinite sacrifice was made to make me love God. It was made that I might reflect the image of God in Jesus Christ. Well then, when all this sacrifice has been made for me, shall I let everybody know that it amounts to something? Shall I let the world know that Jesus, the precious Saviour, has made all this infinite sacrifice that He might be formed within, the hope of glory, and that I might rejoice in His love?

Well then, why talk darkness? Why talk rebelliousness? Why not lift yourself up in the holier, purer atmosphere? Why talk all the time that you don't feel as you want to feel? Take hold of Jesus Christ. As you feel after His hand, He takes that hand. He puts it in His. He lifts you up. Well then, be lifted up. Don't let your body, like the body of death, [remain] in darkness [so] that nothing can lift it. Come where the light is, and let it reveal its glory—glorious beams that come from Jesus Christ through you. Talk hope; talk courage. Cease your faultfinding, and let us talk of heaven and heavenly things. The more you do, [the more] you are shaped into the same image.

Talk doubt, and you will find plenty of doubt. Talk darkness, and you will find plenty of darkness; and, more than that, you will have a terrible harvest to garner. You cannot afford it. Time is too precious. Every moment is golden. Every word is to be a treasure of life. Every word is to be of value to help somebody; and if you cannot, don't speak. Silence is excellent. Keep still, and, if you speak, let the law of kindness be on your lips. “By thy words shalt thou be justified, and by thy words shalt thou be condemned” [Matthew 12:37], because by your words you show whether Satan is abiding in the heart or whether Jesus Christ is abiding there.

“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.] Let us answer the knock. Let us open the door. That is our part of the business, and then the glory of God shall pervade our souls. What then? We shall be one in Christ Jesus. “I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.” [John 17:14.] Well, shall we be engaged in hating one another? The world, He says, hated them. But shall we be working to annoy and make unhappy and hate one another? Is that our business? God forbid. “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” [Verse 15.]



Now, we want to be kept from the evil. "They are not of the world, even as I am not of the world. Sanctify them through thy truth. ... As thou hast sent me into the world, even so" I also send them into the world. [Verses 16-18.] [It is] just as much your work to act out right in the world as it was the work of Christ to redeem. He sent you into the world. You are to be the light of the world. You are to show the distinction between the spirit of Christianity and the spirit of the worldling. You are to show the controlling influence of the power of God upon the human heart. God help us that we may be sanctified through the truth and that sanctification shall have its influence to leaven those that are around us—not the leaven of malice, not the leaven of jealousy, not the leaven of evil surmisings, but it is the leaven of the spirit of Jesus Christ, which is sent down from heaven, called the Holy Ghost, and that Spirit affects the heart and the character.

Now God wants His converting power to come on this occasion. There are some that come to our meetings; they will sit all through the meetings; they have borne a few words of testimony now and then. They have gone home and done just exactly, if not worse, than before. Why? Because they had not the new heart. What is the new heart? It is the new mind. What is the mind? It is the will. Where is your will? It is either on Satan's side or Christ's side. Now it is [up to] you. Will you put your will today on Christ's side of the question? That is the new heart. It is the new will, a new mind. "A new heart will I give thee." [Ezekiel 36:26.] Then let us begin right here.

Conversion is simple, very simple. Let us commence right here to come into the kingdom of heaven. How? As a little child. Just as simple as simple can be. You may get all your mysteries of the new birth, and you cannot make anybody understand it, or understand it yourself. But the best way for you is to give your mind to Jesus Christ, and the mind is the will to put it on, and do just as Matthew did.

The Lord Jesus came to Matthew. He was in a very unpopular business, and all the Jews looked upon them to be despised, and Christ said to Matthew, "Matthew, follow Me." [Matthew 9:9.] Did he say, "Oh Lord, when I get good enough I will follow you"? Did he say, "Oh Lord, when I have this agony, this awful agony [for] my sin, then I will come"? Well, that is what many of you are saying. [No,] he rose up and followed Him. He was walking in the light, because he could not follow Christ unless he was walking in the light. Well then, what are we to do? We are just to believe as simply as a little child. We are to take our position on the Lord's side, and we are to be Christ's children because He wants us to be, and because He died that we might be, and will we be?

I love Jesus. I had things trouble me before I went on the cars. I was afraid the shadow would hang over me all the way; and I could not forbear, as I would wake up in the night season saying over and over, "I love the Lord; I love the Lord; I know I love Thee; oh, I love Jesus who gave His life for me. I love the souls of every one for whom Christ has died." And thus I feel the sweet comfort of peace and hope and light and love in my heart. Well, let us educate our minds; let us educate our thoughts.

Now I am not going to hold you here, but I do want that the converting power of God should be in your midst. There is a great work to be done for many souls, but they don't see it. They don't realize it enough to go to work. Why now, you say, can I be going to work to help myself? How can I do it? God works, and all you have to do is to cooperate with Him, and let Him work. Work in harmony with God.

But He never works unless the human agent wills that He shall work and works with Him. Then, with the human and the divine combined, we can make a glorious success. We will have the victory. Will you let Christ work on your human mind? Shall this glorious opportunity in 1891 pass over and work no decided change in our ideas and feelings? Go to work, brethren; go to work, sisters. I appeal to you to go to work.

Christ is coming, and Christ is to be revealed in you, if you will only allow His image to be revealed in you. Fall on the Rock and be broken. What did they do to Moses? They took that atom of humanity, the heavenly intelligences, and put him in the cleft of the rock, and the hand of God over the rock. Now what you want is to be in the cleft of the rock. You want to break in pieces, before God, your pride, yourself, your folly, your wickedness, your dishonesty, your corruption of heart, your licentiousness, your impurity. You want to fall on that Rock and then, if the superscription of the divine plays upon you, the love of Christ may abide with you and Jesus be in your heart.

God help you to begin the work right here, not to wait for the ministers to stir you up to a wonderful excitement. God wants intelligent Christians. He wants you to count the cost of the battle. He wants you to count whether you can war against Satan and his spiritual wickedness in high places. He wants you to see the plan of the battle, of the confederacy of evil, and then he wants you to see that angels are in the army, that the Captain of our salvation is at the head. It is they that do the warring. It is they that do the work, and we cooperate, coincide, and work with them.

Now that is our work. Will you commence the warfare here against lust? Will you commence it against wickedness? Will you commence it against impurity? Will you be fitting up for the home in heaven above? God help you right here to be converted. You want to go from this meeting with your affection lighted up with the glory of God, saying, Hear what the Lord has done for me. He has put a new song in my mouth; even praise to our God. Well now, commence to praise God. And praise Him with heart and soul and voice. The devil doesn't want you [to], because you would be a living witness to them that you had drunk of the living waters, and he doesn't want you to praise God. Still, shall we disappoint the devil? Shall we please Jesus Christ?

Well, let us work as intelligent Christians, and may we hear the beautiful testimony from your lips, "I love Jesus and I know that He loves me." Then the world will see [that we] have been with Jesus [and] have learned of Him. And this is the lesson that we want you to learn in the school of Christ.

Ms 39, 1891

Counsel and Warning

Steamer Alameda

November 17, 1891

(On the steamer Alameda on the broad ocean.)

Redemption is a part of the divine nature. It is the prerogative of God to reconstruct, not to destroy. The Son of God was given to die before the foundation of the world. The existence of sin is unexplainable; therefore, not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself as a sinner in the bitterness of his soul. When his soul cries out in great need for a sin-pardoning Saviour, then God is revealed as gracious, full of compassion and forgiveness and love, longsuffering and patience. Individually, as church members, we are, if faithful servants of Jesus Christ, laborers together with God. When one is bruised by the enemy and wounded, and commits error, as faithful and true to the Master, as workers with God, we must take up the mission next to us, we must work to heal, not to ruin and destroy. The hope we have in Christ is because we are sinners. We have a right to claim a Saviour. Then when there are those in our institutions associated together who err, let not man act the part to denounce, condemn, and destroy as though they were faultless.

It is the work of the Christian to mend, to restore, to heal. This healing process saves many a soul and hides a multitude of sins. God is love; God is in Himself, in His essence, love. He makes the very best of what appears an injury and gives Satan no occasion for triumph by making the worse appear, and exposing our weakness to our enemies. The world must not be introduced into the church, and married to the church, forming a bond of unity. Through this means the church will become indeed corrupt, and as stated in Revelation, "A cage of every unclean and hateful bird." [Revelation 18:2.]

Through association with the world, our institutions will become unsubstantial, unreliable; because these worldly elements introduced and placed in positions of trust, are looked up to as teachers to be respected in their educating, directing, and official position, and they are sure to be worked upon by the spirit of darkness so that the demarkation becomes not distinguished between him that serveth God and him that serveth Him not. The parable is given by Jesus Christ in regard to the field in which [it] was supposed was sown pure wheat, but the entrusted ones look upon the field with disappointment and inquire, "Didst thou not sow good seed in thy field? from whence then hath it tares?" The Master of the vineyard answered, "An enemy hath done this, while men slept." [Matthew 13:27, 28.]

Thus hath it been presented to me in regard to the Health Retreat at Crystal Springs. I had a message of warning. I spoke with earnestness, and I knew that the Lord put His Holy Spirit upon me while [I] presented the danger of the association with, [and] love of, the world. The worldling is ever on the watch to criticize and accuse those who serve God. This will reveal itself in the querulous complaining of professed Christians who have never been transformed by the grace of Jesus Christ. They are deadly enemies to those who believe. They despise the Sabbath of the fourth commandment, and if they can make it appear that those who are striving to obey the commandments of God are faulty, Satan has cast his arrow, and now what? He has shown his accusing power; but his cruel thrusts will do little harm if the professed believers will stand true to the words of Christ and be doers of His Word and not hearers only. Those to whom these complaints are made are under bonds to Jesus Christ to love and respect, and be faithful to one another who are united in Christian fellowship. To unite with the faultfinding element and accusers of the brethren, [to] take up the reproach they lay at your door, is seconding the work of the enemy by playing yourself into his hands to make his work a success.

I presented the matter before the hearers that Jesus the Lord of life and glory was crucified to please the malice of the Jews because the principles He presented did not coincide with their own ideas and ambitious aims. He condemned all guile, all underhanded work of policy for supremacy, and every unholy practice. Pilate and Herod were made friends in crucifying Jesus Christ. They pleased the Jews in making effective their enmity against One whom Pilate proclaimed innocent. I presented to them Judas, who betrayed his Lord for money value; and Peter, who denied Him in His humiliation in the judgment hall. A few hours before, he had with great firmness assured his Master he would go with Him to prison and death; and notwithstanding Jesus declared he would ere the cock crew deny Him thrice, he was so self-confident—[that] he took not the words of Christ as verity and truth. [Matthew 26:34, 35.] How little he knew himself!

How soon circumstances would test his allegiance to his Master! He denied Jesus in the very hour he should [have] watched with Him in fervent prayer. When in the judgment hall he was accused of being one of this Man's disciples, he denied; and the third time he was accused, he emphasized his denial with cursing and swearing. Said Christ, "Ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me." [Acts 1:8.] The look Jesus gave Peter of grief and sadness, was not a hopeless look, and it broke the heart of Peter who denied his Lord.

But Peter was converted, and then after the crucifixion and resurrection of Christ when before the rulers, he boldly declared for Jesus and charged the rulers with these words: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life." [Acts 3:14, 15.] There Peter shows himself entirely a different man after his conversion than the self-confident, boasting Peter prior to his conversion. I presented before them the voice of the world, the enemies of Christ, saying to Christ's messengers, "Ye shall not teach any more in this name, and bring this Man's blood upon us." [Acts 5:28.] Did these threatenings succeed? Did it make cowards of the witnesses of Christ? No. They proclaimed the message given them of God; and they were shut up in prison, and God sent His angels to release them. The angel of the Lord by night opened the prison doors and brought them forth and said, "Go, stand and speak in the temple to the people all the words of this life." [Verse 20.]

This voice from the heavenly angel was directly opposite of that voice from the authorities, and which should they obey? Acts 5:21-28. "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him God hath exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey them. When they heard that, they were cut to the heart, and took counsel to slay them." [Verses 29-33.] Then Gamaliel a doctor of the law pleads in behalf of the apostles and his words prevailed. Well, this is a little part of the words the Lord gave me to speak to the people.

The words given me were of that character which I knew they needed and which would benefit them if they would hear. One discourse was [on] how to treat those united with us in church capacity if they erred. They were not to permit their minds to be affected to action by the words of the Lord's enemies against His children. If complaints or murmurings or charges were made, they must study in Christ's

school as to the course to be pursued toward the ones of whom complaints were made. Tell the matter between him and thee alone, and if they will not hear, then take two or three others; if they will not hear these, tell it to the church.

The world has no part with the believers in this work. They cannot discern the motives and principles by which God's people are bound in their relations and dealings with one another. We must be true, loyal soldiers in the army of Jesus Christ. All His followers are to keep step with the leaders and never introduce their secrets or make confidants of the enemies of Jesus Christ, of their movements or what they purpose to do in their line of action, for it is a betrayal of sacred trusts and is giving the enemy every advantage. Let the counsel of the people of God be within their own company. The enemies of Christ should not be made familiar with their secrets, while the children of God are kept in ignorance of the very things they ought to know. The secrets of the Lord are with them that fear Him.

The world is the chief enemy of religion. The Satanic forces are constantly at work through the world, and those who are professed Christians, yet associated with the world in close fellowship, are so much one in spirit, aims, and principles of working, that they cannot discern between him who serveth God and him who serveth the world. The enemy works constantly to push the world to the front, to be looked upon as superior to those who believe in Jesus and who seek to be doers of His Word. Words of praise and flattery from worldlings are received as sweet morsels, but the judgment of those who love this sort of food is in accordance with the weakness which they show in this direction. Their spiritual life is composed of just that kind of material they feed upon. Their Christian experience is largely dependent on flatteries and human appreciation. The fear or love of God is not interwoven in their experience.

How pitiable and sad to see men who have known something of the Spirit of God fall so completely into the arms of the world as to be swayed and influenced by its voice, and to depend upon its favors for strength and success. How manifestly such are alienated from Christ, how full of self-confidence, how full of vaunting and of vanity, and how shortsighted in regard to spirituality. How little true discernment have they to distinguish between him who is a child of God, an heir of the kingdom, and him who is a child of the wicked one, who is a child of disobedience and an enemy of God.

There are only two classes in our world: those who are obedient to Jesus Christ, who seek the Master to do His will and work for the attainment of salvation of their own souls and the souls of everyone who is associated with them who name the name of Christ; and the children of disobedience.

Two classes in our world—then listen to the words of One who knows, “Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them.” 1 John 4:4, 5. Souls are being deluded. The fear and love of God have not a controlling power. The world is their Master, and they chase after its delusive, flattering mirage. Listen to One who gave His life for the world, “that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.] He spake as never man spake. The whole of (John 15) contains the most important lesson. Read it; obey it. Again, hear the voice of God, “Ye cannot serve God and Mammon.” [Matthew 6:24.]

Let not God's people in any of our institutions sign a truce with the enemy of God and man. The position of the church to the world is not to come down to their ideas and accept their opinions, their suggestions, but to heed the words of Christ through His servant. Paul says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" [2 Corinthians 6:14, 15.] This means in a special sense marriage with unbelievers, but it covers more ground than this. It means our instrumentalities ordained of God, in our institutions for health, in our colleges, in our publishing houses.

The matter is placed before us in the correct light. The question is asked, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing." (What does this mean—the suggestions, the evil workings in the children of disobedience? You are not in any case to become contaminated with the spirit or influence of unbelievers. Be afraid of uniting, or binding up in bundles with them. Be afraid of communicating the works connected with the Lord's cause to those who have no part with God, or sympathy with those who love the truth of God.) "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." [Verses 16-18.]

I raise my voice in warning against mingling in our institutions [of] the worldly element with those who believe; we have the danger signal to sound. If in our institutions persons are placed in positions of trust, they are educators. Others are taught to look to these persons for instruction, and in this is a snare to the unwary; their ideas become confused in regard to righteousness and truth. They hear these persons who have no respect for the truth sneer and speak disparagingly of the truth, which should be held firmly and sacredly as the truth.

When the day's work on Friday should be planned with reference to the Sabbath of the Lord, there is Satan working with those children of disobedience to prolong the service into the sacred hours and give their orders that those under their direction shall do work on the Sabbath, and then they exult and Satan triumphs.

And when men in the highest responsible positions make no difference between those who serve God and those who serve Him not, they evidence that their eyes are not single to the glory of God; therefore their whole body is full of darkness. When these men in authority have so mingled with the spirit of worldlings that the words of complaint from the lips of these unbelievers are gathered up as verity and truth, they know not what spirit they are of. When they encourage this spirit, and complaints against the people of God, they evidence that they are working on the enemy's side to belittle and humiliate those whom the Lord loves and that they strengthen the hands of the wicked, who are doing an evil work. When they feel free to suffer the accusers of God's children to plan for them against his chosen ones, they do not have Christ to plan with them.

If one of the children of the Lord errs, then if the men in authority are discerning spiritual things, they will understand their position allows no betrayal on their part of sacred trusts, and they will not betray

the cause of God into the enemy's hands. They will not be reticent to the very ones in whom they should have confidence, [and] work in silence and secrecy, but open their plans to those who have no sympathy with the chosen people of God. If any workers in our institution for health are murmured against and accused by unbelievers or believers, let it be placed in mottoes all through the establishment—the special directions given by our Master, Jesus Christ—"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." [Matthew 7:1, 2.]

Go to the one supposed to be in error, talk with him or her, not working with duplicity and hypocrisy, meeting them day by day with apparent friendship, [while] plotting against them in perfect unity with the satanic agencies at war to uproot, to tear down, to remove from the institution the ones the unbelieving element wants removed, and not a word is spoken with the brethren or sisters in the faith, if they are in error, to redeem them, to heal them; and if they are not in the wrong, to vindicate the [right], because Satan is behind the scene. The Lord Jesus rebuked the Pharisees, likening them to sepulchres that do not appear, hidden from sight, but full of corruption. The Lord hates all deception, secrecy and guile. This is Satan's work; the work of God is open and frank. No one will work against a child of God on the strength of the testimony of the Lord's enemy, and work after Satan's manner, concealing himself, yet suggesting, instigating, planning in perfect unity with the Lord's enemies.

How can the universe of heaven regard such underhanded, cowardly work against those who love God and keep His commandments? Members of the church may commit errors, and often make mistakes; but they are to be dealt with kindly, tenderly as Christ has dealt with us. But the rebuke of God is upon all those who do the work of God deceitfully, professedly friends of Christ, yet working in an undercurrent style, in darkness against those who love God. "Brethren if any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." [Galatians 6:1.]

Here is our work, brethren; will we take it up? So little of this is done that the word of the True Witness comes home to the church, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." [Revelation 2:4, 5.] "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him, and the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem: is not it a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel." [Zechariah 3:1-3.] This was the appearance of Satan. He had deceived these souls by his delusions and devices.

Now these souls had repented before God, and pardon was written against their names. Satan was accusing them of sins and asserting his right to do with them as he pleased because of their transgression which he had caused them to commit. But Jesus looked upon these souls believing in Him, trusting in His righteousness, with the tenderest and loving compassion. "And He answered and spake unto those that stood before him, saying, Take away the filthy garments from him, and unto him he said behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment.

And I said, Let them set a fair mitre upon his head. [So they set a fair mitre upon his head,] and clothed him with garments. And the angel of the Lord stood by." [Verses 4, 5.] Shall the people of God who are placed in positions of trust voice the words of Satan against the children of God? Let us act as Christians, true as steel to God and His holy work, quick to discern the devices of Satan in his hidden, deceptive workings through the children of disobedience.

"Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it if we have kept his ordinance and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." [Malachi 3:13-15.] Those are the words of the unconsecrated who are departed from God, blinded by the enemy. They cannot discern the ways and works of God. Now is represented the opposite class, "Then they that feared the Lord spake often one to another." [Verse 16.] These words were not speaking evil of brethren, or making complaints of God, but were words spoken from sincere hearts, words in which were no deceit, no underhanded working, no guile. "And the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Verses 16-18.]

May the Lord bless His people with spiritual eyesight to see that the children of God and the world can never be in co-partnership. Whosoever will be the friend of the world is the enemy of God. While every individual should work with Christ to transform the children of darkness, by showing them the Lamb of God that taketh away the sins of the world, they cannot have overflowing sympathy with worldlings in such a degree that they lend their influence to carry out their suggestions to weaken and to do injustice to God's chosen ones. God does not work this way. In perfect and complete unity there is strength. Not in numbers, but in the perfect trust and unity in Christ, one can chase a thousand and put ten thousand to flight. Let not the friends of the world form unholy bonds of union, and be married, for God has pronounced His curse upon all such unions. Let the people of God take their stand firmly for truth and for righteousness. Already we see the terrible consequences of uniting believers with unbelievers. The result is, the unbelievers are given the confidence that belongs to those only who love and revere God.

Already has the power of darkness placed its mold and superscription upon the work that should stand forth untainted, unpolluted from Satan's cunning devices. We lift our voice upon the social attractions by worldly bids and worldly baits. Keep clear. Touch not the unclean thing. Let not the world's direction and propositions be given to God's people, controlling them. Woe be unto his wisdom which is not from above but from beneath. Men of superficial piety, by their desire to receive patronage, to obtain fame, betray the most sacred interest into the hands of unbelievers.

Let not money be obtained by touching or sanctioning any unclean practices. Let the grace of Christ be brought into the heart, and if the workers be few and God can work with them in our institutions, they will prevail. There must be no deceiving power at work, for it is an unclean thing. There must be no



hands that are defiled. Clean hands and a pure heart God will recognize. "For thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of an humble and contrite spirit. To revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

Ms 40, 1891

Diary, January 1891

Battle Creek, Michigan

January 1-31, 1891

[Thursday], January 1, 1891

Battle Creek, Michigan

New Year's day opens with a soft rainstorm. Another year has commenced; 1890 has passed into eternity with its burden of record. I renew my consecration to God. Said Christ, "I sanctify myself, that they also may be sanctified." "Sanctify them through thy truth: thy word is truth." [John 17:19, 17.] I claim the rich promises of God through the matchless love and spotless character of Jesus Christ, my Advocate. I have labored almost constantly, and yet I see so much that needs to be done that it makes me restless, for it seems I have done so little compared with the great work to be done.

But Jesus alone is my dependence. In Him I trust. He loveth even me. He is at this moment standing at the altar of incense presenting before the Father my prayers, my heart-longing desires for His grace, His heavenly endowment, that I may through the grace given unto me reveal to others His great love and complete efficiency. I grasp the promises of Him who hath given His life for the world that whosoever believeth in Him should not perish but have eternal life. "Then who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34. This we can plead. This is an argument Satan cannot overcome. Then we will, in His name and through His grace, sanctify ourselves—soul and body and spirit—that our words and our works shall be wrought in God, and that we may have an influence over others that will win them to Jesus Christ.

More intensely than ever before am I convinced of God's hatred of sin in all its forms. Repentance cannot atone for the past or cleanse us from one sin, or place us on a secure footing for the future.

Friday, January 2, 1891

Battle Creek

My heart was drawn out in earnest supplication to God at the family altar that His grace and His power might stir us to vigilance and earnest effort and zeal in doing the work He has placed in our hands, individually feeling our great responsibility. Oh, that every member of our family may be imbued with

the spirit of the Master who went about doing good! I cannot feel rest in spirit until the members of my own family are doing the whole will of God. How my heart longs after them day and night!

Sabbath, January 3, 1891

Battle Creek, Mich.

My heart has been drawn out in earnest pleading with God nearly the entire night. Oh, that God would work in behalf of His people in Battle Creek and hedge up their way that they shall not walk on in their own judgment and imperil the cause of God, as they are certainly doing.

I arose at four o'clock, and in stooping down for my morning socks I struck my forehead, just above the eye, on the bedpost, which cut a place in the forehead. The blood came forth freely, in large drops. I called Sara and she went to work, as soon as possible, and kindled a fire; and she and Edna Kilborn fomented the wound with hot water bandages, wet in the hot water and applied as hot as I could bear them. The pain was relieved, the blood ceased to flow, and court plaster was applied after having a cold bandage applied to finish the treatment.

How much suffering might be spared if all would become intelligent in regard to these simple remedies! I thank the Lord for intelligence on these things—to know how to treat ourselves without depending on physicians. We need to exercise our own facilities to understand what to do in an emergency, and then we should impart knowledge to others.

Sabbath, January 3, 1891

I spoke in the Tabernacle to a crowded house. I had not an idea of saying as plain and pointed things as I did say, but the Lord spoke through the human agent. I felt pressed and could not withhold the message given. I pray the Lord that the words spoken may find access to hearts.

The Tabernacle was crowded to its utmost capacity. Oh, how I yearned in spirit for the men who, by resistance of light which God has given, have for the past two years hedged up the way that the Spirit of God shall not find access to their hearts. I heard a voice say to them, "You still are unbelieving. Stand aside or close up the ranks by coming into line and uniting in the work wholeheartedly."

Must this burden always rest upon me here in Battle Creek? Must I always carry this heavy load? Must my testimony be of that character to reprove, rebuke? May the Lord have mercy upon me and help me, that I shall be found true and faithful to do God's will, to keep the way of the Lord, to do justice and judgment!

A good work has been begun here, but it is not complete. There are men who do not know or understand. Will it stop short at some of the cruel stumbling blocks, and the church, because they do not make thorough work, wade through another year of darkness? God forbid! Oh, that there may be found righteous ones to plead in behalf of His people, and that their prayers will prevail!

I should rejoice greatly to see the spirit of confession followed up throughout the church. Many are now obtaining a glimpse of their true condition and of their real necessities. If they persevere, make thorough work, and continue to draw nigh to God, He will draw nigh to them and will lift up for them a standard against the enemy. There will certainly be an outpouring of the Spirit of God. The church cannot over-rate their sinful neglect of duty, their unfaithfulness, and their neglect to receive light and practice the truth. Not improving their opportunity has brought defective eyesight and has weakened their faith and corresponding zeal in earnest effort to walk in the light. Through their unbelief—because of the attitude and position of the church—sinners in our borders have become hardened and have been fearfully established in unbelief.

When Jesus is within the sanctuary above, when we have an Advocate in the courts of heaven, how earnestly should the corresponding work of intercession be going on upon the earth! While we may see and should sense the guilt of sin, we are to appreciate the mercy of God through the atonement. The Lord has promised that because of the propitiatory sacrifice He will, if we repent, certainly forgive our iniquities. Now, while Christ is pleading in our behalf, while the Father accepts the merits of the atoning Sacrifice, let us ask and we shall receive. Let all confess their sins and let them go beforehand to judgment that they may be forgiven for Christ's sake, and that pardon may be written against their names.

"The kingdom of heaven suffereth violence, and the violent take it by force." Matthew 11:12. What an encouragement to every soul! When, armed with the promises of God, you come to the Father in the name of Jesus, the Great Intercessor is seen by faith, standing at the altar of incense and having in His hand the golden censer. You hear His voice saying, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14:16. What hope will fill your poor discouraged heart! What shame and remorse will you feel for your cherished unbelief!

Would you not feel that if Christ is praying for you, you can pray for yourself with an intensity of perseverance, and that all inferior aid is just what it is—finite and worthless? With Jesus as your Advocate, and you believing, confessing your sins with contrition of soul, and dying to self, would you not feel assured your suit is indeed gained? Would you not feel the evidence in your own soul that Jesus was amply able to do all things for you and that the foot of the cross was the only place of safety for you?

How can I present before you these facts that are eternal truths? Here you can say, "In my hands no price I bring, Simply to Thy cross I cling." If your prayers—yes, your prayers, feeble as they may seem—are sincere, if they are mixed with faith, then you may know that Jesus liveth to make intercession for you. The persevering, sincere seeker will surely be the finder, for as soon as you approach the mercy seat in faith, then Christ regards you as His client. He espouses your cause; He makes it His own. He is standing before the Father, your Substitute, your Surety. When you seek the Lord with all your heart, "In quietness and in confidence shall be your strength." Isaiah 30:15.

God became one with man when, in the council between the Father and the Son in heaven, it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in

him the moral image of God. How was it to be done? “The Word was made flesh, and dwelt among us, ... full of grace and truth.” John 1:14. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48. Christ’s oneness with the Father brings us into close union, through the Son of God, with the Father.

Sunday, January 4, 1891

Battle Creek

Entertained visitors all day. I wrote some letters. I was made very happy today. Sister Davis has solicited a conversation with me and with deep feelings confessed that she had not had a correct appreciation of the work which she was handling. She felt that she had not had the sympathy for, and felt the sacredness of, the work as she should have done. Now she saw it in altogether a different light, and she was determined to make thorough work, for her soul’s sake and for Christ’s sake, that the work should never be marred in her hands. She was made free in Jesus, and was free indeed. She has changed greatly. Peace and happiness are now expressed in her countenance. She is certainly under the bright beams of the Sun of Righteousness, for all her features express brightness proceeding from inward joy.

I so much wish that every person who is engaged with me in the important work I am doing would have this precious transforming grace of Jesus Christ. Then there would be the blessed enlightenment from the face of Jesus Christ that would represent an indwelling Jesus. Oh, how much more we might enjoy of the Spirit and power of God if we would only surrender mind, heart, soul, and strength wholly and unreservedly to the quickening influence of the Holy Spirit of God! The work would then receive the divine mold. The power of God would rest upon the worker. I pray for every soul connected with me in the work.

Monday, January 5, 1891

Battle Creek

Again my time was taken up in conversation with visitors. But my burden is for this church in Battle Creek. So large a church—fully two thousand. Many were convened last Sabbath. It is almost impossible to separate them for a social meeting because there are not convenient places to gather them together. There is no place to hold so many worshipers, and they should be out in other places as missionaries, doing service to the Master, and not be crowded together here.

There is missionary work to be done. How shall we as a church understand our spiritual advantages and not only hear the exposition of the truth, but practice the truth? We are capable of thinking seriously and of girding up the loins of the mind that it shall not have wild range. If those who have had light would walk in the light, there would be a sense of responsibility in cultivating the thoughts. As we peruse the precious Word, we would search for the hidden treasures of truth.

As human agents we have precious talents committed unto us—capabilities not only to read the truth in the living oracles of God, but to become enriched by the heavenly treasures found therein. Searching for truth, our thoughts may run in deep channels, and the inexhaustible and unsearchable riches of Christ

open to the soul their richest treasures. The human agent may improve every faculty given him of God through properly using his time to acquire more knowledge of God and Jesus Christ. Be assured these faculties, put to right employment, will not be left here in this world, but will be taken with us to the higher grade, still to be educated through all eternity.

Tuesday, January 6, 1891

Battle Creek

I had conversation with Elder Smith, more favorable than any previous talk. He seems to be desirous to come to the light. He sees that his course has not been right in some things, and this I knew he must see before he could be closely connected with God. Since the Minneapolis meeting he has been counteracting my work by his position. The light that God has given me for the church has not been fully received because of his position. His attitude has said more than words. But after conversing with him freely, and showing him what harm he was doing to those who did not want to believe the message or receive the messenger and the counsel from God, he seemed to see more clearly the position he had occupied. He was determined to make straight paths for his feet, and to take up the stumbling blocks, that the lame may not be turned aside out of the way but rather be healed of their weakness and inefficiency.

The Lord is at work, and I will not take the work out of His hands into my own hands. This is my prayer for Brother Uriah Smith, that he shall triumph with the third angel's message, and that the trumpet shall give a certain sound that a people may be prepared for the great day of God. We have no time to lose.

January 6, 1891

Brother Eldridge called on me and we had quite a lengthy conversation in regard to many important matters. Elder Smith came in and made a request to have a select number present to whom he wished to speak, and as far as possible, confess where he had been wrong.

I am unable to explain the reason for the position that Captain Eldridge and Frank Belden have taken. What can they mean, to drop the Patriarchs and Prophets and Great Controversy and say they have decided to handle only one book, which is Bible Readings, to occupy the field at one time? This is contrary to our custom, and to truth and justice, and contrary to the light God has given me in reference to the canvassing work. This is certainly a device of Satan. God pity His people, that His words shall be held back through the devising of men who are but children in experience in the truth God has given to His people.

I feel such a burden of warning on my soul because the light that was given—the word of the Lord—was that there must be no delay in getting the special warnings contained in these books before the people. If they were properly circulated, I have been shown, it would prevent many from uniting in a petition to Congress to make Sunday observance a law. Many honest souls, if the light of truth contained in the books had come to them, would not have put their names to that petition—supposing they were doing God service when they were exalting a spurious sabbath that had not “It is written” for its authority.

Who will bear the responsibility men dare take upon themselves without the least regard to anything I may say to change this? And what does it all mean? Bible Readings has not the message giving the certain warnings and the light that the people must have now.

January 7, 1891

Battle Creek

It is a most beautiful day. I am not well today. I am sorely troubled about many things.

Elder Olsen called on me today and we had a long and interesting conversation in regard to the state of the cause in the churches, especially in Michigan, and the great need of well-directed labor in the churches.

At three o'clock p.m. the little company assembled in my room. Elder Smith said a few words, then read the letter I had written him after the exercise of my mind Tuesday night. Then Brother Smith, with tears, made a full and free confession of the wrong course he had pursued. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of soul again. This was a season pleasant for the Lord to look upon and for us all to contemplate. We hoped Frank Belden would follow Brother Smith, but he [did not].

We long to see all who have not discerned the light to discern truth and righteousness and keep gathering and cherishing every divine ray of light. The grace of God is needed to give to every soul who asks of God a deep and increasing interest in the knowledge of His Word. Spiritual things are spiritually understood by cultivating the habit of deep attention. We are to dig for the truth as for hidden treasures. That which once possessed no special interest will open to the mind of the diligent seeker and the hidden pearls of truth will reward his faith.

January 10, 1891

Pine Creek, Michigan

We went with our own carriage drawn by faithful Jessie to Pine Creek, fourteen miles [distant], to speak to the people. It was quite cold but the roads were good, and we were only two hours and ten minutes going to the place. Willie White was somewhat chilled. We stopped at the home of Brother Vermer—who with his wife has recently embraced the truth—and laid off our heavy wraps and then went to the schoolhouse.

We found a hot fire, low ceiling, and a house packed full of people. Two-thirds were unbelievers. I spoke to them from the fifty-eighth chapter of Isaiah. Good attention was given.

I had intended to dwell more particularly upon the rich blessings which will ever react back upon us in our efforts to bless others, but the first part of the chapter seemed to fade from my mind, and the last part to be presented before me with distinctness. I dwelt upon the work we were all required of God to

do to repair the breach that has made in the law of God and to raise up the foundations of many generations—that is, the Sabbath of the fourth commandment.

Sunday, January 11, 1891

Pine Creek

The schoolhouse was filled and some came from quite a distance. I spoke from John, chapter 15. I had much freedom in speaking and all listened with earnest interest. Elder E. J. Waggoner followed, speaking on baptism. Then there were teams prepared to take those who were to be baptized about three miles. E. J. Waggoner administered the sacred ordinance to nine willing souls who felt that it was their duty to be baptized, and they were received into the church. I did not go to the baptism, but the report of those who did go say it was a blessed season. The Spirit of the Lord was there. Ten minutes before four we were on our way to Battle Creek. E. J. Waggoner returned in our carriage.

We feel deeply the great need of workers—men and women who realize the necessities of the people who know not the truth, in towns and villages and cities all about Battle Creek. There is wise personal labor to be bestowed gratuitously. Why is there not more burning zeal to plant the truth in our communities, our own borders, and lift up the standard of God's memorial in all our cities in America? We need men of thought, men who have religious experience, men who know how to labor. Battle Creek is over-crowded through the several institutions in this city that call in many people as workers. And many come to advantage themselves, but they do not go into these adjacent towns as laborers to seek and save perishing souls. Is not truth, present truth, to be proclaimed nigh and far off? Oh, that God would work among the people in Battle Creek!

Monday, January 12, 1891

Battle Creek, Michigan

I wrote several letters today. I learn that on Sabbath Elder Smith made quite full confessions, and Brother Rupert also confessed. They went back, in their confessions, to the meeting at Minneapolis and confessed their mistakes, in their blindness, and that their spirit and actions on that occasion were wrong. The Lord had precious truth to unfold to His people which they, being filled with unbelief and prejudice, could not appreciate, and they worked counter to the Spirit of God. In their boarding places in Minneapolis, they made light of the truth and of those who advocated the truth.

I am instructed to write the things that shall transpire and to publish them for the benefit of many who have become confused by the many words of men who should understand better what they are talking about. The irreligious element that has come in through men in opposing the work of God is of a character to criticize and make many ministers talk and act foolishly. The spirit manifest is evidence that they are not making straight paths for their feet, and the result will be that many will not ever again see clearly the way of the Lord. They bring into the places where they go to hold meetings a trifling, sarcastic spirit, which is contagious evil leaven. They do not seem too weighted down with the testimony of truth for this time which means so much to us.

There are some debaters who suppose themselves very keen and wise, who do not show themselves ignorant concerning evil and wise to choose that which is good. They are themselves standing as an offense to God, for they misrepresent the truth as it is in Jesus.

Tuesday, January 13, 1891

Battle Creek

I arose at four. Have had a wakeful night. My heart was in trouble. I suffered much pain of heart and am nearly sick today. Yet I dare not withhold my testimony. I cannot write.

E. J. Waggoner came in late last evening and we had a talk in regard to the ministers' meetings now being held. He rejoiced that there was an entirely different atmosphere pervading the meetings than was in the ministerial institute last year. Thank the Lord for this testimony. Oh, my constant prayer to God is that there may be a deep, earnest work in reformation, that the matter of correct principle may be seen and sacredly acknowledged and preserved. Here, I have been instructed, is where the danger signal must be lifted, else the Lord will not cooperate with His people.

There must be humbling of spirit; the heart must be changed. Why, with their Bibles to read, do they not understand the "It is written"? The directions so plainly given in Deuteronomy are sacred truth. They are to be acted out in principle in all our religious service—toward God and toward one another. It is always safe to be Christian gentlemen, to love as brethren, to do no injustice, and to always show liberality, tenderness, compassion, and true courtesy.

The very same principles expressed in (James 3) were spoken by the voice of God from the pillar of cloud. God spoke to the people the acts they should do and the actions they should not do. Deuteronomy chapter 4. The specifications are never to lose their force, for they are the expressions of the mind of the infinite God. Every word is to be cherished.

This truth is to be preached. It has been made a thing of naught by many, but the infinite God will not be trifled with. He would be represented by His people by correct principles in everything. All who depart from His word in their actions misrepresent the character of God. "Light is sown for the righteous, and gladness for the upright in heart." Psalm 97:11.

Why, I have asked, are not these principles that have been expressed seen and acted out, for they are the principles of the law of God.

Last night the Lord was presenting before me many things being transacted in Battle Creek, right here at the heart of the work, that are contrary to the principles plainly defined by the Word of God from the pillar of cloud. God is insulted, His honor abused, because men in responsible positions are walking contrary to God. He is misrepresented by His people who are called by His name. Deuteronomy 30:9-20; 32:1-6.

Why, I inquired, have not Thy people having great light walked in the light? The answer came, There are men who have not the light and the truth in heart and soul. They take up the truth, but they are not



converted to practice the truth. They have not been converted. They have their old hereditary and cultivated characters, and yet they assume positions as counsellors, as wise men, and in their counsel they mingle their own spirit with their words and actions and pervert principle. They confederate together to do the very things God has expressly forbidden in His Word, until justice and mercy and love for God and man is fallen in the streets and equity cannot enter.

(Isaiah 29:9-24 and 30:1-15) should be considered. I am sorrowfully compelled to say this word of the Lord will be fulfilled to all men who claim to be teachers and yet will in the future have acted out this chapter in principles, greatly blinded their eyes that they should not see, and greatly weakened the work of the Lord and dishonored the truth of heavenly origin.

God will have a remnant people who will be purified, made white, and tried. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:20, 21.

January 14, 1891

Battle Creek, Mich.

Spoke in the meeting of the Ministers' Institute from John 17. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Verse 3.

The enemy is at the bottom of many diversions from the real point, that the minds shall become confused upon minor subjects and not give time and importance to weighty, vital questions. Satan may introduce himself into the very investigation of the Scriptures when matters of the deepest interest are introduced. Someone has a suggestion—verily amounting to a suggestion of unbelief—that leads minds away so that it is impossible to fasten the very essential points in the minds of those investigating important subjects. Minds become bewildered and some lose the precious lesson altogether.

The points are to be laid out distinctly. After the ministers have taxed their brains to search, to go as deep as possible, and sought wisdom of God, then let them bring the points before the teacher. They have the inspired writings in their hands, and there is to be a searching for the truth, for there remain many things to be discovered and unfolded which place the truth in its own relative importance before the people.

Those giving Bible studies before a class need to guard these special matters, lest their minds lose the very essential points they wish to impress upon the minds of the hearers. When the door is thrown open to allow every one to ask questions, confusion of ideas often results because some one presents a question full of unbelief. Through this one questioner the whole class of hearers have started a little matter in another channel, and thus that precious Bible study is spoiled.

Let all questions be presented in writing after the class exercises close. This will give the teacher time to know whether a question is suitable to be presented—whether it flashes a ray of light and life or tends

to deepen the dense shadow that Satan is constantly working to cast athwart human minds, whether this question will drop into some heart as the sowing of tares, or will be for the education and enlightenment of the class who have presented themselves as learners. The Bible study may be so conducted as to confuse minds rather than produce more thorough thought and enlightenment. If the ideas expressed by these questions will lead to a lower and more common level, the class have been robbed of solid principles which concern their eternal welfare. There is produced a multiplication of words without corresponding progress in the Bible doctrines which are so much needed to be brought into families and churches; there has been a multiplying of expressions with little substantial knowledge, little increase of solid principles.

January 15, 1891

Battle Creek

I intended to speak in the ministerial institute but was favored with an interview with O. A. Olsen, and then Marian and Willie had matters which required my attention as to the arrangements to be made in publishing books for foreign countries.

Sister Austin from Vermont called, and I visited with her for about two hours. These things occupied my time. Then there was the packing to leave next day for Bushnell, Michigan. We studied up the route and learned that we would have to wait in Lansing eight hours. Our only course was to take the early morning train at five a.m. We also learned that we could go by the way of Jackson and it cost one dollar or one dollar and a half more. We decided to save the money and go direct to Lansing.

I am convinced now—for the Lord has given me special instruction—that our General Conference should not be convened in midwinter. The experience I have passed through at this conference and the light that has been coming to me of the Lord is an explanation, as a sum proved, that the health of those who assemble is endangered, and life will certainly be sacrificed.

Friday, January 16, 1891

Lansing, Michigan

We left Battle Creek at five a.m. en route for Lansing. I awoke at half past two o'clock and could not sleep after this awakening. Arose at three a.m. At four awakened Sara and Andrew to prepare the team to take us to the cars. I was unable to take anything except a cup of gruel and a little bread. We were about one hour coming to Lansing, but for some reason I cannot define, my heart troubled me so that I felt great exhaustion. We rode in a streetcar to the hotel. We were carried two blocks past and were obliged to walk back.

I felt that I was failing with heart exhaustion, and I lay down on the sofa in the parlor of the hotel. I felt a very great difficulty in breathing. We took breakfast, hoping to gather a little vital force, but there was nothing I could get to strengthen me. They brought me steak cooked in some kind of grease. It was impossible for me to eat of it at the best. I ate a few crackers and a biscuit and drank a hot cup of drink,

but oh, how wretched I felt! My heart was sick. It was difficult for me to breathe. We walked out in the air, but I was suffering much. I feared complete prostration.

Elder Olsen accompanied us to Lansing but remained at the depot while we came in the streetcar up into the city and occupied a room at the hotel. I began to wish myself at home, but my prayer was constant, Do not permit me to die here; give me vital breath.

We walked over to the other depot. It was but a short walk and my heart felt at peace with God. I could breathe better in the open air. We were obliged to remain about two hours before the train started. We were glad to step on board the train at about half past two and arrived at the depot near Bushnell about four o'clock.

Horses and carriage were waiting for us and we rode two miles and a half to Brother Stephen Olchin's [?]. Here we found a large number of guests. Many I did not know. Stephen Olchin introduced me to his wife. The first Sister Olchin and two of his children had been laid in the grave. All seemed glad to meet me and from [the] appearance of the guests there were many who had come from five to twenty and thirty miles distant to this gathering. It seemed somewhat as it used to be when my husband was an invalid in Fair Plains. I used to have a circuit of travel—Bushnell, Greenville, Fair Plains, Orleans, Orange, Wright, and Greenbush. Here were the old friends of the cause who were true as steel to the principles of the truth. I had not visited them for twenty years. Our last gathering was in a grove not far from where the church which they have built now stands.

I believe the Lord would have me visit these churches and bear to them my testimony. These people for whom I have formerly been personally interested and with whom I have been united in past association—I want to visit them in their own towns and cities. They have attended camp meetings, but the gatherings were so large that it was impossible to renew our acquaintance. I felt unreconciled to being at this place where I wished to labor and I in such a state of physical exhaustion.

In our season of prayer at the commencement of the Sabbath, I was drawn out in earnest supplication to God that Jesus, the Great Physician, would restore me to soundness and give me victory over my present exhaustion, that I could speak to the people. I could not give up the point. I must have help; I must have the divine touch, and strength would then be given me and my feebleness be removed and life-giving power be imparted. The Lord heard [my] prayer. I believe in His name. I claim His promises, Ask and ye shall receive. "Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14. I had all the assurance I wanted. God's Word, that is yea and amen.

Michigan, Sabbath, January 17, 1891

Bushnell

I slept but little through the night but feel of good courage in the Lord. My physical strength is still small, but I will continue to believe. When the time comes that I shall stand before the people at eleven o'clock a.m., then I shall realize an all-efficient Helper for my time of need, for the promises of God will not fail

me. "I will not leave you comfortless: I will come to you." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:18, 27.

When I entered the entry of the church it was, I saw, a difficult matter to get a passage, for the house was filled with believers and unbelievers. I pressed and urged my passage, Elder Olsen going before me, until I came to the stand. My heart was touched as I looked upon the crowded seats and upon faces I had not seen for many years, and many strangers to me who had more recently embraced the faith.

If Paul had felt his heart welling up with thanksgiving to God always for the converts of a single church because a small number had turned to the living God and left the service of idols, I felt that I had reason for thanksgiving and praise to see in this gathering the number of souls who had been brought from darkness of error into the truth for this time, to serve the living God with full purpose of heart. We will say, Not unto us, O God, not unto us, but unto thy name be all the glory.

I had much freedom in speaking to the people [for] about one hour and a half. I then called all those to come forward who felt that they were not in living connection with God and were decided to make an entire surrender to God, soul and body, to do His will from the heart. The congregation was crowded, but we determined to have this privilege offered. About six seats were filled. We had a precious season of interceding with the Lord for these souls and for our own selves, and the blessing of the Lord came upon us. We know that the Lord indited our petitions. Our faith laid hold upon the arm of infinite power and the promise was verified. Souls were blessed and many precious testimonies were borne. Some had backslidden from God and now wished to confess their backslidings and to return.

For half an hour Elder Olsen tried to close the meeting but he could not. They had been gathered together since nine o'clock for their Sabbath school, and it was past five o'clock and none had eaten anything. The meeting was excellent. We could but rejoice in God. He had greatly blessed and strengthened me just as I believed He would do, and I was gratified to find my brethren and sisters whom I had not spoken with for years still walking in the truth. Oh, the depth of the love and compassion of our God to bear long with the perversity of man! The boundless love of Christ is beyond anything we can comprehend. The sinner in coming to Christ, confessing his sins, is placing himself in the way of obedience.

January 18, 1891

Bushnell

I spoke to a house packed with interested hearers. Many outsiders were present and seemed to be deeply moved as I spoke to the people. I presented the law and gospel in perfect harmony. I had great freedom. The influence of the Spirit of God impressed hearts. But how hard for the heart that has been filled with prejudice to reason candidly! I told the people that there was no power in [the] law to save the transgressor of [the] law, but here is where the necessity of a Redeemer comes in. [Acts 20:19-38 quoted.]

Monday, January 19, 1891

Battle Creek, Mich.

We left Bushnell Sunday afternoon [January 18]. Rode fifteen miles with Brother Addison Howe to Lyons. We were entertained in their family. Their little daughter was quite sick with a cold. She coughed a hoarse, harsh cough. We slept in a bedroom off the parlor. Although a fire had been kindled in an old cookstove adjoining the bedroom, the clothing of the bed and the bed itself chilled Sara and me through and through. I had chills half the night.

We rode to the depot about eight o'clock. [We] had to wait, for the train to Lansing was delayed. I slept some on the cars but did not feel at all well. We arrived in Battle Creek shortly after eleven o'clock and were glad to be at home again. I was much exhausted. I had no appetite for food. Strictly guarded my diet and was hoping to escape sickness. We were thankful to find the family all as well as usual. Edson has not been well for some time. It is a cold upon him, similar to La Grippe.

January 20, 1891

Battle Creek

We learn that the good work has been going on in the church. The last Sabbath, in the afternoon, Elder Smith attended the Ministerial Institute meeting in the chapel connected with the office. He spoke again of his mistakes, and went back to Minneapolis and confessed his wrong there and since that time. There was a good spirit in the meeting and advance was made. I felt grateful to God for these tokens of the working of the Spirit of God.

This work of confession going forward will clear the King's highway. May the good work go on, and may new hope, new strength and courage come to the people of God. These men who have lifted the cross have a stubborn nature, and the miracle-working power of God had taken hold of them and we were rejoiced. We respect Brother Smith. Our confidence in him is restored. We feel more closely united with him in Jesus Christ.

Jesus Christ was the True Witness. He declares He came from the Father. "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3:11-13. He said He came to reveal the Father.

Our only safety is to believe that which is truth because it is true, not because it harmonizes with our preconceived opinions; and it is pleasant and agreeable to believe that which we want to believe because it harmonizes with our ideas. Do we accept the words of Christ as verity and truth because He is a divine Witness whose testimony is to be accepted, studied, and revered because He is the Sent from God? The raising of Christ from the dead establishes Christ as a witness to the wonderful truth—which means so much to us—of the resurrection of every one who believes in Jesus Christ.

January 21, 1891

Battle Creek

I was afflicted this morning with acute pain in my hip and across my kidneys. It is the result, I think, of the chilliness I suffered in the cold bed last Sunday night. I was scarcely able to move or even breathe without severe pain. I am reminded that I am mortal. The illness which attacked me in Lansing, and which seemed so perilous, leads me to the conclusion that my life is not secure for a moment. It becomes me to hide in Jesus Christ, to be true to God, obeying His commandments from the heart; and notwithstanding my oft infirmities, the Lord strengthens me in a most remarkable manner.

I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations and to all classes. Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches. [Means had] better be employed to save souls from death, which would be placing jewels in the crown of Jesus Christ and stars in our own crowns in the kingdom of heaven.

January 22, 1891

The pain has not left me although it is not as severe as at first. I am using every means in my power to overcome this difficulty.

I have today had earnest talk with several of our ministering brethren. I had hoped to be able to attend the meeting in Carlton, but this is impossible. It would be presumptuous. But I would so much like to go. I have a message to bear, and I am full of important things which I wish to speak to the people. I carry a burden which I wish to lay off upon those who really believe the truth but I know do not comprehend its import. There is a nominal assent to the truth, but its deep spiritual meaning is not understood.

We have for years been waging a war with spiritual idolatry. Scriptural conversions are not as abundant as we could wish. There are so many things put in the place where God should be, when He should have the entire room, and every nook and corner should reveal His presence. We have a constant contest with idolatry. Many things which gratify the lust of the eye are taking precious time and stealing away precious money. The senses are pleased, but God is robbed both of time and money. I am pained to see the photographs multiplied and hanging everywhere.

January 23, 1891

Battle Creek

I went to the sanitarium for treatment. The electric bath, I hoped, would be beneficial to me. I am sick. I cannot eat anything. My stomach will not take care of food. My physical strength is exhausted. I seem to have no deposit in the bank from which to draw. It seems now it would take but little to put out the lamp of life. But I am not anxious now to sleep in the grave, because I have more work to do. I have a

message to bear to the people. I am much troubled. The work is being swayed in wrong lines. There is a spirit of, "I will not yield, I will not give up that my way is wrong."

Sabbath, January 24, 1891

Battle Creek

I attended the meeting in the chapel and spoke in the meeting for the ministerial students. We had an excellent meeting. There was a very tender spirit. Many are drawing nigh to God and coming to the light, and the Lord is helping them to clear away the rubbish from the door of their hearts and let Jesus come in. There is now a change in the expression of their countenances. Light from the Lord has been reflected upon their hearts and shines forth in their countenances.

Monday, January 26, 1891

Spoke to the ministers' class in Bible Studies at quarter after ten a.m.

January 27, 1891

I had a deep and solemn sense of the requirements of God, in speaking from John 15.

January 28, 1891

Went into the city and did some trading; returning saw Sisters Hall and Murphy and invited them to be seated in the carriage. Took them to the sanitarium. Returned and met Brother and Sister Hobbs and took them to their home by the fair ground.

By invitation went to Sister Graves' to dinner. Met quite a number of our sisters and had a pleasant visit, but was feeling much better in the open air. Ate sparingly and then met my previous appointment with Elder Uriah Smith. We had a pleasant visit. We conversed as to the best means to help Elder Butler. We feel sorely distressed over his condition, and we want to save him from himself, from unhappiness. We also conversed in regard to Howard and Madison Miller and their position of resistance—hard and unimpressible. Both are unfit to be trusted with responsibilities, because they have chosen a set, determined will of their own, to yield to no one, to be independent. Oh that they would fall upon the Rock and be broken!

January 29, 1891

Battle Creek

The past night was one of great suffering. I slept but little. The malaria is upon me. I was nauseated at the sight of food. Could sit up but a short period at a time. My repaired lounge came home the day before, so it was very convenient for me. Oh, how I long for strength! Elder Waggoner called and was very urgent that I should speak again to the ministerial class.

January 30, 1891

Battle Creek, Michigan

My days are now filled with weariness and painful weakness.

Dr. Kellogg visited me today, and we considered some important questions in connection with my case and in regard to the general interests of the cause. Many things need to be corrected in our institutions. [Remainder of the entry deals with "The Men in Positions of Trust in our Institutions," and is found in Ms 24, 1891.]

Sabbath, January 31, 1891

Battle Creek

I was not able to attend meeting today and I am very weak. May the Lord help and strengthen and bless me today upon the holy Sabbath. I have felt a great desire to be well.

Ms 41, 1891

Diary, February 1891

Battle Creek, Michigan

February 1-28, 1891

Previously unpublished.

Sunday, February 1, 1891

[Battle Creek, Michigan]

I am improving today, although I slept little last night.

The state of things in our publishing house worries me. All need Christlike gentleness. There is, with a large number, a great want of sympathy and of love. An atmosphere surrounds the soul savoring more of the atmosphere which surrounds the great enemy of God and man than the sweet, pure, holy atmosphere—full of kindness, full of courtesy—that was ever emanating from Christ. The spirit of Pharisaism is alive in our churches today and flourishing in many hearts. Those who might be men of God, those who might be men of high, unswerving integrity like Daniel, are filled with selfishness and harshness. Little, very little of the spirit of Christ prevails.

Friday, February 6, 1891

Battle Creek

I devoted some time to writing, and my heart is drawn out to God in prayer for strength, both physical and spiritual, that I can devote to the Lord. I want, much, to give the Lord healthful, wholesome service; and to this end I must practice self-denial, eat and drink such things as will conduce to health. I have the



promise, full and rich, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13. [John 14:14-18 quoted.]

February 9, 1891

Battle Creek

Spoke in the ministers' meeting. Was very weak, but the Lord strengthened me by the power of His Spirit. His rich grace made my heart glad in Him. [Entry copied from Ms 24, 1891.]

Tuesday, February 10, 1891

Battle Creek

I have been in much perplexity to understand how we shall interpret the reason that we do not have more of the presence and power of God. There have been some things that have let a ray of light into my mind. In the night season I had a scene presented to me that was a lesson.

My brethren, in your leaving Berrien Springs, you are not to carry the responsibilities of the school at Berrien Springs. The Lord has in Brother Haughey a man whom He will lead and guide to do the work that is to be done.

Wednesday, February 11, 1891

Battle Creek

I could not sleep after half past two o'clock. I arose at half past three, and after my usual season of supplication to God I commenced my writing. Wrote several pages.

Attended ministers' meeting and spoke to them for nearly one hour. The Lord blessed me and blessed the people. Many hearts were deeply moved.

February 20, 1891

Battle Creek, Mich.

I have not been able to write in my diary for more than one week. Last week I spoke three times in the ministerial institute school. The Lord gives much freedom in speaking. I always have deeply impressed on my mind that this may be the last time I shall have the privilege of speaking to these brethren who are to open the treasures of God's Word to others.

February 28, 1891

Battle Creek

I was invited to speak in regard to canvassing work. I consented. I spoke of the necessity of publications being brought before the people. I then related my own experience in the preparation of the book

[Spirit of Prophecy] Volume 4. I told them the Lord had presented before me that that book was His voice to the people for the present time and should be put in circulation without delay.

Many agents came to see me after this meeting and said they had not understood this matter before. They would change the books they were handling. But the state agents represented the matter to them in such a light they supposed it was all right. I had borne my testimony and it made no impression upon those officiating agents who were responsible for swaying things in this line. God had nothing to do with this kind of unfair scheming.

Ms 43, 1891

Diary, June 1891

Petoskey, Michigan

June 5-30, 1891

June 5, 1891

[Petoskey, Michigan]

Up to this time I have had many letters to write. I have devoted most of four days to writing on the life of Christ. So many important letters to answer, which I cannot neglect, give me limited time to do the work I desire to do.

June 9, 1891

Petoskey, Michigan

It is a beautiful day. Marian, Sara, and I drove out of Petoskey about two miles to the nice place we found yesterday. Sara took her calligraph and copied. I wrote many pages to the Ohio Mission. Marian was preparing the matter to be struck off on the calligraph. This was a pleasant time for us all. We took our dinner and enjoyed it much, although we all worked very earnestly. I wrote diligently until past four, then we returned to our home in Petoskey. All day was devoted to writing in regard to missions. Abundance has been written and published upon this matter; but those whose hearts are not right, those who are not answering the prayer of Christ "Sanctify them through thy truth, thy word is truth" [John 17:17], will not walk circumspectly, and that the Lord Jesus is too ashamed to call them brethren.

June 10, 1891

Petoskey, Mich.

This day was devoted to preparing and writing out articles for the missions, as to how they should be conducted. In afternoon I wrote a few pages on the miracles of Christ. Sent off four letters to different ones to pay their pledges for Petoskey meeting house, for we are short of means to go on with building. I paid my pledge today.

June 11, 1891

Petoskey

Arose at four o'clock a.m. We have had rain during the night. There is a heavy fog this morning, and I am unable to see the lake or anything at a distance.

June 25, 1891

Sherman, Michigan

I left Petoskey this morning at twenty minutes before nine o'clock, for Sherman, Michigan. A letter from Dr. Talbott, containing a draft for \$100 for the Petoskey church, was brought to me on the cars. We were thankful to our heavenly Father that He opened the heart of our brother to thus donate. Prior to this he had sent a draft for \$50.00, and he gives encouragement that he will send another donation in September. Thank the Lord that there is a prospect for a church being erected in Petoskey.

I was accompanied on my journey by Dr. Lay and Sister Starr. I was not able to sleep much through the night previous, but I obtained some sleep in the cars. We reached Cadillac about half past one. We were pleased to meet Brother McKeyes, who conducted us to a very nice park near the depot. Here we ate our lunch and enjoyed it very much. The strawberries were good and everything was relished.

We made our way only a few steps to the depot but the cars were delayed; and when we stepped on board three drunken men, accompanied by a woman, went into the passenger coach. The men—could they be called thus in truth? What countenances they bore! The image of God was obliterated. Their countenances were besotted. The maudlin, drunken song was on their lips. They showed that reason had been bartered away at the liquor saloon. There was no appearance of the divine image about them. They were swaggering about smoking their cigars. Their thick, incoherent speech, their silly laugh, their debauched appearance, was most painful to behold.

(Isaiah 3:9-11): "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves." But "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."

The conductor did not allow these brutish men to remain in the passenger coach but put them in the freight car. As they were obliged to leave the coach one of these men went to his wife, and after searching some time she placed in his hands the brandy bottle. He clasped it eagerly in both hands as if it were a precious treasure and they passed out, one with the bottle, another dancing like a fool. We were glad when the door closed upon them. I thought, To save these souls Jesus gave His precious life that through His grace they might overcome debased appetite and passions and become sons of God, children of light and not of darkness.

The precious hours of probation were employed by these men in the gratification of perverted appetite and lust. What pain of heart I have when I behold men drinking until they lose all decency of speech, making themselves brutish with poisoned liquor.

June 26, 1891

Sherman, Mich.

Yesterday we reached this place and brethren met us at the cars with a carriage to take us to the home of Brother Mesick [?]. We were taken to a large farmhouse with convenient large comfortable rooms. We were made welcome to all the hospitalities of the home, and we felt grateful to our heavenly Father for so good a home in which to rest and to be comfortable.

I was not able to sleep as much as usual because of the injured hip and limb which has afflicted me for many years. If the bed is hard, the sciatic nerves in the hip become very painful. Nevertheless, I attended the half past five meeting and was able to speak to the little company under the large tent about thirty minutes.

We found, up here in Northern Michigan, a good place for the tents; and the city of cotton tents presented a neat, attractive appearance. There was one tent upon which was inscribed "Reception Tent," and there were good, sizable tents for meetings for youth. I was much pleased with the order and arrangements, which bespeak wisdom to exemplify our faith, and to testify that those who believe the truth feel the responsibility of having their encampment correspond, as far as possible, with the importance of the message which they bear.

Anything like disorder or a lax, loose arrangement would not be pleasing to our God. In and about our encampment, wherever these gatherings shall be, a testimony should be borne to the people in their homes and especially upon the encampment that neatness, cleanliness, and order are a part of our religion or are the fruit we bear of good religion. Thus the appearance of our encampments is bearing its testimony to all believers and unbelievers that the worship of God must be regarded as sacred service. Nothing must be tolerated on the ground which is slack and uncleanly, lest the Lord shall pass by and witness these offensive things—in Bible language, "see your uncleanness." [Deuteronomy 23:14.]

We want to do all in our power to show that we revere God and desire the presence of holy angels and the presence of the Captain of the Lord's host upon our encampment. When we consider and obey God, in that everything is done to make the encampment cleanly, wholesome, and attractive—even here in Northern Michigan where poverty is not rare—we know that the universe of heaven looks down with smiling satisfaction. This is one way of presenting the influence of the truth upon minds and characters and making right impressions as to the character of our religion. It shows that the doctrines we believe do not degrade the receiver. They do not make men and women who believe the truth coarse and rough and untidy and uncourteous.

The religion of Jesus Christ never degrades the receiver. If it finds men and women earthly, common, coarse, unkindly in words, harsh in speech, selfish and self-caring, truth received in the heart

commences its purifying, refining process. In words, in dress, in all our habits, there is seen reformation and those things that please God. Then all the world may see its influence in the transforming process.

Truth refines the taste and sanctifies the judgment. It elevates, ennobles, and is silently and constantly doing its leavening work till the whole being is cleansed and made a vessel unto honor, under the operation of the Holy Spirit, to make the receiver of truth fit for the society of pure and sinless angels. Under the sanctifying influence of truth the receivers become children of God, members of the royal family above, children of the heavenly King.

A salvation which was purchased for humanity at such an infinite cost should be held in the most precious vessel by every believer. That which is of such value should ever be highly regarded and not cheapened and made common by the coarseness and roughness retained by those who receive the truth. The characters of the receivers of truth will just as surely be leavened with the transforming power of the truth. Neatness and order are harmonious with the truth. The human mind may be limited in its range of knowledge, but it is broadened through diligent study of the Word of God, in order to practice godliness. "Thy word is a lamp unto my feet and a light unto my path." [Psalm 119:105.] By meditating upon the Word of God and practising the truth, we eat the flesh and drink the blood of the Son of God. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." John 6:54, 55.

Friday, excellent discourses were given through the day. In the afternoon I again spoke to the people. I had freedom in speaking to the people from (Luke 3:2-18), seeking to impress the people with the necessity of being converted, fruitful trees in the Lord's vineyard, and the terrible denunciation if we continued year after year to disappoint the expectation of Christ until the mandate goes forth, "Cut it down. Why cumbereth it the ground?" [Luke 13:7.]

I invited all to come forward who were not having the evidence that they loved the Lord with their whole heart and mind and soul, and those who had not taken their stand for Jesus. About sixty came forward. Many were seeking the Saviour for the first time. Nearly all, young and old, bore testimony. Some confessions were made of their sins and mistakes. Then earnest prayer was offered and the blessing of the Lord was in our midst. I was so thankful to see the movements in this meeting. We do wish to see the Bible truth that is presented convicting hearts and the people in penitence and tears acknowledging their sins. Shall our faith grasp the fullness of grace which is now waiting to be bestowed upon us richly? Shall we see still greater things in this time of determinedly seeking the Lord and with weeping confessing our sins? We knew the Spirit of the Lord Jesus was in the assembly and a special work was being done for them, when testimonies were borne right to the point. There was weeping and rejoicing in these meetings.

Sabbath, June 27, 1891

Sherman, Mich.

I was not able to sleep until a late hour and do not feel as refreshed as I could wish in the morning.

I spoke in the afternoon from (John 14), seeking to impress upon the hearers the necessity of living faith—that faith which works by love and purifies the soul. The importance of believing fully that Christ is our personal Saviour is a necessity to our spiritual growth in grace. The treasures of the grace of Christ were unfolded to the people—that the Lord was ready and had made every provision on His part, but it is the lack of faith in the human agent that hinders. Man, the human living agent, must cooperate with God. As sinners we must repent of sin. We are not to wait till we suppose we will make ourselves good enough to come to Jesus and ask Him for His pardon and His grace, but we must come just as we are, believing on the Lord Jesus Christ, the only One who can make us pure and keep us pure and holy and obedient.

Christ is our highest model. “Be ye followers of Me,” is the invitation from Christ Jesus. [1 Corinthians 4:16.] The fruit He bore was perfect obedience to the Word and will of God. He said, “My meat is to do the will of him that sent me.” John 4:34. Benevolence and meekness were revealed in His life and character, and we must be like Jesus in our life practice. His example is to be kept before us. We do not half study His life and practice it, else we do not practice His Word. If we thoroughly do His will as He has revealed it, we shall know of the doctrine. We should not make movements in our own unsanctified natural temperament which divorces the soul from God.

June 28, 1891

Sherman, Mich.

I awoke at four a.m. and feel indeed grateful to my heavenly Father for the precious night's rest I have enjoyed. I attended the half past five morning meeting and spoke to a goodly company assembled under the tent. Colossians 3:1-17. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth,” etc. The Lord gave me much freedom. I spoke about one hour and I am thankful that the word was not in vain. I felt the burden of the people and the necessity of the transforming power of the grace of Christ affecting heart and character.

Elder Van Horn spoke well in regard to the efforts to erect a meetinghouse in Petoskey. We had a nice little shower upon the tent which made it necessary to cease speaking. It was soon over and I resumed my speaking. It is cloudy and there is a misty rain, yet the carriages continue to come from fourteen, sixteen, and twenty miles distant. One wagonload of about ten persons came sixteen miles and was at our half-past-five-o'clock meeting this morning. This manifests interest. Teams have been coming in all day.

The tent was quite well filled this afternoon. I spoke with freedom from (1 John 3): “Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God,” etc. The people listened with deep interest, and the power and Spirit of God, I knew, attended the word spoken. What solemnity was upon me as I presented the love of God and the importance of a response from us to all this wonderful display of the love of God to fallen man.

June 29, 1891

Sherman, Mich.

I arose early in the morning—four a.m.—and packed away my things preparatory to leaving for Petoskey at half past nine a.m. Attended morning meeting and read and made some earnest appeals in regard to our churches in Michigan being what God would have them to be. I felt deeply over the existing state of things. At Traverse City was a divided church of Seventh-day Adventists. After speaking in the morning meeting one hour and in the afternoon for above one hour, I had held a special meeting with the members of the Traverse City Church and labored to have them see the sinfulness and offense to God of their present attitude.

They were working directly contrary to the solemn, earnest prayer of Christ to His Father that His disciples might be one as He was one with the Father. That prayer reaches down along the line to our time. What a position is this for fallen man to attain through obedience—oneness with God through Jesus Christ! To what heights we are permitted to rise if we will have respect unto the recompense of the reward! We are to receive power from God that human nature, under the divine working, may not always be perverted and not always be under the depraving, corrupting influence of sin. Human nature, through Jesus Christ, becomes allied to angels—yes, even to the great God.

June 30, 1891

Petoskey, Mich.

I commenced my writing at about four o'clock. Amid the hammering and pounding I have tried to write. Rode out about half a mile. Picked clover heads [for] about thirty minutes. Rode out again to the stores to get curtains for windows. Found twenty curtains that had been ordered for Harbor Springs, the best material, but they were not wide enough for their windows. They sold fixtures and curtains for thirty-five cents a curtain. The material is excellent. They are rather wide for my windows, but we can make them do nicely. Elder Fargo leaves tonight for Greenville. He came to Petoskey last Monday night.

Ms 43b, 1891

Diary/Creation and the Sabbath

July 4, 1891

Marian Davis has been reading a chapter upon the Sabbath. The scribes and Pharisees were charging the Lord who made the Sabbath with transgression of the Sabbath. Oh, how blindly people will work! They acted as if they had put out their eyes. There were those who wished to carry the work in America in their own way, and these lost their bearings.

The special work of Satan is to misinterpret the purpose and object for which the Sabbath was instituted. The Sabbath was made for man and given to man as a blessing—not merely as a form, but as a test question, an everlasting memorial that God made the world and all things that are therein in six days and rested upon the seventh, wherefore the Lord blessed the Sabbath day and hallowed it. He made the seventh-day Sabbath a memorial that He created the world and all nature in six days and

rested upon the seventh day. To move or transfer this memorial destroys its significance and its sanctity. The Lord created the world in six days and rested on the seventh day and sanctified the day of His rest.

The creation of our world was brought into the councils of heaven. There the covering cherub prepared his request that he should be made prince to govern the world then in prospect. This was not accorded him. Jesus Christ was to rule the earthly kingdom; under God He engaged to take the world with all its probabilities. The law of heaven should be the standard law for this new world, for human intelligences. Lucifer was jealous of Christ and this jealousy worked into rebellion and he carried with him a large number of the holy angels. Jesus, the Son of God, was not deceived by Lucifer's sophistry. He stood true to principle and resisted every line of reasoning of Lucifer and all the angels who had taken sides with him, thus evidencing that as He stood, every angel might have stood.

When the world was created by Jesus Christ through the power of God, Satan tempted Eve and she sinned, and she tempted Adam and he sinned. Then was the divine council from the beginning of the world hid in God. Ephesians 3:9-11. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. According to the eternal purpose which He purposed in Christ Jesus our Lord."

The priesthood of Christ commenced as soon as man had sinned. He was made a priest after the order of Melchizedek. The order had fallen and [they were] under the dominion of death, but they were made prisoners of hope; they were not left to become extinguished. Satan thought the Lord had given up His hold on man, but the Star of Hope lighted up the dark and dismal future in the gospel preached in Eden. The seed of the woman should bruise the serpent's head and the serpent should bruise his heel. The other worlds that God had created were watching with intense interest the sad apostasy. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." 1 Corinthians 2:7, 8. See Romans 16:25-27.

When there was no eye to pity, no arm to save, His eye pitied and His arm wrought salvation. Then he laid help upon One that was mighty, saying, Save them from going down into the pit, for I have found a ransom. Satan shall not have the apostate race. But Jesus was given into his power to tempt as he would tempt the race, only in a much more intense manner, as His character and greatness and righteousness were above the fallen race. Jesus became man's substitute and surety. He became responsible for the race. Their sins were imputed to Him. He assumed all their debts. He pledged His word to atone for their transgression, and He would form in them a character like His in the grand plan of salvation, imputing to man His own righteous character. Through faith in Christ they would be gathered together under His banner, His sheltering care, as a hen gathereth her chickens under her wings.

Satan renewed his controversy which was commenced with Christ in heaven and broken off because of his expulsion from heaven. As soon as Christ came to our world in the form of humanity Satan commenced his work to subvert or to destroy. He claimed to have possession of the world as its prince.



He claimed it as his possession. He was the prince of the world because he had caused the fall of man whom God had created. He tried to bribe Christ to acknowledge his supremacy.

The Sabbath of the fourth commandment, standing in the very bosom of the Decalogue, was a memorial of the creation of the world. It has been Satan's studied plan to put this seventh-day Sabbath out of sight. He has, with the Jewish nation, wrought in such a way as to bring it into contempt. He has covered it with exactions which God has never given. And the scribes and Pharisees, not walking in the light but choosing the darkness, made this institution which should be called "a delight, the holy of the Lord," and "honourable" [Isaiah 58:13], a yoke of oppression and bondage. The limited, gross ideas of the Sabbath were the work of Satan. The Lord Jesus came to our world to vindicate the character of God and to destroy the works of the devil, to give to all men a perfect example of holy obedience to the law of God. It was not a yoke of bondage.

The divine nature of Christ was not transformed into human nature, but the divine and human were united. Christ was God in the flesh; in Him dwelleth all the fullness of the Godhead bodily to act out the principles that govern all heaven. "All things," He says, "are delivered to Me of My Father." [Luke 10:22.] "As the Father hath life in Himself, so hath He given the Son to have life in Himself and hath given Him authority to execute judgment also because He is the Son of man." [John 5:26, 27.] The scribes and Pharisees were impatient to accuse Him, and after waiting and critically spying upon all His actions and words and finding nothing, they charged His disciples with breaking the Sabbath because passing through a field of grain they plucked the heads of the wheat and rubbed them in their hands and ate the kernels. He, Christ, repelled their charge, and not only established the innocence of His disciples in the deed, but with a dignity which He alone possessed He cast over them His shield of His own prerogatives.

The Son of man is the Lord even of the Sabbath day. When [they] accused [Him] of transgressing the Sabbath on another occasion—through their bigotry and intolerance cloaking their hypocrisy under a pretense of special reverence and sanctity for the Sabbath—they made the act of healing into a breach of the Sabbath. He, Christ, the Son of God, declared that He was guiltless. He declared, "The Father worketh hitherto and I work." [Verse 17.] The work of His Father knew no intermission. The working of providence does not come to a standstill upon the Sabbath day, for then the world would perish, but continues every moment of time. So was His own work. He must fill the world with His agency, and thus He placed His own miraculous work on the Sabbath to relieve suffering humanity on a level with the work of His Father. Thus He assumed an identity with God in will, in power, in might.

If Satan can so deceive human minds as to change the day God has pronounced blessed and holy, then there is no sacred day. The Lord's memorial is of no value, for it ceases to be a memorial that He is the Creator of the world, its Lord and Sovereign. Satan claims to have the possession of the world, and he offered it as a bribe to Christ if He would fall down and worship him, but the Lord Jesus rebuked him. Satan hated Christ because He was preferred before him. He hated Him because he saw Him rolling back the hellish darkness of the hellish shadow he had thrown over the Sabbath, which loaded it with traditions and customs. It became of no force, but was a rigorous burden in the place of being regarded as "a delight, the holy of the Lord," and "honourable." [Isaiah 58:13.] If he made the Sabbath to be dishonored, then the Lord would be dishonored.

Christ came to reveal God, to place the Sabbath free from the human traditions and rubbish under which it had been buried, and place it on its eternal basis. The human minds of His disciples were constantly obtaining new discoveries of truth in the precepts and examples of Christ. He presented the kingdom of heaven and of the earth as united in harmonious action. The Lord Jesus put His divine sanction on the seventh day.

Ms 44, 1891

Diary, August 1891

Harbor Springs, Michigan

August 5, 1891

Harbor Springs,

August 5, 1891

This morning my mind is anxious and troubled in regard to my duty. Can it be the will of God that I go to Australia? This involves a great deal with me. I have not special light to leave America for this far off country. Nevertheless, if I knew it was the voice of God, I would go. But I cannot understand this matter. Some who are bearing responsibilities in America seem to be very persistent that my special work should be to go to Europe and to Australia. I finally did go to Europe and worked there in that new field with all the power of influence God had given me. My home and my goods in America became scattered, and I sustained much loss in this line. I offered my home for sale, and Dr. Kellogg purchased it. The price I received I needed, and it was a small price. I did wish it could have been double, for I had, with W. C. White, to open new fields, and I invested this means in school homes, in meetinghouses, and in opening new fields.

Ms 45, 1891

Diary, December 1891

Melbourne, Australia

December 25-31, 1891

December 25, 1891

North Fitzroy, Melbourne, N. S. W.

I hear nothing is to be done in the line of collecting offerings and gifts on this day, the day that is to celebrate the supposed birth of Christ.

December 25, 1891

North Fitzroy, Melbourne, Victoria

Christmas. I addressed the people in Melbourne in the chapel. A large congregation was present. My text was John 3:16, 17. I spoke upon the first advent of Christ to our world, and the Lord gave me great freedom in speaking of the birth of Christ. The discourse was reported. This was a day of showers, and it was quite cool and windy. Elder Starr spoke in the afternoon.

December 26, 1891

I spoke in a hall hired for the purpose. It is larger than the chapel, for this was not able to hold the people. When they understand I am to speak, they have large numbers present. The Lord moves upon the people. The Lord's presence was in the meeting, and many hearts were touched as I dwelt upon the self-denial and self-sacrifice of Jesus Christ in our behalf, His trial in the judgment hall, His denial by Peter, His betrayal by Judas, His scourging, His crucifixion. Many hearts were deeply moved. This was reported.

December 27, 1891

Sunday evening a large hall was secured and there were several hundred chairs. Nearly all were occupied. I had great freedom in presenting the plan of salvation and the wondrous love of God for fallen man. The congregation listened attentively to a discourse one hour and a half long and seemed to feel deeply.

I was not well December 26 and December 27. I had strong symptoms of malaria. I could eat but little through the day and had quite a fever, but the Lord strengthened me when before the people. I committed myself to God and knew that if, He would have me bear the message to the people, He would strengthen me and would give ears to hear and hearts to feel. The word of the Lord would not return unto Him void, but accomplish the things whereunto it was sent. Those who would hear and receive the message would be blessed. To those who refused the light and warnings, it would be a savor unto death. I thank and praise the Lord that He did stand by me in speaking. The Lord is good. The congregation listened attentively. Appointment was given for me to speak the following Sunday evening.

December 28, 1891

North Fitzroy, Melbourne, Victoria, N. S. W.,

At the seven o'clock meeting of the conference the subject of the need of establishing a school in the colonies was presented. W. C. White and Elder Tenney made appropriate remarks and were listened to with deep interest.

At the nine o'clock meeting, I read important matter in regard to our schools and the work that should be done in them. Suddenly and unexpectedly to me the Spirit of the Lord came upon me, and I was moved to give a decided testimony concerning the spiritual condition of many who had taken their position upon the truth in the colonies. [See Ms 12, 1891 for this testimony.]

After addressing the people, I returned to my temporary home and tried to write, but I was called off to see a sister who has been in the truth some years. We conversed for about two hours.

Soon after she left, Brother Foster was introduced. He is an intelligent man, and I should judge, one who could do a good work if sanctified by the Spirit of God. I spent one hour in conversation with this brother, who was so very anxious to know whether it was his duty to preach. I could not tell him this.

I laid down general principles and pointed him to Jesus who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." Sometimes believing, then doubting, then grasping faith, then yielding to every discouragement—"Let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." James 1:5-8.

This brother had become discouraged and was on the point of letting go of everything, but after our talk together he was like a new man. The straight testimony I bore did him great good. He was obliged to return home; but the next day he came back to remain as long as possible during the meetings.

In the evening I attended a meeting for the ministers held in the Echo office. I talked for half an hour plainly and decidedly, calling them by name and telling them the Lord had shown me their dangers. This was a precious season. Brother Curtis made a heart-broken confession. He humbled himself as a little child. He wept aloud and confessed that he had not had the Spirit of the Lord with him in his preaching. He was discouraged and did not feel that he should receive credentials. Brother Hare also confessed that he could see no success attending his labors and that he had been envious and jealous of Brother Daniells. Brother Steed and Brother Tenney made humble confessions, and then we bowed before the Lord and had a precious season of prayer, and the Lord blessed us. The brethren confessed to one another and fell on one another's necks, weeping and asking forgiveness. We were together for about three hours, while Brother Starr was speaking to the congregation in the room above. The Lord is at work and we praise His holy name.

I have the same decided testimony to bear here in Australia that I had in America, and I see no more chance to slip off the burden here than there. I long to see this self-righteous spirit which prevails everywhere blown to the four winds. I know the Lord has been with us in this evening's meeting. If I had not confidence that the Lord would work, I would not remain here in Australia longer than the sailing of the next boat. I want to be at work in America. When they say, Come, we want your help, I shall feel it duty to go.

December 29, 1891

I attended morning meeting and bore my testimony in regard to faith, pleading with all present to believe the promises of God just as they read. "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." Matthew 7:7, 8. I presented before them (verses 9-11), dwelling especially on (verse 11): "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 or the Holy Spirit to them that ask him?"

These gifts are freely given to us by His own glory and virtue. Oh, how weak is our faith that we do not avail ourselves of the rich and glorious promises of God! The nature of God is to bestow upon us His rich gifts that He means every soul shall reveal to the world. All-wise and all-powerful, He will give liberally to all who ask in faith. The paternal character of God is revealed—that He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to Himself by endearing language, that we may have courage and confidence. We are won to Him by the disclosures of the tenderest sympathy which flows from His heart of love. No human parent could plead as earnestly with an erring child as God pleads with us. He “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.]

December 30, 1891

North Fitzroy, Melbourne

Again I bore a decided testimony in the early morning meeting and at nine a.m. Many are far behind in the Christian life. They do not walk in the light as Christ is in the light. [For remainder of entry see Ms 20, 1891.]

December 31, 1891

North Fitzroy, Melbourne

I attended the early morning meeting and the meeting at nine o'clock. These are days of special work, and the place of worship is filled. A deep interest is manifested by those who have come in from abroad. We greatly desire to see the Spirit of the Lord poured out upon the ministers and their wives. [For remainder of entry see Ms 20, 1891.]

Ms 46, 1891

Justified by Faith

Battle Creek, Michigan

January 6, 1891

Justification by faith is to many a mystery. A sinner is justified by God when he repents of his sins. He sees Jesus upon the cross of Calvary. Why all this suffering? The law of Jehovah has been broken. The law of God's government in heaven and earth has been transgressed, and the penalty of sin is pronounced to be death. But “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 what love, what matchless love! Christ, the Son of God, dying for guilty man!

The sinner views the spirituality of the law of God and its eternal obligations. He sees the love of God in providing a substitute and surety for guilty man, and that substitute is One equal with God. This display of grace in the gift of salvation to the world fills the sinner with amazement. This love of God to man breaks every barrier down. He comes to the cross, which has been placed midway between Divinity and

humanity, and repents of his sins of transgression, because Christ has been drawing him to Himself. He does not expect the law to cleanse him from sin, for there is no pardoning quality in the law to save the transgressors of the law. He looks to the atoning Sacrifice as his only hope, through repentance toward God—because the laws of His government have been broken—and faith toward our Lord Jesus Christ as the One who can save and cleanse the sinner from every transgression.

The mediatorial work of Christ commenced with the commencement of human guilt and suffering and misery, as soon as man became a transgressor. The law was not abolished to save man and bring him into union with God. But Christ assumed the office of His surety and deliverer in becoming sin for man, that man might become the righteousness of God in and through Him who was one with the Father. Sinners can be justified by God only when He pardons their sins, remits the punishment they deserve, and treats them as though they were really just and had not sinned, receiving them into divine favor and treating them as if they were righteous. They are justified alone through the imputed righteousness of Christ. The Father accepts the Son, and through the atoning sacrifice of His Son accepts the sinner.

A general faith is entertained by many, and their assent is given that Christianity is the only hope for perishing souls. But to believe this intellectually is not sufficient to the saving of the soul. James tells us in his epistle that the devils believe and tremble, but this is not a saving faith that will justify them. [James 2:17-19, 24.] There are thousands who believe in the gospel and in Jesus Christ as the world's Redeemer, but they are not saved by that faith. This is only an assent of their judgment to that which is a fact, but it does not transform the character. They do not repent and have that faith that lays hold upon Christ as their sin-pardoning Saviour; their belief is not unto repentance. There must be a faith that accomplished its work for the receiver, a faith in the atoning sacrifice, a faith that works by love and purifies the soul.

There will be need not only of faith but of a trust in God. This is the true faith of Abraham, a faith which produced fruits. "Abraham believed God, and it was imputed unto him for righteousness." James 2:23. When God told him to offer his son as a sacrifice, it was the same voice that had spoken telling him to leave his country and go into a land which God would show him. Abraham was saved by faith in Christ as verily as the sinner is saved by faith in Christ today.

The faith that justifies always produces first true repentance, and then good works, which are the fruit of that faith. There is no saving faith that does not produce good fruit. God gave Christ to our world to become the sinner's substitute. The moment true faith in the merits of the costly atoning sacrifice is exercised, claiming Christ as a personal Saviour, that moment the sinner is justified before God, because he is pardoned.

Ms 48, 1891

Our Present Dangers

March 24, 1891

Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places I have been brought into assemblies of our people where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel's message, into wrong paths, to a careless disregard of the injunctions of God, thus imperiling their own souls and the souls of others.

In your councils, how little experience you have in humbling the heart before God. How little you really know of striving earnestly in prayer that you may enter in at the straight gate! The question of highest importance to you is, "Do I have an experimental knowledge with God? Am I ready to believe what He tells me, to do what He bids, instead of following my own judgment? Am I drawing nearer to God?"

The apostle says, "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [1 Corinthians 2:14.] If your hearts are not fully surrendered to God, if you do not submit your will to His, you will devise and plan without the guidance of Him who is mighty in counsel. His messengers and the messages they bring have been treated by some with a spirit of Pharisaic prejudice and criticism. As soon as this spirit is indulged, the holy angels depart from you, for they cannot administer to sin. You possess in a large degree the same spirit that was revealed at Minneapolis. The deception that was upon minds there still exists. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains.

Would that the spiritual eyesight of all the workers might be clear to distinguish the sacred from the common. Blinded by self love, many lose sight of the claims of others and also of the glory of God. When you see yourselves as you really are, and seek God as He wants you to seek Him, you will feel deeply your need of Jesus and will seek Him with contrite hearts. Then He will be found of you. You will seek for His heavenly treasure of graces as one seeks for precious pearls; and when you find it, there will be no doubt on the minds of your brethren but that you have found the pearl of great price. For you will have the mind of Christ; you will work and speak as Christ did.

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your wrong ideas? Do you then accept the light? When the testimonies speak wrong to your ideas, you treat them very lightly.

Those who connect with the men now in responsible positions in some of our institutions will either be educated or molded in a wrong direction or else they will be criticized and regarded with jealousy and will have a hard time. "To the law and to the testimony; if they speak not according to this word, they have no light in them." [Isaiah 8:20.] Even the work of the Spirit of God upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures always leads to the Scriptures.

It does not become anyone to drop a word here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work and have attended, to the present day, in reproofs, warnings, corrections, and encouragements.

To all who have stood in the way of the Testimonies, I would say, God has given a message to His people and His voice will be heard whether you hear or forbear. Your opposition has not injured me, but you must give an account to the God of heaven who has sent these warnings and instructions to keep His people in the right way. You will have to answer to Him for your blindness, for being stumbling blocks in the way of sinners.

We are not to be guided and influenced by the practice of the world, either in the proclamation or the publication of truth. Hear what the Saviour said to His disciples: "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him! But ye know him for he dwelleth with you, and shall be in you." [John 14:16, 17.] "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not." [1 John 3:1.]

The Word of God plainly declares that His law is to be scorned, trampled upon by the world; there will be an extraordinary prevalence of iniquity. The professed Christian world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.

Here the great crisis is coming upon the world. The Scriptures declare that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time-serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need, now, for more than human wisdom in reading and searching the Scriptures; and if we come to God's Word with humble hearts, He will raise up a standard for us against the lawless element.

"Because iniquity shall abound, the love of many shall wax cold." [Matthew 24:12.] The true witness says of the church, after enumerating many virtues, "I have somewhat against thee, because thou hast left thy first love." [Revelation 2:4.] The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others are treading on the border land of skepticism, because they have been leaving the simplicity of the faith. They are spiritually beclouded; and as a result, many are holding serious errors.

Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, falsely so called. Others for different reasons question different portions of the Word. Thus many walk blindly where the enemy prepares the way.



Now, it is not the province of any man to pronounce judgment, to judge or condemn any portion of the Word of God. When he does this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth, and his wisdom in the sight of God will be pronounced foolishness. He feels so very wise that he dares to dissect God's Word. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. "Learn of me," says the great Teacher; "for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.]

It is always difficult to hold fast the beginning of our confidence firm unto the end, and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counter working element, on Satan's side of the question. In the absence of persecution, there have drifted into our ranks men who appear sound, and their Christianity unquestionable, but who, if persecution should arise would go out from us. In the crisis they would see force in specious reasons that have had an influence on their minds. Satan has prepared various snares to meet varied minds.

When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine. They bore no fruit, and the husbandman taketh them away.

But when the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God's commandment-keeping people swerve from their allegiance? Never! No one who is abiding in Christ will fail or fall. His followers will <not> bow in obedience to any earthly potentate.

While the contempt placed upon God's commandments causes many to suppress the truth and show less reverence for it, the disrespect shown to the law of Jehovah causes the faithful ones, with greater earnestness, to hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and He will direct our paths. We should consult His Word with humble hearts, ask His counsel, and give up our own will to His. We can do nothing without God.

There is the highest reason for us to prize the true Sabbath and stand in its defense, in opposition to the false, for it is the sign which distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God's people will give greater honor. It is when the unbelieving cast contempt upon the Word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty without parade and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message and he would bear it.

The same spirit will be manifested today by those who are true to God. The Psalmist says, "They have made void thy law; therefore I love thy commandments above gold; yea, above fine gold." [Psalm 119:126.] When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon His holy precepts.

It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment and those who observe it are ignored and despised, the faithful few <know> that it is the time not to hide their face but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, “the commandments of God, and the faith of Jesus.” [Revelation 14:12.]

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the churches be of such an order that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, homes—everything else is to be of secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.

The Lord has faithful watchmen on the walls of Zion to “cry aloud and spare not,” to lift up their voice like a trumpet, and show His people their transgressions and the house of Jacob their sins. [Isaiah 58:1.] The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a decided test for the last days. This will open the way for the third angel’s message to be proclaimed with power.

Let not one who believes the truth be silent now. None should be careless now; let all urge their petitions to the throne of grace, pleading the promise, “Whatsoever ye shall ask in my name, that will I do.” [John 14:13.] It is a perilous time now. If, in the land of boasted liberty, a Protestant government is preparing to sacrifice every principle which enters into her constitution, making decrees to suppress religious liberty, and for the enforcing of papal falsehoods and delusions, then the people of God need to present their petitions in faith to the Most High. There is every encouragement in the promises of God for those who put their trust in Him.

The prospect of being brought into personal danger and distress need not cause despondency, but should quicken the vigor and hopes of God’s people, for the time of their peril is the season for God to grant them clearer manifestations of His power. We are not to sit in calm expectancy of oppression and tribulation and fold our hands, doing nothing to avert the evil: Let our united cries be sent up to heaven. Pray and work, and work and pray.

But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any one. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken, but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear cut truth; then let it cut its way. You are not to do the cutting.

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not the less decided now than formerly; our real position is not to be cloaked in order to please the world’s great men. They may desire us to unite with them and accept

their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, a confederacy, to all them to whom this people shall say, a confederacy." [Isaiah 8:12.]

While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly and stand firm to what God has taught us in His Word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." [2 Peter 1:16, 19.]

The apostle Paul tells us, "After that in the wisdom of God the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe." [1 Corinthians 1:21.] This was the carrying out of God's Word for the conviction and conversion of men who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own "infinite" wisdom could acquire a knowledge of the truth, whether they could know God their Creator.

When Christ came to our world, the experiment had been fully made, and it proved the boasted strength of wisdom to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to His law. The Lord has allowed matters in our day to come to a crisis, in the exalting of error above truth, that He, the God of Israel, might work mightily for the greatest elevation of His truth in proportion as error is exalted.

With His eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity the people should look to God alone for His help. Their prayers, their faith, together with the steadfast promise to be true, call for the interference of God, and then He has fulfilled His promise, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and the Lord shall say, Here I am." [Isaiah 58:9.] His mighty arm has been stretched out for the deliverance of His people.

God reserves His gracious interposition in their behalf till the time of their extremity; thus He makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord's interference will be more clearly recognized, and He will receive the glory that is His due. Even the enemies of our faith, persecutors, will perceive that God is working for His people in turning their captivity.

[The remainder of this manuscript is copied from the The General Conference Daily Bulletin, April 13, 1891, pp. 259-261.]

What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God's people. Let every one bear in mind that God delights to listen to the supplications of his people; for the prevailing iniquity calls for more earnest prayer, and God has promised that he will avenge his own elect, who cry day and night unto him, though he bear long with them.

Men are prone to abuse the long suffering of God, and to presume on his forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." [Nahum 1:3.] The long-suffering of God is wonderful, because he puts constraint on his own attributes; but punishment is none the less certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do his strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full; the national apostasy is the signal for national ruin.

God has thrust his people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to his command, to unite with human agencies; and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When his people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf, Man's extremity is God's opportunity.

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake.

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of his eye.

Now the great question is, Are we Bible Christians—doers of the Word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that his disciples might be one, as he is one with the Father. How dare they set up their will, and imperil the cause of God in order to carry things on in their own way?

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your helper, your stronghold, your front guard and your rear-ward. The righteousness of Christ will go before you, and the glory of God will be your rear-ward.

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants his people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of Heaven, ever seeking to do the will of God, to become laborers together with him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions.

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:35.] We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted; and O, how I have longed for the converting power of God to go through our assemblies!

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now?—He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven.

Do you think he will take those who are indulging skepticism and infidelity, who, when he sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and his love, speak of the Saviour as one who is able to keep us from sin, and to save to the uttermost all who come unto him, many will say, "O, I am afraid you are going where the holiness people go. I am afraid you are doing after the Salvation Army." Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, "Follow me;" for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from heaven in regard to the commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted with grief. And all this he bore, that sinners might be redeemed. This is the spirit that must dwell in our hearts.

The object of our faith, hope, and love, should be Jesus—Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon himself, and imparts to us his righteousness.

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them was interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticized and depreciated, and even stooped to ridicule, the messengers through whom the Lord has wrought in power.

But, thank God, there are many who have been listening to his word and feasting upon it. What does Christ say?—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." [John 6:53.] Then let us feast upon Christ. Let us enjoy his love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the heart of one. And the Saviour's promise is, "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." [Matthew 18:19.] Then, I ask, Where is our power?—It is in the sincere prayers going up to heaven continually that Christ will reveal himself to us. And he will do it. The light and glory of God will rest upon his people. And then the world will see, and will say, "Behold, how these brethren love one another." Then all this heart burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness, and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment.

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou hast left thy first love." And he says, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place." [Revelation 2:4, 5.] Why?—Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find him, and the love of Christ, that passeth understanding, will come into your hearts and lives.

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. Today I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and women who will go

in among the thousands upon thousands of these people in the South, and in a patient, humble way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the necks of others. We want to go out as missionaries for God. We want to awake from the dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of his own blood, and I want you to feel that if souls of the colored race shall go down, unwarned, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this.

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ's sake, do not let go. If God sees that your souls are in danger, he will send reproof to you. Do not rise up against it. Say, "I will seek God, I will find him, and will be converted." The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." [Revelation 3:19.] Yes, repent. It is not for you to be jealous of the reprovor. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May God help you to be converted.

I beseech you to take Christ with you as you go to your churches. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." [2 Timothy 4:2, 3.] Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God's way. Will you take it? It is not your spirit that is going into heaven; it is Christ's spirit. Will you have it? Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3:20.] Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited him in? If you have not, invite him now. Don't wait a moment. Open the door, and let Jesus in.

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night. Before the College was established here, my husband would say to me in the night season "What shall we do about establishing a school here? Let us get up and pray." Long before this, we used to pray about establishing the printing-office. Then it was the Sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we need to pray for God to keep them as guardians of the truth. They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to heaven in their behalf, God will hear; and if the men who are there prove unfaithful, he will remove them, and will put others there who will be true to him. God is not at a loss for means. If men will only respond to his call, all will be well.

Now let us take Christ's yoke upon us, and learn of him. He says his yoke is easy, and I believe it. He says the burden is light, and I believe that, too. [Matthew 11:30.] When you are wearing Christ's yoke, all your complaining and dissension will cease. When Christ's disciples fell into controversy by the way, he asked them. "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. ... And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and I whosoever shall receive me, receiveth not me, but him that sent me." [Mark 9:33-37.] Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as he loves his Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth his marvelous light. Go forward, rejoicing in the righteousness of Christ.

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn,—testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late—the eleventh hour—to learn that. But, thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by His Holy Spirit in every heart. God grant that the root of bitterness may die!

Ms 83, 1891

Sermon/The Importance of Exercising Faith

Harbor Heights, Michigan

July 22, 1891

Text: Matthew 7:1-7. Are there any "if's" in this matter? There is no "if" except "if ye ask." There is no condition of the mind that exclude us from asking. If only you desire those things for which you ask. [There are] no conditions spiritually. So if we desire the things of God we must comply with the condition of seeking them. Verses 8-11. "Good things," according to Luke, is the Holy Spirit [Luke 11:13]; and that is what we want, to thirst after godliness. [Matthew 7] Verse 12.

We want to dwell, this morning, especially upon the importance of our exercising that simple faith which takes God at His word. We feel sorry that there is a necessity of presenting this matter again. I do not know as we are sorry that it is presented, but notwithstanding that it is presented that minds fail to grasp it. But our minds must be broad enough to comprehend the promises made to us. I have taken one of the very promises so [simple] that a child can understand it. Verse 11. And we are told what kind of asking this is. If we ask, there is a possibility of our having the things promised; is that the way it is



put? Is there any hesitancy in this matter? We would think so from the actions of those who ask, but there is no need of it; there is no excuse for one doubt.

We receive the things we ask, not because we are good. If you expect to wait until you are good enough to receive the blessing, you will never receive it. If you are going to wait until you are good enough to receive the promise, you will wait until after Christ comes, and it will be too late. You may come just as you are because He is your Saviour, He died for you. In Him dwelt [all] the fullness of the Godhead bodily, and because He has the whole heaven of gift—of light, of power, of blessings—that He may bestow on every one who will [seek] them and open the door for Jesus to come in. Do you want it enough to open the door? If you will open the door to receive these blessings, there will be an emptying out of the love of the world, of the pride of life, and just as soon as there will be an emptying of the heart of its idols, the vacuum must be supplied by the Holy Spirit.

We want to be very particular to stand on the very ground on which the Lord wants us to stand [and] that is to recognize that all the blessings that we receive come through the mercy and compassion and goodness of our God, while we are undeserving. It is not because we regard ourselves good in many particulars, but it is because “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.] It is not one now and then, in one hundred or one thousand, in five or ten thousands, [who] may have life. No, whosoever believeth on Him shall not perish but have everlasting life.

Now, have we that inward faith? It rests with us. There are two classes to the end of time; a party to [be] separated on the left hand, He calls goats; and there is a party to be on the right hand, He calls sheep. Every soul of man may be saved if they believe in Christ as their personal Saviour. All will not be saved. Not because He does not want them to be saved, for He is drawing every soul, whatever may be their position, whatever may be their education, their nationality, or their training, he is drawing every soul to himself. Why? Because in Him is life and light and truth, and all of these are essential to us for our happiness daily in this present life, and all these things are going to help us bear the burdens and trials and perplexities of life with greater ease; and Christ says in His invitation, Come unto Me all ye that are weary and heavy laden, and I will give you rest. [Matthew 11:28.]

Now, I receive letters constantly, so many that I could do nothing else than answer them, begging me to pray the Lord that He may have mercy upon them. Now, I am not their Mediator and do not ever expect to be, and I am not one who shall open my heart to those individuals as though I was capable of blessing them. I am riding in the same boat with yourself, trusting for salvation in the merits of a crucified and risen Saviour. I want salvation, I want eternal life, and I must know the conditions of my obtaining life eternal. You must know it.

How is it so natural for us to pour out all our soul troubles and perplexities upon finite beings as ourselves? I leave you to answer the question, why do we do this? [It might be excused] if we had not the promise, “Ask and receive” and, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find

rest unto your souls. For my yoke is easy, and my burden is light." [John 16:24; Matthew 11:28-30.] It is not "My yoke" that makes your work so hard, that makes your journey so difficult.

What is "my yoke"? It is perfect submission to God. Our wills must be submerged in the will of God. In coming to Jesus it is to feel that there is no help for us except in Jesus; [therefore when the Father] gave His Son for the life of the world He is of no aid to any one who does not receive Him by faith as their personal Saviour. When the worried, perplexed souls come to human, finite mortals for relief, conduct them to Jesus, pray with them and for [them in] faith, and educate them by precept and example to bring every trial, great and small, to Jesus. We can help these poor souls who bring their troubles to us, only by leading them to Him, to take their cares and burdens to Jesus and leave them there. I want to be able to stand in that position where I can be a help, and all that I can do is to recommend them to Jesus, point them to Calvary.

John pointed the people to the Lamb of God who taketh away the sins of the world. He said, "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] There is a great deal in that "taketh away." The question is, Shall we keep on sinning as though it were an impossibility for us to overcome? How are we to overcome? As Christ overcame. He prayed to His heavenly Father, we can do the same and that is the only way. Then we are to overcome something, for it is stated that those who shall see Him in His beauty shall be without spot or wrinkle, or any such thing.

Now, if there is a spot or wrinkle in your character, is it not now the very time for you to begin to understand what that defilement is, that you may trust in the blood of Christ to wash it away? How shall I, says the trembling one, put it away? You are to say, I will try. But you are to put it away by believing that Christ is your Saviour today, and that He cleanseth you from all unrighteousness. You have the lesson in the word that was spoken. When tempted to speak wrong, and do wrong, resist Satan and say, I will not surrender my will to your control, I will co-operate with divine power and through grace be conqueror.

Satan says to Christ, It is certain that the angels shall have charge over You and bear You up in their hands lest at any time You shall dash Your foot against a stone. But what did he leave out of that quotation? He was to be kept in the way; in all Thy ways. That was not His way at all. God's way is Christ's way. There is a plan of salvation laid for the race that Christ should not work a miracle on His own account to relieve Himself of any of the necessities of humanity, and He was kept in all His ways. The enemy did not quote that at all, but [he quoted:] The angel shall keep Thee lest at any time Thou shalt dash Thy foot against a stone; he was to bear Him up.

Now, the enemy will have all these attractions for us and the question is which has the most weight with us. Is it to put ourselves in the channel of the bright rays of the Sun of Righteousness? Is it to go into a meeting and consider that there is the place to be a Christian and that out of the meeting we are to lay it off as a man lays off his overcoat? Are we thus to lay off our religion? Watch unto prayer, says Christ; "watch and pray lest ye enter into temptation." [Mark 14:38.]

The temptations will surround us just as long as we live. Satan will try us in one way and if he doesn't overcome us, he will try us in another way. And thus his efforts will never cease. But we are always to

remember that we are members of the royal family, subjects of the heavenly King, and we are born anew with a new character unto God. The old, cheap character, the frivolous character, the character which leads to the world, to pride, to vanity, and to folly, we have parted with that. We have left that, but not in our own strength.

We have asked wisdom of God, and He says He giveth to all men—how? In such a stinted measure? No, liberally and what? Upbraideth not. And what does He say? You ask in faith, and do not waver about it. There is the trouble; we go from our petitions and do not know whether we are blessed or not. We say, I wish that I did know. What does that mean? You said it, Lord, but I don't believe it. You must ask without wavering, "for he that wavereth is like a wave of the sea driven and tossed." [James 1:5, 6.] He is tossed right between the waves. One wave after another comes and our faith goes out like water out of a leaky vessel. It is to believe and to watch unto prayer.

Ms 84, 1891

A Message to the Church

Sydney, Australia

November 8, 1891

I wish to present before our churches the light the Lord has given them in regard to practicing principles of brotherly love, mutual forbearance, respect, and tender consideration for one another. No one man should consider himself possessing ability to control in our various institutions.

The following is a selection of words of warning given to our brethren in 1880 and read in College Hall, December 1881, before conference delegates and leading workers in Review and Herald office, Sanitarium, and College.

The college was not brought into existence to bear the stamp of any one man's mind. Teachers and principal should work together as brethren. They should consult together and also counsel with ministers and responsible men, and above all else, seek wisdom from above that all their decisions in reference to the important matters of the school may be such as shall be approved of God.

They must not be corralled. They must not be compelled to act as the conference dictated and follow the exact plans laid out by them under all circumstances, when they see and know, while engaged in the work, that God would have them follow a different plan of action to meet the circumstances that arise. It must always be considered that God will work, not always as men have planned. He often works in a mysterious way His wonders to perform—in a way that man has not calculated upon. The Spirit of the Lord is not bound. He surprises men by revealing Himself in His way, "Not by might, nor by power, but by my Spirit." [Zechariah 4:6.]

Men give the Lord but very little chance to work. They plan only in their line, in their way—not always in the best way, and according to the best methods. But Christ has done a vast amount of planning which men need to bring into their plans. The promise of the great gift of the Holy Spirit was frequently on the

lips of Christ. "He shall teach you all things, and bring all things to your remembrance." [John 14:26.] The fulfillment of the promise is the infallible Guide, possessing power to transform all who accept the gift into spiritual worshipers, humble and beautified by the Sun of Righteousness. They have an eye single to God's glory.

Lengthy resolutions and preliminary forms are of little value in approaching Christ and the Father. By the new and the living Way they come personally to the footstool of Jehovah. They address Him through no human being. With their own lips they prefer their requests as children come to their earthly parent and ask; they believe that their heavenly Father listens to every word they utter. They have been invited to an audience with the Majesty of heaven: "Come unto me, all ye that labor and are heavy laden and I will give you rest." [Matthew 11:28.] Precious words!

The great plan of redemption is opened before them. Wonder after wonder of the mystery of godliness is revealed. They are attracted, and by beholding they become changed into His image.

Ms 91, 1891

Remarks at Presidents' Council

[Battle Creek, Michigan]

February 25 - March 4, 1891

[See E. G. White comments on February 27 and March 3.]

[First Meeting]

February 25, 1891

In opening the Council, the president, Elder O. A. Olsen said:

The continuous growth and extension of the work, under a variety of circumstances, etc., has led to the calling of this Council. We who have borne the burdens of the general work since the last session of the Conference, are now glad to share this burden with these presidents. Next week the General Conference will convene. It is not best to present matters before a conference until they have been carefully matured. Much time is often wasted in such meetings by discussions that have no bearing on the question.

1. Development of laborers.
2. The publishing work and branch publishing houses.

D. T. Jones was chosen Secretary

Adjourned to 10:00 a.m. Thursday, February 26.

Second Meeting

February 26, 10:30 a.m.

Prayer was offered by Elder Van Horn.

After the reading of the minutes the Chair stated that the object of this meeting was to get the judgment of men of experience on certain questions that will, if thought advisable by this Council, be brought before the General Conference. To open the doors to all would defeat the real object of the meeting.

The President announced the arrival of Elders Haskell and Boyd. The announcement met a warm response from those present.

Professor Prescott was called upon to report on the school interests in the west. He stated that it had been thought best to unite the school interests in the Northwest and build one good school for the two conferences and tributary territory.

They received propositions from two points, Walla Walla and Spokane Falls, each of which at a very reasonable estimate would be worth \$25,000 in cash. In Walla Walla the most substantial business men and men of social and political influence are taking an active interest in the school enterprise. He thinks from the present outlook that we can safely plan to open a school in the Northwest next fall.

The work on Union College is progressing very satisfactorily, and he thinks there will be no doubt about being ready to open the school at Lincoln next September. The Professor expressed satisfaction and gratitude to God for the way the educational work has opened up since the last General Conference.

The following report was presented in behalf of a committee appointed to consider the question of the education of ministers:

The committee appointed to take into consideration the matter of ministerial education make the following recommendations:

#### District Work

1. That within the next year a Bible school be held in each conference district, at such time and place as shall be appointed by the officers of the conferences composing that district, in consultation with the General Conference Committee. Each of these schools shall continue from four to six weeks, and be devoted exclusively to Bible study.
2. That two teachers be employed for each institute.
3. That it be earnestly requested to arrange for all their laborers to attend during the entire course, unless sickness or other reasonable cause shall prevent.
4. That church elders and Sabbath school officers be encouraged and urged to attend.
5. That the sessions of the school be held three hours each day; six days in the week.

6. That regular enrollment be made, and that school discipline, as to order, attendance, punctuality, etc., be maintained. The expense of tuition, board, etc. shall be determined by the local officers in the district.

#### Summer Normal Institute

It is recommended that:

1. An institute for the special benefit of Bible teachers, and those who may be called upon to fill a position as Bible teachers in our schools, or local institutions, be held this coming summer at some convenient place.
2. That it continue from four to six weeks.
3. That the time of class work be the same as that recommended for the District Institutes.
4. That at least two persons be employed to conduct this work, and more if possible; and that it be so conducted that the members of the class shall have exercise in teaching. In short, that as nearly normal work be done as possible.
5. That the decision as to who shall attend, and where and when it shall be held, and other details, be left to the General Conference Committee and the Educational Secretary.

#### College Work

It is recommended that:

1. Instead of a ministerial school, such as has been held for the last two years, advanced Bible work be taken up in our colleges.
2. That the entire school year be devoted to it, and that this course may take the place of one line of work in the last year's study. This course will be open to ministers who can attend only a few months in the winter time.
3. If a sufficient number of ministers be present at any school for a short course in the winter, special Bible classes might be provided for them at the discretion of the managers of the school.

In speaking of the point of raising the standard among our ministers, the professor said the committee thought it reasonable that every candidate for ministerial license should be required to pass an examination on the English Bible—not alone on the points of doctrine which we hold, but as to their general knowledge of the Bible.

The professor spoke of the religious interest at Lincoln. There is no organized church at College View, but they have a Sabbath school numbering 160. Some of the outside people attend meetings regularly.

On motion to adopt the report, Elder Brown asked what the term "conference laborers" would include. The Chair answered that it would include ministers, licentiates, and Bible workers.

Elder Porter raised a question on the provision of funds for the institutes recommended.

The Chair answered that the point to be considered by the Council was whether such institutes should be held; if so, plans for raising funds to defray the expenses could be considered later.

Elder Wood raised the question whether the clause in the report which confines the work to the Bible exclusively, would cut off the study of history.

Professor Prescott replied that in the opinion of the committee it was best to do one thing at a time, and they thought it best to confine the institute work to the Bible.

Elder Lane heartily endorsed the plan of District Institutes as recommended in the report. Then, speaking on the other side, [he] questioned whether it is best to have so many things to take up the time and attention of laborers.

Elder Olsen referred to the ministers' school which had been held the last two years, and the number who had been trained for usefulness. He said the enlargement of the work calls for more laborers, and these must be trained and brought into the field.

Elder Starr asked if the institute work was to be confined to the English Bible, and how it would apply in conferences where there were German, Danish, and Swedish laborers.

Professor Prescott replied that it was intended that each one would study the Bible in their own language, [and that] the committee meant to guard against branching off into Hebrew, Greek, etc.

Elder Irwin asked if these institutes were to take the place of state meetings.

Professor Prescott suggested that it might be better at our camp meetings to devote more time to Bible study and less to sermonizing.

Elder Lane requested that the question of Bible study be brought up under a distinct head.

Elder Irwin asked if the wages of laborers would go right on while attending the institutes.

Elder Olsen answered that that would be a question for the different conferences to decide for themselves.

Elder Porter said he considered this a very practical question. In many conferences the laborers are so poor that they cannot lose the time and bear the expense of attending the institute.

Elder Olsen said he would be in favor of letting the wages go on and pay the expense of the laborers to and from the institute, but not board and lodging. Their laborers would be worth enough more to the conferences to make it to their interest to do so.

Elder Hyatt spoke in favor of the institutes and of paying the wages and expenses of those who attend.

Elder Porter said he believed a course of study that would broaden the minds of our laborers was a necessity. He thought if the conferences would pay their laborers while attending and so give them a chance to go he would be heartily in favor of it.

Elder Haskell said: The matter of thoroughly studying the Bible is essential for those who expect to go into foreign fields. Those who go to foreign countries must be men of large minds. It will not do to confine our work there to a few narrow channels of thought. The gospel is the same now that it ever has been, and we want to get a full knowledge of it as a system. When we gather up the whole truth and carry it to the world we will have power.

Sister White said: For a few years the matter has been forced upon me by the Spirit of the Lord, that we are not in that position to meet the time when everything that can be shaken will be shaken, etc. There are tests coming on every side. The enemy will come to us from every side. The standard by which we can resist him is the Word of God. The enemy will come in strange ways and [there are] many who will be infatuated by his devices. Our only refuge is to abide in Christ, and the only way we can abide in Him is to know His Word and do it.

We want Bible instruction instead of sermonizing. That is the way Jesus taught. He never preached a sermon after the modern style of sermonizing. His Sermon on the Mount was the inculcation of important truths. The educating plan is what has been opened before me for years—not sermonizing but teaching. Everything which we receive of God comes through His Word and the Spirit impressing it upon the heart.

Our ministers must be rooted and grounded in the truth. You are on the right line. God will lead us if we are willing to be lead.

Meeting adjourned to 10:00 a.m., Friday the 27th.

Presidents' Council

Third Meeting

February 27, 10:00 a.m.

Prayer by Elder Loughborough.

The discussion on the report of the committee on education of ministers was continued.

Elder W. B. White asked if directors who are employed by the conference would be included in the term "conference laborers" in the report.

The answer was that they would not.

Elder Tait asked if tuition would be charged.

In reply that portion of the report referring to that point was called for and read, which provides that the expense of board, tuition, etc., shall be determined by the local officers of the district.



Elder W. C. White asked if it was contemplated to pay as much wages while attending institutes as when at work in the field, or only one-half or two-thirds of the regular wages.

The Chair answered that that would be left to the Conference Committee, and might be regulated according to the necessities of the laborer.

Elder White remarked that he thought it would be well to have an understanding with each one who was urged to attend as to just what they should receive.

Elder Porter raised a question whether it would not be better to have the institutes not more than four weeks in length at first; and moved that the report be amended to read "from three to six weeks," instead of "from four to six weeks."

The motion was lost.

Elder Olsen announced that the Ministers' School would close today, and recommended that the Council adjourn and attend the closing exercises of the school. He said the presidents should all take an active interest in the education of our ministers. There is a great spiritual dearth among our churches. The only remedy for this sad state of things is a converted ministry. The ministers cannot raise the people higher than the point which they themselves occupy. For this reason he has felt an intense interest in the Ministers' School. At the close of his remarks, the Council adjourned to Monday morning at 10:30.

#### Fourth Meeting

March 2, 10:30 a.m.

President Olsen in the chair.

Prayer by Elder Haskell.

After the reading of the minutes, the Chair called for the reading of the second division of the report of the committee on the education of ministers.

Professor Prescott explained briefly that the idea was not to hold an open institute for all to attend, but only for a select few who are expected to take part in teaching in some of our schools, or in conducting institutes in the future.

Brother Irwin reverted to the first part of the report, and suggested that it seemed pretty strong to make it obligatory on all conference laborers to attend the district institutes while making no provision for expenses or wages while so doing, and suggested that an additional clause be added recommending that the conferences pay their laborers wages while attending the institutes and bear their traveling expenses to and from the same.

Elder Underwood moved to amend Section Three so that it will read: "That the conferences be earnestly requested to arrange for all their laborers to attend during the entire course, unless sickness or other reasonable cause should prevent."

Elder Breed spoke in favor of the original reading.

The amendment was carried.

Elder Allee moved that the chair appoint a committee to take into consideration the matter of the expenses of those attending the normal institutes.

The motion was lost.

The reading of the third and last portion of the report was called for.

The Chair stated that this contemplates not holding any more Ministers' Schools such as the one just closed, but to connect a more elaborate course of Bible study with our colleges and schools.

Professor Prescott said the object of our schools is to fit up laborers for different branches of our work, and the study of the Bible should be made prominent, so that those who finish a course will be fully prepared to enter the work.

Elder Haskell said he was decidedly in sympathy with the idea of connecting more Bible study with our schools. He considers that the study of the Scriptures is very valuable in training and disciplining the mind.

Elder Lane asked if it was contemplated that the study of the Bible should be required the same as arithmetic and grammar, or whether the Bible work would be left optional with each one, and spoke in favor of making it obligatory.

Professor Prescott said it was their custom in the college to make a special plea for Bible study over any other study, but they had never made it obligatory.

Elder Olsen said it is a source of gratification that so much interest is taken in the study of the Bible by the students in our schools. He said further that more attention should be given to educating our young men with a view of their entering the ministry.

The financial support of the District institutes was again discussed.

Elder Lane said he was in favor of having every plan carry with it the financial basis of its support, and he thought it ought to be decided how the district institutes should be supported.

Elder Porter said he understood that each conference was to provide for its own workers who attend and nothing more, and he was satisfied with that.

Professor Prescott said there were some students in the school that he should like to have attend the institute. They belong to no conference, and have not yet begun work for the General Conference. Some provision should be made for such.

The question on the adoption of the report was called for, and it was adopted unanimously.

Further business being called for, Professor Prescott suggested that some plan be adopted by which the educational standard of our ministers may be raised. He said as long as the State Conferences pay no special attention to the education of those who are candidates for the ministry, it will be difficult to raised the standard, as the ranks will be continually filling up with those who are uneducated.

Elder Tait moved that the matter of suggesting a plan by which this point can be guarded most effectually, be referred to the Committee on the Education of Ministers.

Elder Olsen spoke very decidedly in favor of adopting some plan by which those who apply for license or credentials may be thoroughly examined. He thinks there might be a plan of study devised that could be carried out between the institutes. We should not require too much, but should require that which is reasonable.

Elder Loughborough said thirty years ago the first day of last November [that] the proposition was first made to give papers to ministers to show that they were duly authorized by the church to preach the gospel. Previous to that time they had only a card or letter of introduction. It was then required that some steps should be taken to elevate the standard and guard the sacred office of the ministry.

Elder Underwood spoke in favor of elevating the standard of the ministry, and said when men were licensed or given credentials and failed to develop, their license or credentials should be withheld.

Elder Van Horn expressed himself as in harmony with others that had spoken. He said [that] in Michigan the spiritual condition of the ministry is too low to reach the people and elevate them and build up the cause. Michigan could furnish four times as many laborers as she now does if the material that is here was developed.

Elder Porter said the Minnesota Conference had authorized all her laborers to use the time till 10:00 o'clock each morning for study and self-improvement.

Professor Prescott said we should be careful not to swing from one extreme to another. While we should encourage education in our workers, we should avoid setting up a machine to turn out machine men, etc.

The question of referring the question under discussion to the Committee on Education of Ministers was put, and carried by unanimous vote.

Adjourned to 10:30 a.m., Tuesday, March 3.

Fifth Meeting

March 3, 1891. 10:30 a.m.

Prayer by Elder Lane

Elder Olsen called the attention of the Council to the Bible work and the training of Bible workers. He thought the subject of Bible work an important one. The pendulum swung very strong in favor of Bible work a few years ago, but a reaction has taken place and there is danger now of its swinging too far the other way. He suggested also that nursing and caring for the sick might be connected with the Bible work to advantage. A plan has been suggested of marking out a course of study that would include nursing, a limited course in medicine, and a course in Bible study. It would require three years to complete such a course, but there are many who are not qualified to enter the work now, but who would make excellent workers if they would take such a course of study.

Sister White said, "I have thought of this subject a great deal, and have had considerable light on it from time to time. The canvassing work has seemed to gather in nearly all the workers, but they should be united. But what has bothered me the most is that a cheap class, who have had no proper qualification or preparation for the work, have been sent out to labor for the people. If we could get older persons of settled character and religious experience, we cannot estimate the value of the work that might be done by such workers. It is the Holy Spirit that impresses the mind and presses the truth home to the hearts of those for whom we labor; the angels of God are in connection with those who are connected with God. We want those for workers who know something of God. Select those who know God, and you can risk them in any house, for God will lead them. We want someone for Petoskey who is weighed down with the responsibility and sacredness of the work.

"We must look more to the presentation of God's love and mercy to move the hearts of the people. We must have a sense of both the justice and mercy of God. Those who can blend together the law of God and the mercy of God can reach any heart. For years I have seen that there is a broken link which has kept us from reaching hearts. This link is supplied by presenting the love and mercy of God. There has been a sentiment creeping in that we should not present the claims of the Sabbath so strong. Why not? Is it not true that the man of sin is raising up the counterfeit and undermining the law of God, and should we not raise up the standard against him?"

Elder Van Horn expressed himself as deeply interested in Bible work; but he had been pained to see the lack of consecration that exists among workers. He hoped the lesson of consecration might be learned by all classes of laborers. He suggested that two Bible workers be left with each little company that is brought out, until they are fully established.

Elder McClure said he had been closely connected with the Bible work; and one of the greatest perplexities connected with that work was the getting in of young and unconsecrated workers. For the last few years the Bible workers in California have brought more people into the truth than all the ministers in the state. But it had been done by a few good, solid workers who have stayed by the work until they had gained an experience. He thought the only thing that could be done for young persons who wanted to go into the Bible work was to educate them.

Elder Lane said he could see light in connecting nursing with the Bible work. Nurses can get into the houses of the best class of people—a class that cannot be reached by tent meetings.

Brother Palmer spoke of the people scattered through the mountains of Colorado. They had but few opportunities for preaching, and but little reading matter. Books could be sold in nearly every house. He visited one place and held meetings, and visited and gave Bible readings, and six accepted the truth. Since he came away, a lady has been giving Bible readings and three more have accepted the truth. He thought that nursing could be connected with Bible work to good advantage.

Elder Olsen said it was strange that the people of the world appreciated some of the good things that we have more than we do ourselves; and referred, in evidence, to the inducements that have been, and are, held out at the sanitarium to those who want to become trained nurses. The people of the world are anxious to avail themselves of these advantages, but our own people are slow to do so.

The Chair was authorized to appoint a committee of five to act with himself to consider and report on the subject which has just been discussed: O. A. Olsen, S. N. Haskell, D. T. Jones, W. H. Wakeham, N. C. McClure.

Elder Holser said the brethren in Europe would like to have advice as to how to deal with the subjects of military service, and compulsory education, which they have to meet with in Europe.

Brother Palmer said that some of our brethren in Colorado had been fined for refusing to sit on the jury on the Sabbath; others had sat on the jury on the Sabbath. They would like advice as to what is best to do.

Professor Prescott requested that a committee be appointed to take into consideration the method of our public work as to teaching versus preaching.

The Chair being authorized to do so, appointed W. W. Prescott, I. D. Van Horn, S. H. Lane, E. J. Waggoner, R. C. Porter, as the committee.

The Chair announced the question of branch publishing houses and the extent to which that work can be utilized to advantage for future consideration.

Adjourned to 10:30 a.m., March 4.

Sixth Meeting

March 4, 10:30 a.m.

Prayer by Elder Underwood.

The committee appointed to recommend a standard of qualifications for candidates for the ministry made the following report:

“Your Committee suggests the following recommendations with reference to granting ministerial license:

“1. That the candidate be able to read the Bible easily and intelligently.

“2. That he should be a Bible student.

“3. That he should have not only theoretical knowledge, but such experimental knowledge of the Bible as would qualify him for teaching it.

“4. That his knowledge of the Bible be not confined to putting together certain texts to prove a point, but that he have a comprehensive view of the different books, and of the Bible as a whole.

“5. We recommend, That in licensing men to the ministry, more regard be paid the requirements set forth in 1 Timothy 3:1-7 and Titus 1:7-9.

“6. We recommend, That licenses be granted to such men only as are expected publicly to preach the Word.

“7. That we do not think it proper to continue [granting] licenses and credentials to men who do not make any proof of their ministry.”

After a lengthy discussion of the separate items, the report was unanimously adopted.

The committee on teaching as against preaching in our public labors reported through its chairman, Professor Prescott, as follows:

“Your committee appointed upon the question of teaching the Word would make the following suggestions:

“1. That in order to teach the Word successfully, one must first be a faithful student of the Word.

“2. That, recognizing the power of the Word of God, we should use as much as possible of that Word in our teaching.

“3. That the narrative portions of the Word are instructive, and when properly used in teaching convey lessons of great profit.

“4. That the utmost simplicity should characterize our teaching, and that a refinement and dignity begotten of the truth and power of God, should influence our deportment, both in public and in private.”

The report was discussed item by item, and adopted by a full vote.

On motion of Elder Robinson, the chairman and the secretary were made a committee and authorized to refer the two reports considered and adopted at this meeting to such committee appointed by the General Conference as they may think best.

Professor Prescott suggested that the members of this Council might get together in companies of two, three, or more, each day and pray that God may direct and bless in the study of His Word. Elder Donnell heartily endorsed the plan.

The chairman said that there was nothing needed so much today as the power of God. We cannot accomplish through the teaching of abstract doctrines what God designs to have accomplished through the teaching of His truth. In planning for the General Conference, this want has been kept in view.

Professor Prescott raised the question: Whether it would not be well to celebrate the ordinances before the Conference closes.

Adjourned to call of Chair.

Ms 92, 1891

Diary/Thoughts on Revelation 1

January 10, 1891

Revelation 1:1-10. "The revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass." One thousand years is with the Lord as one day. "The Word was with God and the Word was God." [John 1:1.] "And he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ and of all things that he saw." [Revelation 1:1, 2.]

Shall we leave this revelation unread, unsearched, and represent it as dwelling upon events that we are not capable of understanding? God forbid. Revelation is all that the book signifies. What is this word to John to be written in a book so that we might not be taken unaware of the great things which are to take place just prior to the closing-up work of this world's history? These are His words, and if you would understand them, there is the Holy Spirit accompanying the Word to give the sacred impress upon the human heart. "Blessed is he that readeth." [Verse 3.] This then is the first action on the part of the human agent: to read the instruction presenting the facts that are in the book, and it is the privilege of every soul to understand the sacred, important lessons given which mean so much to every soul living in our world.

If the blessing is given to him that readeth, then let us read to a purpose, opening the windows of the chambers of the mind, that Christ's beams of light may shine into the mind and heart, enlightening the intellect and filling the soul temple with the softening, subduing influence of His Holy Spirit. The human agent should read with prayerful, intense interest for the purpose of obtaining divine knowledge. Blessed are "they that hear the words of this prophecy." [Verse 3.] There are to be diligent, open ears to hear the message as well as to read it. There is to be no indifference. This book is handling things which are of eternal interest to all who shall hear the messages of warning and instruction. But this is not all. "Blessed is he that keepeth these things which are written therein." There is a decided practicing of the truth so important.

All the lessons given are to be kept in mind and worked out in character, not a jot or tittle is to be forgotten, for the time is at hand when the symbols given in Revelation will be fulfilled. And every soul is to be guarded lest he shall fail and not “keep” the words given, to practice the solemn warning for his present and eternal good. These are those that follow the Lamb whithersoever He goeth. We are to receive every word of His lessons as testimony and conclusive. We are to give earnest heed to His words lest at any time we should let them slip.

“Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you,” which is a yoke of restraint from evil and is obedience in all righteousness. “Learn of me for I am meek and lowly of heart, and ye shall find rest unto your souls.” [Matthew 11:28, 29.] Learning of Christ we understand His warnings are given against the specious working of the enemy, for Satan is always vigilant, watching to catch souls. His words are spirit and life which are to be brought into our minds and hearts and into our character building.

“John, to the seven churches which are in Asia, grace be unto you and peace from Him which is and which was and which is to come.” [Revelation 1:4.] Where can those striving against God place His precious, faithful ones and God will not be there? John was on the lonely rocky isle of Patmos. He was not considered worthless, although he was near a hundred years old and his hair was hoary with age. But there is no one who receives Jesus Christ but that He gives them power to become the sons of God. Where can one of God's people be, and where cannot the loving Father find His faithful sons and His people find Him, their Father?

Jacob was the lonely wanderer, fleeing for his life from his brother's wrath in dreary waste places; a rock was his pillow, but the love of Jesus Christ seeks the discouraged, helpless wanderer and gives him a glorious vision of heaven—the heavenly similitude of the ladder placed firmly upon the earth, with the topmost round reaching from the earth to the throne of God. He sees angels of God descending and ascending this ladder of shining brightness, for God was above the ladder and the glory of God's brightness glorified that ladder, which all who love God must ascend round after round heavenward. Jacob, the petted son of his mother, had his new birth unto God then and there in his discouraged state in his wanderings, and his stone pillow was the most precious to him that his head ever rested upon.

When Moses, heartsick and burdened because of the repeated murmurings of the children of Israel, became afraid of that vast multitude, afraid of himself, lest he should be left to his own human wisdom, he does that which every soul must do in like circumstances for his family and property. He does not go to any man in that vast multitude, but he tells it all to God, just as we should do. Exodus 33:12-23. The fainting heart of Moses was strengthened. Thus has it been and always will be.

“Grace unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful and true witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.



Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day." [Revelation 1:4-10.]

This was the very day that the Lord had sanctified and set apart and given to the world as His memorial. This creation Sabbath, given to Moses in Exodus 31:12-18, has shown its importance, which was to keep God, the Creator of the world, ever in the minds of His people. Who was the Speaker? It was Jesus Christ enshrouded in the pillowy cloud. "And the Lord spake unto Moses, saying, Speak thou to the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doeth sanctify you." "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." (verses 16, 17.)

It was on the Lord's Sabbath, the Lord's day, that Christ revealed Himself to John. He alone of all the apostles and chosen disciples was preserved as a witness to testify of all the things which Christ had done. He was a very old man, but to him was this grand revelation made. He had enough to talk about of the Christ on whose loving bosom he laid his head.

The Lord presented to Jeremiah, "Then I went down to the potter's house and behold he wrought a work on the wheels and the vessel that he made of clay was marred, in the hand of the potter so he made it again, another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying O house of Israel, cannot I do with you as this potter? Saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mind hand, O house of Israel.

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them. Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

"Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind

before the enemy; I will shew them the back, and not the face, in the day of their calamity.” [Jeremiah 18:1-17.]

In those words everything depended upon the course of action that God's professed children shall take in their experience which will determine their relation to God and His dealing with them. The mightiest nations, no less than the weakest human agents, are at God's disposal. And He can prosper them or overthrow them. The sins of the fathers will not be reckoned unto the nation that forsakes their sins and turns to God with true purpose of heart. And the virtues of the fathers will not protect the degenerate children who propose to practice them. These lessons I present briefly now, to be more fully expressed in the future. But here are things that need to be carefully pondered and the heart and mind take them in to understand them.