

Ellen G. White 1904 Manuscripts 102-171

Ms 102, 1904

Sermon/"Now before the feast of the Passover ..."

Nashville, Tennessee

July 2, 1904

Sermon, Mrs. E. G. White, Office Chapel, Nashville, Tennessee

"Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself." [John 13:1-4.]

The disciples had just been disputing as to who should be the greatest in the kingdom of heaven. They could not agree. One would claim the honor for himself; another for himself. None of the disciples were in a proper frame of mind to comprehend the significance of coming events or to appreciate the solemnity of the present occasion. They were not prepared to participate in the Passover supper.

Christ looked upon them sadly. Trials, He knew, were before them, and His great heart of love went out to them in tender pity and sympathy. As a manifestation of His love for them, He "took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." [Verses 4, 5.] This was a great rebuke to them all.

"Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean.

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than

he that sent him. If ye know these things, happy are ye if ye do them.

“I speak not of you all: I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me. When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me.” [Verses 6-21.]

By the ordinance of humility we are taught an impressive lesson. Christ has shown to us the necessity of walking humbly before God and of realizing what He has done for us by the gift of His Son. Christ knew that His disciples would never forget the lesson on humility given them at the last supper. In taking upon Himself the humblest form of service, He administered to the twelve the sternest rebuke that could have been given them.

In the eighteenth of Matthew there is recorded another lesson on humility. These lessons in the Word are given for our admonition. Those who neglect to profit by them are inexcusable.

The disciples came “unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” [Verses 1-4.]

Many do not realize that by walking humbly with God, we place ourselves in a position where the enemy cannot take advantage of us. Some may seek to place us in a disagreeable position, but so long as we sustain a right relation with God, and have in our hearts a desire to do His will, we shall not afflict our souls over the efforts of the enemy.

“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, and that he were drowned in the depth of the sea.” [Verses 5, 6.]

In this scripture is plainly revealed the relation that Christ’s disciples should sustain to one another. If we will, we can learn the lesson of Christian humility; but if we constantly worry for fear we shall not be given the highest place, we shall find that we are finally in the lowest place. This is the sure result of neglecting to heed Christ’s instruction to become as little children. Only when we submit, as willing children, to be trained and disciplined, can God use us to His glory.

“Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!” [Verse 7.]

Words of reproach react on one’s own soul. The training of the tongue should begin with ourselves personally. Let us speak evil of no man.

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.” [Verse 8.]

There may be cherished by us certain wrong things that are seemingly as dear as a hand or a foot. These things are to be put away from us forever. Never are our peculiar, unsanctified ideas to be pressed upon others.

“And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” [Verse 9.]

There is a great work to be done among church members. Many who are not called upon to enter the public ministry may do much good in their home church by speaking advisedly with their lips. The talent of speech should be used to glorify God. Too often it is used to convey evil reports. This grieves away the Holy Spirit. Let us remember that we have a Saviour who has bidden us come unto Him with all our burdens. He will give us peace of mind, and He, too, will adjust that which to us seems so full of entangling difficulties. “Come unto Me,” He pleads, “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.]

Temperance workers try to induce the drunkard to sign a pledge that henceforth he will not use intoxicating liquor. This is well; and there is as urgent a necessity that those who have indulged in words of complaint and criticism shall sign a solemn pledge that henceforth, by the Lord’s help, they will not speak evil of their brethren and sisters, but will take everything to God in prayer and follow out the instruction He has given regarding the pointing out of wrongs in our fellow men. Every church member may in his daily conduct be so exemplary, so prudent and careful in speech, so kind and compassionate, that he will be esteemed by all as one who fears and loves God. Such a man will have an influence for good over all his associates.

We are fallible and have erred many times. Let us return to the Lord with repentance and confession. As we assemble to participate in the ordinances of the Lord’s house, let us make every wrong right, so far as lies in our power. When bowing before a brother, washing his feet, ask yourself, “Have I aught in my heart that separates me from this brother? Have I said or done anything that estranges us?” If so, take it away by heartily confessing your sin. Thus heart will be cemented to heart, and the blessing of God will be manifest.

In the early days of the Advent movement, when our numbers were few, the celebration of the ordinances was made a most profitable occasion. On the Friday before, every church member endeavored to clear away everything that would tend to separate him from his brethren and from God. Hearts were closely searched; prayers for a divine revelation of hidden sin were earnestly offered; confessions of overreaching in trade, of ill-advised words hastily spoken, of sins cherished, were made. The Lord came near, and we were greatly strengthened and encouraged.

“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.” [Matthew 18:10.]

The whole heavenly universe are intensely interested in every penitent soul that comes to Jesus; and they are interested, too, in the impenitent—in those whom they hope to see saved by repentance and reformation. Angels are watching our every act. They are familiar with every word uttered. They are intensely desirous of seeing us value above all else the instruction of God’s Word. They desire us to learn Christ’s meekness and lowliness—the highest of all sciences, the science of gladness and humility and love through Christ Jesus.

The angels desire that we shall learn that “the Son of man came to save that which was lost.” [Verse 11] Christ came not to save that which is good and righteous, but “that which was lost.” Brethren and sisters, when you see a soul slipping away from the truth, and endangering his hope of eternal salvation, press close to his side, and seek to help him in every way you can. Inquire into his needs; pray with him; labor kindly, patiently with him; never despair of helping him.

Church members have a work to do along the line of taking an interest in the youth. They should shake hands with them, and manifest a kindly interest in their welfare. Let us shield the youth, so far as possible, from worldly temptations and allurements. If possible, let us find some employment for them, whereby their minds may be occupied with that which is ennobling. This is genuine ministry—a ministry that God approves, and that lifts up before the one who ministers, as well as before the one ministered unto, a standard against the enemy. Satan cannot overcome by his wiles those who in word and deed are ministers of righteousness.

“How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray.” [Verses 12, 13.]

In like manner, there is rejoicing in heaven over the erring one who has been rescued from Satan’s grasp. To every man is given his work. To every one is given the privilege of helping his fellow men to place their feet on the Rock of Ages.

“Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” [Verse 14.]

Often our efforts in behalf of others may apparently be void of results; but we are not to become tired and discouraged of well-doing. Christ never ceases to seek us when we wander from the fold. With unwearying steps He searches until He finds us and brings us back to His fold. Again and again we would have perished, had it not been for His loving care. He bids us do our part by working out our own salvation with fear and trembling and assures us that God will work through us to will and to do of His good pleasure.

Little do we realize the strength of the forces that are now at work in this world. The whole heavenly host are seeking to save that which was lost; the fallen angels are working with a power from beneath to counteract the efforts of Christ and His co-laborers. Shall not we be faithful in doing our part? Shall we not strive to do everything in our power to carry the truth for this time to those who are in ignorance of God's commandments? Shall we not open the Scriptures to the understanding of those who have not yet learned the importance of obeying every precept and of preparing for the Lord's soon coming? Shall we not labor as do those that must give an account?

Last night a scene was presented before me. I may never feel free to reveal all of it, but I will reveal a little.

It seemed that an immense ball of fire came down upon the world and crushed large houses. From place to place rose the cry, "The Lord has come! The Lord has come!" Many were unprepared to meet Him, but a few were saying, "Praise the Lord!"

"Why are you praising the Lord?" enquired those upon whom was coming sudden destruction.

"Because we now see what we have been looking for."

"If you believed that these things were coming, why did you not tell us?" was the terrible response. "We did not know about these things. Why did you leave us in ignorance? Again and again you have seen us; why did you not become acquainted with us and tell us of the judgment to come, and that we must serve God, lest we perish? Now we are lost!"

Every church member is to train the intellect, in order that he may gain a clear understanding of the will of God concerning him; every one is to educate the voice, that he may communicate a knowledge of the Scriptures to those who are in ignorance. May God help us to stand, like Daniel, in our lot and place during the days of probation that remain. Parents, teach your children regarding the things that are coming upon the earth, and lead them to prepare to meet their Lord in peace. Gain a knowledge of the Scriptures. Do not fill the head with the nonsense of novels. Brain nerve power is required by those who desire to comprehend the truth so clearly that they can teach it intelligently to others. We have none too much brainpower. Never can we afford to use tobacco, or alcoholic liquors, or any other injurious substance; for we must strive to keep our minds clear for the work of saving souls. The Lord is pleased with those who manifest fervid earnestness in His service. It is the privilege of every one to cultivate faithfully every God-given power.

In that glad day when the Lord will say to every earnest laborer for Him, "Well done, good and faithful servant, enter thou into the joy of thy Lord" [Matthew 25:23], the ransomed ones will exclaim: "Worthy, worthy, is the Lamb that was slain, and lives again, a triumphant Conqueror." What joy the worker will then feel in going to those to whom he has spoken with trembling and in fearfulness—those to whom he has opened the Scriptures and with whom he has prayed, thus balancing their souls on the right side.

All true knowledge obtained in this life will be retained by us in heaven. There our education is to be perfected. In the new earth Christ will lead us by the side of the living waters and explain the dark passages of Scripture that we have never been able to understand. All His providences will then be made plain.

We are to work out our own salvation with fear and trembling. The youth are to live in accordance with this principle. Their religious influence should be so genuine, their faith in Christ as a personal Saviour so unwavering, that they will never betray their Master as did Judas. This is the experience that we all need to gain.

Before partaking of the sacrament, let us clear the King's highway by confessing and forsaking every sin. Let us make everything right with our brethren. This will bring joy and peace to our hearts. "If ye keep My commandments," Christ says to His disciples, "ye shall abide in My love. ... These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." [John 15:10, 11.]

May God help us to fight the good fight of faith and to clothe ourselves with the whole armor, and, having done all, to stand. The powers of darkness are striving to obtain the mastery of human minds and to educate them in satanic delusions. Where is the church? Where are those who profess godliness? What are the Lord's people doing to rescue souls from perdition? May God help us to receive the Holy Spirit and to impart our blessings to others. Rich experiences are in store for those who receive of Christ His blessings, that they, in turn, may impart to those in great need of a personal Saviour. Let us watch for souls as do those that must give an account.

May the Lord's blessing rest upon you, is my prayer.

Ms 104, 1904

"My mind is weighed down by perplexities ... "

"Elmshaven," St. Helena, California

March 1904

My mind is weighed down by perplexities. Those in charge of our institutions are receiving many letters from persons who desire to obtain homes near these institutions. Some who make these inquiries are so poor that they have not means enough to pay their fare from the place where they are living.

I have received instruction from the Lord in regard to this matter. To those who desire to change their location, and to settle near one of our institutions, I would say, Have you counseled with the Lord in regard to this matter? Do you think that in settling near an institution you will be able to get a living without perplexities or hard work?

Those who are necessarily situated near our institutions should be careful how they send out

glowing reports of the place where they are living. Everywhere there are people who are dissatisfied and who long to go to some place where they think that they will do better than in their present surroundings. They think that if they could be given work in connection with some one of our institutions, they could have a better chance to earn a living. These restless ones do not consider that our institutions need helpers who are producers as well as consumers. Were they to connect with an institution, they would still be dissatisfied, because the spirit of disaffection is in their hearts, and change of place does not bring a change of heart. Their characters have not been refined and ennobled by the Spirit of Christ. They need to learn the lesson of contentment. They do not study from cause to effect. They do not seek to understand the Bible tests of character, which are essential to true success. They do not put their minds to the task.

There are many who are desirous of changing their employment. They wish to obtain advantages which they suppose they will find in some other place. Let them ask themselves of what benefit it would be to them to move if they have not learned how to be kind and patient and courteous in the home life. Let them look at themselves in the light of the Word of God and then work to the point where improvement is needed.

It is always the case, when an institution is established in a place, that there are many families who desire to settle near it. Thus it has been in Battle Creek and in Oakland, and, to some extent, at the St. Helena Sanitarium.

To those who desire to change their location, and who are looking toward Mountain View because it seems to be a favorable place in which to settle, I would say, Look to other parts of the world, which need the light that you have received in trust. Remember that God has given to every man his work. Choose some locality where you will have opportunity to let your light shine forth amidst the moral darkness.

Fathers and mothers, if you cannot be happy where you are, with your children, serving the Lord with all humility of mind, do not bring your burden of defection to a place where one of the Lord's institutions is to be established, and where tried, faithful Christians will be needed. Wise men are needed in such a place—men who have learned the lessons that Christ teaches, men who realize the importance of the obligations resting on them to keep the spirit sweet and pure and holy, that in life and character they may represent Christ.

I listened to words spoken by one who understands the past, the present, and the future. A most solemn representation was given, delineating the characters that should be possessed by those who are accepted as yokefellows in our institutions. These institutions need men who are temperate, in the full acceptance of the term. God forbid that men who have not learned to control themselves, and who neglect their own character building in order to make plans for some one else, should be brought into our institutions.

The workers in our institutions are to heed the instruction given by Christ. When the truth abides

in the hearts of those in charge, when they receive the light shining from God's Word, the apprentices will wish to understand better the words they hear in the assembly of God's people. They will ask for fuller explanations, and there will be special seasons of seeking the Lord and studying His Word. It was in some quiet room or some retired spot outside that Christ explained to the disciples the parables that He had spoken before the multitude. This is the work that will need to be done for the apprentices in our publishing houses.

Let those who are proposing to locate in Mountain View remember that this is not wisdom. The world is large. Go, make your own centers in places where there is need of light. Do not crowd into one place, making the same mistake that has been made in Battle Creek. There are hundreds of places that need the light which God has given you.

Wherever you live, whatever your circumstances may be, be sure to bring the teachings of the Word of God into your homes, into the daily life. Seek God as your light, your strength, your way to heaven. Remember that to every man God has given talents to be used for Him. Learn at the feet of Jesus the lessons of meekness and lowliness, and then work in the spirit of the Saviour for those around you. By willing obedience to the commandments, make your home a place where God's honor will love to dwell. "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 spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

We each have an individual work to do. We are to consecrate ourselves, body, soul, and spirit, to God. Each child of His has something to do for His name's honor and glory. Wherever you are, you may be a blessing.

If there seems to be but a slender chance of obtaining a livelihood where you are, make the most of every opportunity. Devise wise plans. Put to use every jot of ability that God has given you. Do your duty to yourself, improving in understanding and adaptability, daily becoming better able to turn to the best account the mental and physical powers that God has given you. He wants you to be a success. He wants you to be a blessing in your home and in the neighborhood in which you live.

Parents, help your children to help you and to help each other. Be kindly and courteous to your neighbors. By good works let your light shine forth amidst the moral darkness. If you are true Christians, you will become more and more able to understand what the will of the Lord is, and you will move forward step by step in the light of His Word.

Study the life of Christ, and strive to follow the pattern He has set. Ask yourselves if you have done your whole duty to the church in your own house and your duty to your neighbors. Have you been faithful in teaching your children lessons of Christian politeness? Are there not many improvements to be made in the government of your home? Do not neglect your children. Learn how to discipline yourselves, that you may be worthy of the respect of your children. If Christ is

not abiding in your hearts, how can you teach your children the lessons of patience and kindness that they so much need? Be sure that you yourselves are keeping the way of the Lord, and then require obedience from your children in everything.

The father who has become thoroughly acquainted with the Word of the Lord, and who renders willing obedience to God's law, is prepared to be the priest and house-band of his family. As he strives for perfect self-control, he is enabled to reveal in his life the grace of patience. He deals justly and keeps his spirit free from anger. But the father who has not learned to restrain childish outbursts of temper is not prepared to discipline or train his children.

Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to the temptations of city life. Especially should our schools be out of the cities. The Lord has given definite instruction that it is not for the spiritual good of our institutions for them to be in the cities, where the temptations of the enemy abound on every hand.

Light has been given me that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown, and it is now necessary to establish the printing plant in some more rural place, where land can be secured. Those who are connected with our offices of publication should not be obliged to live in the crowded cities. They should have opportunity to obtain homes where they will be able to live without requiring high wages.

The apprentices in our publishing houses are to be given a thorough drill in the different lines of the printing business; and they are also to be given every opportunity to gain a knowledge of the Bible; for the time is at hand when believers will be scattered into many lands. They are to be taught what is comprehended in being sincere followers of our Lord and Saviour Jesus Christ. In the past, many souls have been left unguarded. They have not been taught what is comprehended in the science of godliness. Not all who have borne responsibilities have lived the Christian life.

Those of our people who settle at Mountain View should not forget, in purchasing land, that sites may be needed for other institutions. They should not feel at liberty to purchase the land that may be needed for these sites. Neither should they feel at liberty to establish interests for their personal advantage, to be carried on under their own control. If such interests are started, it will be difficult to preserve unsullied the pure, holy principles of our faith.

Ms 106, 1904

Sermon/Words of Encouragement

Washington, D. C.

April 30, 1904

Sabbath, April 30, 1904

Sermon, S.D.A. Memorial Church, Washington, D.C.

We need to understand the meaning of the instruction given in the first chapter of Second Peter. “Simon Peter, a servant and an apostle of Jesus Christ,” writes his second epistle “to them that have obtained like precious faith” with himself. In order that we may realize the importance of God’s claims upon us, we need constantly to cherish the faith that the early Christians cherished. This faith is obtained not through any righteousness of our own, but “through the righteousness of God and our Saviour Jesus Christ.” [Verse 1.]

To those who have obtained the faith that filled the hearts of Christians in Peter’s time are written the words: “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” [Verse 2.] In the light of this instruction, how important it is that we give strict attention to the formation of character! He who by faith daily lays hold firmly upon the Invisible One will reveal the character of Jesus. With lowliness of heart he will accept Christ’s invitation to the weary and the heavy laden. Instead of unloading his burdens upon his neighbor, with whose heart-sorrows and burdens he is unacquainted, he will seek rest by taking upon himself the yoke of Christ. Let us abide in Jesus. Then He alone—formed within, the hope of glory—will appear in our every word and deed.

“According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.” [Verse 3.]

Before us there has been placed an open door, which no man can shut. In the third of Revelation we read: “Behold, I have set before thee an open door, and no man can shut it.” [Verse 8.] Why are we so slow to enter this door? The promises given us are yea and amen. Christ declares: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every man that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” [Matthew 7:7, 8.]

Are we not inexcusable for unloading all our troubles upon our neighbors? Are we not thus insulting God? Is not this why there is among us so much spiritual feebleness? Why do we not take everything to the Lord in prayer? He stands at the head of humanity, enabling men through His sacrifice to become partakers of the divine nature—to lay hold upon an infinite power that will transform them into the likeness of the Divine.

In co-partnership with Christ, we are to work out our own salvation with fear and trembling by doing the works He bids us do. We are to be meek and lowly. Trials sometimes come to lead us to humble ourselves before Him and to depend wholly upon Him for grace and guidance. We

cannot afford to live without Christ's presence; for perfection of character comes only through the gift of His righteousness. When we are in trouble, let us go to Him instead of to some defective human being. We have a Friend in Jesus, and we are without excuse for placing upon our brethren and sisters the burdens that our Saviour alone is able to bear for us.

Peter writes of "the knowledge of God, and of Jesus our Lord." [2 Peter 1:2.] To know Jesus is to know that He is my personal Saviour; to know that He pities me—that upon His sympathizing heart He bears the wounds of my transgressions.

My brethren and sisters, this is the great Medical Missionary, the greatest Medical Missionary that ever stood on earthly soil. Sometimes when I speak of Him, it seems as if the fountain of my heart would break at the thought of how wicked the world is today notwithstanding the fact that they have among them a Medical Missionary ready to help them at any time.

Let us guard against speaking words that discourage. Let us resolve never to engage in evil speaking and backbiting. Let us refuse to serve Satan by implanting seeds of doubt. Let us guard against cherishing unbelief or expressing it to others. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor. Let us begin to discipline the tongue, remembering always that we can do this only by disciplining the mind; for "out of the abundance of the heart the mouth speaketh." [Matthew 12:34.]

Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as He was tried on the point of hasty and angry speech, He never once sinned with His lips. With patient calmness He met the sneers, the taunts, and the ridicule of His fellow workers at the carpenter's bench. Instead of retorting angrily, He would begin to sing one of David's beautiful psalms; and His companions, before realizing what they were doing, would unite with Him in the hymn. What a transformation would be wrought in this world, if men and women today would follow Christ's example in the use of words!

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:4.]

Little do we realize the prevalence of evil among those who claim to be Christians. We, as believers, are exhorted to cultivate the Christian graces. Immediately after holding before us the hope of escaping from the corruption that is in the world through lust, the apostle further declares: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love)." [Verses 5-7.]

Daily we have a sum to prove; daily we are to add these graces to the character we are

perfecting. Faithfulness in the carrying out of this scripture in the life-practice will result in the conversion of hundreds and of thousands, as upon the day of Pentecost.

“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.” [Verses 8, 9.]

When we submit to the solemn rite of baptism, we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will “seek those things which are above, where Christ sitteth on the right hand of God.” [Colossians 3:1.] Let us not forget our baptismal vow. In the presence of the three highest powers of heaven—the Father, the Son, and the Holy Spirit—we have pledged ourselves to do the will of Him who, over the rent sepulcher of Joseph, declared, “I am the resurrection and the life.” [John 11:25.] Christ forgives every penitent sinner, and as the forgiven one, at the time of baptism, rises from the watery grave, he is declared a new creature, whose life is hid with Christ in God. Let us ever remember that it is our high privilege to be purged from our old sins.

Faithfulness to our baptismal vow gives the heart-preparation needful for sinning souls. O how many we might save! As I look over the congregation before me, I realize that there is a work for every church member to do. All may not have lived up to their baptismal vow; but let every erring one do all in his power to redeem the past, turning from the path that has led astray to the path of humble obedience. You, my brother, my sister, are to win heaven and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” [2 Peter 1:10.]

This is the only election regarding which the Bible speaks. Fallen in sin, we may become partakers of the divine nature and attain to a knowledge far in advance of any scientific learning. By partaking of the flesh and the blood of our crucified Lord, we shall gain life eternal. In the sixth of John we read: “Whoso eateth My flesh, and drinketh My blood, hath eternal life. ... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verses 54, 63.] None need lose eternal life. Every one who chooses daily to learn of the heavenly Teacher will make his calling and election sure. Let us humble our hearts before God, and follow on to know Him whom to know aright is life eternal.

“Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 Peter 1:10, 11.]

Here are your life insurance papers. This is not an insurance policy, the value of which some one else will receive after your death; it is a policy that assures you a life measuring with the life of

God—even eternal life. O what an assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We cannot afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God!

Unitedly we are to help one another gain perfection of character. To this end, we are to cease all criticism. Onward and still onward we may advance toward perfection, until at last there will be ministered unto us an abundant entrance into the heavenly kingdom.

“Wherefore,” says Peter, “I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.” [Verses 12, 13.]

Supposing we were to cherish a remembrance of the bright chapters in our Christian experience, and dwell upon these in our testimony meetings; would not this be pleasing to God? If unbelievers are present in these meetings, they will recognize the right ring in such testimonies. Why?—Because angels of God are with those who have gained a personal knowledge of Christ Jesus, and these angels will impress hearts.

The Work in Washington

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord’s providence, and I praise God that our brethren had the faith to take this forward step.

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professing Christian feel the necessity of self-denial. Let every one guard against the tendency to expend, for the gratification of mere vanity, money that belongs to God—especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let every such an one now choose another way—the way of obedience and self-denial.

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven’s richest blessings.

In some respects the situation in Washington reminds me of our pioneer experiences in

Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australasia, the school buildings were erected.

Before this work was finished, the problem of providing a meetinghouse at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around and solicited help. Just at this time it happened that several of the carpenters, who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meetinghouse at a very low wage—less than one-half the usual rate. Several worked for nothing a portion of the time.

The erection of the meetinghouse was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed.

It looks as if we may hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there. May God help us to do what we can in this place. May He give us hearts willing to make sacrifices. O I am thankful, so thankful, that the work which for nearly twenty years I have hoped would be done at the nation's capital has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God.

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the ending." [Revelation 1:8.] He has been with us at the beginning; and He will round out all the work we shall do, if by faith we continue to walk in the way in which He leads.

Let us talk faith, and not unbelief; let us praise God and go forward. The Lord is good, and greatly to be praised. At every step let us praise Him from whom all blessings flow.

Ms 108, 1904

Sermon/"Simon Peter, a servant ..."

Washington, D. C.

April 30, 1904

11 a.m., Sabbath, April 30, 1904

Sermon, M St. Memorial Church, Washington, D.C.

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” [2 Peter 1:1.]

We need to understand the meaning of these words. The apostle Peter writes to those who are of “like precious faith” with himself. In order that we may realize God’s claims upon us, we need constantly to cherish the same faith that the early Christians cherished. We obtain this faith not through any righteousness of our own, but “through the righteousness of God and our Saviour Jesus Christ.” [Verse 1.]

Daily we should act as if we realized the infinite cost of the great Gift made by God to this world. What a Gift was His! Christ came to our world not to maintain us in sin, but to take sin away from us, in order that we might not be left an offense to God through transgression.

To those who through the righteousness of Christ have obtained the precious faith that existed in the hearts of Christians in Peter’s time are written the words: “Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” [Verse 2.] In the light of this instruction, how important it is that we cease permitting our minds to be engrossed with minutiae of but little consequence! Let us dwell only on those things that we can take with us into the higher school. We need to learn that it is our privilege to receive an education from the Source of all power, from the One who can daily give us a hold upon Him who is invisible. By faith we are to accept the grace that He came to bring to us. And in order to receive this grace in its fulness, we must have a living experience; we must understand what God requires of us individually.

Every Christian should give strict attention to the formation of character. He who by faith daily lays hold firmly upon the Invisible One will reveal to all around him the character of Christ Jesus and will become a pattern of meekness. With lowliness of heart he will accept Christ’s invitation to the weary and the heavy laden. Instead of unloading his burdens upon his neighbor, with whose heart-sorrows and burdens he is unacquainted, he will seek rest by taking upon himself the yoke of Christ. “Come unto Me,” pleads the Saviour, “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.] Let us hide in Christ. Then He alone—formed within, the hope of glory—will appear in our every word and deed.

“According as His divine power hath given unto us all things (not a limited amount) that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue.” [2

Peter 1:3.]

Before us there has been placed an open door which no man can shut. In the third of Revelation we read: "Behold, I have set before thee an open door, and no man can shut it." [Verse 8.] Why are we so slow to enter this door? The promises given us are yea and amen. Christ declares: "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.]

Are we not inexcusable for unloading all our troubles upon our neighbors? Are we not thus insulting God? Is not this why there is among us so much spiritual feebleness? Why do not we take everything to the Lord in prayer? Have we forgotten what He has done for us? Christ laid aside His royal robe and kingly crown, clothed His divinity with humanity, and left the royal courts in order to come to this world as the Redeemer of a fallen order of beings. He came to the help of humanity at a time when Satan seemed to be gaining supreme control. For our sake Christ became poor, that through His poverty we might become rich. Although He was the Majesty of heaven, the King of glory, the Only Begotten of God, He chose to be born of poor parentage, and to live in a place of which the Jews inquired, "Can there any good thing come out of Nazareth?" [John 1:46.] He came not to stand in the highest place of worldly honor, but to stand at the head of humanity, enabling men and women through His sacrifice to become partakers of the divine nature—to lay hold of an infinite power that will transform them into the likeness of the Divine.

In co-partnership with Christ, we are to work out our own salvation with fear and trembling, by doing the very works He bids us do. We are to be meek and lowly of heart. Trials sometime come to lead us to humble ourselves before Him and to depend wholly upon Him for grace and guidance. We cannot afford to live without Christ's presence in our hearts; for perfection of character comes only through the gift of His righteousness. When we are in trouble, let us go to Him instead of to some defective human being.

Many make the mistake of dwelling upon the defects of others. This is liable to result in their becoming as bad as those whom they criticize and condemn. "By beholding we become changed." [2 Corinthians 3:18.] Christ is our Example. In all points He has been tempted like as we are, yet without sin. Satan failed in his every effort to lead Christ to commit sin. The Saviour "was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." [Isaiah 53:5.] He has borne the penalty of the sin of every human being; and He will deliver every one who comes to Him in penitence, seeking for pardon and overcoming grace. We have a Friend in Jesus, and we are without excuse for placing upon our brethren and sisters the burdens that our Saviour alone is able to bear for us.

Peter writes of "the knowledge of God, and of Jesus our Lord." [2 Peter 1:2.] To know Jesus is to

know that He is my personal Saviour; it is to know that He pities me—that upon His sympathizing heart He bears the wounds of my transgressions.

Brethren, this is the great Medical Missionary, the greatest Medical Missionary that ever stood on earthly soil. Sometimes when I speak of Him, it seems as if the fountain of my heart would break at the thought of the world's wickedness today, notwithstanding the fact that they have in their midst a Medical Missionary ready to help them at any time.

Christ has declared, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." [John 14:12, 13.] To all who ask in faith will be imparted grace and power in rich measure.

Our Redeemer desires that we have His praise constantly in our hearts and upon our lips. He desires that we bring Him to the remembrance of the world that has fallen under the curse of sin. He desires that our voices shall be uplifted in joyful praise and thanksgiving. Those who faithfully honor Him from day to day will be clothed with the beauty of holiness.

During the earthly ministry of our Saviour, His disciples were His constant companions. As He conversed with them, others would overhear His words and would unite with the little company, in order to hear more of the instruction concerning the things of heaven. Thus is the kind of conversation in which the Lord is pleased to have us engage—conversation that will turn the thoughts of the hearers toward heaven. Christ, through the agency of the Holy Spirit, will make impressions upon all who hear. But if our minds are centered on dress, on selfish pleasure, or on trials, and we talk regarding these things, Christ cannot glorify His name and advance the interests of His kingdom by impressing the hearts of those who hear these words. We often lose much by neglecting to improve our opportunities for using aright the talent of speech. Let us learn to praise God for the wondrous work He has done. Let us learn true politeness to God by giving to the people a noble, elevated conception of our heavenly Father whom we profess to love and serve.

Jesus "hath called us to glory and virtue." [2 Peter 1:3.] He desires us to come into a position more glorious than that which we have hitherto occupied. He desires us to catch the rays of divine light that come from Himself and, by beholding, to become changed into His likeness. Let us refuse to serve Satan by talking doubt. He is ever seeking to implant doubt in the minds of men and women. Let us guard against cherishing unbelief or expressing it to others. By talking of Christ Jesus and of His matchless love, we shall impart that which has been imparted by Him to us, and in this way we shall become "laborers together with God." [1 Corinthians 3:9.]

Our passionate impulses are of no benefit to others or to ourselves; our safety lies in talking of the wondrous love of Christ. A knowledge of what He has done for our salvation will lead us to view Him in a most glorious light and will cause our petty trials and troubles to sink into insignificance. We shall be living on an elevated plane far above those things that often lead to

alienation. Uplifted ourselves, we shall be able to put our arms beneath the sad and the discouraged and uplift them. Our conversation will be of an elevated character, and our actions will be a praise to God.

Let us guard against speaking words that discourage. Let us resolve never to engage in evil speaking and backbiting. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor. Let us begin to discipline the tongue, remembering always that we can do this only by disciplining the mind; for “out of the abundance of the heart the mouth speaketh.” [Matthew 12:34.]

Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as He was tried on the point of hasty and angry speech, He never once sinned with His lips. With patient calmness He met the sneers, the taunts, and the ridicule of His fellow workers at the carpenter’s bench. Instead of retorting angrily, He would begin to sing one of David’s beautiful psalms; and His companions, before realizing fully what they were doing, would unite with Him in the hymn.

What a transformation would be wrought in this world if men and women today would follow Christ’s example in the use of words! Let us speak kindly and patiently. Let us put our arms around those who are weak, and speak encouragingly to them. The Lord directs us to strengthen the weak hands that hang down and to make straight paths for our own feet, lest the lame be turned out of the way. Brethren and sisters, we are dealing with eternal realities. There is a hell to shun, a heaven to win. Let us constantly bear this in mind.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:4.]

Little do we realize the prevalence of evil among those who claim to be Christians. Let us put away all desire for position of worldly honor and turn to Christ, remembering that He is our King, our Joy, our Deliverer. He is the Light of the world.

Those who seek to separate from themselves the evil that is in the carnal heart are exhorted to cultivate the Christian graces. Immediately after holding before us the hope of escaping from the corruption that is in the world through lust, the apostle further declares: “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love).” [Verses 5-7.]

Daily we have a sum to prove; daily we are to add these graces to the character we are perfecting. Faithfulness in the carrying out of this scripture in daily life will result in the conversion of hundreds and of thousands, as upon the day of Pentecost.

“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” [Verses 8, 9.]

It is at the time of baptism that we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will “seek those things which are above, where Christ sitteth on the right hand of God.” [Colossians 3:1.] Let us not forget our baptismal vow. In the presence of the three highest powers of heaven—the Father, the Son, and the Holy Spirit—we have pledged ourselves to do the will of Him who, at the rent sepulcher of Joseph, declared, “I am the resurrection and the life.” [John 11:25.] Christ forgives every penitent sinner; and as the forgiven one arises from the watery grave at the time of his baptism, he is declared a new creature, whose life is hid with Christ in God. Let us ever remember that it is our high privilege to be purged from our old sins.

Faithfulness to our baptismal vow gives the heart-preparation needful for winning souls. O how many we might save! As I look over the congregation before me, I realize that there is a work for every church member to do. All may not have lived up to their baptismal vow; but let every erring one blot out the past and turn from the path that has led astray to the path of humble obedience. You, my brother, my sister, are to win heaven and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity.

As I look over the city of Washington, I realize that a great work is still to be done. Let every professing Christian feel the necessity of self-denial. Let every one guard against the tendency to expend, for the gratification of mere vanity, money that belongs to God—especially in this time when our people are making every effort possible to build in this city memorials that will stand in vindication of the truth. Let us study the use of every penny and avoid wasting any of God’s money by needless expenditures. Some may plead that they have always indulged selfish pride, but our customary practices offer no excuse for sin. God is calling upon us to choose another way—the way of obedience and self-denial.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” [2 Peter 1:10.]

This is the only election regarding which the Bible speaks. Fallen in sin, we may become partakers of the divine nature and attain to a knowledge far in advance of any scientific learning. By partaking of the flesh and the blood of our crucified Lord, we shall gain life eternal. In the sixth of John we read: “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. ... Whoso eateth My flesh, and drinketh My blood, hath eternal life: and I will raise him up at the last day. ... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verses 51, 54, 63.]

Shall we not accept the great salvation offered us? Let us take a step in advance and continue to move forward, following step by step in the Saviour's footsteps. None need lose eternal life. Every one who chooses daily to learn of the heavenly Teacher will make his calling and election sure. Let us humble our hearts before God and follow on to know Him whom to know aright is life eternal.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:10, 11.]

Here are your life insurance papers. This is not an insurance policy, the value of which some one will receive after your death; it is a policy that assures you a life measuring with the life of God—even eternal life. O what a promise! what a hope set before us! Let us ever reveal to the world that we have something above the sordid things of this earth; that we are seeking for a better country, even an heavenly. Heaven has been made for us, and we want a part in it. We cannot afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue! Let the life be hid with Christ in God.

Unitedly we are to take hold in a daily effort to help one another gain perfection of character. To this end we are to cease all criticism. Let us criticize ourselves and learn to hate the things of this world that once we loved. Onward and still onward we may advance toward perfection, until at last there will be ministered unto us an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Wherefore," says Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." [Verses 12, 13.]

Supposing we were to cherish a remembrance of the good chapters in our Christian experience, and dwell upon these in our testimony meetings, would not this be pleasing to God? If unbelievers are present in these meetings, they will recognize the right ring in such testimonies. Why?—Because angels of God are with those who have gained a personal knowledge of Christ Jesus and will impress hearts. The Lord has promised that if we work on the plan of addition, He will work on the plan of multiplication. "Grace and peace," He says, "be multiplied unto you through the knowledge of God, and of Jesus our Lord." [Verse 2.] Having a knowledge of our heavenly Father and of His Son, we shall be filled with happiness; we shall behold the countenance of Jesus, beaming with love, and shall be made like Him.

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work here. The securing of this land was a good step, and I praise the Lord that our brethren had the faith to take this step. God now calls upon every one of you to act your individual part in helping to build up the work here. If

you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your own souls are refreshed with heaven's richest blessings.

In some respects the situation here reminds me of our pioneer experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australasia, the school buildings were erected.

Before this work was finished, the problem of providing a meetinghouse at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings were temporarily out of employment, and these men generously responded, offering to work on the proposed meetinghouse at a very low wage—less than one half the usual rate. Several worked for nothing a portion of the time.

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It looks as if we may hope to have here in Washington some experiences similar to those we had in Australia and to receive the same blessings that were received there. Some may say, "It would look strange to work so enthusiastically here." What if it should? Very strange things will be seen before the Lord's second coming. And some of these strange things will cause men to learn the meekness and lowliness of Christ. Conversion, itself, is a very strange thing. There are a few, only, who know the meaning of genuine conversion.

May God help us to do what we can in this place. May He give us hearts willing to make sacrifices. O I am thankful, so thankful, that the work which for nearly twenty years I have hoped would be done at the capital of the nation has now been begun. As we plan and labor, let us do a great deal more praying than talking. Let us lean heavily upon the Mighty One and live on the plan of addition; for then the heavenly graces will be multiplied unto us, and we shall see of the salvation of God.

Sometimes I hardly know how to express my gratitude to God over the fact that the work in this

place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Says Christ, "I am Alpha and Omega, the beginning and the ending." [Revelation 1:8.] He has been with us at the beginning; and He is the One who will round out all the work we shall have to do if by faith we continue to walk in the way in which He leads.

Let us talk faith and not unbelief; let us praise God and go forward. The Lord is good and greatly to be praised. At every step let us praise Him from whom all blessings flow.

Ms 110, 1904

Sermon/Lessons From the First Chapter of Daniel

Healdsburg, California

March 19, 1904

(Sermon, Pacific Union Conference, Healdsburg, California, 11 a.m., Sabbath, March 19, 1904.)

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." [Daniel 1:1-4.]

In making these appointments, the king did not choose novices, or those whose home training had been defective; he chose youth who in mind and body gave promise of a life of usefulness.

To be of service in the Babylonian court, these youth must first become so familiar with the language of the Chaldeans that they would be able to use it fluently. They were therefore placed under the instruction of the wise men of Babylon.

"And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah." [Verses 5, 6.]

The king worked insidiously. In him was vested absolute authority, as ruler of a kingdom of surpassing grandeur, yet he did not seek to influence these young men standing before him—men

of perfect form and fine mental qualities—by an imposing display of the greatness of his power; he did not try to compel them to renounce their faith in favor of idolatry. He sought to bring this about gradually, by having them sit at a table with idolaters for three years, where they would become familiar with idolatrous customs. He hoped that by giving these youth opportunity of observing daily the display connected with the charming, seductive rites of heathen worship, he would induce them fully to apostatize and become one with the Babylonians in matters of religion.

Why did not the Hebrew captives yield to the king's desire? They had learned to some purpose in their homes. They had skill and wisdom and understanding, because they had heeded the Word of the Lord. They had taken counsel of God. The mighty Counselor was revered by these youth; therefore all the attractions that could be presented to them were of no avail. Consulting one another, they purposed in their hearts that they would not eat at the king's table.

One objectionable feature of the proposed plan to eat at this table was the fact that here the youth would be expected to partake of wine and luxuries that they had not had in their Judean homes. Heretofore their habits had been temperate. A healthful current of blood flowed through their veins. Their appearance betokened health. Not a trace of imbecility or weakness could be discerned. They had passed through the training school of temperance and self-denial—a school in which it would be well for every youth to be trained. In this age of the world, young men and young women should determine that they will not indulge in any extravagance by eating and drinking the luxuries that tempt the appetite, but that weaken moral and physical power.

The Hebrew captives feared that should they sit at the king's table and partake of his luxuries, they would lose their keenness of perception. They realized that indulgence of appetite is destructive of brainpower; and they feared that should they yield, they would lose their high sense of the peculiarity of their religion—the religion of the Bible. They were fully convinced that they had gained a knowledge of the truths of God; for they had studied the Sacred Records of the creation and of God's dealings with His people from age to age.

Parents, these youthful captives in Babylon had made the Bible the study of their lives. And why?—Their parents feared God and taught them to prize His precepts. If every child in every family should have the attention that these Hebrew youth had in early life, what might we not expect from the youth that are trained in this day? If parents fail of doing their duty, and neglect their children, the sins of the sons and daughters whose characters are defective will be charged to the parents as well as to the actual transgressors; for fathers and mothers are the guardians of their little ones.

Parents are the first teachers of children. And wherever a school is established to carry forward the training begun in the home school, those whose children attend this school should feel under solemn obligation to stand by the side of the teachers in the school. The guardians of the home should feel the burden of this work and be willing to stand shoulder to shoulder with the teachers

in bearing it. Let prayers ascend to God in behalf of the work of the school. Let no word of faultfinding or criticism be uttered during the conversation around the table, or at any other time. By their prayers, by every word and deed, let them encourage and sustain the teachers in the school and reveal a genuine interest in its work.

In no event are parents inexcusable for wilful neglect of their children. Let luxuries be laid aside; let economy in food and dress be studied and practiced. Angels of God will co-operate with those who make earnest efforts to train their children for heaven. Angels are in every household, watching for opportunities to co-operate with the parents in every effort made to bring up children in the nurture and admonition of the Lord. During family worship, during the hours devoted to instruction—in every time and place—heavenly angels are present to impress minds.

Fathers, mothers, do you not desire to have the help that these angels are ready to give you? Realize that unless you take special pains to glorify the God of heaven, unless you keep Him exalted before your children, the laxness of your Christian life will be reflected in the lives of your children. If your discipline be loose, their character building will be defective in consequence of your neglect. You cannot afford this. You cannot afford to come up to the judgment, there to hear the words, “Neglectful servant.” [Matthew 25:26.] You cannot afford to fail of bringing your children up to the gate of the heavenly city, with the words, “Here am I, Lord, and the children which Thou gavest me.” [Hebrews 2:13.]

Let us make the salvation of our children our first business. Let us carry out the mind and will of the God of heaven by working to this end. Whatever our surroundings may be—even if we be living in a neighborhood where infidel sentiments or other evils prevail—we are constantly to counterwork the efforts of the enemy and devote to the training of our children as many hours as we can spare.

The God-fearing parent who realizes the importance of molding minds in the years of childhood is willing to lose financially in many things, rather than to neglect to give time to the performance of this duty. He realizes that financial loss is nothing, in comparison with the loss that would be sustained in consequence of neglect to train his children for heaven. What earthly gain could be compared with a life that measures with the life of God? Who could plead the pressure of business cares as an excuse for not devoting sufficient time to so great a work? Children who are properly trained at home will honor God above everything that is upon the face of the earth. The life that we are now living is granted us as a time of preparation for the future, immortal life. Let us take time for self-examination, for meditation and prayer, for pointing out to our children the way to heaven. Eternal interests are at stake. Better far would it be to clothe your children plainly and to live simply, and take the time necessary for instructing them in the way of salvation, than to seek earthly riches and luxury and honor at the expense of neglected home duties.

But to return to the record of Daniel’s experience: “Among these were of the children of Judah,

Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.” [Daniel 1:6, 7.]

The names of Daniel and his fellows are changed. This act on the part of the king is another underhanded attempt to lead these youth to worship idols. The names given children by Hebrew parents were always regarded as of high value, as they had a peculiar significance and often stood for some trait of character. The Babylonians reasoned that by giving Daniel and his companions names referring to the worship of heathen deities, these worshipers of the true God would more quickly become familiar with the gods of Babylon.

The Test of Obedience

“Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.” [Verse 8.] This was a pointed request.

“Now God had brought Daniel into favor and tender love with the prince of the eunuchs.” [Verse 9.]

Why?—Because Daniel had been well trained at home, and he had a loveable character. Wherever he and his companions were, their words and actions sweetened the surrounding atmosphere. In our day this may be true of every one who takes his position on the Lord’s side, and who eats of the flesh and drinks of the blood of the Son of God. Our youth are composed of what they eat. If heavenly principles are kept before their minds and instilled in their hearts, they are transformed into the likeness of Christ. They partake of the same living fountain that flowed from Christ, the living Rock, during the wilderness-wandering of the Israelites.

Some may inquire, “Why were the Israelites taken out of their homes in the cities and in the fertile country districts of Egypt and led into a wilderness, where they had to bear so many hardships and disappointments?” O it was that they might be given a training that would make them a model people, an example to the surrounding idolatrous nations. God entrusted them with His law and instructed them in every duty of life. Just before entering the promised land, the statutes and judgments of God were repeated; and concerning these the Lord through His servant Moses declared:

“Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord your God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” [Deuteronomy 4:6-8.]

Established in the land of Canaan, the Israelites were obedient for a time and prospered. The impression made upon the surrounding nations was wonderful. They were indeed the light of the world. So long as they placed entire dependence on God, and obeyed His precepts, they were far in advance of any other people. But in time a change took place. They began to be proud and self-sufficient. Gradually they lost their hold upon God and became rebellious and stubborn. Little by little they lost their sacred peculiarity and became like the idolatrous nations with whom they mingled.

In this age of the world God is gathering out from all nations a people who will obey His commandments. Christ “gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” [Titus 2:14.] Obedience to the Sabbath commandment is one of the principal features of our peculiarity. We keep the seventh-day Sabbath—the Sabbath of the Bible—the day that in Eden God set apart as holy time. After finishing the creation of the world in six days, He “rested on the seventh day from all His work.” [Genesis 2:2.] This is the day He has bidden us keep. Will we be true to Him? Come what may, to try our faith, will we choose to remain loyal to the Sabbath commandment? We shall be tested on this very point—and much sooner, perhaps, than many realize.

In these last days our youth need to be trained as carefully as was Daniel in his home in the hills of Judea; for upon them will come tests as severe as those that tried the faith of the Hebrew captives. Young men and young women must now be willing to sacrifice life, if need be, rather than to apostatize and to break God’s commandments.

Idolatry is in the land. In the place of the Sabbath of the fourth commandment, a spurious sabbath has been instituted by man and soon all will be required to observe this unholy day of rest. Will our children yield and go into idolatry?

Now is our day of preparation. God has mercifully granted us a probation during which to prepare for the final great test. If we choose, we may form, and help our children form, a loving, Christlike character that will enable us to withstand every effort of the enemy to overcome us. Firmness to right principles will lead the followers of Jesus to refuse to do evil and to delight in doing good. Let us determine to be true. Let us faithfully instruct our children; and let us, too, take an interest in the children of parents who do not seem to understand what it means to educate their children for the courts above. We must make some provision for these unfortunate ones; for none who are sinful can enter heaven.

Our God made an infinite sacrifice for the redemption of the lost race. In the gift of His only begotten Son to die for us, He has revealed His deep love for humanity. What a sacrifice Christ made, that He might bring every son and daughter of Adam to His Father’s throne! In order to embrace every human being in the plan of salvation, Christ came not as a prince, escorted by a majestic train of heavenly angels; He came in the likeness of mankind. Stepping from His high command, and laying aside His royal robe and kingly crown, He came to this earth as a babe, of

humble parentage. Like us, He passed through the periods of infancy, childhood, and youth. In His early manhood He worked at the carpenter's trade and continued to live in the home of His youth. Faithfully He toiled with Joseph and fulfilled the duties of an obedient son.

Fathers, upon you there rests an important work. You should take your son with you, and exert a right influence over him. Train him in habits of industry. Never encourage any tendency toward idleness; for Satan finds some mischief for idle hands and brains to do. Those who have taken upon themselves the responsibilities of parenthood have assumed sacred obligations, and in the fear of God they should strive to fulfil these. No one has a right to bring into the world children who, through neglect in the home, will be permitted to drift into the hands of Satan. God forbid that any parents, no matter how pressing their business interests may be, should make the salvation of their children a matter of secondary importance!

O that parents would awaken to a realization of their high privileges! O that they would teach their children line upon line, precept upon precept, here a little, and there a little! O that they would watch for souls, as those who must give an account! We may make our homes as God desires to see them made—places in which the presence of His Spirit can dwell. He is ready to strengthen every son and daughter of His to fill their position nobly.

Child-training, it is true, is often difficult and perplexing; but wisdom will be given for meeting every emergency. Let none do this work with severity. Let kindness and the love of God rule. Sometimes punishment must be administered; but let it be the final resort. First do everything else possible to lead the child to obey. God desires the teachers in the home school to stand in the moral dignity of His might and power and to train their children as subjects of His kingdom. He values sweetness of temper, kindness of disposition, faithfulness in service, self-denial in every habit of life, gratitude to God for blessings temporal and spiritual. Children who have learned to cultivate these traits of character will repay their parents a hundredfold for all the trouble taken in their early training. Their lives will redound to God's glory; and in the eternal home that Christ has gone to prepare for us, parents and children as united families will share the reward of the faithful.

God gives us everything we have. What right have our children in this world, what right have we, excepting that which comes through the sacrifice of our Saviour? We are sinners, under sentence of death; and only through Christ, our Atonement, is it possible for us to receive pardon and to lay claim to anything that we enjoy or hope to attain. Christ came to take away the sin of the world and thus to save sinners. Shall we not let Him take ours away? He is ready and willing to do a work for every soul who comes to Him.

And when our sins are taken away, when our hearts are transformed, when upon us is placed the robe of Christ's righteousness, our Redeemer acknowledges us as His representatives and bids us do a work for Him. Wonderful grace!

Before the giving of the law at Sinai, God made a solemn covenant with the Israelites on

condition of obedience to His commandments. “If ye will obey My voice indeed,” the Lord declared, “and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation.”

[Exodus 19:5, 6.] These promises are made to us as verily as they were to the Israelites. Why are we so weak? God cannot lie; He will fulfil every promise made. O our weakness is the result of disobedience. Those who have professed to be the children of God have neglected duties in the home life. They have failed to unite with Him who is mighty, and in their own strength they have been unable to train their children for heaven.

Parents, lay hold on the strength of the mighty Helper. Be true to the church in your home. Obey every one of Heaven’s precepts. Take your children with you into the church, and there let their tender lips bear testimony regarding the love of God in the heart. This is an important part of their training; for they are to learn to be missionaries in the world—witnesses for Christ and His truth.

It is for the perfecting of the work begun in the home school and in the church that church schools and higher institutions of learning are established. Many, many years ago light was given me that we should have church schools; that we should take every pains to deny self, so as to be able to create a fund for the establishment of these schools, in which provision should be made for our children and youth to obtain a Christian training for service in the cause of God.

Only when hearty co-operation exists between parents and church school teachers can these schools serve the best interests of children and youth. Fathers, mothers, let the teachers know that you are in sympathy with them, and that you will strive to second their efforts by pulling in even cords with them. Let it be understood that you are in favor of nothing less than the elevated standard of perfection. Unite with them in pressing the battle to the gates. Encourage the youth to put on the armor of righteousness and to strive to overcome every defect. The Lord will give them power to gain victory after victory. Like Daniel and his fellows, our little ones, trained as these Hebrew youth were, will become children in whom is “no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science,” and such as have ability in them to stand in kings’ palaces. [Daniel 1:4.]

Some of our youth will indeed stand in kings’ palaces. There are many here today who will be brought before kings and nobles to give an answer for their faith. God’s people will be scattered into all parts of the world; because the very work that ought to have been done in many cities and other places, both at home and abroad, has been neglected. God desires that every student who goes out from Healdsburg College should stand in a position where he can honor and glorify the God of heaven. It is God who gives wisdom; it is God who helps every one who strives to do his best to help himself. Will you determine to honor God? Arouse to a realization of your infinite privileges! Cultivate your moral sensibilities. Carry out the principles of the Word of God, which are yea and amen.

But I must return to Daniel. He had requested that he be excused from sitting at the king's table. You may regard this as a foolish request. Some would reason that Daniel might have exerted an influence for good by associating with idolaters. But the influence exerted by his wicked associates would have been liable to lead him astray.

A second consideration with these youthful captives was the fact that the king, before eating, always asked the blessing of his gods upon the food. A portion of the food, and also of the wine, from his table was set apart as an offering to the false gods whom he worshiped. According to the religious ideas of the day, this act consecrated the whole to the heathen gods. Daniel and his three brethren thought that even if they should not actually partake of the king's bounties, a mere pretense of eating the food or drinking the wine, where such idolatry was practiced, would be a denial of their faith. To do this would indeed be to implicate themselves with heathenism and to dishonor the principles of the law of God. They decided to stand firm in their integrity, let the result be what it might.

"The prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants." [Verses 10-13.]

Ten days is a short time, yet Daniel had faith to believe that the Lord would work for them, if they should be given opportunity to partake of simple food even for this length of time.

"So he consented to them in this matter, and proved them ten days." [Verse 14.]

Now the sum is proved, in favor of these self-denying ones: "At the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse." [Verses 15, 16.]

God co-operates with every one who does his best to overcome. Divine power is granted for the carrying out of every noble purpose. The experience of the Hebrew captives is but one of many illustrations in the Word, revealing that God's blessing attends the obedient. Of Daniel and his companions it is declared: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." [Verse 17.]

Daniel's understanding of visions and dreams enabled him to act a very prominent part in connection with the rulers of Babylon as well as with his own captive people. Through him the

God of heaven was revealed to Nebuchadnezzar as an all-powerful God—“a God of gods, and a Lord of kings.” [Daniel 2:47.]

The story is a familiar one. In the same year that Daniel and his companions entered the service of the king of Babylon, Nebuchadnezzar had a remarkable dream, by which “his spirit was troubled, and his sleep brake from him.” [Verse 1.] Although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars. He applied to his wise men, but they failed so completely that the king discerned their hypocrisy and commanded that they be put to death. Daniel, hearing of this decree, sought an interview with the king and begged that time be granted in order that he might reveal to the king the dream and its interpretation. The monarch acceded to this request. Daniel went to his house and prayed, in company with his three companions, for light from heaven. In a night vision the secret was revealed unto Daniel. The rehearsal of the dream, with its interpretation, led Nebuchadnezzar to revoke his edict for the destruction of the wise men. Their lives were spared because of Daniel’s connection with the God who is a “revealer of secrets.” [Verse 47.]

Nebuchadnezzar’s wonderful dream caused a marked change in his ideas and opinions, and for a little time he was influenced by the fear of God; but his heart was not yet cleansed from its pride, its worldly ambition, its desire for self-exaltation. After the first impression wore away, he thought only of his own greatness and studied how the dream might be turned to his own honor.

The words, “Thou art this head of gold,” made the deepest impression upon Nebuchadnezzar’s mind. [Verse 38.] He determined to make an image that should excel the original. This image was not to deteriorate in value from the head to the feet, like the one he had been shown, but was to be composed throughout of the most precious metal. Thus the whole image would represent the greatness of Babylon, and he determined that by the splendor of this image the prophecy concerning the kingdoms which were to follow should be effaced from his mind and from the minds of others who had heard the dream and its interpretation. From the treasures obtained in war, Nebuchadnezzar “made an image of gold, whose height was three score cubits, and the breadth thereof six cubits: he set it up in the plan of Dura,” and issued a proclamation, calling upon all the officers of the kingdom to assemble at the dedication of this image and, at the sound of musical instruments, to bow down and worship it. [Daniel 3:1-5.] Should any fail of doing this, they were immediately to be cast into the midst of a burning fiery furnace.

The appointed day came, and at the sound of entrancing music, the vast company “fell down, and worshiped the golden image.” [Verse 7.] But the three Hebrew youth, Shadrach, Meshach, and Abed-nego (we have no record of Daniel’s being present), did not dishonor the God of heaven by paying homage to this idol. Their action was reported to the king. Angered, he called them before him and by threats endeavored to induce them to unite with the multitude in worshiping the image. Courteously, yet firmly, they declared their allegiance to the God of heaven and their faith in His power to deliver them in the hour of trial.

The king's wrath knew no bounds. He commanded that the furnace be heated seven times hotter than was its wont. And without delay the Hebrew exiles were cast in. So furious were the flames that the men who cast the Hebrews in were burned to death.

Suddenly the countenance of the king paled with terror. He looked intently upon the glowing flames and turning to his lords, in tones of alarm, inquired, "Did not we cast three men bound into the midst of the fire?" The answer was, "True, O king." His voice trembling with excitement, the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God!" [Verses 24, 25.]

The Hebrew captives had told Nebuchadnezzar of Christ, the Redeemer that was to come; and from the description thus given, the king recognized the form of the fourth in the fiery furnace as the Son of God.

Hastening to the furnace, Nebuchadnezzar cried, "Ye servants of the most high God, come forth." [Verse 26.] And they obeyed, before that vast multitude showing themselves unhurt, not even the smell of fire being on their garments. True to duty, they had been proof against the flames. Only their fetters had been burned.

Tests will come to every one of us. We know not how many will be placed in peculiar positions, where we shall have opportunity of showing forth the glory of God. We are to keep in view the honor of our heavenly Father. Wherever we are, we are to let nothing earthly deter us from glorifying His name. Are we prepared for the tests that will come?

The vain glory and oppression seen in the course pursued by the heathen king Nebuchadnezzar are being and will continue to be manifested in our day. History will repeat itself. In this age the great test will be upon the point of Sabbath observance. The heavenly universe beholds men trampling upon the law of Jehovah, making the memorial of God—the sign between Him and His commandment-keeping people—a thing of naught, something to be despised, while a rival sabbath is exalted, as was the great golden image in the plain of Dura. Men claiming to be Christians will call upon the world to observe this spurious sabbath that they have made. All who refuse will be put under oppressive laws. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin.

Apostate Protestantism has accepted the false sabbath instituted by the Roman Catholic Church. They have cradled this child of the papacy. Very soon all who refuse to worship this idol will be forbidden to buy or sell. The advisability of enacting such a law is now being discussed. But the people of God will enter into no controversy with the world over this matter. They will simply take God's Word for their guide and maintain their allegiance to Him whose commandments they keep. They will obey the words of Jehovah recorded in the thirty-first chapter of Exodus, verses twelve to eighteen:

"Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your

generations; that ye may know that I am the Lord that doth sanctify you. ... Ye shall keep the Sabbath therefore ... for a perpetual covenant. It is a sign between Me and the children of Israel forever.” This word “forever” is a further proof of the immutability of God’s law. It can never be changed.

Read the entire scripture, and study it with care; for it means much. With God, mere profession amounts to nothing; He recognizes as His children only those who are true to Him. Those whose lives of obedience witness to their allegiance to the God of heaven will be granted the reward of life eternal.

We have a great work to do. To us has been committed the work of giving to the world the light of God’s truth. We are to warn men and women against the worship of the beast and his image—against the worship of the idol Sunday. But in doing this work, we need not begin a warfare against unbelievers. We are simply to present the Word of the Lord, in its true dignity and purity, before the minds of those who are ignorant or indifferent regarding its teachings. The Holy Spirit will impress their hearts. We must leave the responsibility with those to whom we carry the message of present truth. We need not tell them that they will go to hell unless they keep the Sabbath of the fourth commandment. The truth itself, accompanied by the power of the Holy Spirit, will convict and convert hearts. We are simply to arouse those in error to a realization of their accountability to God for the light of truth that is shining forth from the pages of God’s Word. Truth, received into the heart, will change the life and mold the character into the divine similitude.

We do not begin to improve our opportunities for enlightening the people. Not half of those living in Healdsburg and in surrounding cities and villages know anything concerning the reasons of our faith. We must learn to be evangelists. Upon us rests the responsibility of enlightening those who are living within the sphere of our influence.

May God help us to make this meeting what it ought to be—a meeting in which there is no complaining, no censuring, no condemnation. Let every one attend to his own soul’s salvation and plead with God for overcoming grace. The Lord will give victory to every one who comes to Him in simplicity of faith for pardon and strength. He is willing and waiting to honor every penitent, believing soul with the presence of the Holy Spirit.

Let us lift up our hands of thanksgiving and praise and honor to Him that sitteth upon the throne. Let us, to whom have been entrusted the treasures of present truth, magnify His name by sharing these treasures with every unbeliever whom we can reach. Let us remember that God’s work is in need of means and that we have the privilege of denying ourselves every needless thing in order to give of our means for the advancement of the truth.

To those who are consecrated, Christ will give many opportunities to speak words of righteousness to souls ready to perish; and He will impart wisdom and grace for the doing of this work. Brethren and sisters, will you come up to the help of the Lord, to the help of the Lord

against the mighty?

I sound the note of warning to you today. Get ready; get ready! For two months, excepting two or three nights, I have lain upon my bed at night, unable to sleep past twelve o'clock; and I have pled with God in the night season to arouse our people to take hold of matters understandingly and to act their part faithfully. The world is to be warned! To those who are faithful during the closing work of the message will be given an abundant entrance through the pearly gates into the city of God; and there every one will be greeted with the words, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Matthew 25:23.] A glittering crown will be placed upon every brow, a golden harp in every hand. With strains of sweetest music the redeemed will unite in ascribing praise and thanksgiving to Christ. The language of every heart will be, "Worthy, worthy, worthy is the Lamb, who gave His life for me." [See Revelation 5:12.]

Brethren and sisters, are we prepared to stand the test that will soon be brought to bear upon us? We must have strength from above, else we shall fail. Let us seek God during this meeting. Let us put away the spirit of controversy and of faultfinding. Let us cherish the spirit of humility, of love, of peace. Let us cling to the mighty pillars of truth and exalt the Lord God of Israel, making Him our fear and our dread. God grant that this may be the experience of every one!

Ms 112, 1904

"Watchman, What of the Night?"

"Elmshaven," St. Helena, California

October 25, 1904

A most trying time is before us; and until the close of this earth's history, the perils thickening around us will continue to increase. And still, notwithstanding the importance of the present hour, Seventh-day Adventists are as the church spoken of [in] the last part of the third chapter of Revelation. The whole of this chapter is a lesson of warning to us, to which we shall do well to take heed; for the time is at hand.

The political condition of the world makes it necessary for us to be on guard every moment, lest Satan take an advantage of us and we be drawn into some fascinating, deceptive delusion, which he has prepared as a snare for our souls.

The religious and the political world is filled with great unrest. Many things will arise to disturb the minds of men and to cause them to live in an atmosphere of uncertainty.

Warnings come from God to His watchmen, telling them of the necessity of keeping a close, earnest, watchful guard. Satan, with all his host, is on the field of battle. He will employ every stratagem possible to obtain advantages over God's people. Let the watchmen of the Lord search the Scriptures closely. Let them put all their powers to use in the Lord's service. Let them not

think that the present is a time when they can afford to be at ease; for the thief cometh to steal and to destroy, if possible, the sheep of God's pasture. I am instructed to bear to our people the message that Satan is working with all his misappropriated power to overcome them. He works by whisperings, by surmisings, by causing bitterness among believers, so that threatened dangers can scarcely be mentioned, because some will say, "It is a thrust to do injury to souls." Let those who say this get out of the path of evil, and they will not think that the sword that is cutting against evil workers is turned against them. The two-edged sword of truth cuts both ways, right and left; for the Word of God must reach the people. The attention of men and women must be aroused. Let those who are continually complaining keep out of the way, and let the sword of the Spirit do its work.

Read the thirty-third and the thirty-fourth chapters of Ezekiel, and make straight paths for your feet, let the lame be turned out of the way. The instruction contained in these chapters is not a pleasing fable, but the truth of God. Read and study this instruction, and put the power of your understanding to the utmost stretch to understand what it means to those living in these last days.

There is great need now of men who understand what it means to live for God in a world where idolatry and all other kinds of iniquity prevail. Men and women have been blindfolded by the theories and the skepticism of Satan. Because iniquity shall abound, many will depart from the faith, giving heed to seducing spirits and doctrines of devils. If it were possible, Satan will deceive the very elect.

Heavy responsibility rests upon those who stand in positions of trust in the cause of God. The work of proclaiming the third angel's message should be carried forward in the power of the Spirit. The present is a time of fearful peril, and those who stand in positions of responsibility are not to keep silent. Of what use are sleepy watchmen, who cannot see the threatening danger and who do not warn the people.

If evil is constantly being done in the church, we may know that the enemy of righteousness is at work. Those who do these evil works are faithfully to be labored for. The harm that they are doing is to be clearly pointed out. They are to be dealt with according to the directions that Christ has given in His Word.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Matthew 5:23, 24.]

These are the rules laid down by our Saviour, and we are to respect and obey them. But there are many who follow their own perverse ideas. They cherish enmity in their hearts and do not try to carry out the directions Christ has given them. The church is the school in which God's children are to be prepared for entrance into the school above. Those who hold office in the church have important duties to perform. Many neglect these duties, because they fear that the performance of them might not be pleasant.

Ministers are to be faithful pastors of the church. They are to be true medical missionaries. If they suffer wrong to go unproved, if they neglect to present faithfully before the erring their mistakes and their dangers, God will hold them accountable for the results of their neglect. When they see a brother doing wrong, they should faithfully, in kindness and love, tell him of his mistakes and point out the way to the right.

There are many in the church who have not a true knowledge of the practical working of truth. Sin is constantly being practiced, and the result is a terribly neglected garden.

We are charged to watch for souls as they that must give an account. We cannot pass over sins and at the same time faithfully discharge our duty. A sinful man, if he does not come to a realization of his wrongdoing, will perish in his sin.

Read the eighteenth chapter of Matthew. The whole chapter is to be carefully studied. There is faultfinding that should not exist. Then again there are faults that must be corrected that should not be left to corrupt the church. Go to the one who is in the wrong, and tell him of his danger, not in a self-important way, but in a way that will show him your desire to save him from being ruined by his faults.

Ms 114, 1904

Directions Regarding Work for Colored People

College View, Nebraska

September 17, 1904

I have a message to bear in every place. I call upon our people in America to awake to the responsibilities resting upon them. In your donations, be sure that you give liberally to sustain the work that is being done for the colored people in the Southern field. There are mission schools and sanitariums to be established for this people, and the work calls for means.

In sending means for the missionary work for the colored people, conducted by the Southern Missionary Society, be careful to state distinctly that this is the object for which the money is to be used, and let it be passed quickly to those having this work in charge. If you desire to give to the Huntsville school, the colored sanitarium, the building of schools and meetinghouses, or to other specific lines of work for the colored people, be very careful to state your wishes plainly. If care is not taken in regard to this, the money will not always find its way to the places where it is so much needed. There is yet much to be done in this field.

God has shown for human beings an infinite depth of love, and yet how far short we fall of appreciating this love. Christ died on the cross of Calvary that sinners might be redeemed from the slavery of sin and placed on vantage ground before God. Think of the wonderful love that the Father revealed in making this sacrifice. It is ours to point those outside the fold to this love, ours

to tell sinners what Christ has done for them and what they may become through His transforming grace.

We desire that in all that is done, the Lord's name shall be glorified and His cause advanced. Never was there a time when wise generalship was so much needed as at the present time. Human prejudice is not of God. To be guided by impulse is very dangerous. Human impulse is a poor commodity and can not take the place of sanctified reason. The Lord Jesus is looking upon every soul with intense interest. He has declared that the spiritual character of His church is to be carefully maintained. The church is in the world and is to do a work for the world, but the doors of the church are not to be opened to worldliness. "Every plant which My heavenly Father hath not planted shall be rooted up." [Matthew 15:13.] The church must be strictly guarded. Its sacred character must be demonstrated to the world. "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure." [Philippians 2:12, 13.]

Every line of work now to be done in the South is to be carefully and studiously carried forward from point to point. The workers are to make the most of the opportunities that come to them to become acquainted with the leading men in the world. They are to set an example that will magnify and honor the truth. Every church is to work in a way that will reveal Christ. There is to be no coldness and indifference in the work. Sanitariums and schools for the white people and for the colored people are to be established. In the providence of God, we have a most beautiful location for our colored school in Huntsville. And the school is to be provided with buildings and facilities that will compare favorably with the location. The good work being done there for colored students is to receive encouragement. After the school term is over, the students are not to be left without employment, to seek for it among worldlings. A great deal is lost when this is done.

All are to work unitedly, doing their best to help the students at this school, some of whom are fatherless and motherless, doubly orphaned. A deep, sensitive compassion should be felt for these youth.

There is none too much land in the school farm. The school is to be so conducted that Christ can look upon it with pleasure. The farm is to be a noble representation of the work that the Lord wishes to see done on it. All connected with the school are to be trees of the Lord's planting, revealing in their lives fruit that harmonizes with the purposes and work of the school. Their words and deeds are to bear witness to the difference between sin and obedience, revealing the transforming power of the grace of Christ on the hearts of those who give themselves to Christ as His children.

The students who have given their hearts to the Lord are to be prepared to go forth as workers for Him. They are members of His family. It is His desire that everything about the school shall be neat and orderly. Nothing is to be left to go at loose ends. Special evangelistic work is to be done

for those students who enter the school unconverted. There should be a church school for the younger ones. Before all is to be kept the thought that Christ is their Saviour, that they are called and chosen by Him. Strict discipline will be needed, and this can be secured by faithful instruction.

The Lord has long looked for this work to be done at the Huntsville school. A great deal of work was done on the farm by Brother Jacobs. He was faithful and diligent in his work, trying to educate the land just as the minds of the students may be educated.

God designs that this family of colored students shall furnish a representation of reform. In this locality the white can work for the colored people. The students are to be treated as the Lord's property, bought with a price. The actions of those who believe that the Lord is soon to come are to harmonize with this belief.

Special efforts are to be made to instruct the colored believers in the North. They may be found in twos and threes in many places, and they would be willing to receive instruction from their white brethren.

I am bidden to say that there never was a time when we needed to be more zealous. Every one who can is to deny himself, and take up his cross, and follow Christ. There is a solemn work before us.

We are not to take the position that white believers are to worship by themselves and colored believers by themselves. But neither are we to say that they are to worship together. In some places prejudice against the association of the races is so strong in the minds of the whites that they would not attend meeting if colored people were present. Both races must hear the saving truth that we have to present; and in places where the prejudice is so strong, let the colored people be given help to provide themselves with a place for worship in which they may meet together by themselves. When the mingling of whites and colored believers brings offense to the whites, other plans must be adopted; for both classes must hear the message that means so much.

In the efforts that are made in the South to proclaim the message for this time, the work for the whites and the blacks will have to be done separately. The colored believers must be provided with meetinghouses of their own. This is the plan that has been followed in Nashville. The colored believers there have a neat, roomy meetinghouse, in which they can worship God in accordance with the light He has given them. Our colored brethren and sisters should be thankful for the privilege of meeting together for the worship of God and of working for their fellow men.

We must do all in our power to remove the barriers that would prevent us reaching all classes of white people in the South, high and low, rich and poor. Thus the Lord has presented the matter to me. In cities where the prejudice against colored people is very strong among the whites, we must accommodate ourselves to circumstances and follow a course of action that will remove all hindrance to the acceptance of the truth. We must gain access to the white people. God has given

us a message of great importance for them which they must hear.

When the Lord Jesus sent His disciples forth on their first missionary journey, He charged them not to go to the Gentiles or the Samaritans, but to go to “the lost sheep of the house of Israel.” [Matthew 10:6.] Why? Because if the disciples were to go to the Gentiles, the Jews would not listen to their message. After they had given the message to the Jews, they were at liberty to proclaim the truth to all nationalities, high and low, free and bond, rich and poor.

Today the truth is to be proclaimed to all nations and kindreds and tongues and peoples. Christ desires us to labor in a way that will not arouse prejudice; for when prejudice is aroused, some are cut off from hearing the truth.

After Christ had been crucified and had risen from the dead, He remained with His disciples on this earth for forty days, giving them much instruction. The time came when He must ascend to His Father. But He promised to send them His Spirit as His successor. This Spirit was to be the guide and counsellor of the church, teaching the disciples and bringing to their remembrance the things that Christ had told them. By the Spirit, under Christ’s own dictation, there was given to the church its only code and charter. No human being could interfere to prevent Christ’s followers from having the divine sufficiency of the Spirit. Said Christ, “My kingdom is not of this world.” [John 18:36.] It has no principles in common with the world. Human patronage is not to be sought by it.

The Holy Scriptures are to be just as precious to the colored man as to the white man. In the South the white believers and the colored believers, because of the prejudice existing, may meet together in different houses of worship. But every church, whether composed of white or of colored members, is to reveal to the world a representation of Christ’s sufficiency. Every church is under the most sacred obligation to show that they are seeking a preparation for the future life in the earth made new, where there will be no lines of distinction. God will put up no walls of partition between the white and the colored believers. Men have put up their barriers in this world, but there are no such barriers in the home that Christ is preparing for those who love Him.

We are still in this world, where these barriers exist, and we must work in a way that will enable us to reach all classes. Let not the present obstructions worry you and destroy your faith and confidence in God. Let the believers in the South, both white and black, become, through the transforming grace of Christ, like the heavenly pattern. If the white church is to become a holy temple for God, the character building of the members must be after the character building of the meek and lowly Jesus. If the black man has given himself to God as His child, let him believe that he is just as precious in His sight as are His white children. He may lift his head toward the light and become a partaker of the divine nature. It is his privilege to reveal the character of Christ. By the divine presence, he may be transformed in heart and mind, and from him may radiate heaven’s dazzling beams. Christ may shine forth from him the perfection of all righteousness. The glory of the Saviour is his defense.

Ms 116, 1904

Let This Mind Be in You

“Elmshaven,” St. Helena, California

April 14, 1904

For the last few days my mind has been dwelling upon some of the discourses given by the apostle Paul. During the last two nights their importance has been brought before my mind.

Yesterday, I thought to write a few words of encouragement to my son J. E. White. But as I wrote, the sweet peace of God came into my soul, the vigor of my mind seemed to be renewed, the pain in my head ceased, and I wrote many pages.

In the visions of the night, I stood before a large congregation, repeating with the power of the Spirit the second chapter of Philippians:

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye My joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” [Verses 1-8.]

Will those who read these inspired words consider their meaning, and seek to bring themselves into conformity to the example of humility and lowliness revealed in our Lord Jesus Christ? Will those who are striving to become first and foremost bear in mind that the Majesty of heaven, our Lord and our Redeemer, in laying aside His glory, left an example of humility for His people in every church?

By precept, as well as by example, Christ taught lessons of humility. We have an instance recorded in the eighteenth chapter of Matthew. His disciples came unto Him, saying, “Who is greatest in the kingdom of heaven?” [Verse 1.] Shall we whose privilege it is to be entrusted with the gospel message in our day ask similar questions? Shall we be desirous of attaining the highest positions? Let those who are selfishly striving for high positions heed the words of Christ in answer to His disciples’ question. He does not commend their character. He desires them to become an example of humility to the flock of God.

“And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the

kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me.” [Verses 2-5.]

Consider carefully the words: “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, and he were drowned in the depths of the sea.” This shows how heaven regards wrong purposes or evil actions that cause others to stumble. “Woe unto the world because of offenses! for it must needs be that offenses come, but woe to that man by whom the offense cometh.” [Verses 6, 7.]

If any one is cherishing any evil thing that is a cause of offense to any one, he should cut it loose and cast it from him. However much he may appreciate his unsanctified sharpness, God writes it down in His book.

Christ continues: “Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” [Verses 8, 9.]

I have a warning for professed Christians who cherish an evil disposition to exalt themselves. They try in every possible way to receive honor one above another, and often in their efforts they do grievous wrongs that annoy and perplex their brethren. They consider it a matter of great importance that they themselves are treated with honor and respect, but they regard it of little importance how they treat others who are the Lord’s purchased possession. By harsh, unfeeling words, they bring pain and discouragement to their brethren. They need to learn the precious lessons that Christ gave in such plain and distinct words to His disciples.

Those who have neglected to learn the true science of soul-saving, who have exalted their sophistries above the plain truths of God’s word, should heed these words of the Great Medical Missionary:

“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven”—a personal God who is in heaven. “For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that any should perish.” [Verses 10-14.]

There is a great science to be learned by church members—the science of soul-saving. Let them with compassionate effort seek to be a blessing to their fellow men, to speak only pleasant and

sanctified words, lest they shall injure souls. If one neglects to bear the burdens he should bear, and to exercise the love that he should exercise, will you say, "Let him alone: we cannot help him: turn him out of the church"? As members of the body of Christ, we are to study the science of soul-saving.

In the infinite sacrifice He has made, Jesus has shown the value He places upon the human soul. Those who, notwithstanding His example, exalt themselves will some day understand how precious are the souls for whom Christ has shed His blood.

I am charged with a message of appeal to our churches, that they make no delay in seeking to obtain a practical education in doing the will of our heavenly Father to save souls that are ready to perish. The solemn messages of Revelation two and three should arouse our churches to realize their solemn obligation, then put forth personal efforts in the work of Christ.

Let the example of our Bible teachers be such as to give the impression that they reverence God and His Son Jesus Christ whom the Father gave to our world. The only begotten Son, equal with the Father, gave His sinless life a ransom for every soul. And those who have experienced this redemption are called to do their utmost to be laborers together with God, and in co-operation with Christ, under the ministration of the Holy Spirit, to manifest an intelligent, working knowledge of the great science of soul-saving. This they can do if they are consecrated to God. Should not those who are saved by the infinite sacrifice of Christ stand in their lot and place?

"We are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Are you forming your character building after the divine similitude? If you fail to perfect your own characters, others will pattern after your imperfections.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" [Psalm 8:3, 4.] It is high time that those who profess to be followers of Christ reverently study and obey strictly the lessons He has given them. Let them place themselves under discipline to the Omnipotent One; to Him who upholds all things by the word of His power, who directs and keeps in place the heavenly bodies. He only hath immortality, dwelling in light unapproachable.

There are many, even in the churches, who are disobedient, unthankful, unholy, by whom the gospel of Christ is brought into contempt, and the cause of God is constantly dishonored. The Lord is greatly displeased with professed Christians who are not refined and educated in what constitutes Christian character. If all who profess to be Christians would honor Christ, they would consider that all for whom Christ has died are His property. He has paid an infinite price that they may be placed on vantage ground, that they need not be compelled by Satan to join themselves to his apostate army. Many need to reveal a different attitude to their brethren than they reveal at present.

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” [Philippians 2:12, 13.]

Your greatest consideration should be the salvation of your own soul. Cease to watch and judge other people. You have a work of greatest importance, in which no one else can act your part. You are to work out your own salvation. You cannot for one moment safely relax your vigilance in prayer and obedience to all God’s requirements. You cannot afford to give yourself up to pride and boasting. Your only safe course is to walk humbly with God, fearing lest you make rash movements, and by a display of an unconverted heart give occasion for the truth to be evil spoken of. Continual spiritual vigilance is the price of our victory. If we will draw nigh to God, He will draw nigh to us.

So great was the love of Christ for the human race, fallen in sin, that He left His home of glory. He laid aside His royal robe, and clothed His divinity with the humble garb of humanity, thus revealing the true science of salvation, the wonderful union of divinity with humanity. Thus we may receive the imparted righteousness of Christ. Through belief in Him we receive power to become the sons of God, and, being partakers of the divine nature, to escape the corruption that is in the world through lust.

The Majesty of heaven revealed before the world a sinless character, that His salvation might be revealed in the lives of His disciples, bearing witness to the world, to angels, and to men of the grace and glory that will be revealed to all who will deny self and take up the cross of Christ. Through His grace, they are justified, made righteous. And every soul to whom Christ has imparted His righteousness is under solemn obligation to practice that righteousness. The imputed righteousness of Christ will become implanted righteousness, if they will continually follow in His steps.

Christ has taken His position at the head of humanity. Though He came to our world, was born of humble parentage, and accepted a life of poverty, yet He was a Prince. It was for our sakes that He become poor, that through His poverty we might receive the eternal riches. “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” [Isaiah 53:5.]

You cannot do greater dishonor to Christ than to take His name, yet deny Him in your actions, and exalt yourself, instead of following His example of humility. If you do not practice His virtues, He will not accept you as His representative. When church members give evidence that they are born again, they will reveal a new life, and others will see by their good works that they are indeed bearing the fruits of righteousness. “Whosoever is born of God doth not commit sin. ... In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God.” [1 John 3:9, 10.] “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in

heaven.” [Matthew 7:21.]

“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; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.” [Philippians 2:14-18.]

Whatever your calling or your responsibility, do your duty in faith, in obedience, in cheerfulness with hope and courage in the Lord. You need not seek for the supremacy. Leave all this with God, and let your work bring its own reward.

Ms 118, 1904

Talk/Union With Christ

Riverside, California

December 11, 1904

Christ had been giving His disciples the instruction contained in the fourteenth chapter of John. Then He led them from the upper chamber out through the city to the Mount of Olives. On their way they passed a beautiful vine; and the disciples, charmed with its loveliness, called the Saviour's attention to it. As they looked upon it, Christ said, “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.” [John 15:1, 2.]

God allows trouble to come upon us, that He may test and try us. The pruning will cause pain, but it is God who applies the knife. The divine husbandman prunes away the harmful growth, that the fruit may be richer and more abundant.

“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.” [Verses 4, 5.]

“Abide in Me, and I in you.” [Verse 4.] How are we to abide in Christ? By a daily, hourly faith. We are not safe in any other position. A man may have his name on the church books, and make a high profession, but this avails nothing unless he has a living connection with Christ, unless his spirit, his words, his deportment, his business transactions with believers and unbelievers reveal the virtues that come from such a union. A man who is thus united with Christ has a living faith, which takes hold upon divine power; and he is enabled to escape the corruption that is in the world through lust.

“If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” [Verses 6, 7.]

In thought, word, and deed show that you are abiding in Christ. Let your speech reveal this. Speech is a precious talent. Our words are to be words that God and the holy angels can hear with approval. Our minds are to be storehouses filled with the treasures of the Bible. Let the walls of memory's hall be hung with the treasures of God's Word, with His precious promises. Store up these promises, that in time of need you may be able to give them to the weary and heavy laden. You are God's missionary just as soon as you take your stand under His banner. You are to be a laborer together with Him.

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.” [Verse 8.] What is the fruit that ye are to bear?—The fruit of the Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” [Galatians 5:22, 23.]

“As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love.” [John 15:9, 10.] He keeps us in connection with Him as He is in connection with the Father. What possibilities, what strength there is in that promise! Why do we not believe it? If there are hindrances in our way, and if we meet with difficulties, let us not give up in despair, but keep fast hold of the promises.

“These things have I spoken unto you”—that you may be sad and discouraged, refusing to believe that you can live the Christian life? No! “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” [Verse 11.]

Although you may be in trouble, you can go forward with confidence, knowing that you have an abiding Christ. He tells those who are in trouble and perplexity to bring their burdens to Him. He does not tell them to go to their neighbors and talk the matter over. To those who are weary and heavy laden He says, “Come unto Me, ... and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:28-30.]

Do not wear a yoke of human manufacture; such yokes are heavy and galling. When we learn of Christ's meekness and lowliness, and lay our burdens upon Him, rest will come to us. He is ever ready to help us. The Lord is more willing to give the Holy Spirit to those that ask Him than parents are to give good gifts unto their children. How full, how broad, this statement!

But often we take ourselves in our own hands, thinking that we can arrange matters in a way that will bring us peace and rest. Do we succeed? No! We get into more trouble than before. When things arise to perplex our minds, we fret and worry and begin to accuse others and to find fault with them. What ought we to do? Christ tells us: “Verily, verily I say unto you,” He declares,

“Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.” [John 6:53-57.] “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [Verse 63.] These words are clearly explained in (John 5:24), “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and he shall not come into condemnation; but is passed from death unto life.”

Do not talk of the faults of others. Take care of your own garden. See that your own heart is cleansed by the power of God. When trouble comes, instead of getting out of patience, instead of fretting and worrying, go to the Lord, and tell Him all about it. Has He not said, “Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you?” [Matthew 7:7.] Go right to the Lord, and in humility of mind, tell Him about your trouble. Do not go to human friends; for they have all the burdens they can bear. Go to the One who gave His life for you. You have been bought with a price; therefore glorify God in your body, and in your spirit, which are His. Do not walk in self-sufficiency, thinking that you are capable of guiding yourself aright. “Learn of Me,” Christ says, “For I am meek and lowly in heart.” [Matthew 11:29.]

Kneel before the Lord, and ask Him to be a help to you. Tell Him your heart is burdened, and ask Him to remove the load. Night after night I have told Him this, when for hours I have been unable to sleep, because of the thought of what must be done here and elsewhere to lead our people to realize the glorious probabilities and possibilities before those who engage wholeheartedly in the Lord’s work and to get them to take up this load.

“Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: For what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel. For the Father riseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment to the Son; That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.” [John 5:19-23.]

Do not think that by placing your burdens on others you can find relief. Come right to the Burden-bearer, and tell Him about them. Believe that He is able and willing to meet the circumstances of your case. When in contrition you come to the foot of the cross, when you have faith in the merits of the crucified and risen Saviour, you will receive power through Him. As you cast your helpless soul upon Him, He gives you peace and joy and strength and courage. Then you are able to tell some one else how precious Christ is to you. You can say, “I sought

Him and found Him precious to my soul.”

“Ye shall find rest.” [Matthew 11:29.] How? By living experience. Because Christ’s yoke is a yoke of patience and gentleness and longsuffering. He, the Prince of the heavenly host, humbled Himself. He took upon Himself human nature and stood at the head of humanity, that He might teach fallen man how to be a partaker of the divine nature. Those who learn His meekness and lowliness learn also how to love one another as He has loved them. They will reach the place where they refuse to criticize and condemn others. They learn that there is committed to them a work that no one else can do for them—the work of learning of Christ. When we place ourselves in His hands, He shows us the possibilities and probabilities before us and bids us go for help to One infinitely higher than erring human beings.

Christ is our efficiency. How do I know this? I know it by experience. For a while, many years ago, I was in despair. Then I cast myself on the mercy and love of the Saviour, and His power came upon me. At one time those who were working over me thought me dead. But all at once I raised my voice in prayer. The power of God was upon me all night long, and henceforth I understood that I must look to Christ and not to any human being for relief. I had been praying and praying for help, and all the time my Saviour was standing by my side, waiting for me to recognize Him as my sufficiency, my strength, my grace. I learned the lesson, and after that, when I knelt down to pray, I believed that I would receive an answer, whether I felt as if I would or not. Feeling is not to be our guide. Feeling is not faith, but it is as widely separated from faith as the east is from the west.

Why should we have [doubt] and question as to whether we shall receive the promised blessing? God does not alter the word that has gone forth out of His mouth. When we trust in Him, our hearts will be filled with peace and joy. When irritating words are spoken to us, we do not retaliate; but when opportunity offers, we tell how good the Lord is and what He is willing to do for those who trust in Him.

God wants every one of us to come to Him as little children come to their parents. He wants us to ask Him in faith, nothing doubting, for grace to supply our needs. “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.” [James 1:5.]

We are God’s little children, but let us not forget that He expects us to grow up to the full stature of men and women in Christ. Let us talk of God’s goodness and tell of His power, putting away gloom and unbelief. Let us talk faith. God wants us to be strong in His strength. He died to save us, and He wants us to reach the high standard that He holds before us.

We are not to stand still in the Christian life. There is an advancement for us to make. We are to lay hold of Him who has all power, remembering that every hour, every moment we need His help. We are to be always ready to speak to others in regard to the grace and the saving power of our Lord Jesus Christ. It is the privilege of every one to grow in grace, daily reaching higher

attainments in the Christian life.

Oh, how I wish that we would honor Christ by realizing what He wants to do for us and taking Him at His Word. If we would do this, we should be sunshiny Christians. By beholding Christ, we would be changed into His likeness. But we shall never grow in grace by beholding the faults and mistakes and defects of some one else. Instead, we will become spiritually dwarfed and enfeebled. Let us keep looking to Christ, thinking of what He has done for us and of what He has promised to do. Thus we shall be changed into His likeness. This is true religion. In the future we shall have to contend with difficulties tenfold greater than any we have yet had. Do you ask why I say this? Do you not realize that <Satan's> time is very short? He is working and planning with intensity of effort to place obstacles in the way of God's people and to hinder their progress. We have the powers of darkness to meet. At this time, more than ever before, willing, unquestioning obedience is needed if we come off conquerors.

"This is My commandment, That ye love one another, as I have loved you." [John 15:12.] My dear friends, for Christ's sake take your stand on higher ground. Every feature of our faith is to be tested in the way that is the most trying. The pillars of our faith are to be tested. Sophistry will be brought in as it was to Adam and Eve. You will be strongly tempted; and unless you have firm faith in the principles of the truth for this time, you will be led astray. Look to Christ as your helper. Take Him into your heart as an abiding friend. As you do this, His blessing will rest upon you in large measure. You will be kept by the power of God. The enemy will not be able to lead you to swerve from your allegiance.

My dear friends, I want to ask you in conclusion to do what you can to help in the establishment of the Glendale Sanitarium. You may have to make a sacrifice in order to respond to this call, but God will richly bless you in so doing. Those who have the work in hand are doing their best, but they are in great need of funds. This institution must be furnished. First give yourselves to the Lord, and then bring your offerings to Him. We want to see the Glendale Sanitarium put in working order, so that the sick who come for treatment may hear the truth. Often we meet those who first heard and became interested in the truth while at one of our sanitariums and who have been keeping the Sabbath ever since.

Ms 120, 1904

Talk/The Work in the Southern States

College View, Nebraska

September 25, 1904

I must speak in behalf of the work in the southern field. The message of the soon coming of our Saviour must go to all its cities. We must wake up and consider what this means to us individually in the matter of consecrated effort.

Some have been working and striving continually to learn how we should enter the various and important fields and how the work can be done to the glory of God. But I can assure you that we have put none too much labor into this field. We have put none too much talent into it. We have given none too much money to it.

There are many present who have been much interested in missionary work in the South. To these I say, Rejoice that the southern field is being worked. Today I desire to leave this impression upon the mind of every one that is here, that the southern field is to be thoroughly worked. This burden, as God has laid it upon us as a people, has been kept before us for many years. And the question for each individual is, What am I to do? To every man God has appointed his work. If we would only remember this, and seek humbly and perseveringly to know and to do our appointed work, guidance and grace would be given us to meet the trials and hardships of the way.

When the Jews asked Jesus, "What shall we do, that we might work the works of God?" He replied, "This is the work of God, that ye believe on Him whom He hath sent." [John 6:28, 29.] His disciples are commissioned to "go into all the world and preach the gospel to every creature." [Mark 16:15.]

You have neighbors. Will you give them the message? You may never have had the hands of ordination laid upon you, but you can humbly carry the message. You can testify that God has ordained that all for whom Christ died shall have everlasting life, if they believe on Him.

It is a great thing to believe on Jesus Christ. We have altogether too little faith. I am instructed to say to you that individually we each have our work to do. The Master has given to every man his work. And because others may not do just exactly the work that you have to do, do not feel that you may criticize everything they do. No indeed. No one may devote to faultfinding the time that he ought to spend in hunting for souls, fishing for souls, using every capability and power in his appointed work. When your powers are used in this way, you may know that the Lord God of heaven is right by your side, to strengthen and to guide.

There are many troublesome questions about the work in the South. There are many destitute fields, many needy enterprises. And some have felt to say, "This field is my field, and this location is under my direction. This branch of the work has been given to me." It is all the Lord's field, and one part is just as precious to Him as the other. What we want is to study how we can help one another to reach all the souls possible.

We shall become really the most successful workers when we learn to encourage one another and then see that the work committed to us is done humbly and to God's acceptance. As we do that, we shall know what hard work is, and the more we know what hard work is, the more we shall have hearts of tender sympathy and compassion for every soul who works.

We would recommend to you all that you pray and work instead of talking and criticizing. There

has been a great deal of talking that was of no special account. Now let there be an awakening. Let every one do his best.

Because some one goes to a city and works at a great disadvantage, and cannot at first make everything run smoothly, shall we put blocks in the way, or shall we work to clear the track and smooth the way? Now that is what we must do in the South.

That some mistakes are made is not to be wondered at. When men are laboring to the very best of their ability to gather up something with which they can advance the work, let us be considerate. Let those who would find fault with them go right out into a new place where the work is hard and endeavor to give a presentation of a perfect work as an encouragement to others.

Let us be kind and courteous, and let us be sure that we do not discourage at a time when we should cheer and lift up. God wants every soul to be encouraged that our brethren in Nashville have been striving to advance the work.

The work in the South will go forward. And I beg of you, Do not let any one here, whether he comes from the North or the South, listen to words of criticism and discouragement. When men's hearts are sanctified to God, and they see their brethren struggling with all their might and power to pull the heavy load up the hill, will they stand still and look on and tell the toilers what they should do? No, no; God help us to draw.

While we were in Nashville we had most precious meetings in the little chapel fitted up in the building of the Publishing Association. I thank the Lord for that comfortable meeting place.

In the adjoining rooms, through the week, the presses are running all the day and sometimes late into the night, printing the precious pages of truth to be circulated in all parts of the world. In our meetings there the Spirit of God came in, and the light of heaven shone upon us. Elders Butler and Haskell were there; also Brethren Sutherland and Magan and two or three of our workers from the Nashville Sanitarium. After talking a little while, I said, Let every one bear testimony today; and they responded heartily. One after another they bore their testimony promptly, four or five frequently being on their feet at one time.

Brethren, you may pray for them in the South as much as you please. But when you begin to find fault, let me tell you that the Spirit of the Lord is not with you.

Our brethren invited me to visit all the departments of the publishing house, that I might see the work now being done. At first I was too busy, and afterwards I was so sick I could not go through the building as I had intended.

But in the visions of the night I was led through every department of the building, and I saw the advancement that had been made since I first went there, when they were beginning the work. I felt so grateful to God that I said to those present, "Let us pray." And as we knelt and prayed, the

blessing of God came upon us. Then I distinctly heard a voice say, "Well done." "Thank the Lord," I said, "now I will not worry any more about the work done in these buildings."

Why did the Lord give me this experience? Why were these things shown me, but that I might tell you that when you go into such a building, it is your privilege to believe that the ones entrusted with the work will be taught how to conduct it.

I want to say again, Let every one do his appointed work. And then let us do all we can to encourage one another. When any one becomes fearful that the workers in some institution are not going just as they ought, let him go down on his knees before God and ask Him to give wisdom to those in charge to carry on that work aright. Then let him pray for wisdom that in his own work he may set a right example.

For Christ's sake, do not put on the cap of criticism, because it will hurt your mind. It will hurt your soul. You will be happier to leave it off. When we go from this place, the Lord would have us, as living missionaries, exert an influence in behalf of courage and faith. Let us all say, God help those who are trying to do their best.

There is a great work to be done. Some will ask, What can be done to work effectively the city of Nashville? One way to success is to get a place a few miles out of Nashville and there establish a school and a sanitarium and, from these institutions as a working center, begin to work Nashville as we have not worked it yet.

It takes some planning to work without money. It is hard to make bricks without straw. But may God help us that we may make the most of everything we have, so that the blessing of God may rest upon it. Let us have the prayers of every one of you for the southern field; for if ever there was a field upon earth that needs to be helped, it is the southern field. Why? Because the people have been educated wrongly. They need to be helped. They need the light. They need the grace of God, and we want to help them to come to the light. May every one of us settle it in our minds that we will look upon the best side. Let us determine to talk light and courage and hope.

Ms 122, 1904

The Prevention of Consumption

December 27, 1904 [typed]

I am afraid that sufficient instruction is not given regarding the necessity of avoiding the causes that produce consumption. Many suffer from pulmonary disease, not because they have inherited it, but because of some carelessness on their own part. If they would live much in the open air, taking full, deep inspirations of fresh air, and if they would dress and eat in accordance with the principles of health, they would soon improve.

Fashionable dressing is one of the chief causes of coughs and diseased lungs. Those who are

threatened with pulmonary diseases should take special care not to allow the extremities of the body to be chilled. The wrists should be covered with warm wristers; for if the hands and arms are chilled, the lungs are injuriously affected.

During the cold winter months, soft woollen stockings or socks should be worn, and these should be changed often, perhaps two or three times a week. The feet should never be left damp.

Many mothers show very little wisdom in the way in which they dress their children. They allow the dictates of fashion to rule them, to the great detriment of the health of their children. It would seem almost as if they did not have reasoning powers. They dress their little girls in such a way that the limbs are left unprotected, while those parts of the body nearest the heart, and therefore naturally warmest, are covered with several thicknesses of clothing. Thus the blood is driven from those parts of the body which need it most, because they are the most remote from the heart and they are chilled.

Often children sit in the school room for hours with chilled arms and feet. The blood is driven from the chilled extremities to the internal organs, and the children become fretful and cross. They do not succeed in their studies as they should, because the brain is surcharged with blood. And the limbs, deprived of needed nourishment, do not develop properly.

Consumptives are often made at home by improper food and clothing. Parents, if in the care of the children that God has entrusted to you, you do not act in harmony with the principles of health reform, how can you expect them to grow up well and strong, with active bodies and clear minds? Pulmonary disease, or disease of some other part of the body, is the sure result of improper eating and improper dressing.

If the living machinery were properly cared for, there would not be today one-thousandth part of the suffering that there is. We are God's children, and we are to be apt students in studying the philosophy of health. If we are well, we should learn how to keep well by studying to some purpose the principles of health reform. Seventh-day Adventists should not follow the health-destroying customs of the world because it is the fashion to follow these customs.

The path of the just is as a shining light. Parents are to gather up the divine rays of light coming to them through the channel of health reform. The warning is given, "Be not envious against evil men, neither desire to be with them." [Proverbs 24:1.] To women as well as to men this warning is given, to lead them to avoid the evils of the fashionable world and of fashionable dress. "The fear of the Lord is the beginning of wisdom." [Psalm 111:10.]

I am instructed to say to parents, Do all in your power to help your children to have a pure, clean conscience. Teach them to feed on the Word of God. Teach them that they are the Lord's little children. Do not forget that He has appointed you as their guardians. If you will give them proper food, and dress them healthfully, and if you will diligently teach them the Word of the Lord, line upon line, precept upon precept, here a little and there a little, with much prayer to our heavenly

Father, your efforts will be richly rewarded.

Parents, God is in earnest with you. Wake up, and work diligently to prepare your children for the heavenly home. Keep the eye of faith fixed steadfastly upon the Lord, and do not allow yourself to be turned aside from the path of duty.

Take hold upon the Lord as your helper, and walk in the way of His choosing. Then He will be honored and glorified in your lives. Take up your neglected work, and separate from every sinful practice, and God will help you.

There is a sacred, solemn work before us. Those who will make God their trust will be enabled to bring their children up in such a way that they will be saved from the disease that is brought on by intemperance in eating and drinking and by wrong habits of dressing. And their children will rise up and call them blessed, because they did not permit them to form wrong habits.

Many who are threatened with consumption will be healed through faith. Many others will be healed through proper eating and drinking and through living largely in the open air. To those who are suffering from this disease, I would say, Take regular exercise, and keep as cheerful as possible. Keep busy, and live as much as possible out of doors. Keep your heart free from all jealousy and evil surmising, and ask God to help you to improve as fast as possible. Some will overcome the disease; yes, many will, through faith in the mighty Healer. "Let him take hold of My strength, that he may make peace with Me," the Lord says, "and he shall make peace with Me." [Isaiah 27:5.]

Ms 124, 1904

The Nebraska Sanitarium

College View, Nebraska

September 26, 1904

During the council at College View, we were well cared for at the Nebraska Sanitarium.

The sanitarium here is in a good location. It is away from the city with its temptations, and yet is so situated that people will learn of it and the nature of its work. It is surrounded by a good tract of land. Its proximity to the college is a decided advantage; for these two institutions, working together, may be a help one to the other. The college, the sanitarium, and the publishing house at College View are important institutions. We must ever remember that our sanitariums are established to do the highest work that mortals can undertake. A sanitarium, from the highest to the lowest floor, should be provided with every improvement that can be secured for it, so that it may do the very best class of work.

The rooms assigned to us here are pleasant. The carpets and rugs on the floor are well selected. The chairs and other articles of furniture give the room a comfortable and home-like appearance;

but there is nothing in the furniture to indicate an extravagant outlay of means. If all the rooms are as comfortably furnished, the institution will stand as an object lesson of what a sanitarium should be. But not all the facilities have yet been provided that will enable the institution to carry on its work with the highest degree of success. If our brethren in Nebraska will take the correct attitude toward this sanitarium, they can easily place it in a position that will enable it to gather in and help, physically and spiritually, all classes of patients. The Lord desires this sanitarium to be honored and sustained. If our conference brethren will now do with courage what they can to help the sanitarium, its work will move onward and upward.

Let no one, by showing a spirit of criticism, seek to hinder those who are bearing the responsibilities in this institution from improving its facilities. The rooms from the foundation to the upper story should be so nicely furnished as to indicate faith in the present and the future of our work. The Lord is glorified when the equipment and workings of an institution show good judgment.

Let our brethren unite in a study as to how improvements may be made, that the sick may be better provided for. The treatment rooms can be made more pleasant and attractive. Skill and workmanship might be profitably expended in improving the appearance of other parts of the building. These improvements may be simple and need not require a large outlay of means. There should be a change in the mattresses on some of the beds. Some of the patients find the hard mattresses very uncomfortable.

When patients see that everything possible is done for their comfort, they will be more willing to pay for the conveniences afforded. Care in regard to the details will do much to make the guests cheerful and contented.

Let a united effort be made to build up and sustain this sanitarium, that it may have life and vitality. Our medical institutions are to be as the arm and hand of the message. The Lord desires the efforts put forth for the recovery of the sick to be a means of preparing them to receive the message of mercy. Time is short, and what is done must be done quickly. The Lord would have all use their influence to build up this institution, not to limit its power of doing good. Those who are connected with this branch of the Lord's work should be encouraged and strengthened by their brethren and sisters, that they may efficiently and cheerfully care for the sick and suffering. Every exertion should be put forth to make it possible for the physicians and nurses to do thorough work. The Lord would have His people in the Southwestern Union Conference arouse and put forth a united effort to make the sanitarium in College View a praise in the earth, and a continual blessing to many, that from it there may shine forth the light of truth.

Let every helper begin to study what can be done in genuine Christian service right in the sanitarium. This will be the best medical missionary work they can possibly do. And the Lord will let His blessing rest upon the helpers if they will set all their powers at work to see how they can improve the condition and the appearance of the institution from the highest story to the

lowest story.

And what is a sanitarium?—It is a place of healing, a place in which reforms are to be wrought out, a place in which young men and women are to receive an education in the use of the facilities that God has given for the benefit of suffering humanity. God has placed us in the world to bless one another, and we desire the sanitarium here to give the students in the school a representation of the highest kind of medical missionary work. God wants the students in the school and the nurses and helpers in the sanitarium to strive for perfection in all that they do. He desires each of us to perfect a Christian character. But in order to do this, we must live and work in the fear and love of God.

I am glad to see in front of the sanitarium such a beautiful field of greensward. This is attractive to the sick. They can go out of doors, breathe the fresh air, and enjoy the flowers that have been planted. This is well pleasing to God. He looks with pleasure upon the flowers. When Christ was on earth, He picked the flowers and gave them to the children, telling them to study them. “Consider the lilies of the field, how they grow;” He said, “they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [Matthew 6:28, 29.] I have seen the water lily growing up through mud and filth, yet putting forth pure, spotless blossoms. One day as my husband and I were on the water, we saw some of these lilies. I said to him, “Reach down, and pull up a root if you can.” This he did, and we saw how the beautiful flower was joined by a channeled stem to the root. This channeled stem struck down through the weeds and rubbish to the pure sands beneath, drawing thence the nourishment that gave life to the blossoms of spotless purity.

Thus we are to do. We are to separate from our lives all that is evil, that our characters may be pure and spotless. Let the children be taught these lessons. Let them be taught to refuse the evil and choose the good. They will always remember these lessons.

Let us consider more diligently and carefully the work of character building. When Jesus was working at the carpenter’s bench, some of His associates would sometimes deride Him because He took such pains with every detail. If the parts of what He was making did not fit perfectly, He would put more work on them. Some thought such scrupulous care needless. But thus Christ was teaching us the need of striving for perfection in all that we do. Our work is to be done so carefully that God can say to us, “Well done, good and faithful servant.” [Matthew 25:23.]

This is a beautiful spot. I thank God that the sanitarium is located in so favorable a situation. Let everything about these institutions at College View be orderly and presentable. And let the neatness and cleanliness of the institutions represent the characters of those who are connected with them.

Ms 126, 1904

Talk/Growing in Grace

College View, Nebraska

September 23, 1904

September 23, 1904

Talk by Mrs. E. G. White before Sanitarium helpers, College View

I am deeply impressed this morning with the importance of our improving every opportunity to strengthen our souls in the love of God.

Before man was created, Christ pledged Himself to take upon His own soul the guilt of human beings, should they be led into sin. And the great enemy of righteousness is seeking with all his power to make the transgression of the inhabitants of the earth as heavy as possible. Our work is to resist this tide of evil, to place ourselves in such relation to God that we may receive power from above to withstand satanic agencies.

We have not a dead Christ, lying in Joseph's tomb. Over the rent sepulcher He has proclaimed, "I am the resurrection and the life." [John 11:25.] He is a living Saviour, and He loves us with a love that is infinite.

Angels of God are watching over us. Upon this earth there are thousands and tens of thousands of heavenly messengers, commissioned by the Father to prevent Satan from obtaining any advantage over those who refuse to walk in the path of evil. And these angels who guard God's children on earth are in communication with the Father in heaven. "Take heed that ye despise not one of these little ones," Christ said; "for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." [Matthew 18:10.]

We are all to be children of God, members of the royal family. It is our privilege to come to our heavenly Father for help, trusting in His love and mercy. Let us conduct ourselves as God's little children, cultivating affection, kindness, and helpfulness. Our heavenly Father will be to us all that we need. Christ died that we might receive everything necessary to our happiness and our salvation.

Pray in Faith

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [James 1:5-7.]

The ear of Christ is open to the prayer of the very weakest of His children. But when you have asked the Lord for anything, do not, as soon as you arise from your knees, forget all about it. Do not return to doubt and unbelief. Say, "I have asked God for His blessing, and He has promised to hear my prayer." During the day keep in mind the things for which you have asked. You are to

be like a waiting, watching child, entirely dependent upon Christ. O how eagerly the Saviour will come to your help! How gladly will He send His blessing in rich currents, if in faith you will present your petitions to the throne of grace.

We must keep our minds open to conviction, if we would understand the Word of God. We should diligently keep our minds fixed with earnest desire upon those blessings that are promised to us, remembering that He who has promised gave His own life in order to bring these blessings within reach of the human family.

With the gift of His Son, God gave us all the blessings of heaven. Then why should we speak and act as if we were poor? We are not to be guided by our feelings. We are not to ask ourselves, How do I feel? but, What does the Word of God say?

Sometimes when we think of our sinfulness and our poverty of soul, it seems hardly possible that we may obtain eternal life. But Christ has paid the price of our redemption, and He desires us to have this life. He desires us, as His little children, to come to Him, asking for His blessing and believing that we shall receive it. He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] If we should remain on our knees for hours, we could get no stronger evidence than these words contain. Jesus has given us this promise, and if we have faith in His word, we shall believe that He hears our prayers, that His blessing is upon us, and that we are to walk as those who have received His blessing. This is the privilege of every one of us.

God's Ownership

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

As you learn how to care for the sick, and how to conform to the laws that will preserve the body in health, carry out the instruction you receive. Remember that you are not to yield to the temptations of appetite or in any way defile or mar the body that God desires for a habitation of His Spirit. By a conscientious care of your health, show your appreciation of the price that Christ has paid for you.

Every day we should make some growth in grace. Keeping Christ before us as our efficiency, we may each day make better progress than we made the day before. He gave His life for us that we might live lives which glorify Him.

When I consider the wonderful privilege that it is to acknowledge God, I feel like praising the Lord. You are not to live in sadness and gloom, lamenting and weeping because of your hard lot or your trials. By faith you may see the face of Christ; and if you see Him now by faith, you will see Him in reality by and by when He comes. But in order to meet Him in peace, you must make

preparation now. You must allow Him to reveal through you His salvation, that the world may know that God sent His Son into the world to save sinners.

But the world will not be attracted to the Saviour, if you, as Christians, go about with sad, woeful countenances, as if you were forsaken of God. Let your faces be illuminated with the light of heaven that, as you minister to the sick, they may be attracted to the great Physician who longs to restore them to health and to impart to them His peace.

Ms 128, 1904

Nonessential Subjects to be Avoided

Omaha, Nebraska

September 12, 1904

Those who take upon themselves little responsibility as Christians become dwarfed in religious growth, and their spiritual dwarfage, unless checked, results in spiritual death. But workers who perform faithfully the duties given them of God receive more and more grace. From their lives the truth shines forth more and more clearly. They are given power to glorify God.

All who follow on to know the Lord will have increased knowledge. They will be enabled to help and bless others by setting a Christlike example. The path in which they walk grows brighter and brighter unto the perfect day. Their conversion becomes more and more decided, and they are vessels unto honor. God's purpose for His workers is that they shall grow up unto the full stature of men and women in Christ.

Avoid Nonessential Subjects

There is to be an avoidance of controversy. We are to speak the truth in love. False doctrines of every kind will be brought in to divert the mind from a plain "Thus saith the Lord." Wherever we go, we shall find men ready with some side issue. While I was at Melrose, a man came with a message that the world is flat. I was instructed to present the commission that Christ gave His disciples just before His ascension, as recorded in Matthew 28:16-20. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

We are not to allow our minds to be occupied by subjects such as that presented by this man. In regard to such subjects, God says to every soul, "What is that to thee? Follow thou Me." [John 21:22.] I have given you your commission. Dwell upon the great testing truths for this time, not

upon matters that have no bearing upon our work.

Again and again these nonessential subjects have been agitated, but their discussion has never done a particle of good. We are not to allow our attention to be diverted from the proclamation of the message given us. For years I have been instructed that we are not to give our attention to nonessential questions. There are questions of the highest importance to be considered. "What shall I do that I may inherit eternal life?" the lawyer asked Christ. The Saviour answered, "What is written in the law? how readest thou?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:25-27.] The questions that Christ considered essential are the questions that we are to urge home today. We are not bidden to enter into discussion regarding unimportant subjects. Our work is to lead minds to the great principles of the law of God.

The Need of a Thorough Preparation for Ministerial Work

During the night many scenes passed before me, and many questions in reference to the work that we are to do for our Master, the Lord Jesus Christ, have been made plain and clear. Words were spoken by One of authority, and I will try to repeat in finite words the instruction given regarding the work to be done. The heavenly messenger said, "The ministry is becoming greatly enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work."

Those who give themselves to the ministry of the Word of God enter a most important work. The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will add many souls to the fold. Many have made a mistake in receiving credentials. They will have to take up work to which they are better adapted than the preaching of the Word. They are being paid from the tithe, but their efforts are feeble. Their efforts are feeble, and they should not continue to be paid from the tithe. In many ways the ministry is losing its sacred character.

Those who are called and chosen to the ministry of the Word will be true, self-sacrificing workers together with Christ. "All power is given unto Me in heaven and in earth," Christ said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." [Matthew 28:18-20.] This commission is given to every ordained minister. The minister who is merely a speaker, who does not labor as Christ labored, putting his whole soul intelligently into the work, needs the true conversion.

Those who preach the gospel without putting the whole being, heart, mind, soul, and strength, into their work, are consumers and not producers. God calls for men who realize that they must put forth earnest action, men who bring thought, zeal, prudence, capability, and the attributes of Christ's character into their work. The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in this work should constantly increase in efficiency. They should have an earnest desire to strengthen their powers, realizing

that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work.

When this is the experience of our workers, fruit will be seen. Many souls will be brought into the truth.

Our churches are becoming enfeebled by receiving for doctrines the commandments of men. Many are received into the church who are not converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to the meaning of this ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate plain instruction in regard to its meaning and its solemnity.

Our church members see that there are differences of opinion among the leading men, and they themselves enter into controversy regarding the subjects under dispute. Christ calls for unity. But He does not call for us to unify on wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth and false, misleading doctrines. He calls sin and impenitence by the right name. He does not gloss over wrongdoing with a coat of untempered mortar.

I urge our brethren to unify upon a true, scriptural basis. The Lord calls for intelligent, industrious workers, who will do that which needs to be done. Sanitariums are to be established in many places. To the poor and to the rich is to be given the message of healing through Christ. My brethren, work earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole heart into the work of preparing the way for Christ's coming. He calls for wholehearted, unselfish men to sound the note of warning.

Ms 130, 1904

Instruction Regarding the Huntsville School

Steamer Morning Star

June 10, 1904

There must be a change in the work of the Huntsville school. If true zeal and energy are manifested, this school may become a large educational institution for the colored people in the South. We trust there will be no falling off in the attendance. There should be many more students in the Huntsville school than there has been in the past. But it will be a difficult matter to bring the school up to a high standard and to regain that which has been lost in the past.

The farm should have careful husbandry. We are sorry that Brother Jacobs has been obliged to

leave Huntsville. He has left, not because of unfaithfulness or inefficiency, but because of the condition of his health, and the feebleness of Sister Jacobs, brought on by hard work. Brother and Sister Jacobs should have had the help of others who were spiritual minded and intelligent. It may be that if proper facilities are provided to make the labor on the farm less taxing, Brother Jacobs might be encouraged to return and resume his work. If he should return, however, he should have able assistants to work with him.

The Huntsville school must not be allowed to become a reproach to the cause of God. The workers having talent and ability to help must not all congregate in Graysville and leave Huntsville destitute of suitable workers. It is wrong for one place to become strong by leaving others to become weak. To our people in Graysville I would say, Be careful not to make Graysville a Jerusalem center. Some of the talent now in Graysville is needed in Huntsville.

“Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] Those who are wise may develop characters and ability that will enable them to work in the interests of the school, both in teaching the students from books and in working with them on the land. The knowledge of how to develop an upright character is an education that will tell to the saving of souls.

The Huntsville school has been presented to me as being in a very desirable location. It would be difficult to secure another location as promising as the school farm now secured. The buildings and everything connected with the work there should be in harmony with the high and sacred work to be done there. Let there be nothing unsightly connected with the buildings or about the farm, nothing that would indicate slackness.

If the land is well cared for, it will produce abundantly. Let the teachers go out, taking with them small companies of students, and teach these students how properly to work the soil. Let all those connected with the school study to see how they may improve the property. Teach the students to keep the gardens free from weeds. Let each one see that his room is clean and presentable. Let the care and cultivation of the land of the Huntsville school show to unbelievers that Seventh-day Adventists are reliable and that their influence is of value in the community. The sight of a farm, unproductive because of neglect, has a tendency to belittle the influence of the school.

The farm, if worked intelligently, is capable of furnishing fruit and other produce for the school. The teachers, both in their work in the schoolroom and on the farm, should constantly seek to reach a higher standard, that they may be better able to teach the students how to care for the trees, the berries, the vegetables, and the grains that shall be raised. This will be pleasing to God and will bring the approval and respect of those in the community who understand the principles of agriculture.

The youth should be thoroughly educated in all domestic duties. By well-qualified teachers, the young ladies should be given instruction in cooking, in the care of the house, in gardening, and in the making of clothes.

We desire no one to be connected with the Huntsville school who reveals a faithless, unprofitable religion. Whatever a man's profession, unless he daily learns of the great Teacher, he needs to be converted by the grace of Christ. He who is to impart instruction to others must receive from Christ the heavenly wisdom. I raise this note of warning, that those who teach the colored people need to have a heart imbued with the love of Christ, in order to give an example of faithfulness, truthfulness, and righteousness. The world is in need of the light of good and gracious words, coming from a heart illuminated by the light of the Word of God, a heart softened and subdued and sanctified.

So much work of a faulty nature has been done in the school at Huntsville that it will now require stern efforts to restore the work to healthfulness, but such efforts should be put forth. Many discouragements have come in; but the Lord will let His blessing rest upon those who will take hold of the work thoroughly and in earnest. There is a special need of intense earnestness. Take hold with heart and mind and strength to redeem the farm, that it may be, as it has been presented to me, a beautiful place, well pleasing to the Lord, a spectacle to angels and to men. We hope that the present sickly appearance may give place to healthful conditions. Careful cultivation will bring good returns, and the sad lack now seen may be overcome by the exercise of intelligence in determining what must be done. Let us remember that the land is God's property to be worked energetically to His glory. The trees and grains and vegetables will yield their fruit in proportion to the labor that is put forth in their care.

Let the workers in the school remember: "Ye are God's husbandry; ye are God's building." [Verse 9.] Then be careful how you form your characters. Unless these words of the apostle make an impression on our minds, it can never be truthfully said of us, as of the church at Thessalonica, "From you sounded out the word of the Lord; in every place your faith to Godward is spread abroad; so that we need not to speak anything." [1 Thessalonians 1:8.] We need the power of the Holy Spirit, that we may have a depth of character that will enable us to do a genuine work in turning from error to the truth.

We should never desire it to be said that the truth we profess to believe gives us such characters as are indicated by the neglected appearance of things indoors and about the premises at the present time in the Huntsville school. The temper, the style, and the spirit of those in charge is revealed by the condition of things to be seen about the institution. The present state of neglect would indicate old habits retained, defects of character unimproved, and does not bespeak a perfect character, thorough conversion. There is too much of self and too little of the imprint of the thoroughness of Christ. Too many words are spoken that are not profitable, words that reveal the spirit of the world. The presentation now seen indicates that Christ is not formed within, the hope of glory. The exhortations and admonitions given in the past seem to have fallen powerless on the ears of those to whom they have been sent. Reformation they have neglected so long that some are dead in trespassing and sins.

In our work we should show the positive side of conversion. It is a turning away from those

things that have ruled the heart and that have engaged the mind and affections. Our desires need to be changed.

The talents entrusted to the keeping of those in the school have not been diligently put out to the exchangers. The character of much of the work has left an unfavorable impression upon the minds of unbelievers. It is time now to take up the work in faith and prayer with all the capabilities God has given. Cultivate the land and it will produce its treasures. Turn to God in faith, working as under the eye of the great Searcher of hearts. Let each worker encourage the one next to him, each holding up the hands of each, all yielding obedience to God's requirements.

As believers in the greatest truths ever given to mortals, we should put to the highest use the talents that God has entrusted to us. The farm and the school at Huntsville have been placed in our hands as a precious treasure. We cannot express in words all that is involved in the proper cultivation of the land and the education of the students in domestic duties. If this work is done in the fear of God, souls will be influenced to take their position on the side of an unpopular truth.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." [Philippians 2:12, 13.] God desires us to be faithful in using our capabilities, that there may be continual improvement. Eternal principles are involved in the management of the schools that we establish. They are to bear fruit unto eternal life. All who in any way bear responsibilities in the school work are to glorify the Redeemer by striving to prepare souls to labor in various lines of the work of the Lord. The teachers need adaptability in order to know how to deal with the minds under their direction. This is a special gift that the Lord imparts to those only who realize their need of being imbued day by day with the Holy Spirit.

Let the teachers labor most earnestly for the conversion of every one in the school. The Lord Jesus desires such a work to be done for the students that He can sanctify them through the truth. Through His grace He desires them to form characters that will be acceptable to God.

There is no uncertainty about our privilege to be washed and made white in the blood of the Lamb; it is a precious, divine reality. The fragrance of the blood of Christ is the odor of our perfection. Our reliance is to be upon God. The name of Christ is exalted in excellence, and in Him fallen man is also exalted. We are identified with Christ, bound up in Him. All who are thus favored will share His glory, sitting with Him upon His throne.

Let none of our schools be conducted in a cheap, careless manner. He that is faithful in that which is least will be faithful also in that which is greater. If little things are left uncorrected, there is danger that larger evils will be regarded indifferently. The faithful steward of the Lord's treasure will correct at once the small mistakes. Whether his duties are connected with the cultivation of the Lord's land, or with the buildings that are erected on the land, he will do every

stroke well. The Lord will take notice of his faithfulness, and He will strengthen the ability to plan and execute in temporal matters. And this faithful exactitude is a special necessity where eternal interests are involved.

Said the apostle Paul, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. The good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." [2 Timothy 1:12-14.]

"We then as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fasting; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." [2 Corinthians 6:1-10.]

We say to the teachers in the Huntsville school, There must in the future be greater diligence and industry manifested than there has been in the past. Time is precious; the moments are golden. There is much to be done both indoors and out of doors. Meet together and counsel together as to how the work may be advanced, and offer up your petitions to God for wisdom. You are all to be producers as well as consumers.

Many persons have not been educated to care for the little things. Yet such an education is necessary to success. Those who reach a high standard must overcome the tendency to slothfulness. A tendency to neglect something that should be done at once grows into a habit of indolence. See that broken plastering, broken furniture, or broken carriages are promptly put in repair. Slothfulness in character is demoralizing.

The horses should have the best of care. The vehicles and the harness must be kept in good repair that lives be not imperiled. Keep the harness well oiled.

Several acres of land should at the right time be set out to tomatoes. Young plants should be ready to be transplanted as early as possible. Such a crop would be valuable and might be used to good advantage. Let everything reveal religious thrift.

There will be disagreeable tasks to be performed. Let no duty be overlooked, with the expectation that some one else will perform it. Let there be no superficial work done in any part

of the school. Take hold of the forbidding task, and master it, and thus you will obtain a victory. The putting off even of little duties weakens the habits of promptness that should be encouraged. Cultivate the habit of seeing what ought to be done, and do it promptly. If a board is broken in the walk, do not leave it for some one else to repair. Let each one feel a responsibility for the care of the premises. Overcome natural indolence. Do not neglect the disagreeable things, supposing that they will be attended to by some one else. All these rules are important for the formation of right character.

The influence of the teachers is to be an object lesson to the students, that they may become thorough and exact in all they do. This lesson will be worth more to them in practical efficiency than all the book knowledge they might otherwise gain.

A teacher, whether engaged in physical labor or imparting mental instruction, unless he shall overcome his habits of slackness and inefficiency, will impart these same objectionable traits of character to those who are under him, and the essential qualities for success will be lacking in the students. A superficial character is revealed by habits of slackness and a failure to see and to do promptly whatever needs to be done.

Ms 132, 1904

Talk/Union With Christ

Riverside, California

December 11, 1904

Christ had been giving His disciples the instruction contained in the fourteenth chapter of John. Then He led them from the upper chamber out through the city to the Mount of Olives. On their way they passed a beautiful vine; and the disciples, charmed with its loveliness, called the Saviour's attention to it. As they looked upon it, Christ said, "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." [John 15:1, 2.]

God allows trouble to come upon us, that He may test and try us. The pruning will cause pain, but it is God who applies the knife. The divine husbandman prunes away the harmful growth, that the fruit may be richer and more abundant.

"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." [Verses 4, 5.]

"Abide in Me, and I in you." [Verse 4.] How are we to abide in Christ? By a daily, hourly faith. We are not safe in any other position. A man may have his name on the church books, and make

a high profession, but this avails nothing unless he has a living connection with Christ, unless his spirit, his words, his deportment, his business transactions with believers and unbelievers reveal the virtues that come from such a union. A man who is thus united with Christ has a living faith, which takes hold upon divine power; and he is enabled to escape the corruption that is in the world through lust.

“If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” [Verses 6, 7.]

In thought, word, and deed show that you are abiding in Christ. Let your speech reveal this. Speech is a precious talent. Our words are to be words that God and the holy angels can hear with approval. Our minds are to be storehouses filled with the treasures of the Bible. Let the walls of memory’s hall be hung with the treasures of God’s Word, with His precious promises. Store up these promises, that in time of need you may be able to give them to the weary and heavy laden. You are God’s missionary just as soon as you take your stand under His banner. You are to be a laborer together with Him.

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.” [Verse 8.] What is the fruit that ye are to bear?—The fruit of the Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” [Galatians 5:22, 23.]

“As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father’s commandments and abide in His love.” [John 15:9, 10.] He keeps us in connection with Him as He is in connection with the Father. What possibilities, what strength there is in that promise! Why do we not believe it? If there are hindrances in our way, and if we meet with difficulties, let us not give up in despair, but keep fast hold of the promises.

“These things have I spoken unto you”—that you may be sad and discouraged, refusing to believe that you can live the Christian life? No! “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” [Verse 11.]

Although you may be in trouble, you can go forward with confidence, knowing that you have an abiding Christ. He tells those who are in trouble and perplexity to bring their burdens to Him. He does not tell them to go to their neighbors and talk the matter over. To those who are weary and heavy laden He says, “Come unto Me, ... and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:28-30.]

Do not wear a yoke of human manufacture; such yokes are heavy and galling. When we learn of Christ’s meekness and lowliness, and lay our burdens upon Him, rest will come to us. He is ever ready to help us. The Lord is more willing to give the Holy Spirit to those that ask Him than

parents are to give good gifts unto their children. How full, how broad, this statement!

But often we take ourselves in our own hands, thinking that we can arrange matters in a way that will bring us peace and rest. Do we succeed? No! We get into more trouble than before. When things arise to perplex our minds, we fret and worry and begin to accuse others and to find fault with them. What ought we to do? Christ tells us: “Verily, verily I say unto you,” He declares, “Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.” [John 6:53-57.] “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [Verse 63.] These words are clearly explained in (John 5:24), “Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and he shall not come into condemnation; but is passed from death unto life.”

Do not talk of the faults of others. Take care of your own garden. See that your own heart is cleansed by the power of God. When trouble comes, instead of getting out of patience, instead of fretting and worrying, go to the Lord, and tell Him all about it. Has He not said, “Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you?” [Matthew 7:7.] Go right to the Lord, and in humility of mind, tell Him about your trouble. Do not go to human friends; for they have all the burdens they can bear. Go to the One who gave His life for you. You have been bought with a price; therefore glorify God in your body, and in your spirit, which are His. Do not walk in self-sufficiency, thinking that you are capable of guiding yourself aright. “Learn of Me,” Christ says, “For I am meek and lowly in heart.” [Matthew 11:29.]

Kneel before the Lord, and ask Him to be a help to you. Tell Him your heart is burdened, and ask Him to remove the load. Night after night I have told Him this, when for hours I have been unable to sleep, because of the thought of what must be done here and elsewhere to lead our people to realize the glorious probabilities and possibilities before those who engage wholeheartedly in the Lord’s work and to get them to take up this load.

“Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: For what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel. For the Father riseth up the dead, and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment to the Son; That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.” [John 5:19-23.]

Do not think that by placing your burdens on others you can find relief. Come right to the Burden-bearer, and tell Him about them. Believe that He is able and willing to meet the circumstances of your case. When in contrition you come to the foot of the cross, when you have faith in the merits of the crucified and risen Saviour, you will receive power through Him. As you cast your helpless soul upon Him, He gives you peace and joy and strength and courage. Then you are able to tell some one else how precious Christ is to you. You can say, "I sought Him and found Him precious to my soul."

"Ye shall find rest." [Matthew 11:29.] How? By living experience. Because Christ's yoke is a yoke of patience and gentleness and longsuffering. He, the Prince of the heavenly host, humbled Himself. He took upon Himself human nature and stood at the head of humanity, that He might teach fallen man how to be a partaker of the divine nature. Those who learn His meekness and lowliness learn also how to love one another as He has loved them. They will reach the place where they refuse to criticize and condemn others. They learn that there is committed to them a work that no one else can do for them—the work of learning of Christ. When we place ourselves in His hands, He shows us the possibilities and probabilities before us and bids us go for help to One infinitely higher than erring human beings.

Christ is our efficiency. How do I know this? I know it by experience. For a while, many years ago, I was in despair. Then I cast myself on the mercy and love of the Saviour, and His power came upon me. At one time those who were working over me thought me dead. But all at once I raised my voice in prayer. The power of God was upon me all night long, and henceforth I understood that I must look to Christ and not to any human being for relief. I had been praying and praying for help, and all the time my Saviour was standing by my side, waiting for me to recognize Him as my sufficiency, my strength, my grace. I learned the lesson, and after that, when I kneeled down to pray, I believed that I would receive an answer, whether I felt as if I would or not. Feeling is not to be our guide. Feeling is not faith, but it is as widely separated from faith as the east is from the west.

Why should we have [doubt] and question as to whether we shall receive the promised blessing? God does not alter the word that has gone forth out of His mouth. When we trust in Him, our hearts will be filled with peace and joy. When irritating words are spoken to us, we do not retaliate; but when opportunity offers, we tell how good the Lord is and what He is willing to do for those who trust in Him.

God wants every one of us to come to Him as little children come to their parents. He wants us to ask Him in faith, nothing doubting, for grace to supply our needs. "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." [James 1:5.]

We are God's little children, but let us not forget that He expects us to grow up to the full stature of men and women in Christ. Let us talk of God's goodness and tell of His power, putting away

gloom and unbelief. Let us talk faith. God wants us to be strong in His strength. He died to save us, and He wants us to reach the high standard that He holds before us.

We are not to stand still in the Christian life. There is an advancement for us to make. We are to lay hold of Him who has all power, remembering that every hour, every moment we need His help. We are to be always ready to speak to others in regard to the grace and the saving power of our Lord Jesus Christ. It is the privilege of every one to grow in grace, daily reaching higher attainments in the Christian life.

Oh, how I wish that we would honor Christ by realizing what He wants to do for us and taking Him at His Word. If we would do this, we should be sunshiny Christians. By beholding Christ, we would be changed into His likeness. But we shall never grow in grace by beholding the faults and mistakes and defects of some one else. Instead, we will become spiritually dwarfed and enfeebled. Let us keep looking to Christ, thinking of what He has done for us and of what He has promised to do. Thus we shall be changed into His likeness. This is true religion. In the future we shall have to contend with difficulties tenfold greater than any we have yet had. Do you ask why I say this? Do you not realize that <Satan's> time is very short? He is working and planning with intensity of effort to place obstacles in the way of God's people and to hinder their progress. We have the powers of darkness to meet. At this time, more than ever before, willing, unquestioning obedience is needed if we come off conquerors.

“This is My commandment, That ye love one another, as I have loved you.” [John 15:12.] My dear friends, for Christ's sake take your stand on higher ground. Every feature of our faith is to be tested in the way that is the most trying. The pillars of our faith are to be tested. Sophistry will be brought in as it was to Adam and Eve. You will be strongly tempted; and unless you have firm faith in the principles of the truth for this time, you will be led astray. Look to Christ as your helper. Take Him into your heart as an abiding friend. As you do this, His blessing will rest upon you in large measure. You will be kept by the power of God. The enemy will not be able to lead you to swerve from your allegiance.

My dear friends, I want to ask you in conclusion to do what you can to help in the establishment of the Glendale Sanitarium. You may have to make a sacrifice in order to respond to this call, but God will richly bless you in so doing. Those who have the work in hand are doing their best, but they are in great need of funds. This institution must be furnished. First give yourselves to the Lord, and then bring your offerings to Him. We want to see the Glendale Sanitarium put in working order, so that the sick who come for treatment may hear the truth. Often we meet those who first heard and became interested in the truth while at one of our sanitariums and who have been keeping the Sabbath ever since.

Ms 134, 1904

Arise and Trim Your Lamps

Melrose, Massachusetts

August 25, 1904

I am awakened at two o'clock to write out a message that I am to bear to the men in positions of responsibility who have assembled at Melrose and to those who shall attend camp-meetings and councils in other places.

Arise, and trim your lamps; for your lights are going out. The experiences of the past year have been of a character to destroy the faith of the people of God in the third angel's message. Now is the time for all to arouse from slumber and see if there is oil in their vessels with their lamps.

At this time strong camp-meetings should be held near our large cities. Satan is making every effort to bring in spiritualistic sophistries, to throw his deceptions over minds. Now is the time for every follower of Christ to be clothed with the whole armor of God and to fight manfully against the encroachments of the power of darkness. Let not our soldiers be found asleep at their post. The world is to be warned. If ever there was a time when a strong spiritual influence should be exerted in our camp-meetings, it is now.

There are strong men, precious in the sight of God, who are under a spell. They do not realize that they are represented by the foolish virgins. Scientific, spiritualistic philosophy has taken the minds of some from the message to be proclaimed at this time. There are those who live merely to criticize. They have been associating with those who have learned from the great deceiver. Their hearts bear the sting of the serpent, and they are prepared to enter upon a campaign of unbelief.

Those who have fallen asleep at their post are now to awake and trim their lamps. They are not to entertain one vestige of doubt as to the truth for this time. The hypnotism of Satan must be shown in its true bearing. We are not to turn our steps toward Egypt, but toward Canaan, the land of promise.

The Lord says to me, I have strengthened you to bear a message for this time. Wake up the men who have been receiving sophistries. They are asleep as to the great importance of the present time and the dangers of the future. Some who in the past have had a genuine experience will awake, because their lives have not been a continual contradiction of truth. They have oil in their vessels with their lamps. Not one of them should be asleep.

All are to be aroused. The sophistry to which men have consented to listen is of Satan's devising, presented to start on a false track those who are waiting for Christ's coming. We to live only for the glory of God. Self and selfishness must die.

The cheap experience that many have leaves them subject to Satan's temptations. We all need to obtain a deeper experience. This we must do if we are ready to meet the Bridegroom. We must now put on every piece of the Christian armor and stand ready to fulfil the high purpose that God

has for us. Our thoughts, motives, and desires are to be brought into obedience to the will of God. They are to be inspired and controlled by Him. We are to ask ourselves, Am I exerting all my capabilities to keep my lamp filled with oil, and carefully trimmed, that from it may shine, brightly and clearly, the light of present truth? Am I awakening the world to its danger? Am I leading perishing souls to Christ? Am I arousing men to see that the end of all things is at hand?

I am instructed to ask our people, Are you exercising your stewardship in thorough consecration? Are you employing your God-given powers to spread the knowledge of the truth? Does the light of the Holy Spirit shine through you to interest and captivate the world? Is self so lost, so forgotten, that God is magnified? Is God all and in all, and above all, in your lives? The light that has been given us on the prophecies is not to become dim, but is to shine brighter and brighter unto the perfect day. We have no time to trifle away in useless controversies, because the coming of the Lord is near.

Those who are represented by the wise virgins, those who in the past have had a precious experience in the truth, are now to arouse and trim their lamps. Let those who have listened to sophistry now cut out every vestige of this out of their experience. Do not allow your time to be taken up in discussion regarding these sophistries. Do not remain in the fog of skepticism until it is too late for you to find your bearings. Entire consecration to God puts to an end all vain, foolish suppositions and imaginations.

Wake up the mighty men. Tell them to put on the whole armor of God and engage in the warfare. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Ephesians 6:12, 13.]

Ms 136, 1904

A Change of Heart Needed

Washington, D. C.

August 8, 1904

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born again when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not

that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit.

“Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 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?” [John 3:1-12.]

The ruler was trying to draw Christ into a discussion regarding the evidence of the divinity of His mission, but Christ refused to enter into controversy. He desired Nicodemus to understand that it was not reasoning which was needed, but the facts of faith. It is not a new revelation that you need, He said, but a new heart. When your heart is changed, all things will appear new.

“And no man hath ascended up to heaven, but He that came down from heaven,” the Saviour continued, “even the Son of man which is in heaven. 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 eternal 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 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. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” [Verses 13-21.]

The Lord will work by His Holy Spirit all who will be worked. Many who profess to be Christians are such only in name. Every day their words and works testify of them, that they are following a leader whose plans are opposed to the plans of God. The words spoken to Nicodemus are spoken to them also, “Except a man be born again, he cannot see the kingdom of God.” [Verse 3.] This is the message that comes from the great Medical Missionary to many who profess to be His followers. Some who are physicians need to be cleansed from the leprosy of sin. They do much harm, because they are not converted. They need to be healed of moral leprosy. I testify that which I know as a messenger sent of God.

The character of Christianity is intensely practical. The kingdom of God comes not with multitudinous devisings of human invention, which bear not the credentials of God.

A Solemn Message

“To the angel of the church in Sardis write, These things saith He that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent.” Hold fast the knowledge that you have received from God, and repent because you have departed from the faith, giving heed to seducing spirits. “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Revelation 3:1-3.]

“I know thy works, that thou hast a name that thou livest, and art dead.” [Verse 1.] There are many today to whom this word applies. They have grown cold and indifferent in their religious life and do not seem to realize that God is calling upon them to arouse from their insensibility and hold fast the things that they have heard. A message is sent to arouse them. “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Verse 3.]

“Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with Me in white, for they are worthy.” “He that overcometh, the same shall be clothed in white raiments, and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” [Verses 4, 5.]

I address those who occupy important positions in the cause of God. Do not look to any human being for light. “Remember therefore how thou hast received, and heard, and hold fast, and repent.” [Verse 3.] Go back to your first experience, and bow before God in repentance for departing from Him. Will those to whom these words apply put off the humbling of the soul before, God till mercy’s sweet voice no longer invites them to receive the truth? Will they wait until it is too late before they confess and forsake their sins? There are those who are not willing to confess a wrong, to repent of an unchristlike action. They evade the admission of their sins, which are not a few. The blood of souls is on their garments. Through their deceptive words, they have led men astray to perish, and guilt is upon them. God calls upon them to cease this work, to add no more guilt to their souls.

Ms 138, 1904

That Your Joy May Be Full

Washington, D. C.

August 1904

If you would know the virtue of the sacrifice that has been made that you might be partakers of the divine nature, having escaped the corruption that is in the world through lust, study the teachings of Christ. Every word of this instruction is divine truth, and those who disregard it

forfeit the favor of God. These truths are to be woven into every line of our business, lest we set an example that shall lead others astray.

“All things are yours, ... and ye are Christ’s, and Christ is God’s.” [1 Corinthians 3:21-23.] Not only has the Son of God been given as a sacrifice for the guilty, as a Redeemer for the lost, but through Him all things are ours. Those who have faith in Christ, those who are obedient to His instruction will know by experience the boundlessness of the power that gives us constant witness that we are Christ’s and that Christ is ours. The Saviour has given us the charter of our inheritance, and we stand in vantage ground, because we have chosen Christ as our portion.

Those who are obedient to His Word can receive this evidence—the assurance of the truth as it is in Jesus. If we will accustom our minds to dwell upon the facts of faith that have been given us, we may endure the seeing of Him who is invisible. Those who walk with Jesus may rejoice with joy unspeakable and full of glory. “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love; If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” [John 15:7-10.]

Is not this language plain enough to be easily understood? Is there the least excuse for misinterpreting or misunderstanding these simply stated words? An abiding faith, a constant obedience is essential to a continuance in His love. Our souls need not be surrounded by a fitful, changeable atmosphere. We are to live by every word that proceedeth out of the mouth of God. Then the truth as it is in Jesus, the truth that is exemplified in His character, will be expressed in our lives, in our spirit, our words, our temper. Truth will be the law of the mind. Christ will be formed within, the hope of glory.

There is a peculiarly close union between the transformed soul and God. It is impossible to find words to describe this union. It is a treasure worth infinitely more to the true believer than gold and silver.

The Christian sees the Saviour ever before him; and by beholding, he becomes changed into the same image, from glory to glory. He bears the signature of God. Shall we give this up for the science of sophistry? Never! Truth is full of godlike richness. He who is partaker of the divine nature will hold firm to the truth. He will never let go; for the truth holds him.

Let us never forget that by the characters which we are forming day by day, we are deciding our future destiny. Those whose hearts are filled with the love of Christ will find in the heavenly courts a glad reception. Are our hearts purified from all defilement? Let us awake to the solemn reality that happiness and heaven are for those only who are obedient to all God’s commandments. Those only who have brought their will into constant conformity to the will of God will receive the commendation: “Well done, good and faithful servant; ... enter thou into the joy of thy Lord.” [Matthew 25:23.]

It is the spirituality of the children of God that is their glory in His eyes. This is the distinguishing mark that separates them from the world. As children of God, we cannot open our eyes to the vanities of the world. We must not leave our souls unfortified against perverting influences; for thus we would be guilty of treason against our King. We need to pray much that the image of the earthly may be effaced by the impress of the heavenly. And not only are we to pray. We are to work out our own salvation with fear and trembling, knowing that it is God which worketh in us, both to will and to do of His good pleasure. We are to hunger and thirst after righteousness, that we may represent Christ to the world. If His love abides in our hearts, it will be distinctly revealed. We shall be lights in the world. Christ calls upon every follower of His to reveal His virtues of character, to represent Him in word and deed, to make known His love.

We all need to behold constantly Him in whom we are made complete; for He is altogether lovely. He came to this world as the great Medical Missionary. His heart, full of love and sympathy, was open to all kinds of suffering. His field was the world, but He did not place Himself where the tempter could take advantage of Him. The prince of this world came and could find nothing in Him—nothing that would serve his purposes of destruction. The truth as it is in Jesus not only brings health to soul and body, but improves and beautifies all with which it comes into contact. This truth is to be woven into all that we do.

When we are weary and heavy laden, we are to come to Jesus just as we are for support and sympathy. The Lord will graciously reward His faithful burden-bearers and will help them. “I will give you rest,” 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.” [Matthew 11:28, 29.] Praise the Lord for this assurance, and take from it comfort and strength. Praise God that you have found Christ’s yoke easy and His burden light. Thanksgiving and praise are due to our heavenly Father from human beings for all His favors. Look to Him, and praise Him for His many favors.

The more you offer praise to God because He is God, the more clearly you will understand the meaning of the great sacrifice made by the Son of God that man might inherit eternal life. When the greatness of this theme is more fully realized, much more kindness and courtesy will be shown by human beings to one another; for we shall realize that we have been bought with a price and that a wonderful price has been paid for every son and daughter of Adam. We shall remember that we have been redeemed by the suffering and death of the only begotten Son of God, and that every soul is precious in His sight.

The Lord desires us to study and obey the instruction given to Moses to give to the children of Israel. At the time when this instruction was given, God was preparing the Israelites for entrance into the promised land. As they travelled through the wilderness, He trained and educated them, teaching them line upon line, precept upon precept, showing them the traits of character that they should form. He permitted trials to come upon them, that they might learn how to conduct themselves under difficulties. Christ was their Leader and Commander, and it was their privilege

to learn through Moses the will of God concerning them and to gather strength for each successive march.

The history of their experience has been recorded for the benefit of those who today are journeying heavenward. Not only for the Israelites were the principles of truth given, but for those who should live in future generations. We are living in the last days of this earth's history, and we are to study the instruction given to the children of Israel as they journeyed from Egypt to Canaan. The importance of this instruction is to be discerned, acknowledged, and appreciated.

At this time, when we are so near the end, shall we become so like the world in practice that men may look in vain to find God's denominated people? Shall any man sell our peculiar characteristics as God's chosen people for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists? Our only safety is in standing constantly in the light of God's countenance.

Ms 139, 1904

Counsel Regarding the Work at Huntsville

Nashville, Tennessee

July 6, 1904

I write to our brethren in Nashville. I have not time to copy that which I have read to those assembled, but it will all be written out that you may read it.

Let our Brother Nicola now consider that the Lord has pointed out that changes should be made in the faculty. It would not be wise to consent for one to remain longer who has been years as the highest authority and yet has not filled the position to build up the school, for he would certainly be tempted, and would tempt others, to be dissatisfied and would create a disorganized state of things. Brother Melendy—who has also been on the farm—would have a chance to be proved, for the time has come when experiments must be made and able, capable men come in who will work decidedly to make changes for the better. And if Brother Melendy can unite as a Christian with Brother Rogers to work decided changes; then in prayer and faith, and in all humility of mind, let these men unite. The Lord will bless them and will work with them, giving them wisdom and His grace to improve in all excellency of Christian character. The worker for the Master must become intelligent in regard to the situation and, as a wise man, give an example to his students that he heeds the words of Christ and practices them in his individual experience. There is great room for improvement in many things.

“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; ... and ye shall find rest unto your souls. For My yoke is easy, and

My burden is light.” Matthew 11:28-30.

It would be a sin to retain a man who has established habits which need to be changed for right habits, and who could not see his defects, and continue him as an educator of youth or as an example in a school. Those who discern his defects see many excellent qualities in the man; but he does not discern the danger of stamping his defects upon the characters of others—defects which they may retain through the whole period of their lives. The test has been made in Huntsville.

The Lord discerns that there must be a change for the better. A teacher is always to be apt to learn, grasping every idea of advance because he needs knowledge that he may obtain that correct development of character which constantly leads to higher attainments. All who are educators in our schools are themselves to be ever learning of the great Teacher who is seeking to draw their attention to Himself, that they shall be complete in Christ Jesus, without spot or wrinkle or any such things.

Now I wish to say, Brother Melendy, if you cannot be kind, respectful, and courteous to the man chosen to come in to the Huntsville school and exercise his capabilities to help the students to advance; if you cannot be a kind brother, a companion to unite with him in continuing to make improvements, you will come to work in opposite directions and make it very hard through your unsanctified ways and spirit. I know you can unite with Brother Rogers if you will wear the yoke of Christ and become a learner in Christ’s school. My heart desires this, and it is the wisest thing that you can do. But rather than remain and feel it your privilege to criticize, and imbue the students with disaffection, the very best thing you can do is to leave. But it is not the best thing for you to do to cherish your own defects of character.

May the Lord strengthen you, my brethren, all who have any part to act, to stand in your lot and fill your place. Now is your test and your trial. Come up to your position and do right because it is right. I have written these lines because every hand that will work valiantly for the Master will be needed. We need faithful men who are continually growing in grace and the knowledge of the truth. May the Lord bless you.

Ms 140, 1904

Diary, January to March 1904

January 30 - March 22, 1904

January 30, 1904

St. Helena Sanitarium

After close of Sabbath. I have not had much courage and physical strength. I have put to severe tax my physical powers. I must now try to recover from this depression of mental exhaustion. W.

C. White left us last Wednesday evening for Oakland. Sara and I were to leave Thursday morning accompanied by Brother James for Mountain View, the place selected for the location of Pacific Press. C. H. Jones was quite earnest we should see the place and make any suggestions. I had put to the tax every power of my being to finish writings that were needed for the book on Education, and I cannot now bring any nerve and energy into physical and mental effort. The morning that I supposed I could go on early train I had no disposition to do anything. I had not strength and could not command any force to do anything. I am now of the opinion that it would be presumption; I am so weak.

March 4, 1904

St. Helena Sanitarium, Calif.

This morning March 4, 1904, my sleep has been broken. I open the first diary book at hand to leave a few words in it. I am laboring through an attack of severe cold and I awoke quite early, and I could not sleep for some time after one o'clock. But I feel asleep and was in a meeting where special matters were being discussed. Someone began to strike a discouraging note, and another followed with still a deeper and more hopeless note. Then I thought, "This will never do. We came here to meet the Lord, not the power of unbelief and darkness. Christ is light, and in Him is no darkness at all. Talk faith, pray in faith." I had a message for the people.

March 5, 1904

St. Helena Sanitarium, Calif.

I am pressed with many matters that I desire to write out that may be a blessing to many souls who are troubled.

March 6, 1904

St. Helena Sanitarium

I thank the Lord I suffer no pain, but a weariness that I sometimes fear will never leave me. I pray to the Lord to give me strength to relieve me of this brain weariness. I have been taking heroic treatment to sweat away and break up this cold; but while I am conscious of improvement, I am strengthless; answering the description a grasshopper is a burden.

All seems to me to be useless in my labors. I see and sense the perils of the last days are upon us, and yet I feel that my efforts amount to next to nothingness. Shock after shock has come to my spiritual nerve powers to see how readily such men as Doctor Kellogg (and he denies that he has done this work when the Spirit of the Lord declares over and over that he has done this) will become beclouded with error that would lead the flock of God astray into by and forbidden paths, away from the truth and away from the certain, sure solid-rock foundation to build upon the sand. [Continues regarding Dr. Kellogg and The Living Temple, etc.]

March 8, 1904

St. Helena Sanitarium, Calif.

The past night many things have been represented to me. People were gathering, and there was scarcely room for them. Everyone seemed to be anxious to accommodate each other. A very pleasant, unselfish spirit seemed to prevail. All seemed to be trying to settle without confusion. Many claimed to know me of whom I had not remembrance. Some inquiries were made in regard to the people who dishonor the truth in their works, denying the truth, and women in their dress absorbing the Lord's money to make a show. All this was bringing upon the foundation hay, wood, and stubble. All their good works were so discounted and disapproved of God that they were as salt that had lost its savor, good for nothing as far as influence was concerned; for the influence of their lessons given in pride and selfishness tainted all their works. The position each occupies is one of solemn responsibility, for we are to be converted and not practice the world's extravagance. They will be judged by the law of ten commandments and "the law of the Lord is perfect, converting the soul." [Psalm 19:7.]

March 10, 1904

St. Helena Sanitarium, Calif.

I have every reason to be grateful to my heavenly Father, for I have rested and slept quite well. My sleep was over at quarter before three o'clock. I have the pleasure of seeing stars in the heavens.

Sunday morning, March 20, 1904

Healdsburg

This morning, Sunday, I am grateful to report a good night's rest. I am very thankful to my heavenly Father that His presence was with me yesterday as I spoke to the large congregation from Daniel, chapter one. For one hour I was speaking to the people, and there was so much to be said that I could not give it to the people in one talk.

The Lord is very precious to me. I am anxious that the school here in Healdsburg shall at all times be conducted in such a way that the religious interest shall be the first and highest study. If the hearts of the students are drawn toward heavenly things, then in just that proportion will the words and the actions testify of heavenly things. Spiritual health of the soul creates an atmosphere that is fragrant.

March 21, 1904

Healdsburg, Calif.

I am thankful to my heavenly Father that I have had sleep during the night. In the afternoon I had

a long siege of sneezing. I felt that I was taking cold while on the cars and did my best to fence against it, and the Lord did give me strength to speak Sabbath forenoon to a large congregation in Healdsburg church. The influenza is upon me. I shall do the best I can under the circumstances.

Yesterday after speaking I felt that I could scarcely close. There was so much left unsaid that I desired to say. My soul is full of matter that I wish to bring before the people of God who have every advantage of knowing the truth, but many of whom are not exemplifying the truth in the life and exemplifying Christ in words, in spirit, in action.

March 22, 1904

Healdsburg, Calif.

The weather continues cloudy, and snow is on the mountains. We have some hail with the rain. This makes the weather very unpleasant and disagreeable.

I had conversation with Elder Daniells in regard to some things at Washington. He speaks very encouragingly of the reception they received at Washington, D.C. He has worked intensely and needs more help. Oh, that I had the strength that I desire. I would be glad to engage in the work with my brethren as I desire to do.

Elder Daniells has been working many places where there has seemed to be a necessity, and he reports that all the conferences he has visited have taken new courage since the Review and Herald has been removed from Battle Creek to Washington. They have increased confidence in the testimonies the Lord has given for the benefit of His people, and when the work commences in earnest in building, means will begin to come in. We need now to speak words of encouragement in the church paper Review and Herald. We need not one word of unbelief coming from any soul regarding this work of moving our publishing interest to Washington. We must now have increasing faith, for the enemy of all righteousness will seek to discourage in every line of work possible.

Ms 141, 1904

Diary, April 1904

April 1904

April 1, 1904

St. Helena Sanitarium, Calif.

I have not slept much the past night. The thought of change and the long journey fills me at times with dread, but then I will remember the loving-kindness of the Lord. I will be of good courage and not look on the dark side but, looking unto Jesus, reflect His image and look in my Bible

daily and read.

April 8, 1904

St. Helena Sanitarium, Calif.

Thank the Lord this morning I have had better rest and sleep the past night, Thursday, than several nights past. I praise the Lord for His great goodness and mercy to me. I open to 1 Corinthians this morning. In this is a lesson for every household and every church. May the words of the apostle encourage us to meet and be thankful that it is our privilege to place ourselves in right relation to God. The letter written by the great apostle Paul comes down the line to our time.

April 1904

St. Helena Sanitarium, Calif.

I thank my heavenly Father for His keeping care through another night. My heart is filled with gratitude and with thanksgiving. I lift up my heart and hands unto God and will offer thanksgiving and praise to His holy name who dwelleth in the heavens. He is opening many things before me of the ingenuity of Satan's temptations of Christ in the wilderness. Had Christ failed on a single point the battle would have been lost, but Christ held the ground; and if Doctor K had heeded the light God had given him, he would have humbled his heart and denounced Satan and through repentance have turned unto the Lord. Then that victory which the Lord would have given him would have brought confession from his lips and repentance from his heart, that needeth not to be repented of. He would then have changed all his business management. He would have made the Lord God of heaven his superior.

April 24, 1904

Washington, D. C.

We arrived at Washington. I am rested. We have occupied the tourist sleeper for one week. The conductor of the car was kind, courteous, and a man that evidenced he understood his business. I was so thoroughly worn out—brain weary—that I sat up but very little for the one week we were on the journey. All in the car was pleasant. We became acquainted with the people, and we seemed as one family. There was no smoking, no card playing, no drinking. One man brought a beer bottle into the car; and as he was placing it in the cupboard, the conductor said, "We have nothing of that kind in this car." He insisted, and the one who brought it in had to take it out of the car.

I never have taken a more pleasant journey, even in the Pullman car where, for the several years since my return from Australia, I have had a drawing room for my secretary and myself. On this occasion I insisted on having my own way and trying the tourist sleeper. I was opposed most

heartily at first. My reason for doing this was that money was scarce; and if I could save quite a sum, I would feel better pleased on the journey. I secured the section, that the upper berth should not be closed down over me. This favor was granted me by paying the price of the two berths. I knew I should have to lie down most of the time. I did enjoy this rest.

The cars moved very quietly most of the time. In San Francisco we had secured seats for our party in the center of the car. In the place of two windows there was one long window for convenience of tourists to view the country as they traveled, and their view would be far better than with the two windows. I have not traveled in tourist car before, since returning to America. The change in the improvement of the cars made it as convenient and to me more desirable than the Pullman car, unless I had the drawing-room convenience as I have had. But on returning to America I was pleased with the improvements made. I shall henceforth choose the tourist car. It is twelve years since I have traveled in a tourist car.

We had opportunity to become acquainted with many on this journey, and we had only one copy of Christ's Object Lessons and my last book on Christian Education. These were circulated around through the car family, and when we left we gave them to the conductor of the tourist sleeper. The colored porter was kind and nothing unpleasant occurred, not one word or action in the car was offensive. I have traveled thirty-six times across the continent from San Francisco to Battle Creek, Mich., and several times we patronized the tourist car, but we have generally traveled in Pullman sleeper. But this occasion was the most restful to me of any journey I have taken for years.

Sunday a.m. about eleven o'clock, the cars arrived at the station. There were awaiting us Elders Daniells, Prescott, and several others to welcome us. They led us to a two-seated surrey. It was new in appearance, with soft, leather, spring cushions and canopy top. This was, I thought, an expensive rig. The horse was large and well proportioned, a fine-looking animal.

After we were seated we were informed that this was the outfit purchased to be at my disposal while in Washington. I thought, This will never answer. I cannot myself accept of such an expensive outfit. Then the matter was explained. One of the gentlemen in the office at the capital was about to return to his home. He could not take this outfit with him, and he must sell the carriage that cost him four hundred dollars. He said to Elder Daniells, "I would be pleased to dispose of the whole outfit, a mounted harness and the horse." Elder Daniells purchased this whole outfit for two hundred and fifty dollars. I was much surprised. I was told as long as I remained in Washington this convenient carriage was for my use. The large, proud-looking horse was perfectly manageable. We have used this superior conveyance freely, and it has been a great comfort to me. The same carriage will be all ready for the patients who are sick and will appreciate such a gallant horse and carriage.

We were taken to have a hasty look at the church. Its appearance is good, with frontage of stone. Within is a pleasant auditorium for the people to assemble. The windows and front door are

ornamented with stained glass, beautiful in appearance. Four chairs, such as are used in churches, are on the platform, which was well proportioned. The pulpit and high-backed chairs harmonized. Seats and arms are covered with red velvet of the material generally used. I did not spend much time taking in all the advantages of that church building, but I praise the Lord that every debt is paid. Much means has been invested, besides the sum for the building as it stood, to make it what it should be—complete in repairs. It is now all finished. There are several rooms. One opens from the auditorium and is seated with chairs for Sabbath school. If the house should need enlarging, the partitions could be removed and thus the extension easily made. This nice, convenient place for the gospel message to be proclaimed in Washington within a short distance of the Capital is a victory gained, and it comes to us in the order of the Lord who has looked upon the necessities that must be supplied. I wanted to praise God aloud for this nice building, all ready now to be rededicated to the Lord, in which His people shall serve Him.

We were then conducted in the nice carriage drawn by a noble horse which may be said to resemble our much-prized horse, Charlie, which we used in Rochester where the Review and Herald was first published. It seemed wonderful to me. His name is Charlie, and he is quite as large and carries his head fully as high. It has seemed we have a second Charlie while we serve here in Washington. We rode out five or six miles from the city to settlements, and I was so very much pleased.

We came to a large building, three stories high, standing upon an eminence surrounded with trees and ten acres of land. The building is in the center, and it is a very sightly place. We enjoyed our refreshments. Sister Daniells and Sister Tuxford had been preparing for our reception. We were glad to meet our sisters, and we enjoyed the meal of fruits and a variety of foods.

Then we went out to view the land purchased for sanitarium and college site. The stream of pure water running through the whole length of our purchased land is clear as crystal and grateful to the taste. I am in no wise disappointed. I expected to see houses located near this selection of land and was somewhat disappointed; but in a day or two Sara and I called upon Sister Daniells, and she rode with us, and there we had a view of the town of Takoma Park. Excellent houses were built for the residence of those whose business was carried on in various lines in Washington city. Everything about the location of these houses seemed appropriate, cleanly, and beautified with selected trees and flowers.

Here, then, was the favorable location for our buildings, near the settlements of people who have made their homes in the country; and there is an advanced movement that no liquor store shall be sustained in this location. There is a company formed who have pledged themselves to abstinence from all intoxicating drinks. No tobacco is to be used. No card playing. There is a light shining in a dark place and is close by our selection of land. We are so pleased with the outlook and thank the Lord.

W. C. White has just been in my room to inquire for my health. He tells me several tents will

now be pitched upon the land purchased, and work will begin in earnest. Thank the Lord for this showing. Much has been done already to secure the papers that make the property bona fide that of the Seventh-day Adventists, and now work will be done as fast as possible.

The house we occupy sits alone with no other houses near. It is in the center of a ten-acre lot, and the surrounding country can be viewed from every side. It seems to be so much like our own home place in St. Helena that we could scarcely realize we were in Washington, taking a full week's time to reach this place. Everything has moved pleasantly in business transactions. This place is owned by a Mr. Carroll. Here statesmen have been assembled. President McKinley has been a guest in this house and sat at the dining table in the dining room where we take our meals. We could not have a better and more beautiful place to begin our interesting work in Washington. Our council meetings are held on first floor, in a large room. There is a very large piazza on three sides of the house, which makes it very pleasant.

April 30, 1904

Washington, D. C.

I thank the Lord for His great goodness and loving-kindness to me. The Lord has granted me the privilege of speaking with Brethren Paulson and Read and Sister Paulson and Sister Read. We had but a few words of conversation with the physicians.

We rode from Takoma to Washington. I had appointment to speak Sabbath morning at eleven o'clock. My subject was 2 Peter 1. I had freedom in speaking. This house is to be dedicated to God anew, since the property came into the possession of Seventh-day Adventists. Every dollar that was due has been paid. It is a model house for neatness. It is an honor to the Lord and represents our faith properly to all who look upon it. I thank the Lord with heart and soul and voice for this church where it now stands. It has a right presentation. Nothing is done for display, but the appearance is pleasant and all should recognize the wisdom in its purchase. It is for me a very easy house to speak in.

As the congregation was leaving I had the privilege of speaking to quite a large number. Among them was Brother Paulson. I had been informed he thought it his duty to return Sabbath evening to Chicago and there he stood with Brother Read, and I was pleased to see them—more glad than I can express. I have words to speak to these dear friends, but I am not able to write now but may the Lord help me by His Holy Spirit. I can again resume my pen.

Ms 142, 1904

Diary, May 1904

May 4 - 26, 1904

May 4, 1904

Washington, D. C.

We are now in Takoma Park, and the way is now prepared for us to advance as decidedly as possible. Every move has been made to settle up the business arrangement, and we are thankful. I am deeply and cheerfully impressed with the situation. We know that the Lord would have us now to go forward as speedily as possible and do the work before us.

Sunday, Sister McEnterfer and I rode out to find where our brethren live. Several of our brethren are already occupying rented houses in Takoma Park, and we are now prepared to judge of the location in this locality out of the city. There has been every arrangement to obtain the purest atmosphere and the purest water that can be found. A fine stream runs through the lands purchased. The building site is upon an elevation where there can be no settling of dampness. Sunday, we rode about the place and we are more than pleased; for it seems to be the very place to which the Lord has guided us, although there were many things to be considered in locating our printing establishment and especially our sanitarium—that everything shall be according to the light given.

There must be most perfect arrangement for sewage. There has been sewage from a settlement which came close to the land we wished to build upon, and this matter is all arranged perfectly satisfactorily. It will be moved one mile or more in an entirely opposite direction from the grounds we occupy. We may have the most perfect arrangement for the buildings to be erected. It is an accommodation above silver or gold to have all impurities borne far away in pipes. Where a sanitarium is erected this matter should have the most complete system that can be made, that the atmosphere will ever be kept pure and sweet, that not a taint shall come to the senses. The light given me in regard to our sanitariums on the point of sewage has been repeated over and over again to correct false, careless methods in drainage.

May 9, 1904

Washington, D. C.

I thank the Lord that I can look to Him in faith and in hope and courage. I only desire that the name of the Lord shall be magnified. The Lord is my helper. In Him will I trust. Sabbath the Lord did give me words to speak to the people. I had thought to speak from (Matthew 5)—Christ's Sermon on the Mount—but this was taken from me, and the 15th chapter of John, verses 1-17, impressed my mind. "I am the true vine and My Father is the husbandman." [Verse 1.] My discourse was reported.

I thank the Lord that I was not wearied as I expected to be. The auditorium was crowded, and all seemed to listen with deep interest. We did not tarry to the meeting in the afternoon, except Sister Hall and Sister Maggie Hare.

Sara McEnterfer and I rode in our carriage slowly the seven miles to Takoma. I thank the Lord I

have improved in health since coming to Washington. We see a great work to be done. We must counsel and watch and pray and believe and trust His living Word. We need now to hold fast the hand of living power that will sustain us if we will move under the advice given us in His Word.

The New Testament opens to us the rich importance of the Old Testament history. Praise the Lord, oh my soul. We are to search the Old Testament carefully, for it is a treasure house of knowledge. In the deliverance of the children of Israel from Egyptian bondage, the cloudy pillar was over that moving, denominated people as a canopy by day for forty years. At night that cloud was lighted up over them, testifying that Christ, the Light of the world, was to be their courage and their teacher and their leader. Thus He is to us today in 1904. Will our faith falter and fail? We have seen the indications that the Spirit of God has prepared the way before us, leading us to Washington; and now we need to put on the whole armor, that whatever may arise we will be prepared, through the imparted power of God, to know how to meet every emergency.

We must keep in mind constantly the words of Christ, "I am the light of the world: he that followeth Me shall not walk in darkness." [John 8:12.] We have the Word of both the Old and the New Testament history. Trust in God. Christ is the Truth, the Alpha of the Old Testament history, and all its treasures are made clear and important by the New Testament history.

Some say the Old Testament history is moonlight, the New Testament history is sunlight. As I read the Old Testament history I cannot say this. His going forth is prepared as the morning. Christ is just as much shining as the way, the truth, and the life in the Old Testament history as in the New. His instruction to Israel from Mount Sinai is the same powerful light as was expressed in His teachings when He revealed Himself in person as the Great Teacher, the Son of the Infinite God. All His words are verity and truth.

May 11, 1904

Washington, D. C.

I thank the Lord this morning that I have been blessed with sleep during the past night. I enjoyed my cold sponge bath. My mind is cheerful. I commit the keeping of my soul to God. I cannot keep myself. I am looking to my Saviour and trusting and believing. We cannot be faithless at any period of time; but now, in 1904, great events are being transacted and we must keep our eyes fixed upon our Leader. We must look to no man living, but make God our only trust. He is our Leader. He hath promised in Matthew, "Go ye therefore and teach all nations." [Matthew 28:19.]

Washington, D.C., May 12, 1904

I arose this morning with my heart filled with gratitude and praise to His holy name. I am refreshed with sleep, and I am so grateful to my heavenly Father. I feel that expression in words is a very poor return. I must express appreciation for His love by imparting His blessings to

others wherever I am. I am to represent the great missionary Worker. He expects love and obedience from all who claim to be His children. "We are laborers together with God." [1 Corinthians 3:9.]

This day I have had most of my time taken up in entertaining visitors. Willie was to meet with a number of brethren who by appointment assembled in the room in this house set apart for council meetings. I had a short visit with Professor Bland and two others, a brother and a sister, Dr. _____. We rode out to show them the land purchased for the institutions to be established—the sanitarium and the school. We had considerable conversation in regard to the manner in which sanitariums should be conducted. I plainly and decidedly stated that it was a delicate matter to conduct a sanitarium correctly.

There has been an effort to fasten to the sanitarium in Battle Creek every other sanitarium, to be amenable and bound up with that sanitarium. But while in Australia, in the night season, the light was given me in a clear and distinct representation that this could not safely be done. Every sanitarium in Australia should stand on its own merits; and further, every sanitarium in America, in any conference, should likewise stand united in heart and action with true-principled men who had their hearts under the influence and control of the Holy Spirit's guidance.

May 13, 1904

Washington, D. C.

I have passed a restless night, for my first exercise was the establishment of a sanitarium and its necessities and its management.

Nashville, Tennessee

We arrived at Nashville 26th of May, 1904. We were so completely wearied out that I could not know what to do with myself. I am tired, brain weary, and now I must rest.

I found James Edson and Emma L. White very much out of the smoky city with all its various industries and with its noise and clatter of cars and the smoke and trials that have to be in any large city. Now we are here with J. E. White, occupying rooms in his buildings that have been erected to accommodate him for office and room for workers to carry on the work of bookmaking. He and his wife occupy a small wooden building of two rooms and kitchen. One room is a sleeping room and there is another small room for dining room, another for pantry, and still another for kitchen.

They have selected a good plot of ground of ten acres. They have a few peach trees, and they have just come in bearing. I have eaten the peaches—small but good. The land is being worked quite heavily. They had excellent strawberries, and we enjoyed them. They raise potatoes for family use. A large part of the farm is in the white early rose and the sweet potatoes. They are to live largely upon what they shall raise, and all is very sweet, fresh, and nice. They have excellent

fresh peas. What a blessing it is to be out of the din of the city! Brethren work for him in his bookmaking, that he may have books in circulation to receive the means to create more books.

My little family are together here once more. We shall not be able to remain here long, because they are calling for us in Washington to come as soon as possible. They want W. C. White and his mother to help them to plan and put all the wisdom together.

I ride out some every day that I feel able to do this. I thought I would not be strong enough to speak to the people, but the Lord strengthened me and He gave me freedom to speak. The place of meeting was full, and the colored people have a place of meeting of their own. I found my son very much overtaxed with burdens and perplexities, because they need more workers; and to move straight forward is difficult. A sanitarium is being carried on in the city at large expense, and yet for the rooms they occupy they are doing well. The Lord has blessed them. Brother Hansen has been doing a good work in giving treatment, but rooms in Nashville cost. But they are binding about, determined not to become overwhelmed with debt.

All this planning taxes the nerve brainpower. They have had to hire a large farm building about three miles out of the city in a very pleasant place. We have taken meals with Brother and Sister Hayward. Everything is neat and pleasant and nice. Their matron I was so surprised to see, for she was the one who was with us for a time in Cooranbong. We prized her highly. She is a strictly conscientious woman. They had a nurse sick with a trying case of fever. Several seasons of prayer were presented to the Mighty One, the Physician who never lost a case. I prayed with her, and the blessing of the Lord seemed to us to be in the room and lighting it up with the presence of the Lord.

We tried to find a roomy house we could purchase at a reduced price. We could purchase a house and ten acres of land for twenty thousand dollars, but it was not suitable. Tastes too strong of money. We could not see how we could raise it. We gave up all idea of such a thing when we heard that the cars went so near as to create a good deal of noise, with car whistles and clanking of bells, which patients ought not to have. Thus stands the matter. Edson has been very anxious to secure a suitable place for the colored people so that they could have respectable treatment rooms. He has succeeded so far a little bit. There are accommodations, but now a sanitarium—land and house—must be purchased for the proper recommendation of our work.

Ms 143, 1904

Diary, June 1904

June 8 - 29, 1904

June 8, 1904

Nashville, Tennessee

This evening we left the pleasant rooms in office building of J. E. and Emma L. White. It has been a very rainy day. Clouds thick and heavy would gather, and then came the downpour. This was the order through the day. I do not bear in mind whether there was any sunshine through the day, although the rain and pouring-out showers were not continuous.

We stepped on board the boat about dark. I was surprised to see two rooms—the most pleasant and convenient—that were assigned me by Edson and Emma. I tried to change this, but I was met with such decision that thus it should be that I held my peace. The Morning Star had been fitted up to be used to travel on the water, to be taken from place to place to investigate the best location for white and colored schools to be established. And it was a new experience for me to be moving along gently on the steamer. Since the boat had not been used for passage on the water, and a new power engine had been put in, careful moving was required; and some adjustment of the machinery had to be made in trifling matters. Edson is captain of the boat, and we had an excellent pilot, a gentleman in every respect; also a colored man to handle the coal, a man ever on hand for any emergencies.

A little machine boat was taken along to be used in an emergency, and by some accident she filled with water and overturned. Professor Sutherland, Willie White, and my stenographer Clarence soon were in readiness to exchange pants and coat for their very becoming bathing suits; and there they tugged and bailed and pumped water from this little boat run by machinery. We were delayed about one hour. Aside from this there was no accident.

Professor Magan is trying to keep cheerful, but he feels keenly the death of his wife. She was a precious wife and mother in every respect, but she sleeps in Jesus. Blessed sleep from which none ever wakes to weep.

We left the office building for the boat June 8, 1904. On the steamer Morning Star, rooms are fitted up for me that I can be comfortable; and I think I shall enjoy the trip, for I have much to say to our party—especially to Brethren Sutherland and Magan—upon the school problem. This opportunity I must improve. Beside us there is a boat taking out parties for pleasure, but I was so weary I retired early to my bed. Our people, especially Edson, were much troubled, for there was much noise from one excursion steamer and still another, calculated to keep up for some time. He said, “Mother, I was afraid you could not sleep.” I said, “I am grateful to tell you I dropped quietly to sleep and slept quietly all night. I heard nothing of noise.” This was a relief to my children.

We rededicated the boat, having a season of prayer and pleading with God that in all its service it should become an agency to be used in accomplishing much good in various ways to bring light to many places that otherwise could not be reached. This boat has been the agency to serve as meetinghouse and as dwelling house for J. E. White’s family to live in on the water and has been refitted to be employed in the interests of the work in the South.

We did not travel in the night; but this morning everything was ready, and we moved out on the

trial trip. We had pilot and machinist along this first trip, that everything should be thoroughly tested in regard to the machinery and new fitting up of the boat. Various talents are essential, and some few changes had to be made by these workmen, experienced in their line.

I am so glad I could give satisfaction to my children in accompanying them on this tour of inspection of lands suitable for schools for both colored and white. May the Lord make this trip a blessing to all our friends who are with us. We have enjoyed the varied scenery of this first day. This is a narrow river. The tide is quite strong, but we do not care to go fast. There is a very gentle movement upon the boat—nothing that will be noticed after a day or two. We tied up one mile from where Brother W. O. Palmer and family live. They were all down to the boat with provisions. Brother W. O. Palmer went with us on this journey. We enjoyed the scenery very much. It is a grand outing for us all.

Monday morning, June 12, 1904

On steamer Morning Star

I thank the Lord this morning that I have had a precious night's rest. I was up at four a.m. Yesterday was the Sabbath. We tied up the boat in a very pretty place. Our party of men went from the boat and up on to mountain and had a precious season of consulting together and a season of prayer. The blessing of the Lord was with them. Edson reported to me that it was an excellent season together of unity and harmony in the Spirit. All enjoyed it much.

I felt very thankful to our heavenly Father that mother and her children could be on the boat together. This is the first time I have had the privilege of riding on the steamer Morning Star. The scenery has been very beautiful. It is God's nature's own adorning—a wonderful formation of ledges of rock piled one above another. Some extend upward very high. In one crevice of the rocks seemed to be a chamber, and we saw a very pretty, young goat, delicate in color like the deer. We would have been pleased to have that little precious treasure in our home in California, but God has a care for these wild creatures in their own birthplace among the rocks. To try to tame them doubtless would prove a success, but let them remain where they are, under the care of the mother and God over them both.

We have just passed a long strip of land, a cultivated island. We are today to investigate some lands where we fastened the boat last, to ascertain the value and to see if adapted to warrant schools and missionary work. Yesterday there was a very nice farm from which we purchased milk and buttermilk to serve us over the Sabbath. Friday we fastened the boat to the trees which grow in rich profusion on the river banks. As it was Sabbath, I do not think many questions were asked. This precious Sabbath was a day long to be remembered by the passengers on this boat. I believe that all are being benefited.

We glide along without disagreeable motion. We go on about twenty or thirty miles to Carthage. We are looking for land. Have been instructed to make inquiry in this place. We are told land can

be purchased cheaply. But I do not consider it wise to locate schools far off from Nashville, for one party of workers will be strengthened by another party of workers in or near Nashville. If these schools are to become strong and efficient, they must at times unite their wisdom and their forces and help one another. There will be little essential help received in this line from outside parties who will not work always with an eye single to the glory of God.

June 29, 1904

Nashville, Tenn.

We have been visiting many places to ascertain if we could be so favored as to find a place that would have not only land, but a suitable house that would be made to serve as a sanitarium for a time. There is need of means coming in to the southern field and a work started in our cities. This work rests upon every state conference that exists in our world, to work where they are in creating what they can. It is not in the order of God to leave things in their present condition in the southern localities of America.

We found on our visit to Graysville that they are able to carry their own business ably. There has been such an earnest, zealous work done in establishing the sanitarium up on the high hillside; and the appearance is a manifestation of zeal and earnestness that they will carry their present responsibilities manfully, but it was never supposed so large a building would be established. It has been stated that a small sanitarium should be in Graysville to supply the necessities of the school.

There is a great deal that needs to be done in Huntsville. They have not had the donation of means or the proportionate talent of capability and determination to make things have a correct showing. There needs to be much repairing of old buildings, new buildings created, and a moderate-sized sanitarium erected to take care of the colored sick, enlarged if necessity requires.

We see some good crops, and yet there should be much more upon the land, being produced for consuming. There is an evidence of neglect of buildings that need repairs. They present a forlorn appearance outside and inside. Everything that wears by use needs to be diligently cared for lest they will go to ruin. The Lord calls for the men who accept responsibilities to show an earnest, honest zeal, to make the very best of the land.

There cannot be a place more appropriate for the colored school, the college for the intermediate class, if parents of good, sound minds will come in and act a disinterested part in the working out of the problem. We are not to go searching for other lands and purchasing other grounds for the colored people. I have been shown that the land in Huntsville will yield her treasures.

Ms 144, 1904

Diary, July 1904

Washington, D. C.

July 14 - 20, 1904

July 14, 1904

Washington, D. C.

This morning I awakened at three o'clock. My heart goes up in prayer to my heavenly Father that I may have His Holy Spirit upon me continually, that my mind shall not be drawn away to contemplate things that will only prove to burden me from which I have not power to relieve myself.

There is much to be considered now, just now. Where should I be? It seems that my place is with my workers in my home at St. Helena, California. I can accomplish double the work in preparation of my articles for my books in my own office room than I can in any other place. I have much writing I have been preparing for years. I cannot do that work here. I would be pleased in about three or four weeks to take the sleeper to perform this journey. But I want not to follow any choice of my own, but to be where I can best glorify God.

Marian is collecting that which I have written and placing it in order to frame the book now being prepared, The Ministry of Healing. Marian feels that I must be where she is and urges that it is time to complete so important a book. In arranging my writings I feel the same. I need very much the blessings of my own home. The work Marian does is to collect from my diaries that which I did my best to prepare.

I have a most excellent place here. We hired a house on a farm; but I find little relish for my food. I have been at times quite sick. How I should appreciate food from my own garden which would, I think, be relished. I would prefer much to be at home where we can consult together with my copyist, but what is the will of my heavenly Father? That shall be my will, and that will I do if I know what is best.

Last night I had very strong impressions that here, right here, should be located one of our most important sanitariums. We would have the very best impressions upon the community. I could donate from the proceeds of the book Ministry of Healing to partially, if not fully, set at rest this matter of building a sanitarium. I believe this beautiful spot in Takoma Park has been kept for us that we might make a proper presentation in school buildings and sanitarium.

It may be argued that the climate is not the best climate in some seasons of the year. And this is the very argument I shall be obliged to use. If it is not the very best climate, that is why a sanitarium should be established in this locality—out of the din and confusion of the city. We cannot locate any buildings in the cities to do the very work which must be done to properly help suffering humanity and properly educate the invalids.

July 15, 1904

Washington, D. C.

Cannot sleep after twelve o'clock. I was in an important meeting of the medical fraternity. There were a large number collected, and the Lord's delegated Instructor was present. He addressed one, then another by name.

July 20, 1904

Washington, D. C.

I have now the opportunity to meet with the workers in Takoma Park who are putting up our buildings. They assemble in the large room below my room. They first sing an appropriate hymn, then have prayers. Then, if able, I talk to them, and the Spirit of the Lord comes in.

Ms 144a, 1904

Our Work in the Washington Area

Takoma Park, Washington, D. C.

July 20, 1904

I wish to express my gratitude to my heavenly Father for the work that is being done on the school land here at Takoma Park. A day or two ago I drove over the ground with my son and Brother Baird. They explained their plans to me and showed me the buildings going up. All who were on the grounds seemed to be working diligently and disinterestedly.

Last Sabbath I spoke in the Takoma Hall, which was well filled. I spoke from the fifteenth chapter of John, and my own soul was refreshed as I dwelt upon this important subject. A number of the citizens were present, and the owner of the hall was there also.

On Sunday I spoke in the M Street Memorial church to the company of workers who have gathered in Washington to hold tent-meetings and to do Bible work. My heart is filled with a longing desire that all who connect with this important work shall themselves have a daily experience in the things of God, that they may fill the place assigned them in the way that will win the Lord's approval. They are to be thorough in all that they do. On this point we cannot be too urgent. Each worker should feel that he is on trial and should strive to do his work in such a way that it will stand the test of the heavenly watchers.

We have excellent workers engaged in the work on the school ground. Brother Baird, who has charge of the building operations, is a man of much skill in building, and he knows how to deal with minds. If the workers will walk and work with God, they may have a precious experience meeting every day; for the Lord takes a special interest in His faithful workers. The work that

they are doing is the Lord's work, and His angels are round about them. We certainly see the hand of the Lord in the establishment of the work in this place. The message received is that this work should have been done many years ago. The call for help that is being made should have been made long ago.

“The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering. And this is the offering which ye shall take of them; gold, and silver, and brass. ... And let them make Me a sanctuary; that I may dwell among them.” Exodus 25:1-8.

“And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation.” Exodus 35:21. The work went forward according to the word of the Lord. A sanctuary was built that could be taken from place to place, that in all the travels of the children of Israel the knowledge of God should be made known.

We would now stir up the minds of our people in America to give willingly to the work that is being carried forward in Takoma Park. A school and a sanitarium are to be established in this place. A building in which public work can be done is to be erected. As soon as possible school and sanitarium work should be set in operation. We hope that no one will become weary in the special effort that is being made to erect memorials for God in this important place. No slack, slipshod work is to be done. The means that is sent in should be used in the most careful, economical way. All our churches should show an unselfish interest in this work, doing all in their power to hasten it forward.

If there are those who are tempted to be extravagant in dress or in other things, let them restrain their desires and remember that God calls upon them to show a special interest in the buildings that are being put up at Takoma Park. Let them be careful not to set an example that would lead others to extravagance.

The buildings are to be put up and furnished without display or an unnecessary expenditure of means. The Lord expects His people to take hold of this work with willingness, with a ready mind, even if it requires some sacrifice on their part. He is willing to give wisdom to those who are engaged in the erection of the buildings and to those who shall be chosen to carry forward the work in these buildings. He now asks His people to offer willingly of their means, that the work on the buildings may be brought to completion.

God will surely bless those who will heed the command, “Arise, and build a memorial for Me in Washington.” Let all His people take an active, unselfish interest in the advancement of the work that the Lord has declared should be done. Let no one yield to selfishness or give with a grudging spirit. Give liberally, that the work may make rapid advancement.

Recently our brethren have been able to purchase lumber at a very low price. How glad I am that

they had the money in hand and were able to take advantage of so favorable an opportunity to save money. For every such favor we will thank the Lord.

Those who are working on the ground show a willingness to do their best. We pray that the Lord's blessing may rest upon them all, that everything may be in accordance with His will. As the work advances, the workers will gain great blessing in seeing that the Lord answers the prayers ascending to Him. His name is to be glorified. His truth is to find standing room here. The Lord God of Israel is in the work in this place, and we acknowledge it.

As I read the directions that were given to the children of Israel regarding the building of the tabernacle, I feel sure that the work will be established here in Washington, for God has said that it is to be. This place is to show forth His praise.

Ms 145, 1904

Diary Fragments, August to September 1904

August 5 - September 5, 1904

Friday, August 5, 1904

Washington, D. C.

I cannot sleep after twelve o'clock. I am pressed as a cart beneath sheaves. I cannot sleep. My heart is pained for the condition of our churches and the great work of preparation that is to be done in the churches.

August 26, 1904

Melrose Sanitarium, Mass.

This day I thank the Lord He has given me strength to bear my message under the large tent one mile from the sanitarium. The seats were all occupied. There was singing accompanied with music, and the music was distinct in sound and made a good impression upon the people. Then I spoke one hour and the Lord strengthened me, for which I praise His holy name. I presented the first chapter of First Peter, and the people listened with much interest.

Sunday, August 28, 1904

Melrose, Mass.

I speak to the people that shall assemble in the tent-meeting in Melrose. My mind is deeply exercised this morning. I have had matters presented to me to give to our people. An urgent request came to me from a man who desired to discuss with me in regard to the round world, to him a very important matter. My answer was, I have a message to this people in regard to the life they must live in this world, to prepare them for future life which measures with the life of God.

We have nought to do with the question whether this world is round or flat. [The important thing] is to serve God with full purpose of a renewed heart, sanctified and made holy by the cleansing blood of Jesus Christ.

Every issue will be brought in in various places by some persons who are not worked by the Spirit of God. Last night the Lord gave me words to speak to the people. Satan has a multitude of questions to bring in through various minds and ingenuity as all-important. Take the Word plainly stating the truth for 1904, and the messenger that was sent of God had a message the same as the people need now. He was John the Baptist.

August 30, 1904

Melrose, Mass.

I thank my heavenly Father that I have slept more than for several nights. I thank the Lord that my faculties are preserved. God is the Lord and greatly to be praised. I shall speak today and on the morrow in this place. May the Lord bless and sanctify me and make me strong to do His will. I ask for health that I may use the powers He has given me to His name's glory.

September 1, 1904

Sanitarium, Melrose, Mass.

I thank my heavenly Father this morning for the strength and grace He has given me. Good is the Lord, and greatly to be praised. The Lord God is merciful and of tender compassion. I have a message to bear to the people. Come out from the world and be ye separate. How then shall we become as Christ has declared, a light unto the world? In the customs and ambitious practices of the world we have no part. In their selfish ideas we take no part. But in this very coming out, in separating from their idolatrous practices, we are witnessing to the truth. In the world and yet not of the world. It is our work as Christians to manifest to the world a power of true godliness. We are to obey the injunction of Christ to deny ourselves, to take up the cross, and follow Him.

September 4, 1904

Middletown, Conn.

We had a tent full Sabbath, and all listened with interest to the words spoken. Our brethren were fearful that Sunday we should have but few out to hear, and I thought they might be disappointed in this matter; but the disappointment was the other way. The large tent was full, and some were on the outside. The Lord gave me strength to hold the congregation. I spoke earnestly from (John 3), first part of the chapter. The Lord gave me a message upon temperance and the Lord Jesus, the great Gift in behalf of man. "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." [Verse 16.]

I brought in Satan's temptations of Christ in the wilderness and then spoke a short time upon

temperance and the self-indulgent practice of using tobacco; but they sat through it all, and I gave the message with great plainness of speech. I was strengthened. The tent seats were filled, and chairs and seats had to be brought from neighboring houses to accommodate the people. I am so thankful that I could speak to so many.

I would be glad to follow this meeting through to its close, but we must leave tomorrow if we fill our appointments in Battle Creek. I was strengthened today and felt no weariness. I believe it was my duty to speak to the people. All listened with apparent interest. How it will be in the weekdays we cannot say, but I shall advise that they keep Jesus uplifted daily before the people.

Jesus is always the same in His human tenderness combined with His divinity; always touched with the feeling of our infirmities, using His divine, ministering attributes to do us good; always encouraging, guiding, leading us on step by step. He is unchangeable. What He is to us today, a faithful High Priest touched with the feeling of our infirmities, this He will be tomorrow, and tomorrow for ever more. He is a Guide to lead, a Teacher to instruct, a Friend to counsel, a Donor to bestow His blessings upon His church in response to their faith.

Said Jesus to His believing disciples, "Abide in Me." [John 15:4.] This means continual faith on the part of the believer. "Abide in Me." This means, listen to the instruction of Christ. We must do His will. Christ makes us at home with Him, and we enjoy the favors of His home, enjoy His peace. All human frictions, all ill-temper, all irritation cease in His home.

I am very glad for the encouragement of this large tent full of interested hearers. Meetings have been held here some little time, and today the tent was full and we praise the Lord. There were people of the first class. I took up the questions of tobacco and of liquor-drinking. I showed them how, by using tobacco and liquor, they were destroying their God-given faculties so that they could not reason from cause to effect.

September 4 [5?], 1904

Middletown, Conn.

I could not obtain sleep until after nine o'clock. My mind was active. How could we now overcome the backsets that we have had to hedge up our way?

This place, Middletown, my husband and myself entered with my eldest child, born in 1847. We were welcomed by Brother Chamberlain and remained as their guests some weeks. Brother Ralph was a faithful young man, a Christian who was trying to do a work in explaining the Scripture to those who would become interested. One man was bitterly opposed, and his wife received the truth and was an earnest believer, keeping the Sabbath. This provoked him; and when Brother Ralph came to his house, he met him and ordered him out and kicked him off the steps. He took this abuse patiently and said, "I shall pray for you and your wife, for she is a child

of God.” He was soon ill and confined to his bed with consumption. All who knew him had come to love this humble child of God. Many appreciated him. My husband and I visited him and had precious seasons of prayer. Brother Chamberlain had great confidence in him. We soon were convinced he would not live. He was dying. But whenever he could speak he expressed his great burden to open the Scriptures to the people in Middletown.

Quite a number were keeping the Sabbath, and meetings were held in a private house. Brother Chamberlain’s house was large and could accommodate quite a large number, and our meetings were interesting. We were all so sad to give up our young Brother Ralph. He died, and his words were precious. The one who had treated the Lord’s servant roughly, kicking him down several steps, came to see him and asked his forgiveness. We all felt indeed this was a great thing for him to do, for he was a proud man. Brother Ralph told him he freely forgave him and urged him to obey the truth and meet him in heaven. He was a happy man, quoting Scripture, enforcing the truth of Christ’s coming and the Sabbath. He died in the triumph of faith. The sunbeams of Christ seemed to light up his countenance, and he would speak words full of thanksgiving. From this time—after his death—the truth seemed to advance. We soon were invited to Rocky Hill, nine miles in the country, and we made this our home.

I must relate in writing that I had conversation with Brother Nicola in reference to the case of Dr. Kellogg.

Ms 146, 1904

Diary Fragment, October 9, 1904

“Elmshaven,” St. Helena, California

October 9, 1904

October 9, 1904

St. Helena Sanitarium, Calif.

I am at last in my own room in our home. Marian is no better. She is at the sanitarium receiving every attention possible. We are so glad to be at home where we can better take in the situation. We are so glad that Marian’s own sister, Mrs. Kellogg, and daughter, could be with her two weeks while we were held to attend meetings. After visiting Marian and listening to her conversation [they felt (?)] that it was time that we should be at home. We had the privilege of praying with the suffering one and knowing that the Great Physician was present, that He alone could raise Marian to health; but it would be like raising one from the dead. Those who have charge said she had best not have many visitors because she was exercising herself in talking too much. Everything had been done for her that human skill could do to preserve her life. She continued to live two weeks.

We had our tickets to take us to Los Angeles. We were to leave Monday but decided to defer the journey one day. She seemed apparently not improving decidedly. Tuesday we would leave, when a telephone message said Marian was unconscious. Thus she remained until four o'clock p.m. and quietly breathed her life away without pain or suffering. After the funeral was over, we felt at liberty to leave.

Marian had been with me about twenty-five years. She was my chief worker in arranging the matter for my books. She ever appreciated the writings as sacred matter placed in her hands and would often relate to me what comfort and blessing she received in performing this work, that it was her health and her life to do this work. She ever handled the matters placed in her hands as sacred. I shall miss her so much. In the matter of losing Marian, I could but think that soon my pen would be laid aside and our work, ever connected, would rest. God help me to lay down my pen quietly, happily. When you read the book *The Ministry of Healing*, consider this was her last work. I shall miss her so much. Who will fill her place?

We left Thursday morning. We started on our way for Fresno in the early morning. I was glad to be alone with my thoughts. For days I would think what a precious helper I had lost, but my life was spared. When the Lord sees fit to call me, I want to be ready to meet my last change in peace.

Since leaving Washington, D.C., I have been in all the labor I could bear. Twice spoke in Philadelphia. The Lord has greatly blessed me in speaking.

Ms 147, 1904

Diary Fragments, November to December 1904

November 23 - December 27, 1904

November 23, 1904

San Diego, California

This morning we are thankful to our heavenly Father that we have encouragement that we shall have water this morning. Brother Palmer informed me the second stream of water had come as large as his hand. I have never seen work carried forward with greater faith and hopefulness. All are of good courage, and the poor, drying-up, dying trees are beseeching us by their appearance for refreshing streams of water.

November 24, 1904

San Diego, Calif.

This morning we have still more encouraging, favorable news. What joy is expressed upon every countenance over the promise of a full supply of good, sweet water! There is fourteen feet of

water in the well, unexpected, all unexpected. Tools are at the bottom of the well. All have worked most earnestly and hopefully, praying in faith that we should not be disappointed. The water is now a certainty. The trees shall have their refreshing portion. Brother Palmer was so pleased. He expressed his gratitude to God for this great blessing, that labor and money invested for machinery for the water plant had brought returns.

W. C. White, in company with Brother Ballenger and Sister Gotzian, returned. Brother Ballenger expressed that which it is the privilege of us all to express. Light was shining in his face, and his voice expressed in words appropriate thanksgiving because of the favors received in substantial help from the churches. The donations were much needed to help furnish and fit up the sanitarium.

November 26, 1904

San Diego, Calif., National City

I have not been able to sleep after one o'clock a.m.

It is Sabbath day. I am this day seventy-seven years old. I have thinking to do and I have reason to thank the Lord that He has spared my life. I am pleased that the Lord has favored me with His encouraging grace. I have been sick for more than one week with influenza. Have kept my room much of the time. I have been repenting during this more than a week of suffering. My throat and lungs have oft been under congestion, my cough is hard and dry; expectorate but little. My labors have been quite taxing, and the Lord has greatly blessed me. During the night season we were in counsel. After we were planning what we should do, there was One who spoke with clearness and laid out the work that, while my life is spared, we shall secure a home for myself and workers, that W. C. White's time and energies need not be divorced from the work being carried forward and upward. The special energies and capabilities are to be exercised to get out the books that are essential for this last time. We were to place ourselves in the very best possible position for health and for clear, bright spirituality. Faith and works are needed now in clear, distinct lines. While light is being given amid the moral darkness, we must gather every distinct ray of light that will substantiate the truth, bearing aloft the banner for these last days—the third angel's message. The churches need to be set in order, the door of unbelief to be closed. The seducing power of Satan we are told will increase in such proportions that if it is possible he will deceive the very elect. Some are not making straight paths for their feet, and in consequence the weak will be turned out of the way. Let every soul take the warning. 2 Corinthians 1:6, 15-18; 11:14; Galatians 6:1-9; Ephesians 4:1-32; Ephesians 6:10-17; 2 Timothy.

There were many words spoken. Some words do not come to my mind until special occasions, then the words of caution and warning come. I shall have these warnings come to my mind with great power and force to rescue souls that are in peril, but do not see themselves in any spiritual danger.

December 6, 1904

Los Angeles, Calif.

I cannot sleep this morning after twelve o'clock p.m. I am grateful to my heavenly Father that I am entirely free from pain this morning. Yet I am weak. I am drawn out in prayer to my heavenly Father for increased strength, that I may present to the people the most precious and essential truth for this time and entreat all to preserve the old landmarks that have been searched out and under the demonstration of the Holy Spirit proclaimed to the world. Many wonderful miracles have been worked in the searching for the truth as for hidden treasure, and the golden treasures of the Word have been substantiated by such remarkable demonstration of the Holy Spirit that all who have had an experience in the work of God, since the Bible was opened to our understanding, would be sinning against the Holy Ghost to deny the truth.

December 26, 1904

Mountain View, Calif.

I am strongly impressed that my family shall locate here to be near the printing establishment; but the Lord must direct us, for it means a great deal to us to uproot and to resettle and perhaps have to build. St. Helena has been my refuge, but I have much printing to be done. May the Lord spare my life to do this work before I shall rest in the grave, is my prayer.

This has been our purpose, to be within a few miles of the printing office. It would save so much travel. St. Helena has been my refuge, although the time I have passed here has been the most intensely filled with anguish of soul that pen and voice could not describe.

December 27, 1904

St. Helena Sanitarium, Calif.

I cannot sleep after half past one o'clock.

My mind is intensely active. I would use all the powers of my mind as the Lord's witness and messenger. He has appointed me to keep vividly before the people the great testing truths for this time; because many are blind and deceived and are making room for Satan to come in and deceive if possible, by the noncommittal position of God's people, the very elect.

Ms 149, 1904

Fragments/Comments on Revelation 2:4-13

Redfield, California

December 14, 1904

Comments on Revelation 2:4-13

“Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” “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 the in midst of the paradise of God. And unto the angel of the church of Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan.” Revelation 2:4, 5, 7-9.

Here we see perplexing things are coming in, commingling with the people of God. Here are two parties presented before us. One party is presented to John as a party that are putting into exercise every human capability under the Holy Spirit of God, and they are encouraged with the greatest promises given to any person that lives—if they are striving to be overcomers. Here is the promise, if they will stand out from all pretentious claims that will be brought in as truth for this time, which sentiments it is Satan’s plan to insinuate in minds, as has been done, spiritualistic deceptions for truth. Will the churches of today see and sense their dangers?

“But are of the synagogue of Satan.” [Verse 9.] Here is a warning coming to our people, of assertions from those who claim to be Jews and are not. They claim to stand as believing present truth when they have brought in sentiments that have falsified the truth and have so mingled these pretentious, superior beliefs with the truth that, through their erroneous suppositions, the soul will in future test and trial give up the foundation of the faith for fables. God says to every man, “Watch ye and pray, lest ye enter into temptation.” [Mark 14:38.] There is a class that will be prominent who will give up the faith, and the seducing spirits of satanic agencies will overcome them through specious temptations. It is plainly stated of this class that they claim “they are Jews, and are not, but are of the synagogue of Satan.” [Revelation 2:9.]

“Fear none of those things”—the blasphemous claims—“which thou shalt suffer.” Verse 10. When, through pretensions, a work will be done like that of Judas, fear not if you do suffer. Engage in no human worldly policy to save yourselves from betrayal; yield not at all to Satan’s devising. He tempted Christ: “‘All these things will I give Thee, if Thou wilt fall down and worship me’ [Matthew 4:9], I am in possession of the genuine religious sentiments.” Answer, No. “Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches.” Now the Holy Spirit speaketh. Listen: “He that overcometh shall not be hurt of the second death.” [Revelation 2] Verses 10, 11. Here are statements to be presented and taken into the mind. Persecutions will come from the pretentious who are joined to Satan’s army. They say they are Jews but are not.

“And to the angel of the church of Pergamos write; These things saith He which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan’s seat is: and thou holdest fast My name, and has not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth.” Verses 12, 13.

We see that some will lose their lives for the truth’s sake. False testimonies will be borne by those who say they are Jews and are not, but lie; and false witness of false professors will carry out the farce, even to the killing of the righteous.

“Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.” Verse 16. There will be raised up faithful witnesses who will bring forth the words of truth, sharper than any twoedged sword. Their words will bring in many souls to become true converts to the truth, and men and women will go forth proclaiming the very message for the last test to the world, in contradistinction to the party who say they are Jews but who are not. God knows. He says their words are blasphemies. They have heeded seducing spirits and are of the synagogue of Satan. Of some, though, dwelling “where Satan’s seat is,” it is said, “Thou holdest fast My name, and has not denied My faith, even in those days wherein Antipas was My faithful martyr who was slain among you where Satan dwelleth.” Verse 13.

Comments on Isaiah 5:4-13

“For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry.” Isaiah 5:7. What cry? They are not treated as God would have stewards treat those who are God’s heritage, and the Lord looks upon every scene of injustice as described in (verses 8 and 9): “Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.”

I have seen in Southern California exactly this representation. In place after place there are homes “great and fair” that are not inhabited. Costly buildings have been built, and then they have stood for years. Orchards once productive are left to ruin. What is the matter? The explanation is given in (verses 11 and 12): “Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands.” Isaiah 5:11, 12. Pleasure seekers have taken up and created many places at great expense. The Lord has not given them the rain of heaven. “Many houses shall be desolate, even great and fair.” [Verse 9.] We have seen this. “Therefore My people have gone into captivity because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst.” Isaiah 5:13.

Wresting the Scriptures and the Testimonies, March 1, 1902

The light I have is that the history of Korah, Dathan, and Abiram will be repeated. There will be those who will bring in confusion in sentiments and will misinterpret and misapply the testimonies God has given. They will make them to say and advocate many things that have no foundation in truth. They do just that which many are doing with the Word of God. They wrest the Scriptures in their interpretation of them, to create a vindication, if possible, of their own theories. They will do the same with the light given in warnings to the people of God in this our day.

We shall find many in these last days who will pursue a course very similar in spirit and action to that which Judas pursued. They will virtually press themselves close to Christ, as Judas did. They attend the Passover supper; they attend the ceremony of the feet washing. For Judas was the first one that Jesus served. In the Garden of Gethsemane He went through His human agony with tears, sweating as it were great drops of blood; but an angel from heaven strengthened Him, and He went forth with His disciples. Judas had told the wicked priests and rulers that whomsoever he should kiss was the one they were to seize and hold fast. Stepping out suddenly from darkness to the light of lanterns and torches, Jesus stood before them and calmly said, "Whom seek ye?" Not one of them had courage to answer. Then one said, "Jesus of Nazareth." Jesus saith unto them, "I am He." [John 18:4, 5.] But what did these men see? Angels of God are revealed to them in companionship with Jesus, and every one of them falls backward to the ground.

Christ could easily have escaped. He stood before them transfigured, just as they will see Him upon the throne, to judge and condemn these very men. The impression that was represented before them was sufficient to decide every man that Christ was all He claimed to be. The vision was removed. Satan and his angels inspired those men. Judas fell helpless with the rest, but he braced himself to go through with it; for certainly, thought Judas, Christ will deliver Himself and greatly would his name be magnified by bringing about such a victory. Judas salutes Jesus with a kiss. Christ did not turn upon the traitor with righteous indignation. He rises far above the level of human presentation. He will give all beholders an example of gentleness, forbearance, and longsuffering. Jesus does not refuse or return the salutation. He longs, even to the last moment, to save this man from working out his own ruin.

The Lord Jesus says, "'Friend, wherefore art thou come?' [Matthew 26:50.] Canst thou imagine that after that which I revealed to you at the supper table, I am in ignorance of thy action on this occasion? Hast thou no sense of righteousness, to betray Me, thy Master who has borne so much from thy specious infidelity? 'Betrayest thou the Son of man with a kiss?'" [Luke 22:48.]

There and then there was hope for Judas if he had then honored his Lord by his confession. Oh, what pathos was in that voice! The Lord Jesus could and would have saved Judas as He afterward saved the thief on the cross had Judas yielded and confessed his traitor's work, even

then. How different would have been the history! How freely would Christ have forgiven him. And he knew what Christ's words, previously spoken, meant when He said, "Woe unto that man by whom the Son of man is betrayed! It had been better for that man if he had not been born." [Matthew 26:24.]

And he who has rejected light and turned to his own devising—it would be better for him if he never had been born, for God could have done all things without him and His name could have been more consistently honored and glorified for His own soul's sake.

True as Steel to Principle

We are brought oft to test and trial. What the Lord would have us to do is that every man and woman is to stand true as steel to principle, now, just now, as they ought always to do. When God gives us a work to do we are to do our very best, relying wholly upon the Lord. Brethren and sisters, if we do this in the simplicity of true virtue, wearing Christ's yoke and learning of Christ His meekness, His lowliness of heart, there is nothing that can prevail against us. Friends or foes, reproach or trials, there is nothing in the universe that is strong enough to stand against a soul that is bound to believe every word that proceedeth out of the mouth of God, without straining the truth to meet human inventions. A soul that has put self out of calculation, and is bound to advance heavenly principles, will go up, not down. God will change the erratic nature and whole purposes of his life if he will be humble, loyal, true as steel to principle.

Ms 150, 1904

Needs of the Work in the Nashville Area

Washington, D. C.

July 23, 1904

During our visit to Nashville, we saw the necessities of the work there and its great need of help.

I wish to speak of the work that Brethren Sutherland and Magan are to do in the education of young men and young women. I was surprised when, in speaking of the work they wished to do in the South, they proposed to establish the school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do. Nashville has not yet been worked. The work that the experience gained at Berrien Springs enables these brethren to do should be carried on within easy touch of Nashville. It will be a great advantage to them to be near enough Nashville to be able to counsel with the workers there. God's builders are to plan together and aid one another.

In searching for a location for the school, Brethren Magan and Sutherland found a farm of four hundred acres, about nine miles from Nashville. The place seemed to be suitable for their work,

but the price was higher than they had thought of paying for land. But they found no other place more suitable, and I encouraged them to purchase this farm. I knew that all the land would be needed for the work of the students and to provide homes for the teachers.

The providence of God has been working in leading these brethren, with the experience they have gained at Berrien Springs, to feel that they must labor in the Southern field. The Lord helped them at every step in their work at Berrien Springs, as they steadily advanced, determined that obstacles should not hinder them. They worked unselfishly, and what better evidence can anyone ask in proof that they have succeeded, than the success that they have had?

We know that the Lord has been impressing their minds to aid in the work in the Southern field. In their school work in the South, they can labor in union with the Berrien Springs school, making visits to it and gaining help from it.

I am bidden to call them up to even a higher plane of action than that on which they stood at Berrien Springs.

These men are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place, where the work has been built up, to go to a new field, where the work may be much harder. They have means enough to pay only part of the price of the land. Shall they be left to struggle as they did at Berrien Springs, at the sacrifice of health and life? God forbid. The effort there cost both Brother Sutherland and Brother Magan a great deal. Brother Magan had two attacks of fever, which nearly cost him his life, and we all know that his wife died recently, leaving his children motherless.

These men have been tried in the furnace of affliction. They are willing to take hold anew in a difficult field. We ask our people to make their work as pleasant and agreeable as possible—which should be done for all our self-denying workers—by assisting them in the establishment of their school work.

I invite those who would feel it a privilege to help in the establishment of this school to send their donations to those in charge. I mention the work of Brethren Sutherland and Magan because God has recognized them. I ask you to help the work in the Southern field by aiding them in the carrying forward of their school work. The poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in this field, and we ask you to help Brethren Sutherland and Magan in their work there.

While we were in Nashville we went to see a property that we were told the owner was willing to sell for a price far below its cost. There were those who thought that this property would be suitable for sanitarium work. We would say that the house and the grounds were indeed beautiful. The house was grandly designed, and beautifully finished, and the property was offered at a reasonable price. But we had not the slightest temptation to invest means in that splendid mansion, and we told the owners the facts in the case. They could but see that our

refusal to purchase was sensible. They would have been glad to see the property used for sanitarium purposes, but they saw that we would not be able to utilize the house without spoiling its beauty by altering the rooms; and they honored our judgment. The changes that we would be obliged to make would throw the building out of harmony.

“Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant. ... Brethren, let every man, wherein he is called, therein abide with God.” 1 Corinthians 7:20-24.

Those who engage in God’s work as medical missionaries must minister to all, rich and poor, high and low. We are all servants of God. It must be our will to carry out His will.

“The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For 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. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.” 1 Corinthians 1:18-31.

Let all who are engaged in the various branches of the work of God study the first and second chapters of First Corinthians. Paul says: “I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought: 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. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. ...

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But 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. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” 1 Corinthians 2:3-16.

In these statements there is no sophistry. All who choose to understand them may know their real meaning. We are now to wrestle with problems that no dwarfed intelligence can comprehend. These deep, far-reaching problems require the exercise of the highest powers of the intellect. Bible truth has for its author He who is the Alpha and the Omega, the First and the Last.

God is waiting for His people to commit their thoughts to Him. Do not fasten them upon the sophistries of man—the science of the legions of fallen angels. God would have your thoughts stayed upon Him. Then your intellect will be ennobled, and you will be able to endure the seeing of Him who is invisible.

I have written these things that you might be wide-awake. I have traced these words that you might understand where your strength lies. God’s people are not to be cowed down by the assertions or claims of men. Break every yoke that men would put upon your necks. Each is to stand in God’s strength as a free man, keeping all the commandments of Jehovah.

Ms 151, 1904

Sermon/Sermon at Healdsburg, California Church

Healdsburg, California

March 27, 1904

Sermon by Mrs. E. G. White at the Healdsburg, California Church

(Delivered 3:28 P.M., Sunday, March 27, 1904.)

We want to give this congregation today something right from Jesus Christ in His Word. First chapter of Revelation: “The revelation of Jesus Christ, which God gave unto Him.” Verses 1-6 quoted.

Verses 7-9. “For the Word of God (because He would keep that Word), and for the testimony of Jesus Christ.”

The opposing element that apostatized in the heaven above has been on the track of every soul that would be in favor of Jesus Christ and saved by Him. Satan is determined to block their way by his satanic emissaries and himself.

Now here he says (John is speaking on that desolate island), verses 10-20.

Revelation 2:1-3.

There is a great commendation, certainly.

Verse 4.

There is a something that we cannot afford to leave behind anywhere. The first love is that which burns in our hearts, the converting power of God that has its efficiency in transforming our characters, transforming our life into His character. And what is the matter? Why, they have dropped that burning love out of their hearts. They had it. They were doing these things that God wanted them to do, but the love of God had dropped out, that love that God gave His Son to the world, that love: “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, (thank God for that not) but have everlasting life.” [John 3:16.] That’s their Lord’s love. Now, “Thou has left thy first love. Remember, then, from whence thou hast fallen.” [Revelation 2:4, 5.] You cannot afford it. He let them know that they could not afford it.

Verse 5.

I will now pass over (I cannot go through that chapter) to the third chapter, which brings out some things which I wish to carry out more fully.

Revelation 3:1.

That is a terrible position for a church to be in. They have a name to live, but they don’t earn it. They don’t do the works of the living church, and therefore He says, Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Verse 1, 2.

Now let me say, dear friends, it does not pay for us to take the name “Christian” unless we are Christlike. Christ would have us have that living connection with Him that it is our privilege to have, every one of us, that living connection with God that braids our life in with Christ. We receive from Him as John was receiving from Him, to impart and to give to others. Now they were satisfied to keep these precious, glorious truths to themselves.

Christ linked Himself with humanity. Why did He do it? Why did He come to our world? He

stepped down from the royal throne. Why did He give up His high command in the heavenly courts? Why did He humble Himself in the form of humanity? It was to stand at the head of a fallen order. They must have a vitality and a power that they had not in themselves; therefore Christ laid off His golden crown, kingly crown, His royal, kingly robe, and clothed His divinity with humanity, and for our sakes He became poor, that we through His poverty might become rich. Rich in earthly treasures? No. Rich how?

The eternal life which measures with the life of God, is to be given to everyone who will wrestle against the temptations and the difficulties which they will have to meet in this world, and who will lay right hold upon the mighty One for strength. Then they will manifest to the world that Christ is working in behalf of His disciples to implant the truth, and the love that Christ had, in the heart of every receiver in the truth, that they should live by faith. What kind of faith? That faith that works by love and purifies the soul. It takes away the miserable selfishness which is seeking to implant itself in the human heart. Christ stands at the head of humanity, and every one of them may be partakers of the divine nature that is in Jesus Christ, having overcome the corruption that is in the world through lust.

Now, we have enough to do, I am authorized to tell you; we have enough individually, that we should take right hold of our own cases, that we should humble our hearts before God. We should repent, for except you repent, He says, He will take the candlestick out of its place, except ye repent. You cannot afford to lose the bright light of the Sun of righteousness. We want that hope that lays hold upon immortality. What is our little life here good for? It is full of sickness and pain and suffering. Why? Because of our own sinful indulgence, the indulgence of appetite, the indulgence of liquor, the indulgence of tobacco, the indulgence of a great many unwholesome things. Now we have not any too much brain power, at the best; we have not any to lose; and the enemy puts these right before every one of you to tempt you. Well, He wants all there is of you.

You are bought with a price; “Ye are not your own,” Christ says [1 Corinthians 6:19, 20]; “I will be a propitiation for their sins; I will give My life for the sins of the world.” That is what Christ says; “I will take their transgressions upon Myself; I will die in their behalf to impart unto them the power that God has given me that I shall bring them on the platform of eternal truth.” And then, after all this has been done by the Son of the Infinite God, and we have the history of His death upon the cross; we have the history of all this work that He has done in behalf of the fallen order.

Let every soul of us consider that we are in partnership with Jesus Christ if we ever see the heavenly courts. Let every one of us lay right hold of the power of the Infinite One, so that we will be overcomers; we will connect with Christ. “Ye are laborers together with God.” [1 Corinthians 3:9.] Consider that—laborers together, together, take away that “together,” and what are you? Where is your strength? You may have all your ambitious plans, and you may design and determine a course of action that God has nothing to do with. You shut away God from your

counsel, He cannot give you strength. What He wants is a humble, contrite people that God can be with, so that He can work in their behalf, that we can secure that life which measures with the life of God. That is what we want. If we lose heaven, we lose everything. But I will read a little further.

Revelation 3:3. But now the subject changes. Verses 4, 5. Now that is a precious, glorious promise, and every soul of us ought to appreciate it. “He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” There is what we want. That is why He came to our world—to give His life, a life of suffering, a life of constant labor, a life that was always touched with human woe, a heart full of human sympathy and tenderness, even for a little child, and for suffering humanity on every side. He had a work to do, and His disciples were learning His methods, and how to follow in the very line of work that He was doing. He came for only just a few years; just a few years was He with them. A little more than three years He was their educator, He was their teacher, and He took these right from the poor fishermen. Why? Why, because they would hear Him; they would be taught of Him.

He called the fishermen, and He said, “Follow Me, and I will make you fishers of men.” [Matthew 4:19.] That was the order—He wanted to educate and train them to be fishers of men. And He could see that they would bring the sick, and He would heal every one of them, and after He had labored all day, they would keep bringing them—keep bringing them into the night hours—and He had no time for rest. But when He could get a little time, what did the disciples hear? He would go a little apart from them, and then He would pour out His soul to His Father, to give strength and power that He might endure in His humanity the very work that was united with His divinity, so that He could heal the sick and the suffering ones, wherever He might find them.

What is our work? Although we may not work the miracles that Christ worked ... yet we can be attentive to the sick; we can see the suffering ones; we need not close ourselves up in our own garments. We need not devote all the means that we have to make ourselves comfortable. No. What do we want? We want the heart of Christ.

He might have had angels, thousands of angels, to escort Him on His track; but no; but no; He chose to come and be born of poor parentage. Why? Why? Because if every Christian believer, had riches, and if there was not misfortune upon them, there would be those all around them that would need words of comfort and encouragement, and the very poor were not to be despised. That is why He was born of poor parentage, to take away the excuse from the church of exalting themselves because they had money, because they had property that would give them a high standing in society. But what is it that gives them the high standing before God? Is it property? Why, that is all the Lord's. Not a dollar of it is yours.

Your breath is the Lord's; your strength is the Lord's; you could not live a moment unless He

was working constantly to keep vitality in your body, to keep the heart in motion, and to take care of you. And what are you doing to repay for this life that He is preserving, that you may do good and repent and be converted? What we need is the converting power of God, every single moment, upon our life.

It is not the money that makes the man, the character. No; it is the man that forms a character after the divine similitude. That is what will meet the mind of God, and what He wants every one of us to meet. The value must be in the soul of the man, the clear soul, the soul that is free, the soul that is washed, the soul that is cleansed. It is this that heaven values, and your property and your money belong to the Lord. If you are wasting it, you will have to give an account for every dollar that has robbed the churches of the very means that they should have to work for the salvation of human souls.

“Why,” say some as they write to me, “Mrs. White, are you a millionaire?” After my husband’s death, I had been a pioneer in Australia, to establish right in 1500 acres of land a school, a meetinghouse, a sanitarium. And I worked there, and when my money was expended, I sent right to those that had confidence in me, and I hired of them money to put into circulation, and I did expend it. And now these places are established; also the places where they assured me would do nothing because of their poverty. It is marvelous, it is marvelous.

The whole country of New South Wales, and all around Queensland, and all about this country, is a desert. “There has been no rain here for so long,” they stated. But here in the little spot in Cooranbong that is cultivated, and everything is green and bright and flourishing. They published that in their papers, and it is so.

Well, why? We went according to the order of God. I would lay upon my bed, and we would plead with God. Our brethren would go out into the woods, and they would plead with God to send them means.

“Elder Daniells,” said I, “what kind of a meetinghouse shall we have? What shall we have?” “Well,” said he, “we will have a long sort of building, and we will put boards right straight up and down. We have to meet somewhere, and that is what we will have.”

Well, I felt sick at the thought of it; but he could think of nothing else, and I did not know of anything else.

I called the brethren together, and said I, “What are we going to do about this matter?” “Well,” said they, “we don’t know.”

“Well,” said I, “I propose we do something and do it at once.” “Now,” said I, “I am going out by faith. I am going to take my secretary, and I am going right through, right here, to everyone that has a living interest, and ask what they will do to build a meetinghouse.” “And,” said I, “when I get their names, then I will find out about the material.”

“Well,” said they, “we will, we have had three dollars a day; we will work for six dollars and give half of that.” “Well,” said I, “that is all we want.”

It happened that there was a flush of laborers. “Well,” said I, “that is all I want.”

The next two days I kept pleading with God, and there came 200 pounds from Africa. “Thank God,” said I, “we will make that go a good ways.” And thus it kept coming, little by little, until we have got a very nice meetinghouse; nothing extravagant. It is simple, but it is good and nice and convenient.

We had to have a sanitarium, because I had made my house a hospital, and my secretary had been called out into the night and she would ride horseback for six or seven miles in the night to attend to the sick. She never received a cent. She would not take a cent. But there was a great reformation made there, after a little time.

They told me when I came there, you cannot lay down a thing but what it would be stolen, and I thought so, when I sent 75 miles to get a few vegetables. My secretary and I rode six or eight miles to find some green thing. We had to send 75 miles to get these things. Well, we left it in our addition, a little wooden addition, overnight; and when we came to look in on our provisions, there were none there. We would take things out of our oven, and lay it on the table, and someone would slip around and take the whole dish and carry it off into the woods.

We had to go four miles and a half to get to the station, and as we would go, often we would see a woman with a baby in her arms. We would say, Come right aboard, and we will take you to the station. And when we would see anyone with their loads and burdens, we would share our carriage with them. And we carried on that kind of work, and we visited the sick, the babies, and the grown people, and whoever there was. And every bill that they would have had to have made, if they had sent to Newcastle—it would be between four and five pounds—that is what the physician’s bill was. We asked nothing.

Well, when we dedicated that house—well, before it was finished, these outsiders began to come in, and say, “We will give you a day, and we will do this, and we will do that.” We accepted their help gratefully, but when the time came that that meetinghouse was done, if ever there was a grateful people in the world, we were.

And then when we got our hospital—how thankful we were again—a beautiful spot. And so we had school buildings, one, two, and three school buildings; and we commenced the school, and the school is flourishing.

They wrote to me not long since. “How I wish you could see your home. I wish you could see how your orange trees are growing.” And all this they wanted us to see. We had told the legislature—they would keep coming up around to see how we were—“Come right into our orchard.” I left several trees for them to come in and fill their pockets, and then we would carry

some here and there, and carry our peaches to different places; for, they said, You cannot do a thing but just a little lumber. That is about all they were doing. But oh, the splendid fruit—peaches that weighed one-half a pound—of the most beautiful, delicate coloring that I ever looked upon. And thus the legislature would bring around the different men in office, showing what could be done in the land. And that is what my farm was for—I had it for an object lesson. I lived there ten years, and I have been here about three years now.

Well, now they ask if I am a millionaire. Why, to be a millionaire would not be the slightest temptation, for me to go through what I did. No. But it is more than that; it is to help souls, that they may have the light of truth, that they may see the King in His beauty, and His matchless charms, that they may be overcomers. Will money pay for that? Why, we might have all the money, and it would be of very little account, letting it lay aside, and do nothing. What we want is to impart, impart. We want to be not consumers merely, but producers, and we want every stroke to tell. And there we have meetinghouses, fifteen before we left Australia; there were schools—church schools. And I traveled, and continued to travel all the time I was there, until they felt that I should come to America, and we went. Here I am.

Now I want to say, What will it profit a man, if he gains the whole world, and loses his own soul? or what will a man give in exchange for his soul? To think that Christ should bleed, and die that shameful death on Calvary, and we take no part; and we have no special interest in it. God help us that we may lay right hold upon the pain part of the business. Why, I am \$20,000 in debt today. It does not worry me a particle, because I know that they know what I am doing with the money, and when they want it, I always have it; I always will obtain it for them. They never ask in vain.

I was writing to one in my diary this morning, I was writing to a brother that says, I have some money, but I want to put it into land. I told him, We do not want to urge you to do anything for our work that we want to establish now in Washington; but we do want you to feel that you are amenable to Jesus Christ, who has given His life for souls, and that you will make some effort to place us in right position there with our printing office and our sanitarium. We have a nice church building just paid for, and in all the things that we need to establish the work there, we want help anywhere and everywhere that it may come. The souls we want to save.

Some that are here know Mrs. White. They knew her husband, who has lain in the grave for 22 years. I put my hand in his when he was dying, and I said, Do you know me? He said Yes. He spoke my name. He said, “It is Ellen.” Now, said I, a little later on, as I saw he was sinking away, “Husband, do you know still?” He grasped my hand, but did not answer. Now I said, “I pledge to you who has always been the financier, that I will pioneer the work that you leave. We have carried it together, but I will carry forward that work.” And I have been doing it; and all I want is that the Lord shall accept my labors. He nodded his head and died.

And now some say, “Why don’t you pray for Elder White to be raised up?” “Never,” said I, “he

has passed through the pangs of death. Do you think I would have him back again to go through that death? No. Let him rest in the grave; I will do what I can.” God has spared my life, and I am now 76 years old, and I expect in a week or two to go to Washington to help them in pioneering the work that we shall establish there.

Well, I want to say that souls are worth everything to us. I read, “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy; he that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; I will confess his name before My Father and before His angels.” [Revelation 3:4, 5.] Oh, if I can gather in the souls, that their names will be confessed, that they will not be blotted out, but they will be confessed, how happy shall I be. I have no desire to live in this life one moment longer than I can be a laborer together with God.

Verses 6, 7.

There is our power. By living faith we can send up our petitions to God. “Ask, and ye shall receive; seek, and ye shall find.” [Matthew 7:7.] Now we have an open door, and no one can shut it. The devil can try, but we have access to the eternal, and we expect that He will give us the victory.

[Revelation 3] Verse 8. Oh, that any one of us poor mortals can earn that commendation; it is worth more than gold and silver and precious stones.

Verse 9. “Because (note the reason) thou hast kept,” etc.

Verse 10.

Every worker is to be proved, every individual worker. We must have the value in our own experience, by taking hold of the merits of the blood of a crucified and risen Saviour; and let me tell you, He loves us. What greater evidence could the world have than the Father to give His Son? What greater proof could be presented against the apostate, the infidel, and those that deny Christ? What greater evidence of the love of the infinite God than in giving His only begotten Son to come into this world to die for a race of rebels? I ask you if we are not to represent Christ in character? Are we not to encourage gratitude and thanksgiving? And why do we not praise God more, why do we not praise Him for the blessings that we already have?

I remember when we were few in number, only just a few; I remember when the blessing of God would come down; countenances would be illuminated, and right there would be the praise that was offered to God. It seemed as if the angels of God filled the room, and we did have the presence of our God with us. We were only a few in number, but we have held fast the truth that is for these last days, to be given the people to prepare for the coming of the Son of God in the clouds of heaven with power and with great glory. We want you to get ready. We want you to have the robe of Christ’s righteousness.

Well, now, a few words more:

Verse 11. Every one that is true to Christ, I tell you, when the death scene comes, you will not be worrying what you will do with your property. Have I a crown of life? Will He give me that crown? When the trumpet shall sound, and the dead shall come forth to immortality, will I be of the number? Will the crown of victory be placed upon my brow? Will the harp of gold be placed in my hand? That is the question with us, and God helping us, may He give us that strength that we need every day.

Verse 12. "Him that overcometh." Now I want you to see what He is going to give the overcomer.

Verse 12. Now here God distinguishes the righteous; God distinguishes the wrestlers, those who have wrestled for the crown of life.

Verses 13, 14, 15.

Now that was a church, the Laodiceans, that had had a great amount of light, and the apostle Paul had labored among the Laodiceans, and he had commended them. They were very faithful, but, you see, they had begun to grow cold. So, perhaps, many here have begun to grow cold and indifferent. You cannot afford it. There is a heaven to win; there is a crown to obtain, and you cannot afford to lose heaven and the golden crown and the words of commendation which shall come from Jesus Christ when He welcomes us.

Verses 14, 15, 16. Out of my mouth as a disgusting morsel. Why, we cannot afford that. Christ has made the way for us to be Christians. Now we have to take the work right in our own hands, and weave ourselves right in with Christ, and never rest until we know that we have a living Jesus that is ours. By living faith we will trust Him, that He will put upon us the robe of His righteousness. But how many are neither cold nor hot! How many are disgusting by their course of carelessness and indifference; there is no difference to signify their zeal between the world and Christ. No difference. Now, Christ should have the whole soul, the whole being, and we serve Him with the whole heart. He wants that, and He will take it, if we will have it. But we have to work out that character, how? Watch. How? Pray.

How are we to form a character? Begin it with your child. If no one has taught you, commence to learn for yourself what is in the Bible, and when you are married and have a family, you have a church in your house. That church is to be educated and to be trained; and while you are being concerned as to how much you can grasp of this world's goods, you are loving your family. You have that church to train. Why? When you have trained the church in the home, how to do their work faithfully in the house, how to work and employ themselves, then the mother is not the slave of the children. The children are to come right in to help the mother.

From their little tiny years they are to be taught how to work, and not to be playing on the piano

or any such thing as that when the mother is toiling and struggling. As I have seen them so many times, the daughter was playing her piano while the mother was toiling over the ironing board. I was called five miles to visit her the daughter, because she wanted me so much. “Where is the mother?” “Oh, she is just at work; she is busy.” What is she doing? “Oh, she is ironing my clothes.” And there she was at the piano. It makes me sick at heart.

Here these children must use the fingers God has given them. What are they for? Use every organ of the body; use it to do a work that is essential in the home; and then don’t scold. You will be educating. And if they ask, as my children used to ask, “Mother, do I help you any?” “Indeed you do.” Well, I had to take out all they did. They helped me, because I was educating them, and if they made blunders—who expects anything of a child but blunders, until we train them, and tell them just how to do it? Well, this is to do the very work we ought to do, and then what? Bring them up in the nurture and admonition of the Lord. Have the matter established in the family. And then what? You have your missionaries right at home; you can carry them with you to the church; they are the helping hand of that family, and the helping hand of Christ, and you can unite together in church capacity, and the blessing of God rests upon you in the home that is in education.

If you fail to give that education, you have to give an account for the souls of your children that have been neglected and have not been brought up to realize their responsibility to exercise their physical strength, and to be kind and tender to older children, to help take care of the younger children. Thus they are obtaining an education not to get impatient and fretful, and to look out for the little mishaps of children, and not throw the whole responsibility upon the mother. The mother is a queen in the home; the mother is the teacher in the home, and the father and the mother are to be teachers, educators. When they are in this position, you may expect that the blessing of God cooperates with these parents, and that these children come up in the nurture and admonition of God.

There will be no drunkards in that home. There is such a discipline that they will never want to carry it through, because they will take right hold of the living God, and they will converse and pray and work with these children, and never rest. Why, I have told them that just as long as my children live, if they are as gray-headed as myself, I have a responsibility for that child that I have brought into the world. I have two sons living, two sons in the grave, and I have a husband in the grave, and my father and mother on both sides of the house that I have had the care of in their last hours, that died in the faith; and I want that our home should be a sanctuary where the Spirit of the Lord can dwell.

We want to teach the children here. We want that our people should get on some land, with many acres, so that we may teach them to do agricultural work.

I know of precious souls that have died in Battle Creek because the atmosphere was not appropriate for them. And Brother Leininger’s children, one of them died there, and the other

brought home the effects of disease. Why? Because they had not the proper instruction that they should have to educate and train these young men to have health and strength and physical exercise in various lines.

But we are waking up to it; we are taking hold of it; we are trying to follow the direction of “Thus saith the Lord,” as to how to preserve strength. We have physical organs, and they must be worked proportionately, not the brain wholly. We want that every muscle that shall be worked, and then the appetite is to be brought under the control of temperance and reason. I shall have to stop. I have not more than half gotten through. I have been a sick woman. I have been taking treatment here for one week, nearly all the week, and I did not know as I could stand on my feet to speak; but I asked God to give me strength.

I think a great deal of Healdsburg. They have been very kind to me. Every merchant, and every one in business that I was acquainted with, has treated me just as tenderly as they possibly could, to accommodate me; and I have felt very thankful for it. When my husband was alive, they treated us both tenderly; and since I have lived in my home, after my husband’s death, they have treated me kindly, and I have great respect for Healdsburg. I have a house in Healdsburg yet.

But I want to say to every one that is here, You have a soul to save, or a soul to lose. But I want to read a verse more, because it is not finished as it ought to be: verses 16, 17. “I counsel thee (it is not too late yet, you see) to buy of me—.”

Verses 18-22.

Now I want you to read that, everybody, and I want you to see if you cannot come into more close relation with God. I want to see if you will not wrestle for the crown of immortality, that you may have that life that measures with the life of God, and that you may have the eternal weight of glory. It is for every overcomer; and if this is worth anything to you, Come out from the world, and be separate, and touch not the unclean, saith God, and I will receive you, I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Well, now, I have only said a few things; but I want to tell you, let’s every one walk humbly with God. God says He is high and He is lifted up; but He says He is with him that is of an humble and a contrite spirit; that He will revive them, and He will give them His help, if they are humble and contrite. Now if the mighty God has this connection with us, had we not better bring ourselves thankfully into connection with Him? Shall we not reveal that we show our appreciation of the great gift of Christ? And He is coming in the clouds of heaven very soon. Get ready, get ready, get ready. I entreat of you, Get ready, that you may meet your Lord in peace.

Ms 152, 1904

Interview/Interview with the Huntsville School Board

Nashville, Tennessee

July 5, 1904

Interview with the Huntsville School Board. 3 P.M.

Mrs. E. G. White: I would say that Huntsville has been kept before me at the same time that Graysville was fitting up, and I thought I was bearing the message all the time, to get before our people, that Huntsville needed more encouragement, really, than Graysville, because the most destitute needs the first attention. Had I been at Huntsville and seen its situation, I should have taken on a stronger burden. I knew its situation was—well, I knew it was in need of help very much, but I did not anticipate so much need as I found when I went there. And it made my heart ache. It seemed as if it would take my flesh right off from my bones. I have not had any appetite for anything since I came back; I have not hardly. It seemed as if I had come right up to a stump. I thought: Our brethren in the South who knew anything of Huntsville and knew anything of its situation—to leave it as it was; how God could look upon it—that has been my thought. How God can look upon it, how God can acquit them at the sight of their eyes; it has been a great mystery to me to understand. I certainly know that in the place of its coming up, it is in many respects—the appearance—going backward instead of forward.

George I. Butler: It is running down, instead of going up; that is a fact.

E. G. White: And I felt hurt.

G. I. Butler: May I say a word right here? The Board has met there and passed resolutions over and over to do this and that, but they did not have any money to do it. Time and again we have taken up the matter, and thought that this and that and the other ought to be done; but there was no money to do it with.

E. G. White: Well, now, they ought to have sat right down and written out: Here we are. We are just in this position. Now we call upon our brethren in the South to come up to our help. Write it out, and let them be reaching out as far as possible. If they have a heart that is in it, they can merit their way right in their hearts; that is their situation.

I wanted to take a bath very much. I felt it would do me good. There was not a bathtub on the place, except a barrel cut in two. Well, there are a good many poor folks that would like to have that much. But still, how our brethren can know this, how can those at Graysville see it and not say: “Now, here we are, building ourselves up nicely; supposing we do something for them at Huntsville? We have had some help here, and that very means might have flowed into Huntsville. Well now, supposing we should take hold and help them some, and encourage them.” I think it would have been a good idea to see what our neighbors are doing.

It has been such a mystery to me, I cannot understand it; I cannot unravel it; that is, I cannot see how a community can see—even the community at Graysville, that are so well-situated, and all this—and be so silent and let the thing pass off. I could not sleep; I could not sleep, I could not

rest. I thought: If we are not going to come into a position that we shall look out for the interest of our neighbors, (well, now, that is one of their neighbors that they are to work for; and they are to see it is a shame), it is a shame to any of us by the name of Adventists, to have such a thing go on as has gone on there.

Those that were there should have come right in, and said, "Here we are, and the board has passed that we should do this, that, and the other, and we have not a single thing to do with. Well, now, what are you going to do in this Southern field to help us?" That is what it ought to be. Those in abundant circumstances can do something, and should do something, that will relieve the situation. Until they can get something that can be done, it never ought to have stayed in the position that it is now.

We will have to learn, every one of us, in whatever place we are, the question Christ was asked, "What shall I do that I may inherit eternal life?" In the place of Christ's answering it, He put it right onto the lawyer, and He laid that burden right on him. There were the Pharisees, and all, watching to see if they could not get something out of His lips. He said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, with all thy strength, and with all thy mind, and thy neighbor as thyself." [Luke 10:25-27.]

Now, God tests us, every one of us, to see what there is in us, and what we will do. He will put an object before us, and He will let that object remain. There is a lesson to be learned where "it is I, it is I; I want that and the other. I want this convenience, and all this." To let a school, or an institution that claims to be a school, go on as has been done, without faithfully rebuking those that are there, is wrong. They cannot call the parties hundreds of miles away, but they can those that are near them, and tell them just how they should go to work and do it.

Well, I read what I had written. I have not had a chance to get it off because other matters came in. As soon as I do get it off, I will have copies of it, so they can have it that are there; but it is not very encouraging, is it, to send a man in here and not have a thing for him to do with?

G. I. Butler: No; it is not, and that is why we are trying to raise this \$2,500 to give him.

E. G. White: Yes; it is a good thing. I would be thankful could that be done. I would be thankful if I had means myself that I could put right in there; but I tell you I do not have it. I am out of means, and I am trying to get books and such things. I have the Ministry of Healing. I have that, and that will be a help.

Then Christ presents a suffering object. You know they the priest and Levite went by this one the wounded man and they did not see anything of it. They looked at him, but they passed right by. But one came a Samaritan and looked at the man, and went to him, and he ministered unto him. Now He says, Which is neighbor to him that was afflicted and wounded? Who was neighbor to him?

S. N. Haskell: The one that showed mercy.

E. G. White: That is just what it is. I felt just as sorry for that brother who was there, and I was awful sorry that that brother kind of drew me up to say what I did. I never ought to have said it. They ought to have taken that themselves, after they knew what I had felt. If they knew that my heart aches, and how distressed I am, to produce such a thing—why, it was their business to carry that work right straight through themselves, not to lay extra burden onto me.

And in your board meetings, I want to tell you, from the light that has been given me, there is something that must be corrected. It is this: If there is one that sees a little item, a little thing, that he can hang upon, and if he feels that he can manifest his sharpness by going and spreading it right out, and holding it on, and holding these board meetings, until they are just wearisome—it is just as a man who is putting his foot on the brake, and keeping it there, as they have done again and again, so that nothing can move until they have his sanction. When you find that that is the particular trait of any man's character, wherever it is, you do him the greatest injury that you can possibly do a man, to put him as a member on your board, where he can exercise that criticism which he has no business to exercise.

There is a criticism that we may exercise, that we shall show mercy and such things as that, and honor and glorify God, but a little speck of an item in the business—it is just as much a sin for that man to take that stand on a little quibble, and hold and hold and hold things in a board, as I have seen it done repeatedly—not with my own natural eyes—but as the Lord has presented it before me to hear it, and to see what is carried on in these business meetings. And I want to tell you, there is more harm done in cultivating that trait of criticism that he will see in time, if he has to wait until the judgment. It would have been better if he had never been born, the way the cause has been.

It is not merely one man, but it is other men. They come into the board, and they think it is showing sharpness to kind of quiz and quiz, and hold a thing, and make a world of a mote just in that way. All these things, I will tell you, the angels of God are present, hearing what I say today. Here is every one that comes into these board meetings where there is some little thing that just doesn't meet their mind, but they will hang on and hang on, until it wears the persons all out. God is not glorified by any such things. But when you find a person whose special trait of character is to do that way, to do that way whether it is one, two, three, or four men, it is as wrong for that board that has been appointed to appoint those men again and carry them through. They should go to those men in the name of the Lord and ask them, Is that your education? Is that your training? Do you think in such a training as that, that you are glorifying God?

It is hard enough when you have to bring a point, as we had to bring there at Huntsville—it is hard enough when you have to bring a point that you want to carry through, and keep that point dragging, dragging, dragging when the mind of the Lord has specified what should be done—that there should be a change. Well, I did not want to go in there, and tell what that change

should be; it is not my business, and I will not do it again. I will not do it again, but I will say, if the boards that we have would consecrate their soul, body, and spirit unto God, they would see how much the work has been hindered and carried back.

There was a scene presented to me. It was the night before the Sabbath. That is when that scene was presented. I looked out of the window, and there was an immense ball of fire that had come from heaven, and it fell where they were casting buildings with pillars, especially the pillars were presented to me. And it seemed as if the ball came right to the building and crushed it, and they saw that it was branching out, branching out, enlarging, and they began to cry and mourn and mourn, and wring their hands; and I thought some of our people stood by there, saying, “Well, it is just what we have been expecting; it is just what we have been talking about; it is just what we have been talking about.” “You knew it?” said the people. “You knew it, and never told us about it?” I thought there was such an agony in their face, such an agony in their appearance.

In the next scene I was a room where there was a company sitting around as we are here. And there was one of authority that stood there, and He had maps, and he took the map, and he put it into the hands of one, and had him look at it. There were little fine rays of light from heaven that seemed to be coming down, and they were all prepared to absorb the whole vicinity around. It seemed as if light was going to be given in the whole vicinity around, and then that was struck right out, the light was struck out. There was not the message of warning given to that city that ought to have been given years ago. And then that city, he pointed out, and another city, and another city, that ought to have had the light of life in this Southern Field.

That light seemed cut right off, cut right away and in darkness, and now the words were, “It will be a very difficult, a much more difficult matter to reach things now, because the enemy has been getting advantage all these years”—that is what was repeated—“all these years.” “Now,” said he, “when you consider your neighbor, who is my neighbor? Put every exercise of your body and mind to work, if you cannot go yourself, keep your foot off the brake. Don’t put your foot on the brake, and hold it, so that the carriage cannot move, that the work cannot go.”

Well, he presented it in such a way as that. Now, the light was all ready to come right from heaven on these cities, just as was presented in that first map. But the faith was far weaker than the strength of unbelief. And yet that unbelief, not merely in one man, but in others, had not only prevented the work, but it was to prevent and hinder the work all these years, with their talking discouragement and with their grabbing hold of everything objectionable they saw that they could make a point on. Back of all these was that when the light was presented that the South was to be worked, when the means was sent in to do that, because the word “colored” was not put in, the means was just deferred right on to other channels.

The whole work was so that the colored people should have the advantage—not those that have advantages and have not the prejudices to labor against of color. But it was those who had the prejudice of color to labor against that I was laboring for with all my might and soul, to stir the

minds of the people to send means in for the colored people; I did not go so far as to think that they would not know that here in this region of the Southern States it did not mean the white people. I did not go so far as to specify the white.

The colored, then, was the labor that could have taken hold of them, that many cannot be touched of them, but they could have done it then. And there are some that can be labored for now, because they have become acquainted, and that is what God wanted them to do, to become acquainted with what the white people were trying to do, that they were not trying to get a name for themselves, but they were trying out of pure sympathy for humanity.

Well, now, the dangers were presented to me. This was in a tent that many of these things were presented—that is, that which I presented in a tent meeting. Well, then, they began to quiz me, after they went out, and I told them: “Now,” said I, “you don’t understand anything about it. But all I ask for is for you to send your means, and I will write them the particulars.”

Well, things would come up that I would be driven from one point to another, that I could not write particulars as I ought to have written to them. But I thought they would certainly understand, as my son had been laboring right here, and he had sent to me and asked me over and over again, “What shall I do?” “Why,” I said, “draw from the Review and Herald Office, and charge it to me, and try to help them.” Well, now, help could have been given, if they had a heart to do it. And God would have put a blessing upon them, in means, that they did not have themselves, if they had just gone to work and shown that there was a disinterested benevolence to look after their neighbor.

Well, now, this map was placed in another’s hands, and another, and finally there was a light kindled that went through many places; but some were left, it seemed, left in total darkness. Well, at this time Huntsville was one of those places, that is, that there was no growth; and of all the places, our brethren ought to have reasoned, of all the places in the South were our labors ought to be, there was Huntsville; there the conference had given the land, and here people, outsiders, were watching what they were going to do with that land. They let them see what kind of an ambition they had to carry on that work.

Why, if I had been on that ground, and notwithstanding our writing, I would have gone to our people from place to place, and I would have written to them. And I would have done everything in my power to raise means, for from the light I had, there were those who stood with their fists clasped just as tight, so there could nothing be done, scarcely nothing had been done, and so it has been gone over and over and over in that very same way. Now, God has been dishonored, terribly dishonored, and yet the men that have done this don’t realize where their mistake has been—how they have stood in the way, how they have kept their foot on the brake, how they have drifted back, by some words of objection to one person or another person, or something like that, and let the thing drift right on year after year, and nothing done to build up the work.

Well, after I had that presented to me, I felt just as though I had had a fit of sickness, and I have

felt so ever since. I have not relished any food; I eat food a little, but I cannot relish it; I do not relish anything. And I feel such a hunger—well, at times I have burst out crying, and I have cried and cried and cried, as though my heart would break, when I think of the time that has been lost. And to think that any such thing should keep on in the future! The judgments of God, I am to say, will fall upon them, if they go on in the way that they have gone on—so little burden, and they might have helped and lifted; but they think of one little doubt, of a thing that they should hang on, and they must show their capability of lawyerism, or something, I don't know. The council meetings, they ought to have been the most precious meetings in the world. We are every one to work with all our might to lift the last pound.

If we had done as you have done, we never could have done a thing in Australia, not a thing. There we were; we had not the means; we had nothing to go upon. I started the school myself with money that Brother Haskell let me have, and with the royalty that I had from my books. We started the school in Melbourne, and then we had to work very hard. I went right straight—as I went to Avondale, they wrote back to me—they telegraphed for me to come down to Sydney. I went down there. “Well, we have decided that this is not the place,” they said, and held us back a year, and that meant two years I was there. Willie went to America, and we just went and pitched our tents, and went to work.

(Gave description of early Australian experience, in building meetinghouse, school buildings; etc.)

Now, brethren, I will tell you what. We have not got to sit down with one figure in the carpet, and we cannot see anything about the next figure to look for, but we look out for but one figure, and just as sure as we do that, we will have just that one figure to look out for until the Lord comes. But we have to understand there is another figure in the web, and we have to plan for that other figure, and every one of us has to plan for each other, and God will plan for us. But God has not looked with any very great pleasure on Huntsville. He has not looked with pleasure.

Those that were there all had a hard time, and I am sorry for it; but they made a great deal of it themselves. If they had just used the talent which God had given them to cultivate the beautiful land. Far ahead of what they have in Graysville, that land is. There may be some spots in Graysville; but it is far ahead of it, and cultivatable, it can be done. But there is the land that was just—well, indifferently cared for. If they had kept it up, they could have raised something; but let me tell you, it is no more use for you to talk about that school supporting itself because it has so much land. It cannot do it. We can in some way have that land prepared—unless they have a sensible company that will take right hold and work earnestly to do those things—but oh, my brethren, I want to tell you we each have our own peculiarities, and God fixes us so that we will not always have them, and we will have a change and mingle.

We have got to mingle together. We are not to say, I am fully capable to handle this without any help, and work up the last jot and tittle of strength we have, and then we die. Now God is not

pleased with that. He wants others to come and stand right by their side, and not to feel that somebody else will get the glory. God will not work with us until every speck of this business of trying to be first, and to get the glory, every bit of it has to go out of us, because we have to come to the kingdom of heaven without a spot or wrinkle or any such thing.

Well, now, if that does not cover the whole business, tell me what does. Now I say, from the light that God has given me, Huntsville is a very important place, and I say that He has shown me a community all round there that is watching critically to see how things are being carried there with the colored people. Where there were fifty students, there ought to have been a hundred, and after a few years, there ought to be two hundred. If we can support it, it can have teachers to carry that on as a model, that we have a right kind of a school, a growing school. Now that is what it ought to be.

Does it scare you, Brother Rogers? You cannot do all this yourself, but you can have helpers. Now, Brother _____ what was his name, that was going to leave? If he knew what was good for his soul, and his interest, he would come and link right up with Brother Rogers, and he would say, Brother Rogers, I will take right hold with you, and we will be as one man, we will be as one mind. That is the thing I am preparing to write to him. If he will come to that point, let me tell you, he can help you, and you can help him, if that can be so. "But here is the peculiarity of this one," you say, "He is diverse from me, and therefore because he is different from me, I want somebody that strikes right in my line."

Why, I am wonderfully glad when I find that somebody is different from me, because they are going to help me, or I them, one or the other; and whatever they are, I feel as if we can cement. That is what they want here—they want the cementing power of God upon them, and they want to work as for time and for eternity. I want to cry it out as I have heard it cried out, "Lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [Isaiah 58:1.] We have to get our sins out of the way before we can expect God to come in here and bring us in a position where we can glorify His name. We have to be where the glory of God can come right through us, where the Holy Spirit of God can come upon us, and it can be reflected right upon others.

If you have any critics, for Christ's sake, keep them away, off of your board. There are critics enough. We don't want critics on the board. We don't want to waste the precious time that God has given us, to hasten the day when the truth shall go, because the board breaks up and nothing is done because they don't agree. Brethren, let us be agreed, if we do not see every item and jot and tittle worth mentioning, it is not worth mentioning half the time.

Sister Lockwood came to me, and said, "Sister White, I do not believe in your testimonies. I want you to understand, so that you won't think that I am trying to deceive you. I don't believe in them." I went and put my arm around her, and said, "My dear sister, you are my sister. I don't expect that you will believe all at once; but I shall love you just the same as if you said you are in

full confidence. I leave you with the Lord, and I have no quarrel with you.”

Well, I tell you it was not many days before she came up, and said, “I want to tell you, I believe; I believe. O, I believe with all my heart.” And she believed until she died.

That is just how it was; and others have come to me, and said it so, and I have treated them just exactly as though they were in the faith. God does not want us to run in the very same groove. Why? We have a world to work for. There are all kinds of minds; if we don’t hit one mind, we shall another, and then when they are converted, they will assimilate. The truth assimilates, the truth sanctifies, the truth, yes, the truth bring us the glory of God, and what we want is to be cemented.

But I want you to consider that this place at Huntsville ought to have stood on high vantage ground by this time—might have stood there, if others in the South had had the interest that God wanted them to have. And now there may be others that come in among you. I see some faces that you perhaps don’t realize. I shall not mention them, but I want to tell you that I see faces just as I saw when I went in Denmark, Sweden, Norway, Italy, and Stockholm. Now every one of them I could come just as close to them, why, they were different from me.

And even when I went to the dentist, he was not a believer, and he began to blurt out to me as rough as could be. I looked at him, and remarked: “Perhaps you don’t know just what kind of a subject you have. Now, you may take my teeth, and do with them what you please, and you will never hear a whimper from my lips.” Said he—and the tears dropped down from his face—said he, “I am ashamed that I spoke to you as I spoke.” He spoke in a slurring way, as though women could not bear anything. He was going to perform a serious operation, and I never whimpered; I went through with it. You can get up a quarrel if you want to, just by the tone of your voice. Now what we want is to just clear the King’s highway, clear it, every one of us, do all we can to clear the King’s highway, that He may come right to our hearts and sanctify us.

Now, here is our brother. He is nearly sick; he is doing more than he ought to do; he must have help (referring to L. A. Hansen) to lift with him, and he must take time to rest. You are a poor physician—to look at—you look so pale and sick. Say to yourself, Physician, heal thyself. You have a good mind to do everything you can; but do stand so as not to break. We don’t want you to do it, and Brother Hayward.

Now, brethren, I will tell you what to do, my brethren physicians: You just come right to the heart. Don’t draw yourselves off and shut yourself right into a little groove. No. You expect everyone is going to sympathize with the work that you have, and then you just take right hold and receive counsel and give counsel, and work together. Now this is where there is going to be the danger—that these doctors are going to overwork—but you must not do it. The Lord does not want them to slay themselves in the work they are doing. He wants them to be sensible; God has given us sense to lay a portion of the load on those who are going to take it.

And so I would say in regard to Huntsville, I am so afraid that many will do just as they did—without a speck of interest; every soul ought to have had an interest. The interest that has been in Graysville ought to have been in Huntsville, until they got them up in some kind of shape. That is what we tried to do. We have tried to put things up thus and thus, and then we would see what was necessary for the next one. We should have seen the blessing of God displayed, and the love of God displayed; but they have to learn a lesson, here in the South, that they have not learned.

Now the Lord has presented this before me, which I present to you. I tell you, Love as brethren, and be kind, and be courteous, and then we can build together. They will take our advice, and we can counsel with them, and the Spirit of God will work with us; but to have one shut himself right straight up as Brother Nicola has done, and to think that he can do all, he could not do it. He did not do it. It is not in him to do it. He is not of the making to do it.

They cannot see these things—all broken up and all in disorder, harnesses going all to pieces. There has to be diversity of minds, those who see they needed some means to get these things, and if they had to go out and ask for it at different places themselves, they would do it. Now, God wants us to act all around in these vicinities. The work is going to go all around in the vicinity here, and they want to become acquainted with us, every one; we have to let them become acquainted with us. They have to know where the self-sacrificing men are, they have to understand, and God will make the impression upon their minds. Then Huntsville will be the place where you can send the students. And there will be a place where Brethren Magan and Sutherland are going to work, where the minors of the colored people, and not merely the minors, can go; but it will be those that are not as forward as some others. Take them in, and you can just, you may just see—I don't know as you all can—that they will show that they will respond to the attention given to them.

But if ever I have wanted a voice that would reach all through this South, O, I have said, if I could only go from place to place, and give them to understand what their work was, I would be willing to die. They have to take hold of that work for the colored people; yet they have to work so discreetly! You cannot be careless nor reckless about that work or you will get yourself in a fix, where you cannot do anything. You have to watch every movement around. That is why I wanted to have this school right up, and the school where Sutherland and Magan are.

G. I. Butler: If it was right on the same farm, they would publish it all over the country—either place, any place you put them on the same farm, why they would say they have the white and the colored together.

E. G. White: We could have that in the North; I do not know as we can here.

S. N. Haskell: You could do those things North.

G. I. Butler: Here they would make the greatest hue and cry that ever was all over the South.

W. C. White: But your road runs between, and makes a good division. It does not need to be the same; it can be separate places, separate ownership, and I don't think—it seemed to me this way. If the Lord has presented this to her, and she has led out in this presentation to us more than half a dozen times, and now she says it has been presented to her, and if He has, it seemed to me that we ought to put our ingenuity to work, together, to make it possible.

G. I. Butler: Just as quick as these men that do not like us, who want to shut us down, just as quick as they have any sort of chance—those schools are in close connection, they can correspond with each other—you see if they don't.

E. G. White: If that plan has to be destroyed, we have to find something else.

(S. N. Haskell: spoke of the possibility of “sounding” business friends in Nashville regarding public sentiment on this matter.)

W. C. White: Every time that Mother has been presented this, she has said that they should be distinct and separate, and yet she has said that they could be near enough together so that teachers could counsel together.

(S. N. Haskell told of ostracism against white teachers in colored schools in Nashville.)

(Elder Butler also spoke of this matter.)

E. G. White: We are not in a situation now to have such a thing tested. We want first to get where we can get at the people, and get them aroused.

J. E. White: There is one other thing that comes into that, and in very prominently, and that is the kind of a school you give the colored people. You can go down-town here and tell these people that you are going to open a school for colored people, and make school teachers and ministers and lawyers out of them, and they will be down on it at once; but you tell them that you are going to train nurses, and train them to be able to help, to be good cooks, and that sort of thing, and give them a good education in that sort of line, and they will say, “Good, that is what the country needs.”

E. G. White: If you can bring it in in that line, that is all the education that is necessary. Now here is St. Louis, and here are all these cities—I don't know how it is people that are in the South here, with this message, and these cities unworked, can come up to the Judgment and feel excused before God—I don't know how they can do it; I don't know how God can say, “Well done, good and faithful servant.” [Matthew 25:23.]

Smith Sharp: There is a point you mentioned about Graysville that I would like to know if I understand correctly: Do you mean, in view of the destitute condition all over the South, that we have built too largely on the sanitarium and school?

E. G. White: No; I don't mean that. I think that that is all right; but I think while you see them in

such a condition as they are, I think that if you had delayed some things, and helped them a little to help themselves, I think it would have been loving your neighbor as yourself. I don't think that the sanitarium is any too large; I think the buildings are very proper there; I know as they are not any too large. I think they are comfortable and proper, and it is proportionate to the place. After a while, when you were prospering, I think you could have managed to give them some advantage by advice and counsel and by even sharing means with them until their means could come in, or do something—I do not know how you could have done it. I think there is a very good presentation at Graysville. I don't know as there is too much for it; but I think they have gotten to a spot where they can, if they strain a little, do something for Huntsville.

If you had been placed as we have been placed, there in Australia, I will tell you what, you would have had to have done something. We have looked at the right hand and we have looked at the left hand, and we have done everything that mortals could do. And I thank God that we have done it; that is what I think, and I feel very grateful to think. I have a splendid letter from Sister Kress; she says we have our sanitarium. All our highest rooms are filled, and she says we are doing well now, and we are laying by—we are paying all the interest, and the taxes, and all these things—and we are laying by eight pounds, I think it was, a week; but I read it: they are gathering and paying off their bills, and their expenses, so that they feel very cheerful and glad.

G. I. Butler: We wish you could be here in a few months—three or four months—and I think we could show you a better state of things over there.

E. G. White: I believe it. There is nothing in the world like “gitting up and git.”

G. I. Butler: There are some things that you have settled, about selling the land, etc. Your testimony has settled those things forever. Now we are going to fix that thing up.

E. G. White: Someone proposed that we have colored families come in there, and have the families these students belonged to. They could not do a worse thing for those students than that thing. Those students have to forget their home life. They have to forget it, and they have to come under discipline; and if things don't go right, they won't run right to their parents and tell them and expatiate and get them all into trouble, and have those colored families right at them—they can't do it. They can't take all these families on them; but there can be ways that I think that land can be utilized, if they cannot make a school. (I wish they could.) But if they could not do even the cooking school and the sanitarium, and how to treat the sick, you can get them up and give them an education.

J. E. White: You know families often leave to go where there is a school, so that they can be there to educate the children.

Question: Sister White, what was mentioned at Huntsville about bringing families to Huntsville?

E. G. White: Now, I will tell you how it was with our school. The light given me was that there

were no parents that were to come in for the white school. They were not to go and settle themselves down all right around us there; they were not to do it. And the first thing when they came, you know, and they wanted a place right by the school. Well, now, the light had been given me, that it should not be. They would be in a quarrel all the time, that something is out of gear, and something is out of the way. We would not permit them to settle right around there; they had to go off a little way.

W. C. White: There was another proposition different from the one we have been discussing, that I understood you favored at the time, perhaps I did not understand—that the farm is much too large. We think that 200 acres is all that the students can handle to advantage. There was a proposition that we rent a portion of the farm to colored families, and then let them have a little church school for their own children, down on the other end of the farm; and separate from the training school altogether.

E. G. White: Oh, I should not see anything about that that would be a good idea.

J. E. White: There is one point that has never been considered much, and I mentioned it to you, and that was the need of a place for orphan children, and children that would be brought up in wickedness at home, in spite of everything about that place; and every school that we have of that kind.

E. G. White: Yes, the orphan children should be looked after. It is better to have a little company, instead of building a great building, especially to take care of orphans. But if it could be so that there could be a preparation like that, I think it would be a great blessing. We have to do some such things, or we will just as surely neglect our work, just as surely get into trouble about our duty to the orphans and those that need attention.

J. E. White: There are people living right around our schools that will be anxious to send their children to our school; that case is different, is it not?

E. G. White: I would gather in all I could possibly get; I would get acquainted with them, and gather them in. In that way you are instructing them and they can take the truth and carry it into their families. And as you work on that plan, I know the Lord will lead out, and you will feel that the hand of the Lord is with you. I wish that this man that is going away, I wish that he would feel that he could just take right hold with you and work with you, but if he does not feel that, perhaps the best thing would be to let him go.

Smith Sharp: I stayed there and helped them to harvest, and he and I shocked oats together, and he did not intimate that he could not work with Brother Rogers.

E. G. White: Well, I knew that there would be a difficulty with the colored ones, and I thought perhaps it would be thus with this our brother, but it would be for his good, for it is a sad thing to get an idea that they could not work with Brother Rogers, because it is a sin to feel that way.

Now Brother Nicola, I feel sorry for Brother Nicola. It is because he has not had the blending of the mind and the education of the mind so that he can carry a controlling influence, and yet he assumes that he can do it all. He has not that controlling influence, like government, in his own children; he does not understand; and now then, how can he govern a school? That is the question. And I wish that these brethren could blend together, because I do not want Brother Rogers to take the responsibility so much that he cannot give some influence in a place, and some advice and counsel. I don't like it to be put in that phase.

There is nothing under the sun in any of these enterprises—nothing under the sun like a heave-o-heave, and success to bring success.

S. N. Haskell: That is true; there is nothing succeeds like success.

E. G. White: Yes, it is success, and you can make it; you can determine to make it; you can have everything.

Ms 153, 1904

Sermon/Thoughts on 1 John

Philadelphia, Pennsylvania

August 14, 1904

1 John 3:1-4. This is the only definition of sin in the Scriptures, the transgression of the law.

Verses 5-7. We are all of us addressed by John, and also by Christ as His little children, Christ's little children, and therefore we are to be under control to God as little children are under control to their parents. For our present and eternal good, we are to know the will of God. We are highly favored with the privilege of this Book, the Bible. It is our instructor. You cannot afford to drop out the Scriptures that define the plan of salvation and tell us what we must do in order to be saved.

If one soul is worth more than the whole world, I ask you why should we not be intensely interested to know how to carry ourselves here in this world, that we shall obtain an inheritance in the world to come? If we abide in Him, we shall be like Him, for we shall see Him as He is. And more than that, we shall have a life that measures with the life of God. Can you comprehend it? Everlasting life. If God so loved the world that He gave His only begotten Son, (note the conditions) that whosoever believeth in Him should not perish but have everlasting life, we want to understand the plan. We want to understand the conditions, that we may fulfill them.

It will not answer for us in this day, right on the very eve of the last experience that can be given to parents and to children, for us to keep our mouths closed.

I thank God that there is a tent here, that we can have the free air of heaven, and yet we can be

accommodated with a chance to hear. Now let us hear as for eternity.

We want to know the very terms of salvation. "Every man that hath this hope in him purifieth himself, even as He is pure." [Verse 3.]

I ask you, Why did Christ come in such a humble way? The Jews did not like it at all. They thought He was coming with force of arms to break the yoke of bondage upon them, and that they were to stand out as kings and priests. As the Lord had promised, when He comes to His people; if they would be obedient and keep His commandments, they should be as kings and priests unto God.

Now, that is a great promise. Here Christ could not come to us at all unless He decided to lay off His kingly crown, lay aside His royal robe, clothe His divinity with humanity, humble Himself as a little child, and come up from childhood to unite with His father and mother in doing the common duties of life that belong to every family on the face of the earth.

If any should feel that it is a great privilege to do nothing, they are the most wretched beings in the world. Our Saviour came as our example, that He might teach everyone how they might have happiness here in the very family circle, and how they should enter into happiness hereafter.

It is the truth that makes us free, and we want no bondage; we want to be free in Jesus Christ. Here He came in the form of humanity, He took His position right by the side of humanity, at the head of humanity. His human arm reaches to every living soul in humanity, and then with His divine arm He grasps the throne of the Infinite. Our Saviour was tempted in all points like as we are. For our sakes He came as a man. What if He had come with all His glory into our world? We should all have been extinguished. He has said, "No man can see My face and live." [Exodus 33:20.] Yet He stands there for years in this world, from childhood to manhood, and He came that every one of us in this world might be overcomers as He was an overcomer.

How was He an overcomer? He was tempted of the enemy as we are tempted. But He overcame as we must overcome, and then He educated those that were around Him in the very life that they must follow, in the words and actions that they must practice. Why? That they might know the language of the heavenly country, that they might understand the characters of everyone who shall enter in through the gates into the city, that they shall have life eternal, and they must understand how to educate the mind.

None of us have any too much talent. Be very careful with what you have. Do not in any way weaken the talent God has given you. It is everything to us, and we want to know the way, and then travel that way, and light others in the way. That is the very light that came to the world, to shine upon the world. He is the Light of the world.

He has His truth in the world. And He has the glory of God to represent it to the world through His disciples. He came as a mighty Healer. He went from place to place to heal the bodies of the

afflicted and the suffering.

We found there was importance in establishing institutions to bring the sick and the suffering to these institutions not only to treat them with science as medical missionaries, but the soul. All the medical missionary work that is done in truth and righteousness covers the whole responsibility that we must educate, educate, educate at every step. We must put in operation, in every place where we can get entrance, institutions for education and training in the Bible, the precious Bible, that they may understand what saith the Scriptures.

The lawyer asked Christ, What shall I do that I may inherit eternal life? That question was asked, that they might get something from the lips of Christ that they might condemn, and take His life. Christ turns that question right over to the lawyer. “What is written in the law? How readest thou?” He [the lawyer] understood very well. He stated, “Thou shalt love the Lord thy God with”—one quarter of your heart? With one half of your soul? No. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself.” Christ replied, “Thou hast answered right. This do, and thou shalt live.” [Luke 10:25-28.]

It was not just the life that we have here that he was asking about. “What shall I do to inherit eternal life?” [Verse 25.] “Blessed are they that do His commandments,” Christ says, “that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:14.] Here are the conditions. The lawyer was a little bit dissatisfied. He thought that was a great arrangement, to love thy neighbor as thyself.

You will read in the tenth chapter of Luke all about it. He brought up that poor, sad soul, whom some robber had met and cut and wounded apparently unto death. A priest came and looked at him, but he passed over on the other side. A Levite came and looked at him. Now it was the business of the Levites to attend to all such concerns as that, but it was so forbidding, he went away and left him. But one came there, and he was a Samaritan, and he looked at him, and he got off his horse, and examined him, and bound up his wounds, and then he took him and placed him on his own beast. And then he walked by his side, until he came to some hotel, and he said, “Take care of him” and he paid them some money, and said, “When I come again, if there is a larger price, I will pay you.” Now the question was asked, Who was neighbor to him that fell among thieves? [Verses 30-36.]

As the lawyer got his lips ready to answer, they had got so wrought up by this parable, that they forgot their prejudice, and there were a score of voices that cried out, “He that had mercy on him.” [Verse 37.]

This is keeping the law, and we want that every soul of you that is here today shall all have an entrance into the kingdom of heaven. We want you to have a crown placed upon your brow. We want you to have the welcome, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” [Matthew 25:23.] We want that every one shall take the golden harp and sing,

“Worthy, worthy is the Lamb, that died that we might live.” He lives a triumphant conqueror, and there their voices echo and re-echo to the praise and to the glory of God.

Now after they have glorified God, there is an intent looking. They see a countenance. It was you that told me how I must be saved. It was you who made sacrifices in my behalf. And there are those that have unselfishly and devotedly, as God’s missionaries for soul and body, knelt down at the bedside of the sick and offered up their petitions that God would bless every effort they were making to restore and relieve the suffering and the sick.

This is a work that we want to establish in every place where we can, and we want that there should be attention upon strict temperance. Tobacco that man is using is stupefying the brain, lessening his vitality. Let him remember that Christ has bought him. Ye are bought with a price, ye are not your own, you are bought with a price. And what a price! Now as His servant, I must not put anything into my lips that will becloud my brain, because there is the enemy, a mighty army that fell from heaven, because apostasy commenced there, and Satan wanted to be first.

Oh, how many are wrestling in this world to get a standing above somebody else, when they would be happy if they would be humble, meek, and lowly. Christ said, “He that will come after Me, let him deny himself and take up his cross and follow Me.” [Mark 8:34.]

Think of the change He made from Commander in the heavenly courts, honored by legions of angels, yet He humbled Himself utterly, took upon Him the great sacrifice of coming into this world, because He appreciated every soul of you a great deal more than you appreciate yourselves. If you appreciated yourselves as Christ appreciated you, you would never let a glass of liquor pass your lips, you would be temperate in every sense of the word. You would discard everything that would interpose between your success of getting into heaven. You cannot afford it. I must have all the brain I have.

The devil is seducing souls, first by one temptation, and then by another. We must have that living connection with God so that we can interpret his temptations, and know who it is, and say, “Get thee behind me, Satan.” We cannot afford to listen to his voice.

Oh, the wonderful sophistry that is coming in, the masterly sophistry—that God is an essence. We have got a God, a personal God and a personal Saviour, and Satan is seeking with all his wiles to seduce men and women to become as gods themselves and flattering them to have a higher and higher class of education. But we want the lower class. That is the highest for us to obtain, because self lives. What we want is to deny self, and take up the cross and follow Christ. Our body must be kept under control of reason, because we want health; we want all the health we can get. Those that have fallen into wrong habits do not need to abide there. Cling to the mighty One. He has purchased us with the price of His blood. He says, “Therefore glorify God in your body and in your spirit, which are God’s.” [1 Corinthians 6:20.]

The man who would be an overcomer has something to overcome, and if he sings the song of

redemption in the kingdom of glory, it will be because he understands what it is to be a partaker with Christ of His self-denial, of His self-sacrifice, and he is willing to humble his soul and walk in meekness and lowliness.

“Come unto Me,” He says, “all ye that labor and are heavy laden.” [Matthew 11:28.] Do not run to that dramshop. Do not try to get a glass of liquor which robs you of your senses, so that you do not know what you are doing. You cannot afford it. It is too expensive a business. If you want to live through eternal ages, you must begin now to take hold to deny self. Heaven is worth everything. What do you gain? An eternal weight of glory, and you cannot afford to run any risk in this matter.

Christ said to His disciples as He looked upon them, “Ye are the light of the world.” [Matthew 5:14.] What a message to Christians! What a message to those who have their Bibles. “What will a man give in exchange for his soul.” [Matthew 16:26.] If you gain the whole world, and lose your own soul, what do you gain by it?

What we want here is to know that there is a power in us, so that we can work for the salvation of men and women. You can deliver them from the power of Satan by laboring with your Bible in your hand as we labored in Australia.

What shall we do, says one, when the Sunday law is passed? Why, said I, devote that day to God. Take your students and go right into the bush, as they call it, go right into the woods, and from house to house carry your Bible, and there teach them the way of life. Kneel down and pray. Ask them to come to Jesus. Teach them the way. Then say to them, just as Christ has said, “Come unto Me, all ye that are weary and heavy laden, and I will give you rest.” [Matthew 11:28.] “Now,” said I, “you teach them every Sunday; teach them on the Sabbath, of course, but every Sunday donate to God, and teach them how they can find the way to heaven.”

What will a man give in exchange for his soul? And what will it profit a man if he gains the world and loses his own soul? There are thousands doing it every day. Oh, I wish that there were a thousand teachers where there is one right here in this city. God wants workmen. He calls for them. He will accept those who come. “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you,” He invites you, “and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” Now there is something that He gives them that they are to experience in doing just as He says. “For My yoke is easy and My burden is light.” [Verses 28-30.]

We do not half give ourselves to the Saviour. If we are in trouble, we run to a neighbor. Christ says, “Come to Me.” He knows all about it. You just ask Him to help you. He will honor you if you come to Him with your difficulties. Send your feeble petition to God every time you are in trouble. Do not run to a neighbor. They have troubles as well as you.

Educate your children to come right to Christ and tell Him their little troubles, and tell them that

they will find relief every time. He loves little children. When the mothers came with their children, that Christ might put His hands upon their heads, the disciples said, "The Master is teaching, He cannot be interrupted." Christ heard the words. Said He, Forbid them not. "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." [Mark 10:14.]

Just be little children. Let us all humble our souls before God, and when He sees us humbling our souls, let me tell you He will help you, every one of you. The meek and the lowly will have that experience that the burden is light, that the cross is light.

Now we want to understand that there are two great powers in this world. Satan is working with all his hellish power to get in operation the indulgence of appetites and passions, and the saloons, and all these things to tempt the human appetite. When it comes to the judgment, everyone is judged according to the deeds that are done in the body, there they see how many drunkards they have made, how many murders these drunkards have committed, and the misery that has been brought in their homes. God has nothing to do to help that along. It is the devil. Now we want to understand how we shall escape the snares of the devil. Here is the precious, precious Word. You are to keep the commandments of God, and love His law as the apple of your eye.

God has denominated us as His people, and when you went down into the water in baptism, what name were you baptized in? The Father, the Son, and the Holy Ghost. That is the name you were baptized in. Now you profess to be dead to the world, and you have given your earthly history up to God, and God has pledged that the Father, Son, and the Holy Ghost will give you all the heavenly advantages, that you shall have might and power to resist the devil so that he will flee from you. Draw nigh to God, and He will draw nigh to you, and He will lift up a standard for you against the enemy so that you can resist him.

Now we must consider that we are within that covenant. God pledged that if we would keep His commandments, the three powers in heaven would be at our command. Ask of God, and He will hear you when you are in perplexity and distress and pain. I know what it is to ask God and get relief. God will help the suffering ones. You may be where you cannot get to a sanitarium, but you can get to God; He is close by you. You can tell Him your troubles. Come unto Me, says our Redeemer, to Me, your Saviour. When you trust in Him and learn every day that He is at the first and the last and the best of everything, there is peace in your heart.

There is peace in your home. And there are your little children that you are to educate and train for the future immortal life. Have you neglected them and just gone on your way as though you had no attention to give them in religious lines? You will be called to account when you come up to the city of God. "Where are those children I gave you, that you let them go into the enemy's arms? Why did you not put them into My arms? Why did you not educate them to trust in Me?" That is the very work to begin for your children, when they are nothing but little children, to teach them how to help mother.

The mother is to be the queen of the household, to educate her children, that they shall have the best of advantages in this life, and the future immortal life that measures with the life of God. Teach them these things—and the vanity and pride, you will find they will know how to overcome them. If you keep these children under your own influences, you will find that you can educate and train them to help you to do this. They may hinder you at first. You perhaps had rather do it alone, but you must educate them.

And never say a word of complaint. If they ask if they are hindering you, tell them no. They are getting their education, and therefore you must educate and train them that they can be helpers with you. Encourage the older children to take the burden and care of the younger. You will find there were mothers, that if they had had that chance, they would not be lying in the grave today.

The father is the house-band, remember that. But if he gets drunk every now and then he will not be a house-band by a great deal. But if he is the house-band to bind the whole family together, and the mother is the queen of the household, she gathers the children and asks Jesus morning and night to keep them, they are fitting for the heavenly courts to become members of the royal family and children of the heavenly King. Then you can come up to the gates of the city, and can say, “Here am I and the children Thou hast given me.” [Hebrews 2:13.] You can see them all through eternity, thanking God and you that they were not left so that their souls were lost. You cannot afford it.

More time is to be spent in the instruction of the children, but never let an impatient word escape your lips. Mother, you are a teacher, an educator. Father, you are the priest of the household, and you are to educate your children and discipline them. If you lose a considerable advantage in this world, God will work with you if you work and do your part, and He will help you, and His Holy Spirit will move upon the hearts of the children. You have a church in your own house. Take that church right into the church, and there they can bear their little testimonies, and they can reveal in the church that they have been disciplined in Bible truth. They can bear their little testimonies, and then they can grow up to be educators. You would find you had a thousand teachers if families would do this, where you have one. God help us that we may understand how to educate and work from the very foundation and carry it onward and upward.

Says one, I have learned in regard to the highest education. What is it? A mass of sophistry. They do away with my Christ. They do away with the foundation of the truth upon which we have been established for more than fifty years, the commandments and the coming of our Lord Jesus Christ in the clouds of heaven with power and great glory, to take us to Himself.

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” [John 14:1-3.] Thank God. I want to praise Him every time I read these words. Then let us be determined that we will understand what the will of the Lord is concerning

us.

Here it says in the [seventh] verse: "Little children, let no man deceive you." We grow up like little children. Sometimes the grown-up children do not have patience with the smaller children. There should not be any speech that will dishonor God in the home, but let us have pleasantness. Carry a pleasant countenance. You can make sunshine or you can make clouds. It is best to have a sunshiny countenance. It will not blister your lips at all to have pleasant words. It will give life and brightness and joy and gladness all through the house. Let us see how much light we can manufacture. Christ said, "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." [Matthew 5:14, 16.]

Now the light is doing a great deal, and what we want is to let the light shine amid the moral darkness of this world, and we must draw together all the forces possible that shall come to the light. The powers of darkness are increasing in intensity and determination, but God is all-powerful, and He will give us His power from on high if we will just look to Him and expect it, and His light will shine into our hearts and into the chambers of the mind.

I have taken children into my family and have educated them, traveling from east to west nearly all over the globe, and Oh, I have had such satisfaction. One says, "I cannot do a thing with my child. He is 14, and stronger than I am. I cannot manage him. Here is the sister two years younger." I said, "Give them to me. I will take them right home." And there I helped him, and these children became useful. One has worked in printing offices as head man and in different positions.

I met one that came into our family, a driver of horses on the towpath. Someone said, Do take pity on him. See what you can do with him, Sister White. I took him into my family, and he was converted, and he sat in the type rooms. He was the head man there. Another has the machinery. He has taken charge of the machinery in Battle Creek. He is getting old now, and I met him in Nashville at my son's. He is just as bright and sharp and interested in the Scriptures. They have made him an elder of the church. He is almost as old as I am now, but he was a young man when we took him into our house. Let us help one another.

Let us strengthen one another. If you feel that someone has hurt your feelings, do not go with a sour face. Go right to him and if there is anything you have done, take it out of the way. Do not let it spoil your Christian experience. We want a character that Christ can commend. We want Him to say, "Well done," to us. [Matthew 25:21.]

Now is our opportunity, and God wants us to have the riches of His glory. I will read a little further. 1 John 2:1.

Now if you see sinners around you, you praise God with all your heart that we have an Advocate with the Father, and there is hope for the sinner. Therefore, we will work for his salvation.

Verse 2. What a pity that we Christians have not worked more faithfully, that the devil has grasped so many that it seems as though the world was given up to him. We cannot afford it. Win them back for Christ's sake. There is no excuse for us in the world. We have His life history, and we can walk even as He walked. We can be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

2 Peter 1:1, 2. That is what the devil is going to get out of our sight, if possible—get God out of our sight—to make Him a nonentity, so we cannot identify Himself and the Lord God of heaven and our all-powerful God, with His people.

Verses 3, 4. I tell you the devil cannot have much room in the heart where Christ reigns. If we are partakers of the divine nature, and are following out the interests of Christ, there is no room for Satan there.

God wants us to come to our senses. Let us treasure the “exceeding great and precious promises that by these ye might be partakers of the divine nature.” [Verse 4.] You want to be familiar with these promises. You want to understand them.

Verses 5-9. If we are not adding these things, we are lacking of being what God designed us to be. We want the Bible truth to stand as a recommendation of Christ. The power of Christ is redeeming men and women from all ungodliness to true righteousness. Now here there is a multiplication of grace and peace spoken of. You act on the plan of addition, and Christ will work on the plan of multiplication, and you will see the grace of God will fit you as laborers together with God.

Verse 10. Is there an election? Certainly. Not that you will be elected, whether you are overcomers or not, but that you will make your calling and election sure, by words, by actions, by an excellent character, that you may live in the family as God would have you live.

Verse 11. “If ye do these things you shall never fall.”

Have you got your life insurance policy? Here it is. Here is the eternal life insurance policy, and we want that. That is the election that Christ wants us to have. We shall never fall, but we shall have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Verse 12. Thank God for the Bible. I want to say, Christ wants every one of you to seek Him a great deal more than you do. He wants you to trust Him as little children, and then to teach the same lesson to your little children and bring them up in the nurture and admonition of the Lord, and you will have a crown of life in the kingdom of glory, and touch the golden harp, and fill all heaven with rich music and with songs to the Lamb.

Ms 154, 1904

Sermon/“Abide in Me”

Philadelphia, Pennsylvania

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“I am the true vine, and My Father is the husbandman. Every branch is 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.” [John 15:1-4.]

It is necessary that we maintain a living connection with Christ, in order that we may bear fruit to the glory of God. The branch receives from the vine its life and the power to bear fruit. Our lives will correspond with the nature of the vine of which we are a part. If we are connected with the true vine, we shall bear the fruits of righteousness.

“If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” [Verses 6, 7.]

Christ has never told us to take our troubles to our brethren and sisters. He desires us to look for help, not to humanity but to divinity. In obedience to His Word, to which we have free access, we shall find that which will satisfy the longing of our souls. There is altogether too little dependence put upon the mighty One. His arm is not shortened, that it cannot save; His ear is not heavy, that He cannot hear us.

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love: even as I have kept My Father’s commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” [Verses 8-11.]

If your joy is full, will you not let it flow out? Will you not be heard praising God? Why do we not in our churches hear words of thanksgiving and praise when the precious Word of God is presented? It is not the fashion now to praise God in the congregation. Shall we not bring it back into our midst?

I remember in the early days of the message, in 1842, when Elder William Miller was preaching, he would sometimes pause in his discourse, raise his hands to heaven and exclaim, “I thank Thee, Lord; I praise Thy holy name.” And a wave of thanksgiving would go through the congregation. Every heart was thrilled, and the face of the speaker was illuminated with the glory of God.

But how seldom do we hear the praise of God! How much thanksgiving is there in our hearts to God? If a friend does us a favor we thank him. Why are we not as polite to God?

“This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that he 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.” [Verses 12-16.]

We should carefully examine the nature of the fruit we are bearing in our lives. We are not to bear the same kind of fruit as those who are in the world will bear. We are to give evidence that our life is hid with Christ in God, that Christ is abiding in our hearts by faith. Are we ready to make any sacrifice for the good of another? Jesus made this a test of our discipleship. “By this shall all men know that ye are My disciples, if ye have love one to another.” [John 13:35.] Let us seek to better represent Christ. We must make straight paths for our feet, lest the lame be turned out of the way.

“These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.” [John 15:17-20.]

When Jesus was about to leave His disciples, He left them a work to do. This work we are to seek to understand, and take hold of intelligently. Just as surely as He has something for us to do, He will impart to us the grace to perform it.

Of Christ, after His resurrection, we read, “Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the gospel to every creature.” [Mark 16:14, 15.]

Jesus did not confine His labors to one place. He traveled constantly, that He might present the truth to as many as possible.

I am thankful to see this tent pitched here. The Lord would have the work that is done here performed with an eye single to His glory. If you will labor with prayer and faith, taking God at His Word, the light of heaven will shine upon you as you seek to proclaim the truth. The same God who gave you the message is ready to speak to the hearts of those for whom you labor.

We do not want any fanaticism, but we do want a living faith in a risen Saviour. You remember that after the day of Pentecost, the disciples went everywhere, preaching the Word. This work is needed now. You all have friends and neighbors. What can you say in the great day of judgment,

if you have not warned them of the nearness of Christ's coming, and urged them to prepare to meet the Saviour?

Christ is soon coming. We have only a short time in which to work. We are to reflect to the world the glory of God. We are to let Him shine through us to others. We are to be in a position where we can explain the Word of God to those who have not studied it. Many of us do not thoroughly understand the Word of God, because we do not study it sufficiently. We are to live by eating the flesh and drinking the blood of the Son of God—by assimilating the Word of God.

God has at times sent angels to bear a message to individuals. You remember the case of Cornelius. He was a man who feared God, with all his house. He was praying for light, and the Lord placed him in connection with the light that he desired. God would have us in a position where He can place us in connection with those who have not the light as we have it.

The angel said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." [Acts 10:4.] He directs him to the place where Peter is to be found. But it is also necessary that Peter should receive a message from God, that he may be prepared for the arrival of the messengers from Cornelius. By the representation of the sheet let down from heaven, containing "all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air," Peter learned the lesson that "God is no respecter of persons." [Verses 12, 34.] He went with the messengers to the house of Cornelius, and there he found many whom the centurion had gathered together. As Peter spoke the words of God, the Holy Spirit fell upon the whole company and they were converted and baptized.

We want the simplicity of the gospel of Jesus, that our hearts may be drawn out after those who know not the truth. If the Lord has given you light, you are under obligation to give that light to others. It will be just as precious to them as it is to you. We are not as neighborly as we should be. Sometimes those right around us are under conviction, and we know it not.

As we seek to impart to others what we have received, we grow in knowledge and the love of God. We are to let the refreshing waters of salvation flow from us to others. Can we sit passive and have nothing to say, when we have received a blessing from God? We need a more healthful religion. Let others know how precious Christ is to us. Let them see that we are bearing fruit to the glory of God. Become acquainted with your neighbors. Visit them if they are sick, and see what you can do to help them. You may be able to give them advice and counsel, and obtain an influence over them that will draw them toward the Saviour.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (for life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." [1 John 1:1-3.]

Such was the testimony faithfully borne by the apostle John. And when, in his old age, he was banished to the lonely isle of Patmos, his persecutors thought his voice would be forever silenced. But here in his solitude, he received a wonderful revelation from his Lord. What he saw, he was bidden to write in a book, that we who live in the closing days of this earth's history, might also know of the future as it was revealed to him.

“The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; 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.]

John was given a view of heavenly things. And messages were given him to write out for the church in all ages.

“Unto the angel of the church in Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted.

“Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:1-5.]

The love of Christ is to be revived in our hearts. The church did not use to be as lifeless as it is today. Where is the love for souls that we used to see? God has a work for us to do. Where there is one worker in the city of Philadelphia, there ought to be one hundred. We are to make ready a people prepared to stand in the day of God.

Before I left Washington, someone said to me, “You ought not to try to stop off on your way to Boston. You are not strong enough. You should go directly to the sanitarium in Melrose, where you can rest.”

I replied, “I am going to speak to the church in Philadelphia. For years I have desired to visit that place and speak of the coming of Christ with power and great glory.”

A few nights ago, I seemed to hear a voice saying, “Philadelphia, Philadelphia. Speak to the church in Philadelphia, and tell them that they must return to their first love. God will work through every member of the church who will open his heart in living faith to God.” I received an assurance that God would give me strength that I might visit you.

The Lord has rich blessings for those who will keep His commandments in Philadelphia. He desires you to bring the light of His commandments to those that are around you. You are to be

living, fruit-bearing branches in the true vine.

Tell the people that the Lord is coming soon, and you want them to be prepared for His coming. We can see the signs of His advent everywhere. "As it was in the days of Noah, so shall also the coming of the Son of man be." [Matthew 24:37; Luke 17:26.] As we see the record of the unholy marriages and the divorces, can we not see that society is rapidly becoming as it was in the days before the flood? Then let us urge the people to seek the Lord while He may be found, that He may not come and find them unprepared.

With one touch of the finger of God, the greatest buildings that can be erected will fall as kindling wood. We have seen this in Baltimore, and we shall see it in many other places. These things are the voice of God, speaking to us that He is God, and that He has all the powers of heaven at His command. If we go on, unheeding, indifferent, and careless, His judgments will fall upon us.

Shall we, with the greatest truth that has ever been given to mortals, be satisfied with the feeble efforts that are now being put forth to warn the world? We see a few tents pitched, a few ministers at work in various places, but where is the church, where are the households? Do they realize that they are to take hold of God by a living faith, and do everything in their power to let the light shine to others?

While I was in Nashville, a scene was opened before me. A great ball of fire seemed to fall from heaven, and from it went forth flashes of light. When these flashes of light would strike a building, the building would burn like tinder. And then I heard someone say, "I knew that this was coming. These are the judgments of God that I knew were coming." "You knew!" said another. "You were my neighbor. Why did you not tell me that these things were coming? Why did you not warn others?"

Oh, let every one of us take hold of the work of God. Let us be Christians in the home. Parents, are you bringing up your children in the nurture and admonition of the Lord? Remember that you and your children are God's property. You are God's servants. Let the light of truth flow from you to others, and you will manifest a kindness, a tenderness, a love for their souls. Kneel down and pray with them, and you will see that Christ will impress them by His Holy Spirit. Not your words, but the Spirit of Christ will convert those for whom you labor.

Jesus calls us all to be laborers together with Him. You will not all be specially denominated as ministers, but you can all work for your neighbors. If you find sickness in their homes, you can care for them. If you find them in trouble and discouraged, you can comfort them. Take to them the Word of God, which will be to them as the leaves of the tree of life, for the healing of the nations.

May God help us to think of these things. Jesus is ready to save you, ready to wash your garments, and make them white in the blood of the Lamb, if you will come to Him.

Ms 155, 1904

Sermon/Sermon at Middletown, Connecticut

Middletown, Connecticut

September 4, 1904

Sermon by Mrs. E. G. White at Middletown, Connecticut

“The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they both ran together; and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead.” [John 20:1-9.]

They had been told it enough. He had told them that He should rise from the dead, but they could not take it in. Their sorrows were so big in seeing Him overcome by the crucifixion and by the violence of men. That He had suffered all these things—it placed their minds in such a condition of perplexity that they did not consider what Christ had said to them, that it would be fulfilled.

“Then the disciples went away again unto their own home. But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they said unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

“Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, said unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to My Father: but go to my brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.” [Verses 10-17.]

Here He proclaimed over the rent sepulcher of Joseph, I am the resurrection and the life.

“Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken

these things unto her.

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them His hands and His side. Then were the disciples glad, when they saw their Lord.” [Verses 18-20.]

When we read this chapter, do we take it in just as if we were in the place of those disciples?

“Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you.” [Verse 21.]

That is the very part I want every one of us to take in. “As the Father hath sent me, so send I you.” [Verse 21.] We have no more right to depart from that commission than had Christ to carry through bearing the sins of the whole world in our behalf. He made it possible for us to be in this very line that He had given His life as a propitiation for our sins.

“And when He had said this, He breathed on them, and said, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” [Verses 22-25.]

Do you think such unbelief as that is commendable in any one of us? It certainly is not. There Christ had told them He should be taken by wicked hands, and crucified, and the third day, He would rise again. That is what He had told them.

“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.” [Verse 26.]

If He should come in and say this in some of our gatherings, how would it take us? When there is so little life expressed, when there is making a mountain in many cases out of a molehill, and we are so easily aroused, could He say, Peace be unto you?

“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.” [Verses 27-29.]

That impresses us, doesn't it? So we want when we read these precious things to know that if we believe in Jesus Christ, to know that these precious words and the peace that He has pronounced upon His disciples are for them that believe on the word of the disciples. Now you see how

dependent we are upon the word of the disciples. Neither the world nor any of us, we could not have the privilege of putting our fingers into His side and of beholding the marks of the crucifixion in His hands, but we believe the testimony, and God credits us with that belief and His blessing will rest upon us.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” [Verses 30, 31.]

O my soul, how sorry I am for Christ!—What we have, all the evidence that we have in the Word of God—that we do not have more vitality and more of His peace abiding upon us, so that we shall go forth as Christ went forth, and that we consider our commission as Christ’s appointed messengers to carry the truth to those that have never heard it. This is the very work that we are commissioned to do.

And as I go from place to place and go through these great cities and inquire, Who is at work in them? Well, just as they said in Australia, There is no money, no money and no men. Did I stop there? No indeed. I just sent to persons that I knew had money, and told them I wanted it. I will hire your money, I will give you interest that you could get in the bank, but let me have your money. I stand in debt today twenty thousand dollars that I expended in Australia in helping to build twenty-one meetinghouses and schoolhouses, and helping to fit up and prepare sanitariums, and to say to the servants of God, I cannot go, I would like to go out into the field, my heart is stirred, but I have no money. Said I, Sir, if you have a message, go out, I will back you, I will see that you have means. You go right out into the field in the name of the Lord, said I, and I will see that you do not lack for means. I did not wait to let money come into my hands. If I did, there would have been but very little work.

But we have established the work in Australia. There was nothing at first. I will tell you what a camp meeting we had. The first camp meeting, I said we must have one right near Sydney, at Ashfield. They asked, Who is going to sustain the camp meeting? Where are the tents? Said I, You just prepare the grounds. And they went to work to prepare a beautiful spot, it was a very nice spot in a private farm, (but there was a house we could hire and have some rest, but we could not go into the tents,) and there were the tents.

Now, I went with my team round about there for fourteen and fifteen and twenty miles, and said I, Are you going to the camp meeting? We have got nothing, they said, to take us to camp meeting, but we have got some eggs here, they trouble us a lot, and we do not know how to take care of them. Said I, Will you sell them to me? Yes. Well, I will pay for the eggs, and when you are ready to come to the camp meeting, said I, when we get the tents up, we will pitch a tent for you, and we will come and take you in our carriage, and we will take you to the meeting. Well, this I did from family to family. They had no clothing. Well, said I, I will supply you. I went to the stores and bought their clothing, and got them fitted up; there were only a few families that

had clothing.

They had not enough to eat. We will supply you with all the food that you can eat at the camp meeting. It shall not cost you a cent. Then Brother Stephen Belden—he once lived here at Rocky Hill, and he often visited Middletown—he was my helper, and he took the team and brought them their goods to the camp meeting, established them in the tents, and we had a most excellent meeting. They came from the cities, hundreds of them, and they said they never were at such a meeting. That meeting lasted about four weeks. They broke off after two weeks, but they resumed the meeting again because the interest was so large, and we had the power of God in that meeting. But the first business we did was to collect the ministers together. Now we told them—in a tent ... in a separate tent—We want to know if you are in harmony, if every one of you will strike the keynote. Are you in harmony?

Well, they had began to weep. No, they were not. They said they were tried with a brother, and do not see how they could get over it, and that brother was tried with them. Then one and another and another had a trial. Now, said I, let us take this matter just where it is. You say that one is to blame, and the other says you are to blame. Suppose now we bring this matter right on our knees to God, and not arise from our knees till everything is pardoned, and we know it. Now, said I, will you do that? They began to weep, and they fell on each other's necks before they got down on their knees. They thought God would hear them better, and there was a great confessing time, and those little difficulties were swept away like dew before the sun.

Then they went into meeting, and each could take his position without feeling jealous of the other one, and every one could draw in even cords. The blessing of the Lord rested upon that meeting, and many received the truth from that very first meeting.

Now here we were. Some would go as canvassers. They had not shoes to wear on their feet. Said I, Do you intend to go into the city as you are now? Well, what can we do, Sister White? We have no money. Said I, You wait. There were stores not far off. I went right there and purchased them sets of clothing. Now, said I, come right together, every one who is a seamstress, and fit up these persons. Byron Belden was there ... he is now sleeping in the grave, but if ever there was a faithful worker, it was Byron Belden. His wife is somewhere in the State of Connecticut. How we missed him. We felt we could not spare him, but we tried to do the best that we could. Now that is the way that we went to work to introduce the truth in Ashfield.

The next movement was a meetinghouse. But we could not dedicate this house until it was paid for. But here we were behind. I had given them my sum. We were behind. We have a hundred dollars or more to raise. Well, said I, put that hundred dollars to my name, and you shall have the hundred dollars, but we will have the dedication just when we had ought to have it. For four weeks that tent meeting was going, and every week there was a baptism, from five to ten or fifteen in a most beautiful lake in private grounds that they gave us the liberty to use, and we assembled around that lake, and we would have our prayers.

Now, here was the way that we worked the interest near Sydney. And they would come from all parts of Sydney. There would come ministers, officials, and they would say, We never heard anything like this before.

The idea that you must never move unless you have the means in your hand has often held us back. That is my principle, but I say, Circumstances alter cases. When there is a work that must be carried on, we must push the battle to the gates. We cannot always afford to wait to see the means in our hands.

I look at these cities, and it seems as though my soul is in a perfect agony of distress.

I sent some time ago to one that I knew had money, and I asked him if he would lend me one or two thousand dollars. I must have it, and if you don't lend it I shall go right to the bank, and I will have to pay eight percent interest. But there is a work to be done, and it must be done. A work must be started in Nashville and the South, and we cannot wait; I cannot wait for the money to come in from my books. Christ's Object Lessons has brought in three hundred thousand dollars to relieve our schools of debt, and yet not one penny did I apply to myself. That was the very purpose it was used for.

Well, this brother responded, "I have five hundred dollars for you, and I had it in the bank for you, and I had sold property." He had given to all his children their portion, but when he was about to give, his children came in and persuaded him to buy a piece of land, and the money is buried in that land. How much better would it have been for him to have laid it beside the throne of God!

Only think what Christ suffered. He left the royal courts. He left His high commission. He laid off His royal robe; He laid off His kingly crown; He clothed His divinity with humanity. For our sakes He became poor, that we through His poverty might be rich. And when we see people grasping the treasure they consider as their own, I know they are meeting with a dreadful loss.

I feel that I can wait, I can pay interest on this twenty thousand. I tell them, Whenever you want that money, send, and you shall have it. I will borrow it of somebody else. You just send and you shall have it. I have had several hundred dollars, and a thousand or two sent for, but I always had it ready. I go right to some one else and tell them, I want your money for a time, and I would pay full interest on it.

Now here is the way that we have had to carry the work in Australia. In every meetinghouse there stands the money that I have invested in them. I did not pay the whole, but I have helped them all. When we came to Newcastle, they said, You can do nothing at Newcastle. First it was Queensland, when we went there, they said, You can do nothing there. But, said I, we shall do something there. And we went and pitched the tents, and the blessing of God came down upon us there. The very first night they could not get into the tent, and they had to have a wall of people all around, and that kept up all the time that we were at Queensland at that place. That was the

first meetinghouse that we had built there. But the blessing of God came upon us. Then I had to go to another place in Queensland and work for them there. The Lord gave me strength although I was very feeble, and the Spirit of God rested upon them there.

Now if we can every one do the very best that we can do, we shall see the salvation of God.

At Newcastle they said we could do nothing. There was the tents filled from week to week, and they would go from these tents with such an interest. And there was the water streaming down when the rain came, and we would have to take a company up in one end of the tent. No money. They came to me with the tears running down, O Sister White, what shall we do, what shall we do? Here is this big congregation, and this tent is all to pieces, like a sieve. "Have faith in God." [Mark 11:22.] Kneel right down here with me, and let us pray. We knelt down, and we had a praying season.

I tried to keep them uplifted as well as I could. I had sent for money, but somebody's hand was stretched out, and the money did not come. Finally I told our Brother Jones, said I, There is my property. You dispose of it. Fourteen hundred dollars come in to those that we had at this praying season. When this came I sent for them. Now, said I, we need to have another praying season, we want a thanksgiving meeting. Well, we did have a thanksgiving meeting, and the blessed Lord was with us. Then after this money came, I paid it right into their hands.

There is Brisbane, I think it was, where they were building a meetinghouse. Brother Haskell was there, and he said, We have got as far as we can go. A young man comes up and says, Elder Haskell, What do you want? O, said he, we want some money; we want this meetinghouse finished. How much will it take? Well, he told him how much it would take. I had already ordered that he should have three hundred dollars. Said he, I will cancel all that, and more; I will build a nice little yard around it. Well, after that he put in money, he put in sum after sum in that meetinghouse. I want that man to have the truth; I want him to see the salvation of God. This work was carried on in that way. The Spirit of God was in the work, and soul after soul would be converted.

As I was going home from one of the meetings, there was a man hurrying after us. Sara said, They want to see us. Nevertheless, said I, I am in a perspiration; I cannot wait, because I must get under cover. He reached us before we got off the piazza. Said he, You must hear me, I must tell you my story. My wife was sick, O she was going to die. She had been sick a long time, and she was going to die. Said she, Husband, I listen to the ministers, and they do not give me a bit of courage. They pray and it seems as though their prayers do not reach above my head. I am going down into the grave hopeless. Her husband said, Wife, here is a book we have bought of a canvasser—it was Patriarchs and Prophets—take that book and see if there is anything in that. She read it. Said she, I know now that my Redeemer liveth. I have given myself wholly to Him. This is the first that I have heard of this truth. She read the book through three times, and then she said to her husband, Read it through yourself, and circulate it to the neighbors.

Well, this work went on until we had a very nice meetinghouse built there, and I have spoken in that meetinghouse many times since it was built.

And this work has been carried to Maitland, twenty miles from there, and I will tell you, it was represented to me as I was going to Newcastle. Something said to me almost as plain as a voice, Look out of the window. I looked, and there I saw two of the most beautiful clouds, as white as snow. There was nothing more over the whole heavens but these two clouds. These clouds signified to me that the angels of God were going before us. These clouds would come together and then they would separate. I watched them all day. In the morning I took the cars and continued to watch these clouds, just as white as snow, until they were where I could not discern them. Now, I know that angels of God went before us. I am just as sure of it as I am when I read these Scriptures here, and it brings to me such an evidence of what we might do and do not do it.

Well, this brother that I asked to let me have the money has not sent me a dime. He was a wealthy man, but he has laid by God's money, buried it in the earth. And may God have pity upon him for thus doing. Said I, Take this letter and read it to the whole congregation. I thought that might help him some, when I sent it to him, because once before I had asked means of him and could not get it. Well, he did, but I do not know as I have received one penny from that quarter. How should I, when they had his example before them?

We have got to make a business of saving souls. Well, this is just a little tithe of our experience.

How we began the school when we did was an incident. There I was, an invalid for eleven months; I was not able to turn myself on my bed. My arms, my limbs; it was the inflammatory rheumatism, and I had to suffer under it eleven months. But I want to tell you it was the happiest eleven months I have had in my life. Christ was by my side. That hand, from that elbow there, nothing was the matter with it. They would fix up a framework for me, and there I would work, with this framework so that I could write. I wrote in those eleven months 2,500 pages of letter paper, and I write very close in my writing. My workers took them right from my pen and struck them off on my typewriter, and then I read them all over again, to see if they were just right. I had no less than six workers, and they had all that they could do to keep up with me, and I was sick.

I praise God for His goodness and His mercy and His tender kindness to the children of men. But Willie came in. Mother, said he, I have got some light. Well, said I, let me tell you my light first. Said I, During the night, as I slept, during the night light came to me that I should take the money on our foreign books in America I had placed for the benefit of the students who could not go to school. Now, said I, here is a school in this land that must be established. O, said he, Mother, that is just exactly what I thought we could do. I will take that money and I will invest it in the commencement of a school. O, said he, Mother, that is just exactly what I thought we could do, and it was what I was going to say was the only way we could start this school. It was a successful school.

Here is Sister Hare, who attended that first school in Australia in Melbourne, and now she is my chief worker, and she has been with me now many years. She take great burdens off from me, and I feel so thankful, so thankful that she attended that school.

Well, I paid the tuition of as many as six through school, and thus we carried the work along until we moved to Sydney. Then it was to Cooranbong, but I will not go on any further on that line. I could tell you great things if I had time, how we had worked, but we were there, and we instituted this school.

What shall we do for money, was the word. What can we do? Elder Daniells said, We can make a little kind of a shanty and we could meet in that, and the boards go up and down. O, said I, Elder Daniells, I could not consent to it. In two days Sister McEnterfer and I went to work. We went all through Cooranbong, for the carpenters were there—they had come from Sydney and Ashfield, the first class carpenters—to have a little outing, and there we employed them, and we asked them what they would do for us under the circumstances that we were in. Well, said they, we have from three to four dollars a day. We will take half of it, and we will only charge for half price, we will take half of that price and put in also. Well, said I, that is all we can ask. By the time that that building was done, they had their meetinghouse to build near Sydney, so thus the work was carried on.

Now what are you going to do? You have the school appointed at such a time; we cannot get the school done at such a time. Said I, Call them together. Now, said I, we are going to have the school opened at the very time it has gone forth that it would be opened. It cannot be done, rang from the house. “It shall be done.” How many of you men and women will stand up here, and take hold of any part of the business that you can do? Thirty stood up. Very well, we went to work, men and women. There were the men digging the large cistern for we had no water. The women would help lay the bricks in the cellar, and then they would help in every way possible. Sister McEnterfer and Elder Haskell’s wife went right in to lay the floors. There were two floors that they laid. Our school commenced at the very day that we said it should commence, and we had the blessing of the Lord resting upon us at that time.

Now I will read a little more here that I want to read:

“After these things Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this wise shewed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.” [John 21:1-6.]

Now we want to say, In every effort that you make, be sure that you cast the net on the right side of the ship. And if you do take hold of the work, consecrating yourself to God, soul, body, and spirit, I know you will see the salvation of God.

“Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land, full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and the fish likewise. This is now the third time that Jesus showed himself to His disciples, after that He was risen from the dead.” [Verses 7-14.]

I want that every one of us should know that we have an individual work to do for the Master. Those that have their homes, their business, may feel that they have all that they can attend to, but I want to tell you, dear friends, that there is a work that you can do. You can keep your own souls in the love of God. You can keep yourselves in working order. And if you have a family, you have a work to do in that family. If you cannot go, if you have not ability to go, you must exercise your God-given ability in your family. You must set everything in order in your family that you may be a representative family in the truth. You must see that you have order there.

The mother is the queen of the household, she is the teacher of the children from their babyhood, and she is to be respected in every sense of the word as the queen of the household.

The father is to be the priest of the household, the house-band, which encircles the family. And there is to be a constant work carried on for the little children. Why? Because you have brought them into the world and they are God’s children. You have no right to neglect them. If anything is neglected, let it be your business, but don’t you neglect one soul in your house. You want that every soul be brought up in the nurture and admonition of the Lord, brought up to respect religious things. And every one in that household should be taught the love of God, and the little ones, just as soon as they can, to help the mother. And this work is to go on. Teach them of Jesus Christ, that He gave His life, that they might have eternal life. Every wrong habit, in every way try to overcome. But never let a passionate word escape from your lips in your household.

We want the angels of God in our households. We want the Holy Spirit to be there, and a passionate word, a fretful word, may arouse your children in a moment. You are, as mothers, the educators of your children, and for Christ’s sake do not show impatience or fretfulness because it is your home, and you feel at liberty to do it. You have no liberty to do it. It is to be a home for Christ. You have no liberty to dishonor God in your households and before your little ones.

Teach them to help mothers, and mothers, study how to keep them busy. For quite a while, it may be a great deal more hindrance than help. I have had Willie ask me again and again, Mother, do I help you? Certainly, my son. I will tell you how you help me. I am educating you to adapt yourself to things that you see need to be done in the household. To make the household happy and pleasant, that is your work. Now when you do that work, and do it right.

How many parents will have their children to present to God? If they themselves cannot go forth and labor, they may educate their children that they may go into the field, and that they shall do evangelistic work at canvassing, giving Bible readings, and such work as that. And every father and mother can present to God an offering for Him. O how thankful I am that it is your privilege to do this, to never, never allow your lips that God has given you to speak a harsh or unkind word. You stir up the very worst feelings of the human heart, and you cannot afford it.

This meeting is a good meeting for you to begin to search your hearts to see if you have invited Jesus to come into your home; see if you have asked Him, Abide with me; for the day is far spent, and the night is at hand. That is what the disciples asked of Christ after they had traveled with Him and He had given them such beautiful lessons in the Scriptures.

He came in as they invited Him, and then, in breaking of bread and asking the blessing, O, they knew it was Jesus. It was Jesus who broke the bread, and then they saw the marks of the crucifixion in His hands, and they glorified God. They were going to throw themselves right upon His neck, but He was gone. Then they hurried as fast as they could down to where the disciples were, to Jerusalem. They hurried there as fast as they could, and there the doors were shut for fear of the Jews. There they told them that they had found Jesus. They did not know that He had been walking with them all the time. He had not revealed Himself to them on the way, and soon after they were in the house He came in. And then He revealed Himself unto them as the risen Christ! And you must know there was a joyful time there! They hardly believed it. But He asked them for something to eat. They gave Him a piece of bread and a honeycomb, and He ate it, and they saw that it was Jesus.

O what surprises they met with there because they did not accept it. If they had had faith, they might have enjoyed it a great deal better.

Now we see that the Lord God wants every one of us to work. I would like to take considerable longer, but I do not know but that my time is up.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.” [Acts 2:1-5.]

This great demonstration was at Jerusalem, and this revelation took place right there to evidence to them that it was Jesus Christ that they had crucified.

Acts 1: Verses 6-20.

Now here he Peter goes on with his sermon. You can read that and see how the work went forward, his sermon that he preached; here it is stated for our benefit.

Acts 2: Verses 34-41.

Jesus had told His disciples that the fields were white already to harvest. He sent out the seventy, and here was Peter taking up the matter. Three thousand souls were added.

Acts 2: Verses 42-47.

Now if they had such a time there, we want to see the salvation of God in every tent meeting that we have. We want to make it a business. We want that every one should be prepared to glorify God. And on the Sabbath day, brethren, I want to say, when you come together, let there be an opportunity for a short discourse for those that have come together to bear testimony. What they need is to learn how to use the power of speech in behalf of Christ, and what we all need is our hearts warm with the love of God, that we shall tell of His glory, and that we shall express His power from day to day, and that you will have no groaning, no faultfinding, no fretting, no unkind words. Kind words will not blister your tongue. And we want you to consider that your tongue and your voice is a talent that God has given you to speak forth His praises and to glorify His name in the churches. And when you do this, the angels of God are in the congregation. The salvation of God will be revealed.

What we want is that every member of the church should realize that he himself has a soul to save or a soul to lose. And they have their families that may be educated and trained for the future immortal life. Everything is to be done for the future life. We are getting ready for the future life. Christ gave His own life that humanity might stand by humanity, that just as soon as your humanity should grasp His divinity, His power would come upon you, and you could, what? Overcome the temptations that are in the world through lust. That is what you can do. And this is the work that is to be carried on in every meeting. We want to see the salvation of God.

In every meeting those that are seeking the Lord should have an opportunity to find Him. And I say to the children, We want every one of these children to be converted. We want them to give their hearts to God. I was but eleven years old when I gave my heart to God, and I had been in despair then. I had been in despair for nearly a year, but the Lord just brought me out, that I might know how to pity every one who is in despair. And I want to tell you that the Lord will bless these little children. He wants them to give their hearts to Him. He said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." [Luke 18:16.]

There were those mothers, tramping through the dusty streets of Jerusalem and trying to get to Christ. Other families would join them, and when they came there the disciples said, “The Master is teaching; He does not want to be bothered with the children.” Christ catches the sound, and said He, “Forbid them not; for of such is the kingdom of God.” [Verse 16.] And He took the little children in His arms and blessed them. Now what is the light I have to give on the matter? These very children were the very ones who proclaimed the Saviour’s love. Their mothers would tell them the story over and over again: “His hands were laid upon your head.” And at the crucifixion they could tell how the hands of Christ had been placed upon the children and He had blessed them.

O what a precious Saviour we have! If we will only cooperate with Him! The trouble is we stand too much alone in our own selfishness. God help you to get out of it. God help you that you may grow in grace and in the knowledge of the truth, and that you may take your position on the Lord’s side. There are half of us that need to be reconverted, and I don’t know but that every soul of us needs to be reconverted, that we may go forth to all parts of the earth, proclaiming the mystery of godliness. Now here it says in the last chapter of John:

“This is the disciple which testifieth of these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.” [John 21:24, 25.]

What kind of a worker was He? He has given it to us to be our privilege to go forth, and He says He will go with us. Read the last chapter and the last verses of Matthew, the last verses of Luke and of John, and you will see that the Lord Jesus Christ gave a commission to teach all nations.

I had one come up to me and want me to give information about a round or flat world. Said I, I have no such burden on my soul at all. I have nothing to say to you or to anybody else about a round or a flat world. What we want is a round character. We have altogether too much of a flat character, and we want now to think of building a character that shall be round and perfect, as our Father which is in heaven is perfect, and we want that every talent that you have should be in exercise. Grow in grace and in the knowledge of the truth, that you may go forth, and—what says Christ? Teach them all things about a round world? No. That I have commanded you. That is what we are to teach. Teach the lessons that Christ gave in His life practice.

And I want to tell you that somebody will rush up every little while with something new and strange, as though that was to take your minds captive. Tell them that you have the old, old story of the cross of Christ, of the life of Christ, and when it comes to these little items that they shall bring out, we have the solid foundation for our feet. It is the solid platform that we want. If you work with Christ, Christ will work with you, and we are getting ready, fitting up for the future, immortal life. Jesus says, I will be with you to the end of the world. Then we will believe Him, and we will work diligently for Him.

He died, He paid the purchase price for your life. You are the purchase of His own blood, and He gave His life to make it possible that we shall have eternal life in His kingdom. Will you try for it? Will you put away eternal things? Will you try in every way possible to support the work that shall be carried on in Connecticut? And will you, I beg of you for Christ's sake, put away all selfishness and try to make strait paths for your feet, lest the lame shall be turned out of the way? Christ will help you at every step, and the city of God will be opened before you, and there you shall enter in, and then you shall understand why. Let me tell you it will be made perfectly clear to you there. He will lead you by the tree of life and the water that proceedeth out of the throne of God. Do you suppose He is not saying anything? He is talking to the saved, and He will open to us the Scriptures, such as we had never supposed we could understand. Glory to God in the highest that we have a hope that is big with immortality, and that is full of glory!

We must overcome our selfishness here. We have to deny self, to overcome self. There are souls to be saved, and one soul is worth more than this whole world. Do not let anybody be so wonderfully careful that they will become narrow and contracted. When the work should be carried on and blossom out and should extend, do not put your foot on it, and say, We have no money in hand. But for Christ's sake take hold of the work, and you will see the salvation of God. If we do not bring souls into the truth, where shall we get the tithe that shall help us to warn the world? There is Boston. May God help you to work for Boston. Here are cities in Connecticut to be labored for. Middletown—I was here in 1849, and here we know something about this matter. I cannot speak with you of the particulars now, but I will again.

I want to say, for Christ's sake put on the armor of God. And having done all, stand. Every piece is mentioned that you are to put on. Now, you do it. Every soul of you, you have a work to do for the Master. To every man is given his work. Take right hold of it in earnest, and you will find that there will be life in the church. There is hardly any life in the church. There is a world to be saved. There are souls to be brought to Christ.

Ms 156, 1904

Sermon/Thoughts on 1 John 2

Battle Creek, Michigan

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1 John 2:3. That is the evidence. Obedience to His commandments is the only evidence of our union with God. Christ abiding in the heart brings into the life that experience that makes us acceptable to God. God lets us have an abiding evidence. If we will individually be obedient to the commandments of God, then we have the assurance that Christ abides in us and we in Christ, but that is the only condition of that oneness and acceptance that we shall have with God, it is that we keep His commandments.

Verses 4, 5. As the unity between Christ and His Father, so may be the unity of His followers with Christ. They are made partakers of the divine nature, whereby they escape the corruption that is in the world through lust. Those who are thus united with Christ will be at peace, one with another, speaking the same things in love. Is not that what we, every one of us individually, must have if we become rich toward God, if we become one with Jesus Christ, one with the Father, and one with one another, speaking the same thing in unity? As the Father and Son are united, so may be every believing child of God, with the fashioning nature of the divine upon them, they escape all the corruptions that are in the world through lust.

We have reason to be the most thankful creatures upon the face of the earth, that there was One equal with God who pledged that He would give His life for the race who fell. He would give His life to redeem them. That was the pledge that Christ made before man was ever created.

Verses 5, 6. Can we take it in? Is our mind susceptible that it is our privilege to walk in this world as Christ walked? The fragrant influence of heaven is to be upon every professed Christian character. Will you consider that this privilege embraces every son and every daughter of Adam? It is stated in John the first chapter that the world did not know Him, that the world did not receive Him, but to “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” John 1:12. Now, it is our privilege to stand, not as the world was standing, faithless, careless, and unbelieving. It is our privilege to talk faith, and be determined that we will walk as Christ has given us example in His holy life.

There was no other way that Christ saw that He could do. He must come to the world; He must lay off His kingly crown, He must lay aside His royal robe; He must clothe His divinity with humanity, that He might stand at the head of humanity. He contracted with His Father to purchase by the sacrifice of His own blood. Therefore is brought to view that we are to walk even as He walked. There is to be an eye single to the glory of God, and we must keep our minds and our eyes single-minded, single-hearted, and our eyes single to the glory of God.

We are not to try to boost ourselves upon the highest pinnacle, as though we were worthy of everything that the Scripture describes. No. That is not our position. Every man that humbles himself shall be exalted. Who will exalt him? The Lord Jesus Christ.

But if we choose another path than that Christ has given as obedience to all His commandments, then what? We are in no better condition than the fallen angels if we do that. There was war in heaven, and Satan was trying to get a reformatory work done in regard to the law of God, to make that law more acceptable to him. He thought that he got the highest place, but he was at last thrust out of heaven. There will be no open door for those who have had the light, but have refused to keep God's commandments. There will be no open door for any soul to come in; because there would be a second rebellion. He cannot afford to have that.

[1 John 2] Verse 7. You may read that commandment in Exodus. You read in Genesis how He made the light, how He appointed the Sabbath day and it was sacred and holy, what for? To

testify to all who inquire why they keep the Sabbath day. It is because God made the world in six days and rested on the seventh day and was refreshed, and therefore He sanctified the Sabbath day. If every individual could have that kept before him, he would see that he had a light that would keep him from infidelity, to carry the mind back to the work of God in creating our world in six days. The seventh day is a day of rest. Here God has given that day; He appointed it, and what is the testimony, what is the witness? It was the God of heaven who made the world in six days, and He rested on the seventh day and was refreshed. He sanctified the Sabbath day, and the whole angelic host took up the song of triumph and rejoicing that that was the evidence God had made the world in six days. That is literal days.

Verse 7. The old commandment is the word which ye have heard from the beginning, just as I have been telling you.

Verse 8. If we did not love ourselves, and try to make ourselves the main subject, we should every one have a peaceable time with each other. Contentions would cease, and the love of God would be expressing itself from heart to heart, and the bright beams of the Sun of Righteousness would shine into our hearts and into the chambers of the mind. We would see that He liveth to make intercession for us, and there were times when it was made with groanings that cannot be uttered.

It was when He was in the Garden of Gethsemane that that cup trembled. Should He drink it? Why should He separate Himself by taking the sin of the whole corrupt world upon Him—the Father hating sin. How could the Father love Him with such an accumulated mass of sin upon Him? That is why the cup trembled in His hand, and the destiny of a lost world was in the balance. Should He drink the cup? Here from the pores of His skin was the blood that came forth and moistened the sod of Gethsemane. He then staggered till He came to His disciples. He had bidden them, “Watch and pray, lest ye enter into temptation.” [Mark 14:38.] But they were asleep, and the Saviour was in His agony. He awoke Peter who had declared he never would leave his Master, he would go with Him to suffering and to death. Sleep, Peter, He said. Canst thou not watch with thy Master one hour?

Consider it. The angel stands by His side, and Christ is strengthened. He takes the cup. He drinks of suffering from the hand of the angel. Where should we have been unless He drank that cup in His agony? It was in our behalf that He suffered. It was on our account that He was battling with the powers of darkness. To such an extent was Satan presenting the temptation that He would expire in His sufferings and agony of the cross. He felt the sins of the world laid upon Him. Before He drank the cup He said to His Father, “Not My will, O God, but Thine, be done.” [Luke 22:42.]

What would we do if we stood in the position before God that our will was swallowed up in the will of God? I ask you, What would be our position—no will of our own?

Christ has bought us, and He says, Ye are not your own, ye are bought with a price, and what a

price! The precious blood of the Son of God. That was the price! Can you measure it? Can figures measure it? Can suffering approach unto it? He brought Himself to take the whole burden of the whole sinful world upon His divine soul. O, I ask you, Why is man not afraid to sin? Why will he parley with the enemy? Why will he not take all the promises that God has given?

They shall be called the sons of God, those that overcome. They will enter in through the gates into the city, and what then? They will have a right unto the tree of life. But every one will testify his faith by his works. I thank God that it is our privilege to suffer reproach for Christ's sake, and not be so afraid of reproach as to think it is going to extinguish us. If it would only extinguish self, we would stand in a far better position before God, exalted, and honored, and magnified before Him.

“Again a new commandment I write unto you, ... now shineth.” 1 John 2:8. Thank God for this. Verse 9. “He that saith he is in the light, and hateth his brother, ... of stumbling in him.” [Verses 9, 10.] Will you bear that in mind? “He that hateth his brother is in darkness and walketh in darkness, and here is a solemn thing that we want you all to consider that he that hateth his brother is in darkness, and walketh in darkness, and knows not whither he goeth because the darkness has blinded his eyes.” [Verse 11.]

“I write unto you, little children, because your sins are forgiven you.” [Verse 12.] Were they little children in years? No. He calls them His little children in experience. He numbers them with the family of God in heaven, God's property.

Verse 13. “I write unto you, little children, ... young men.” Are there any young men here? I think there are. Now hear what is said unto you. “I write unto you, young men, because ye have overcome the wicked one.” Now, His little children, He is writing unto you. He is writing unto those who are obedient to His commandments. “I write unto you, little children, ... wicked one.” [Verses 13, 14.]

Every one of us has his battle to fight. We need not think the devil is dead and has been buried. We need not think that the church militant is the church triumphant. We are the church militant today. We are to stand with every piece of the armor on, and be prepared, as it is said in Ephesians, those that were to meet the powers of darkness. And how shall we meet them? We are to put on the whole armor of God, and having done all, to stand. Stand with that armor on. Do not leave off one piece of it. Ephesians will tell you what that armor is. [Ephesians 6:11-17.] It is the whole body that is prepared for warfare.

We battle not against flesh and blood. If you will all remember this. We war not against flesh and blood, but principalities and powers, and spiritual wickedness in high places. All these you will have to meet, and you want to be in a position, that you can realize that the Captain of the Lord's host is just as much a Leader today, in the battles, as when He was enshrouded in the pillar of cloud and led the pilgrimage of the children of Israel through the great wilderness for forty years.

Now the Lord would have us in a position that we should be prepared to enter the conflict. Everything will come in. Every kind of sophistry, every kind of fallacy will come in, and the enemy will move upon every mind that is in any way his subject. He moves upon that mind, he blinds the eyes, and they do not see where they are going not what is the matter with them. He will work right in our midst if we will let him.

But every medical missionary that has been appointed in the sanitarium here, and in the sanitariums that have been erected in many places, is appointed to watch for every soul that they are connected with lest the enemy shall take some advantage of these souls. We are to watch our own souls, to see that we are in that preparedness with the Holy Spirit of God working upon our minds for the development of human characters, that we may perfect holiness in the fear of the Lord. If we ever sit with Christ upon His throne, we had better commence before we get any more established in the ways of satanic agencies.

God requires that every soul here, all the ministers, every medical missionary, shall show themselves as approved of God in their lot and in their place, to fight the armies of the powers of darkness with Jesus Christ as their Leader.

We want that the warnings of Christ shall be heeded, and that we should love one another as Christ has loved us. Can you measure the love of Christ? Can you measure the golden chain that is let down from heaven to encircle the human family? When you can measure it, you will understand that the love of God is as broad as the world. It is in every way able to guard us if we are faithful, that we shall be kept by the power of God through faith unto salvation ready to be revealed in this last time.

We are in the last days in this earth's history. We cannot afford to make any mistake here. It is too late in the day to trifle with eternal interests. God is in earnest with us.

If one sees that his brother sins, and he tells him of his sin, and he will not forsake his sin, he is clear, because he warned him. But if one sees a brother sin, going contrary to the commandments of God, and says nothing to him, and passes him by and leaves him, the one who saw that sin, if he is taken away in his iniquity, the one who permitted that sin to go on without rebuking and reproving it, will lose his own soul. He will have to give an account of the souls that have been lost through his silence.

God wants a faithful ministry. He wants that the missionary work should be carried solidly, and He wants that it should stand on the most elevated platform of eternal truth, eternal rectitude, and then it is proportionate to the great needs. We profess to believe that we have a Saviour, One who can save to the utmost all who come unto Him. He cannot afford to trifle with our own soul's salvation. We hear of cars being wrecked, and without a moment's warning souls are plunged into eternity. Are there any souls who might have been saved if each one before me had armed themselves, and had kept on the whole armor of God to meet in human flesh the powers of darkness that are working in human flesh? God wants us to place ourselves on the right side of

the question every day.

He wants that every soul here should so connect himself with the heavenly angels that these angels shall be round about them; connect themselves with Jesus Christ and they will do the work of the heavenly angels as the right hand does the work for the body. This is our business. Ye are God's husbandry. Ye are God's building. You cannot afford, not one of you, to be planting on that building foundation wood, hay, and stubble that will be consumed in the day of final reckoning. If yourselves are saved, it is because you have repented heartily before God, and begun to take off, to cleanse the temple, to cleanse the foundation from all that is false, and that would lead from falsehood against God and the truth. You cannot afford to sin. It is an expensive business.

Now Christ drank the bitter cup for us. What are you willing to do to deny yourselves for Christ? There is a world to save. And every indulgence of appetite like tobacco, like alcohol-drinking, all these are not food for the system, it is death for the system. You are taking away the underpinning of your house in indulging the appetite for liquor, in indulging the appetite for tobacco which is a poison narcotic, and is benumbing the sensibilities of the brain. Do you profess to believe in Christ? Then you are priests in your household. That is the biggest concern for you to handle. It is not to pile up riches. It is not to study and study and study how you can in some way contrive to get the advantage of somebody else. No; it is to see that my family walk in communion with God. There is a heaven to win, and a hell to shun. Will they walk circumspectly? I must watch them as one that must give an account.

Not a cross word, not a fretful word should be spoken. You profess to be a Christian, therefore the pleasantness, the sweetness of the disposition of Christ must be upon every soul who professes to believe in Him. There cannot be an advantage taken of any living soul in the business line. Why? Because every one of you is to manifest Christ and Christlikeness, to love one another as Christ has loved you. That is to give correct representation before heavenly angels and before men, before the whole world.

"Ye are," said Christ, "the light of the world." [Matthew 5:14.] Do you believe it? Where do you gather your light? You gather it from the divine rays of light that shine from our Saviour. He brought life and immortality to light. He proclaimed over the rent sepulcher of Joseph, I am the Resurrection and the Life. Now, He was raised, that we shall be raised, if we follow after to know Him. We may be laid in the grave, but we shall be brought forth out of the grave when the last trump shall sound. Christ said, Let not your heart be troubled. [John 14:1.] Well, what is the greatest trouble? To think what a big schemer you can be? To think what great advantages you must show to the world? No. You are to guard your brother's interest as you guard your own, and when you guard your brother's interest as you guard your own, the heavenly angels guard your interest. And He will provide for you an inheritance with the sanctified and the blessed in the kingdom of glory. Then you shall see the King in His beauty.

Parents must set an example in every way, in the very tones of their voice, in the very temper, in the very way that they govern their children. God holds them accountable if they say a word that stirs up the worst passions in the human heart of the child. You cannot afford it. Because then you will battle, and battle, and say, I do not see why these children do not obey me. It is because you do not put the softening grace of Christ into the tones of your voice, and you do not show interest in them as you ought to show interest in them.

Now, if the mother is the queen of the household and the teacher, the father and the mother are to educate the children. You are all part of the great firm, and not one thing must be indulged in these children that would leave them in a position where they would not know which is right and which is wrong. You have a Bible. You take the Bible, and you carry out the principles of the Word of God, and you will find that Christ comes into your family. He works with the minds and hearts of your children, and you are what? Working out for yourselves what? A character of which you never will be ashamed. You are working out for yourselves a far more exceeding and eternal weight of glory. That is more than all the riches that you can have here upon the earth.

One wrote to me, Mrs. White, are you a millionaire? You are building churches in Australia and in Europe, and you are building churches here and there, are you a millionaire?

Well, I came to Melbourne, and we worked unitedly. We talk about how we can glorify God, and He tells us to go according to His commission all through the world, to every nation, to every kindred, and tongue, and people; and that means, if we do that, a constant self-denying practice.

I tell them when they will come to me, A millionaire! Do they think that I do this work to become a millionaire here in this world? Why, I would spend the last farthing I had for a soul. It is worth more than the whole world. And Christ has told us to lay up treasure in the heavens, where moth and rust doth not corrupt, and where thieves do not break through and steal. Now, when I can labor to save a soul, there is no money, no money that can be placed by the side of that soul. That soul will bring other souls to the truth. It is our work, and it is our business, to labor with all the powers of our being for the one next to us. Those that use tobacco, church members—we hope none in our church uses it—but the church members, they do not have so much to give as they would like to give, why? The tobacco they put in their mouth would support children in a school to get their education. Well, in order to support these children, I have hired money.

I am paying interest on the money to send children to school, the first school that was established in Melbourne to teach them the truth. There I hired money, and paid interest on that money, that I might put them in school and that they might obtain an education. Now, I do not begrudge a penny of that, not a penny. And when I see and consider how much is put into the mouth to destroy the moral powers of men. We have not any too much moral power, we have not any too much brain strength, to work out our own salvation with fear and trembling. And in working out that salvation, we may work out the salvation for our whole family.

What we want is to know, What shall I do that I may inherit eternal life? Well, that question was asked the lawyer, and the lawyer asked that question of Christ, and there were the Pharisees all around, waiting to catch a word out of His lips, that they might turn it to His condemnation. Christ kindly laid the burden right upon the lawyer. He knew that lawyer was convicted, and He said to him, "What saith the law? How readest thou?" And the answer came from the lawyer, "Thou shalt love the Lord ... as thyself." [Luke 10:25-27.]

Then let those who use tobacco take the money and spend it that they may overcome, that you may overcome, and that you can help others with that money to overcome, that you can do good in the saving of the souls that are ready to perish. You want every dollar of God's money. It is not your money; it is God's money, lent you as stewards to be used to the glory of His name, and every farthing of this money is to be spent in that way that you can give an account of it in the day of God. You can stand before the judgment seat and know that the five talents that were given to you to put out to usury increased to five talents more, and that is what we have been trying to do in Australia.

My team broke the first track that was made in the wilderness, that was made there at Cooranbong, and this is the way that we were working. We would come to a standstill, and what then? We would come right before them. They would say, We can go no farther, Mrs. White, we can go no farther. (My son was here in America.) We can go no farther now, we have no means to use. Well, said I, call them together, I will meet with them tomorrow morning. And then I told them what we would do. Said I, We will go to the carpenters; we had a surplus of carpenters, they had come to see what we were doing, and they were believers. Said I, I will ask you what you will do for us. There were about eight or ten carpenters. What will you do? "I have three or four dollars a day for my work, and I will take half price, and then I will take that half price and I will divide it again and put it into every building that you put up here." Now, we could not ask them to do more. Then they went to work, and the money began to come in, very slowly, but we used it economically. There were men there we had been working with to bring them into the truth. They would come out into the truth.

I would take my phaeton, and stand right up in my phaeton, down in the cities and villages. Then I would present to the men who were working on the railroad the eternal world interest. Mothers would stand with their children in their arms and listen as for their lives to hear. Said I, Can you tell me of this crowd that is working on this railroad, can you tell me how many of them believe in Jesus Christ, and love Him and serve Him? Not a hand was up, but the tears were running down the cheeks of those that were there. Well, we worked along, and it was not many weeks until those very fishermen came that were converted, and said, "Here is my tithe money." Then another would come from the country, "Here is my tithe money, I heard you speak out there on the common." And that tithe money, what was it? I put my money out to the exchangers, and there I was getting the interest from the work, and then here was that accumulated company beginning. We did not have to press it upon them at all. They came right forward to do that work.

Women and men worked on that ground until we had a very fine meetinghouse, nothing elegant, but a good substantial meetinghouse to worship God in. And then we had a schoolhouse there on that plot, and we kept at work.

Well, when there began to be, with some of them something annoying, Elder Haskell would come along, “What is the matter?” he would say. “What is the trouble?” “Well, I cannot stay here. Such and such a one did not treat me right.” “Well,” said he, “use your plane a little more thoroughly, and you won’t hear it,” and he would kneel right down in the shavings, and there he would offer up his petitions to heaven that God would let His blessing rest upon these self-sacrificing workers. Well, you may be sure that the tide turned very quickly.

Then we had a meeting every day to see how much progress this man had gained in overcoming during the day. And they would tell their stories and their experiences that they had. It was of great value to hear it, and when that meetinghouse was dedicated, it was a most wonderful time. And now the work has been progressing all through Cooranbong. There was one brother who wrote me, and said, “We have made in one season 7,000 pounds of the best of honey.” Now a few could not give money, but they brought beehives. “Will you take these?” “Anything, anything,” they said, “we will take, if you want your children in school.” Now they began to multiply and multiply until they have honey at that rate, and God has blessed them in a wonderful manner.

They told me when I came there that that land was such that it would yield nothing. They had planted peach trees, and they had planted this thing and that thing and the other, and it would not do anything. Now, said I, I am going to show what it will do, and I had a sample farm. I made it a sample farm for the whole of Cooranbong and Maitland, and for Newcastle, and for the country all around there. I went to get a handful of vegetables that we could eat, and I went eight miles all around, and I did not get one particle, because they did not raise anything. But the Lord blessed us, and we had fruit. We raised the best oranges and the very best peaches—weighed half a pound apiece. We planted them the last of September and gathered them the first of November. The most beautiful peaches, and weighed half a pound.

Said I, Now my family, I cannot eat these peaches, I feel as if they were of the first fruits unto God, I am going to put them in a satchel and take these peaches to the legislature. They have a house down here, to get out into the country and study and have a little recreation, and now I am going to carry these peaches there and get them full of these peaches; and to the postmaster; to the railroad agents; to the officers. And all these, said I, I am going to supply with these peaches. Well, I found my peaches had extended much farther than I had any idea. They felt just as I did, that if Cooranbong would raise such peaches, they wanted everybody to know it, and they sent it far and near. I would be in the cars, and a gentleman of the legislature would say, “This is the lady who brought me those beautiful peaches.” A man there wished he could have some of them “sent to me.” He was the storekeeper. I gave two or three dozen to the storekeeper, and he sent them all around.

Well, I might go on, but that is not the burden of my message now, But it is how Sister White gets rich, and I advise every one who wants to get rich, I advise them that they shall go and do likewise, and that we shall work for the interests of our neighbors, that we shall publish the gospel of peace everywhere, and that we shall show that we have a decided interest in all the purchase of the Redeemer. That is what we want.

You cannot afford to put into your mouth anything that shall destroy the brain nerve power, and weaken them so that you cannot give to God the very best reasoning faculties, so that you may work together with the Master, and that you may overcome as Christ overcame. These things demand our attention. The money that is spent in liquor, the money that is spent in alcohol, it would educate, it would make families comfortable. Why not give up these things? It is God's money. You cannot afford to give an account of that money. He told you to put it out to usury, that when He should come, He would find His own with interest. Now that is what He wants you to do. You convert five souls, and they will go to work to convert other souls. The very influence that you exert upon the souls that are around you is winning other souls to Christ, and I ask you, What would you sell your soul for? Here is the worthlessness of much of the things of this world that are used in self-gratification; what if they were expended to send the truth?

Look at the South. What can America answer for the condition that they are in? I want you to look at souls that are perishing in their sins. What advantage will it be to a man if he gain the whole world and lose his own soul? There are no pockets in your shroud, that you can put money to line your coffin, and if you did, it would not be of any value to you when Christ shall come to take those that love Him to Himself, because you love money more.

God wants us to begin to exert ourselves for the salvation of those that are perishing. I have no particular interest to go and hover over a church. I will teach that church, every one, if I can, to go to work. Every man and every woman is given his work, and if you have a right hold on Christ, that God has a love for you, you will understand that you must make sacrifices for Christ's sake.

May the Lord let His blessing rest upon us, while we shall work out our own salvation with fear and trembling, why? For it is God that worketh in you, both to will and to do of His good pleasure. It is not you that gives the light. When you are preaching the truth to others, you may take your Bible and open it, and ask them what they think of this and that, and try to give them the light God has given you. It is not you that makes the impression. It is the angels of God that are moving upon the hearts of these people. And these angels of God that you are cooperating with will cooperate with you.

Now, I have made up my mind since I was eleven years old that it would pay to be a Christian, and I have been trying with heart and mind and soul to bring every one with me, and if I had not done this, I should not be here today. I would have been trying to take an easy time and see if I could not obtain more strength of body. But I cannot afford it, and I find the next time that it

comes for me to speak I have strength given me. God gives me strength. I love God, and I want you to love Him, because if you love God, you will love others also. The fathers and the mothers will take the responsibility of bringing up their children in the nurture and admonition of the Lord, because He has bought them with the price of human agony and of blood, and they cannot afford to be lost, not a soul of them. Therefore you have the household—that is a church—in your own house.

Angels of God will come right into that house, and they will work with the father and they will work with the mother, to teach the children they are a part of the great firm, and they are to lay the burdens of responsibility upon the mother, and let the children do just as they please in the house. Now they are a part of the firm. Educate, educate, educate them how to work, how to work into line, kindly. If they make blunders, do not find fault with them. That discourages. No; show them just how you do it. Tell them that you do it this way. But do not reproach them. Do not give them a blow or anything like that because you will hurt your own influence.

We cannot afford to hurt our influence. May God help us that we may lay right hold upon every soul, that they shall have eternal life in the kingdom of God. Now, I know that I could go upon that chapter a long time, but you have been sitting here, and you will get weary. But I want to tell you that Jesus Christ is interested in every patient that comes to that sanitarium; that your Saviour in pitying love is yearning over you so that you shall catch some word from the nurse or from one who knows God that He can apply that word to your comfort and your hope.

There are many who are in despair, that would not be in despair and discouraged if they had a better picture to look at, and now we want that we shall every one educate our mind and our soul after the divine image, and that we shall be preparing for the future life. What readiness are we making for the future life, a life that measures with the life of God? What preparation are you making for it? O, you cannot afford to lose the life which is to come. I beg of you for Christ's sake to become rich in good works, and to put away everything that you are using to undermine the constitution and to take away the power of reason. I ask you for Christ's sake to put it away, and see that money shall be given for the truth.

I have sent to the South. I told them to make little boxes, and to put them into their houses, and remember the Southern field, and teach your children to remember. I have done all that I can possibly do at present until I can make sale of more of my books, and just as soon as the medical missionary book that I am now getting out, as soon as it is ready, I have a place for it, to relieve institutions of debt, the sanitariums, that we may have more sanitariums still. We are working with all our might that we may get the sick where they can be healed, where they may learn habits of reform and self-denial and self-sacrifice and be fitting up their souls to prepare to take their position by the side of Jesus Christ, where He places upon their heads the crown of immortal life, and He places in their hands a harp of gold.

Then they will cast their glittering crowns at His feet, and with their harps they will strike the

note, Worthy, worthy, worthy is the Lamb that was dead but lives again, a triumphant Conqueror. Here, Lord, am I, and the children that Thou hast given me. I have educated them; I have trained them to do church work; I have trained them that they should speak affectionately and kindly and tenderly to one another.

Now let us be converted. Let the power of God take hold of our souls, and see if we cannot open the door of the heart. "Behold, I stand at the door, and knock," said Christ. "If any man will open the door ... he with me." [Revelation 3:20.]

And then again He says, "To him that overcometh will I grant ... upon his throne." [Verse 21.]

Then let us lift. Let us lift all that we can. I told them as I sent out these little boxes (they printed it just as I had it) that we wanted them to put in the money they would spend for candy and for dress that was unnecessary, every penny that they could save. Let them feel that they were making a present to the South, that they might send missionaries there, and that these missionaries should work in behalf of souls and have some money to work with.

I visited Graysville. There they are doing a splendid work. I visited Huntsville, where the colored people have a school. But O, they need money; they need it so much to educate these Southern colored people to work for the colored people, for the time is coming when it will be an impossibility for a white man to work for the colored people. That time is right upon us, and I want to tell every one of you that want to do something for the Master that there is means that is needed to build schoolhouses.

While I was there I spoke in one meetinghouse that was dedicated just a little while before. The people were all colored. I spoke to them, and they understand what you tell them. They were more of the upper classes. And the blessing of the Lord came into the meeting. And I spoke in Huntsville how that everything should be kept up neat and nice and clean, so that the whole outside fraternity may see how we regard it. The Southern field is bought with a price, and everything about the premises should be kept up clean and neat and orderly, and buildings should be erected for a sanitarium. We went all around to find places for schools and we are still working at the point.

Now if there are any here who want to have that box as a messenger in your own home, you can have it. You can write to the Southern Missionary Society, and they will send it to you to educate your children. It is the very best lesson, the Lord has presented to me, that they can have. This was presented to me as a means when we tried to do good.

Now, I am not going to hold you any longer, but I will tell you, this means that you spend needlessly, God wants every penny of it, and He wants you to use it to advance His work where there are no workers, and where there are souls to be saved. And now I will not detain you any longer. May God bless you.

I want heaven, and I want you to have it. I want you to have it just as much as I want to have it myself. Do not rest your souls till you have given your life, your brain power, and every nerve and muscle of your body to Jesus Christ by habits of temperance. And give your example against the saloons that are making drunkards, that is throwing the cars off the track, and all these things, because they have lost the control of their memory. Death after death, death after death, fatalities everywhere, because they have sold their brains. They cannot afford it.

God help us to make our work for eternal life, and to expunge the selfishness from our soul and heart and mind, and then all heaven looks upon us, all heaven will bless us, and at last it will be said, "Come ye blessed of My Father, inherit the kingdom that is prepared for you from the foundation of the world." The answer comes, When saw we thee thus, Lord? "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." [Matthew 25:34, 37-40.]

Now there is the truth. I want to see the crown of glory upon the brows of those that are here today. I am in earnest. I feel the power of the love of God in my soul to present the things to you in the light that God has given to me. I beg of you for Christ's sake to be reconciled to God, and to love one another as Christ has given you evidence that He loves you.

Ms 157, 1904

Sermon/Thoughts on Philippians 2

Battle Creek, Michigan

September 8, 1904

"If there be therefore any consolation in Christ, (and we know that there is,) if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." [Philippians 2:1-3.] Look not every man on his own things, but every man also on the things of others.

Those who follow this instruction will not strive for the highest place. Men who follow the natural disposition to choose for themselves the highest place, will often find themselves in the lowest place. A revelation of the spirit of the self-exaltation renders a person untrustworthy, and incapable of carrying large responsibilities.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." [Verses 5-9.]

O how much we owe to our Lord Jesus Christ! As I think of the peace, the hopefulness, and the courage that He gives, I am so thankful for the privilege of serving Him. I do not desire the highest place. I only desire to be in a place where I can act my part as a humble servant of Jesus. Therefore I do not feel disappointed and cherish bitter feeling because some do not appreciate my work.

“Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow.” [Verses 9, 10.]

“At the name of Jesus every knee should bow.” [Verse 10.] We are not to exalt ourselves in any position, in any place. If we do anything that is acceptable to God, it is because He has given us the strength to do it. Let those here who are serving, remember that Christ was a servant. He came to serve, and His whole life was one service. Who was He? He was the King of glory; the One equal with the Father. When we consider this, we shall consider it as the highest honor to stand under the bloodstained banner of Prince Emmanuel. We shall never feel that it is humiliating to be a servant of Jesus Christ.

Sometimes after speaking to a large congregation, as I was leaving, and was retiring to the tent, I have heard men ridicule some thing I had said. I thought of the words that had been spoken, and I thought, “You do not know who I am. I am a member of the royal family in the heavenly court. I am a child of the King, an heir of God, and a joint heir with Jesus Christ.” If you just remember that, you will not cherish bitter feelings even if your work is not appreciated. All the irritation will leave you and you will lift your voice in a song of praise to God for the privilege of being a member of the royal family.

Angels of God are round about His children to impart meekness, lowliness of heart. Then be cheerful. Let the sunshine of Christ’s presence be seen upon your countenance. We want the peace of heaven, that peace which passeth all understanding.

When difficulties arise, remember that it is your privilege as the hymn says to stand on “Christ the living Rock.” Don’t ever let your feet be moved from that Rock. If your feet are planted firmly upon the Rock of ages, then you have a hope fraught with immortality, and full of glory.

I feel so grateful that it is our privilege to be children of God. We should avail ourselves of every opportunity to confess Christ, to lift up those that are cast down, to reach out a helping hand to every one that needs our help. We are not to fold our hands, and feel that we have nothing special to do. To every one of us is given his work. We can speak a word in season. We can speak words that will bring comfort to others, and in comforting others we ourselves will be comforted.

But we can only give to others what we have received. If the Lord blesses us, are we to keep it for ourselves? We are to impart that blessing to others. Just as soon as you receive comfort and blessing from Christ, you will find someone whom you are to comfort and bless.

Sometimes when you pray for God's blessing, you do not realize it at the very moment that you ask for the blessing. But will you get up from your knees, and say, I have not received that for which I have prayed? No. Arise with confidence that you will receive that which you have asked of Jesus Christ, for He says, "Ask, and ye shall receive." [John 16:24.]

"If any man lack wisdom"—and that means any man—"let him ask of God, who giveth to all men liberally, and upbraideth not." [James 1:5.] He does not find fault with you, and He does not reprove you. Go to Him in your poverty of soul. If any one of you realizes a poverty of soul, you may know just where to go. Go to One who can cure that poverty, One who has the bread of eternal life. And what is that bread that you are to feed upon? "He that eateth the bread of life shall have eternal life." What is that bread? He says, "It is my body." It is My blood. That is the food that we are to eat, and if you eat such food as that, let me tell you, it will reveal itself in your disposition. "He that eateth my flesh and drinketh my blood hath eternal life" [John 6:54], and if we have eternal life, we shall manifest that, not in a wavering sort of a way,—as though we do not know what we believe or what we think. We believe on the Lord Jesus Christ. We take Him at His word.

But you must receive it by faith. "He that doubteth and is unbelieving is just like a wave of the sea, tossed with the wind," and he is an uncertain thing. [See James 1:6.] It is very moveable all the time. What we want is to have that sure faith that God has given us from the very first in 1844. And we have been receiving more and more and still more light. Now, this is the evidence of our being upon the rock, our being in harmony with Christ and in harmony with His followers. We want every one of you to understand that every pin, every pillar that God has established in our first experience after the passing of the time, we want you to understand that it was the Lord planting the rock upon which we are to stand. Not a particle of it is it to be moved. That is the truth that will stand the test of ages, and the test of trial that is coming upon us.

We shall have a test of trial in more ways than one. We read that many shall depart from the faith, and give heed to seducing spirits and doctrines of devils. Now we want to be in the faith, and know that we are there. We want to know that the rock on which we stand is the rock of ages. Let every one of us draw nigh to God, and He will draw nigh to us.

Every day He will put a new song of praise into our mouth. Can you tell us why we are so impolite to God? Can you understand it? You receive a favor from a friend and you express all your gratitude and your thankfulness for that gift. Why, I ask, do you not encourage the gratitude of soul that shall flow forth like a living stream because you are drinking of that stream? May the Lord God of heaven open our understanding to realize that whoso offereth praise glorifieth God. Now if we want to glorify God, let us have the gratitude offering to present to Him, and let us present it to one another, and when we take the hand of a brother or a friend and they ask us how we are, thank God we are aware that we have His blessing, and His blessing is upon us, and we will praise Him and let the praise of God be in our heart and in our mind.

If we are in trouble and perplexity, it is no use for us to run to somebody else, because Christ has said, “Come unto me ... lowly in heart.” When you get in that position you will know how to appreciate His blessing. Then He tells you, “For my yoke ... light.” [Matthew 11:28-30.]

We are fitting for heaven. Every one of us should keep that in view. I must not speak wrathfully. I must not speak unadvisedly. I must not in any sense offend my Redeemer, for He has given His life for me. There must not be one mark in the books of heaven to show that I am a delinquent. I must show that I appreciate the gift of everlasting life, and Christ has promised to give it to me if I will follow on to know the Lord, to know that His going forth is prepared as the morning, and therefore the light that seems dim in the morning increases until the noonday, and then you have the full brightness of the sun.

That is what we want, the Sun of Righteousness, and if we will encourage the praise of God in our hearts, we will have the stamp of that praise in our countenance, and wherever you serve you will be prepared to magnify the Lord in the very expression of your countenance.

God wants every one of us to be preparing for the home above. He wants us to have such a character that we can enter in through the gates into the city. He wants us to have a right to the tree of life. Blessed are they that do His commandments, for they shall enter in through the gates into the city, and shall have right to the tree of life. Well, what is that? It is for the healing of the nations.

When we are hurt and when we are crowded and pushed, I am glad there are the leaves of the tree of life in His Word that He is willing to give for the healing of all these wounds, and then we begin to sing His praises.

When Christ was upon earth His feelings were often wounded. They would find fault with Him because He was so particular in doing His work, because it reproveth their work. They would say, “You are slow, you do not go ahead fast enough.” He would look at every piece, put it in just as it would be a perfect fit, for He was a carpenter. He learned the trade of His father. Yet He was the Majesty of heaven. Who was He? The King of glory. He clothed His divinity with humanity, that He might be tempted in all points like as humanity is tempted and that He might impart to humanity His divinity, as they should need it to resist the temptations of the enemy. We want to be clothed with His salvation. We want every day to know that we are gaining victories more and more.

May the blessing of God rest upon every one that is here. I read, “Wherefore God also hath highly exalted him ... that at the name of Jesus”—speak it often—“every knee should bow”—to the glory of whom? His Father in heaven. To the glory of God the Father. [Philippians 2:9-11.]

“Wherefore, my beloved, as ye have always obeyed,—as lights in the world.” [Verses 12, 15.] Glory to God for that! I thank God that we can shine. Let us catch the divine rays of light from glory, and let us reflect that light upon the pathway of others, holding forth the Word of life, that

we may rejoice in the day of Christ that we have not run in vain, neither labored in vain. Why? Why? Because they have recommended Christ in their character, they have represented Him in their kindness, in their cheerfulness, in their happiness, in trying in everything to lift up fallen humanity, and to bring them into the knowledge of God and of Jesus Christ our Lord. Now he says, "I have not run in vain, neither labored in vain." [Verse 16.] If you knew what a comfort you could give to the ministers and to the medical missionaries by showing your progress, by showing that every effort that is made to benefit and bless them, they will reveal the light.

"Yea, and if I be offered upon the sacrifice, and service of your faith, I joy, and rejoice with you all." [Verse 17.] We want these Scriptures to be in our hearts. Eat them. Christ says, "The flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life." [John 6:63.] That is eating the flesh and drinking the blood of the Son of God.

God wants us on every occasion to praise Him. Let us begin the thanksgiving of God. The day was when we had a little company in a room and when the blessing of God came upon them, and the praise of God went forth from their lips. We do not know what the Lord has done that we should not have some praise and glory that should come forth from human lips to Him. Let us educate our hearts to praise and glorify God.

Ms 158, 1904

Sermon/Thoughts on John 17

Omaha, Nebraska

September 10, 1904

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." [John 17:1, 2.]

Now we come to a very important verse. Bear in mind that these words were spoken in the last prayer that Christ made with His disciples just before His trial and crucifixion.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom Thou has sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." [Verses 3-5.]

These words were spoken by Christ, as He realized that the very next turn of the wheel would bring Him to the bitter experience of Gethsemane. It was but a very short time after, He was praying to His Father: "Father, if it be possible, let this cup pass from me." [Matthew 26:39.] The cup of humiliation and suffering was trembling in the Saviour's hand. Should He drink of it? Should He take upon His divine soul the sins of the world? Should He take upon His soul the

weight of the sins of the world, that man might have another opportunity of eternal life?

Christ, the King of glory, laid aside His royal robe, laid off His kingly crown, clothed His divinity with humanity, that He might stand at the head of the human family. O I want that every one here shall consider the great sacrifice that our Lord and Saviour has made in our behalf! The cup trembled in His hand. The enemy tempted Him with the suggestion that if He should take upon Him the sins of the world He would be lost forever; that He could never again have the favor of His Father, for He knew how offensive sin was to Him. Great drops of perspiration fell from His brow and moistened the sod of Gethsemane.

In His agony, He staggered to the place where He had left His disciples, hoping that at least He might find them praying. But they were all asleep. Only a little while before Peter had asserted that he would go with his Master even to death, but he was sleeping with the others. Jesus, knowing the trials before them, bade them to watch and pray lest they enter into temptation.

We shall all have to meet strong temptations, but the important question is, Shall we enter into the temptations that may come? Shall we do wrong because we are tempted? Or shall we so closely connect ourselves with God that the tempter may have no victory over us?

Jesus continues His prayer: "I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gave them Me; and they have kept Thy word." [John 17:6.]

O what a blessed commendation! May the Lord of heaven open our understanding, that we shall know what it means to be a practical Christian. We all need the deep movings of the Spirit of God upon our hearts, that we may possess the mind of Christ, that we may reveal His sweetness and His overcoming grace. Then we shall not grieve the One who has borne our griefs and carried our sorrows.

Only think of what He bore for us! Three times He came to His disciples, finding them asleep each time. The third time He said, "Sleep on now, and take your rest." [Matthew 26:45.]

When the enemy comes in like a flood, shall we be able to lift up a standard against him? Shall we be deceived by the work of the enemy in his endeavors to undermine the foundations of the faith that we have preached for over half a century? Can we not discern the power of God that has wrought for us as we have carried the truth to every nation and kindred and tongue and people, as far as we could reach them? We must keep in close harmony with Christ Jesus. Every conceivable sophistry will be brought into the world in these last days of peril.

We must be so rooted and grounded in faith that we shall not be deceived even by the strongest miracle-working power of Satan. The sick will appear to be healed. Agents of Satan will appear and pretend that they are Christ. Apparently they will do His work in healing the sick. The devil has power to bring on disease. He withdraws his power from an individual, and lo, he is

wonderfully healed. We cannot depend upon the miracle-working power of healing the sick as an evidence to mark the people of the living God. What then can we rely upon?

Jesus said, “Whoso eateth my flesh, and drinketh my blood, hath eternal life.” What is it to eat the flesh and drink the blood of the Son of God? “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [John 6:54, 63.] You see that your souls are firmly established in regard to the truth for this time, as revealed in the Word of God, and you will never be moved by the sophistries that are flooding our world.

One great deception that is coming in is what is known as hypnotism. Institutions are being established for the purpose of teaching how to control the minds of men and women. But the mind that has been given up to the control of another mind can never again be as it was before. It has been surrendered. I want you to remember this, for you may be invited to obtain relief from sickness by giving up your mind to be controlled by some one else. But neither he who takes the control of another’s mind nor he who surrenders his mind to the control of another can ever be in the condition he was before this experience. This is a work that God has never appointed any human being to do for another.

What shall we do in our distress and trouble? “Come unto me,” says Jesus, “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.] As you bear His yoke, you will find by experience the truthfulness of the words, “For My yoke is easy, and My burden is light.” Thank God for this.

“James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall in divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” [James 1:1-4.] O, we have an experience to gain in the religious life that we have not yet gained.

“If any of you lack wisdom,”—you see it does not merely address the ministers or the medical missionaries—“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.” [Verse 5.]

He upbraideth not! O the beauty of that! Is it hard for you, if any one comes to ask counsel of you, not to upbraid because of the mistakes made, especially if his trouble has come because he has done a certain thing that you cautioned him against doing?

“If any of you lack wisdom, let him ask of God.” [Verse 5.] While I was in Australia, letters were sent to me from hundreds and thousands of miles, to ask counsel in regard to some little family trouble. The ones who sent these letters might have taken counsel with the ministers of their churches. But there was Someone else from whom they could have received wisdom. “If any of you lack wisdom, let him ask of God.” He is well acquainted with you. He knows everything

connected with your life. He understands your heart, better than you yourself. He giveth to all men liberally, and upbraideth not. And if he asks God for wisdom, "It shall be given him." [Verse 5.]

Supposing I should tell you, "If any of you get into trouble, let me know about it, and I will get you out of that trouble." You would remember that. You would remember my name, you would find out where I lived, and all about how you might obtain this deliverance. You have One who knows and understands all about your afflictions, and He has promised that He will give liberally, and He upbraideth not.

"But let him ask in faith." [Verse 6.] That is the one condition upon which the promise of answer to prayer is based. You are to exercise faith in Christ, and believe that He will give you what you have asked.

"Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." [Verses 6-8.]

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." [Verse 12.]

Shall we be deceived by some one who has made a study of sophistries, who may say to us, You are mistaken in your belief? Here is something else you should investigate. You must be so well established upon the Word of God that you will not be wavering, like a wave of the sea. Take the Word of God just as it reads, and thank Him for the wonderful revelation of truth He has given us.

Before I came here, it seemed a question as to whether I ought to come to his place. I dread the cars. And I dread also to stand before a company of people who have known the truth for years, and yet who are easily moved away, by the false sentiments which some may bring to their attention. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Hebrews 3:14.] Your confidence in the truth should increase every day, and it will if you live the truth.

I ask you if you think that the enemy, who has had the experience of thousands of years in his great work of deception, who has vast armies at his command, will allow these last days of earth's history to pass by without bringing into action all his deceptive powers to bear upon men who are seeking to exalt themselves?

You cannot afford to exalt yourselves. John writes to the church, and addresses all as "my little children." [1 John 2:1.] I would address you all, gray-haired men and women, as God's little children. Our Father is in the heavenly courts, but He has not left us alone. He has sent His Holy Spirit to this earth. We are to believe in the agency of the Holy Spirit, as well as to believe in the

Father and the Son. At our baptism we went down into the water, and were baptized in the name of the Father, and of the Son, and of the Holy Ghost. We made a solemn pledge to God, and these three highest powers of heaven were pledged in our behalf, that we should be overcomers. Now, it would be a terrible thing if, with this power at our command, we fail to perfect a character that will fit us for eternal life. Shall we yield to the little annoyances of life, to pride and pleasure, when a whole heaven of power is at our command?

Do we realize how we grieve the heart of God by our sinfulness? I feel so thankful that your hearts have been stirred to give liberally at this meeting to the cause of God in needy fields. Jesus has said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [Matthew 6:19-21.] A few months ago, I wrote to a brother, and asked him to lend me some money on interest, that I might invest it in the work of God. He had given his sons their portion of money, but they had persuaded him to invest all he could spare in some land. The father had set the money aside for the Lord, but he wrote me that to save trouble in his family, he had yielded to his sons' wishes in this matter. That was God's money that had been entrusted to him as a steward, but like the servant in the parable, he has buried his money in the earth.

As Christ hung on the cross of Calvary, the thief said to Him, "Lord, remember me, when thou comest in thy kingdom." [Luke 23:42.] Christ could not reach out His hand to him; it was nailed to the cross, but ever in that hour He revealed His power to forgive sins.

The Lord is soon coming in the clouds of heaven with power and with great glory. His terrible judgments are soon to fall upon our world. Are we doing all we can to warn earth's inhabitants of these things? While I was in the South a few months ago, I had a very impressive dream. I seemed to see a great ball of fire come from heaven and strike the earth. Great houses were in flames, and many were looking on in great distress. Some one said, "I knew that this was coming. I knew that God's judgments were soon to fall." "You knew that these things were coming?" said another. "Why did you not tell us? Why did you not warn us, and show us the prophecies, that we might also know?"

I am so thankful to meet you all here today, and I hope that we may meet in the kingdom of God. Will you not go from this place with your hearts burning with love of God? Do not go away with the same spirit that you came. God has better things for us than we have yet seen.

Ms 159, 1904

Sermon/Thoughts on Revelation 1-3

Omaha, Nebraska

September 11, 1904

Revelation 1:1-3. "Blessed is he that readeth." Now consider this, whether you shall close the Revelation up and call it a sealed book, when it is just as it means, a revelation to those that are upon earth today.

Verses 3-8. You notice who it is that wails. It is the kindreds of the earth shall wail because of Him.

Verses 8, 9. He had that testimony to bear in regard to the true Word of God, and the testimony of Jesus Christ, He whom wicked hands had taken and crucified. He kept repeating before the people the Bible, and the joy and peace of Christ. Now they wanted very much to stop that testimony and they tried to take his life will they did not dare to try again, and they thought they would take him away to that island and let him wear away his life among the rocks and the desolation there. He says, "for the word of God and for the testimony of Jesus Christ." That is why he was there.

"I was in the Spirit on the Lord's day." [Verse 10.] What is that? The Sabbath of the Lord, which was given in Eden. The Sabbath of the Lord, which our God created. It is not the first day. This is the first day of the week, but it was the last day of the week that our Lord gave for the Sabbath. He had created the world in six days, and He rested on the seventh day, and then He gave His blessing to the seventh day. He rested on that day, and was refreshed, and He blessed the Sabbath day and hallowed it.

Verses 10-19. You want to know all about it, that you may know how to escape the perils of the last days which are upon us; that you may know where your dependence is; that you may make no gods before you of men, but that you shall worship the Lord your God with all your heart, and with all your mind, and with all your soul, and with all your strength, and your neighbor as yourself. Upon these two commandments, love to God and love to man, hang all the law and the prophets. Now we want to all understand that we hang upon these two great principles, love to God and love to man.

Verse 20. The seven churches, bear that in mind. There are angels appointed over every church that claims to believe in the truth of Jesus Christ being the only begotten Son of God.

Verse 20 continued. That is, they are to give light. The churches are not to be in darkness in regard to the Word of God and His commandments. The churches are to reflect light upon the world.

Chapter 2:1-3. You see that is a splendid declaration. What can there be against that church?

Verses 4, 5. Now what is the matter? The love which characterized the life of Jesus Christ they have let drop out of their life. They could be just, and have patience, and all this, but they have left that love of Christ which should characterize their life practice. They had dropped it out of

their faith, and what then? When that love was lost—how is it when you lose the love of God out of the heart, how is it with you? Why, there is a defection everywhere. It is the love of Christ that is to be brought right into the life, right into the family. It is to work constantly for every soul that is in darkness, that you can reflect light. If you get careless about those that are defective and do not understand their position, and do not care about their position, you have lost your first love, the first love that is expressed toward Christ is to be expressed toward His followers.

He says to those that are represented as coming up before Him—one class on the right hand, and one on the left—He tells them, I was sick and in prison, and ye came not unto Me. And then He tells them that He was hungry, and they fed Him not, and then He goes on and tells the class of work they had not done. Now we want to know of any of us are in that position: In prison, they say, and they came not unto Him? Why, when saw we Thee thus? He says, Inasmuch as ye have not done it unto one of these, my brethren, ye have not done it unto Me.

Then again He says to those that are on the right hand, I was hungry and ye fed Me, thirsty and ye gave Me drink, sick and in prison and ye came unto Me. Then they ask, When saw we Thee thus, Lord? He answers, Inasmuch as ye have done these merciful things to any that you saw in these positions you have done it unto Me. [Matthew 25:34-40.]

Now, there is a blessing that we shall have in laboring for souls as they that must give an account. Every one of us is responsible for some gift which God has given us. To every man He has given his work. Therefore we have a work to do for the Master, and He has His eye upon us.

Here are the angels waiting to minister His grace to the churches, if they will, every one, have an open heart to receive His grace. But if they are all buried up in the world, they cannot stop to pray in their family and they cannot stop to become acquainted with their sons and their daughters. They want to make money so much, and they want to figure all the fields they have a harvesting, and all this. But do they know that the prayers offered to Jesus Christ and to the Father in His name, do they know that the angels are present to give them the Spirit that they shall want in doing all this work? Can you be surprised that they make mistakes, that they lose much because they do not take with a firm hand right hold of the hand of Christ, and be led and taught and guided by Him in whatever business they are engaged?

If you are in a business where you must sacrifice the truth, in order, as you suppose, to make a success of that business, you make one of the greatest mistakes in your life. You cannot afford any such doing as that.

Now the warning comes that they are making a wonderful mistake in losing their first love. They love one another because they loved Christ. They love the great Teacher, and they loved every one who believed in Him. Well, they did not carry out that principle, to watch for souls as they that must give an account. If one man is neglectful in his duty, he teaches another to be neglectful too. If one man is steadfast in his family—“Here are my children, here are those to whom God has given me the care. I must bring them up in the nurture and admonition of the Lord. I must let

no opportunity pass that I shall not give them the light, and that I shall not teach them how to pray and how to love God, and how to love one another, and how to be true and honest and kind and faithful”—he teaches another to be steadfast, too.

Now I see that the children are looking at me very interestedly, some of them, and I want to tell you that is just what the Lord wants children to learn of their parents. God has given them their responsibilities. Every one of you, children, is to look to your parents to be educated, and God forbid that they should disappoint the Lord in giving the wrong mold to the character, of indulgence, because you children desire to have your own way. Now, obey your parents, children, and they will do faithfully by you. They do not want to cross your track, but they want you to walk in the right path, just as God wants His family that is here before me, the whole of them, to walk after His counsel, because that counsel will always lead them in the very track that leads them to the kingdom of glory.

Your parents, if they love and serve God, will lead their children in the pathway of obedience. If children disobey their parents, they will not be brought under the control of their teachers in the educational line. They will not be brought under the control of their teachers in the ministerial work, and therefore they are left to drift. You cannot afford it, parents.

You want to take your appointed work, and do it diligently. Every father, every mother, is responsible to God to let the light shine in the home, in the family, and to represent the teachings of Jesus Christ as full of light and blessing, and His restraining influence is to keep them from Satan's power, so they will not yield to the temptations of the devil.

The Lord wants to do a great work with all the parents that are here, so that this great camp meeting shall not be in vain unto you. He wants your heart to be brought where all the rubbish that has been placed before your heart is gone, so that when you hear the knock of Christ, in impressions to your duty in the Word which He gives you, you can throw the door wide open and say, Abide with me, and you will recognize the power of the grace of Christ that will carry you through your difficulties in the home.

But you want a home of prayer. You want a home that is characterized by the sweetness of the grace of God. You want not an impatient word to escape your lips. You want to hold your mouth together and say, I will not say one word that shall irritate the mind of wife or children. You are accounted of God to be priests, as fathers, of the family, and you are accounted of Him to preserve the love of Christ in your heart and in your mind, to train your children that they will not touch tobacco, that they will not touch liquor, that they will not have anything to do with the sinful practices which are lessening the brain nerve strength and the brain power and the physical strength, so that the body and the mind and the soul is under the control of the power of darkness. He wants you to educate as priests.

You are the house-band of the family. Bind them together. Bind them to your heart and bind your heart to them, and bring up these children in the nurture and admonition of the Lord. If they

offend, take the work of Scripture, and sit right down and show them the consequence of it. Take it even if your wheat is neglected and your corn is neglected, or even if some mercantile enterprise is neglected. You cannot afford to lose your own souls that you shall come up to the gate of the city of God with your children, and you cannot get in, there is no room there. God forbid it should be thus. The Lord is in earnest with us.

Now here the candlestick is to be removed out of its place unless they repent.

Revelation 3:1. Sardis was considered a very godless place. How many here are in that position? How many are not drinking of the living waters and eating of the bread of life every day, and fitting for translation to that world so that their life will measure with the life of God?

Verse 2. "... ready to die." Fathers, that is your work. Mothers, what are the mothers? To be treated as queen in the home, to be treated as one that is to be respected before all your children old or young. What is she? The teacher, from their very babyhood to teach the children to respect the mother and to help her bear the burdens and the responsibilities that shall come upon the mother, that she shall not be laid in the grave prematurely and the children left orphans.

The very work you are to do is to begin in your home, and then carry your children to the church of God, and respect there the authority, and you will find that your peace will be as a river. The righteousness of Christ will be represented.

Verse 3. "and repent." Do not give up the things that you have received and heard because they condemn your course of action. Hold fast, and respect the light that God has given you.

Remainder of Verse 3. Do you know how many accidents you read about? Men are plunged right into death without a moment's warning, and we know not what may happen to us unless the power of God protects us from these things.

"Thou hast a few names, even in Sardis, which have not defiled their garments." Thank God that there are a few names even in Sardis, "and they shall walk with Me in white, for they are worthy." [Verse 4.] They were not defiled with the unbelief; they were not defiled with whatever corruption was around them, "and they shall walk with Me in white." They have not defiled their garments. We will strive for that more than we have ever done before.

Verse 5. "He that overcometh." Now there is a work of overcoming evil, and this comes to us today in the strongest power, and we are to take note of this. Verse 5.

O, that is a splendid position to be in, and we want—from the light God has given me—we want to take a higher standard than we have yet taken. You have got to realize the responsibility that rests upon you, that you must exercise toward your God, that you are to repent of evil, that you are to place yourself in right relation to God, that the truth of heavenly origin shall sanctify the entire man.

Christ left the royal courts. He came to our world, that He might stand at the head of humanity, and in giving His life, this world that was divorced from God was drawn back into favor with God, because the righteousness of Christ bridged the gulf; and therefore we are bought with a price, and what a price! Shall we neglect such a salvation? Is not heaven worth anything to us? God grant that there may be a turning unto the Lord with heart and mind and soul. You cannot love Him too much. You cannot serve Him too devotedly. You will find that if you let your light shine, how? He says, Let your light shine to those that are around you, that by beholding your good works, they will glorify your Father which is in heaven.

One scheming man who professes to be a Christian, O he will do so much harm! He will plant so many tares, he will bring on the foundation hay and wood and stubble and all that stuff, and all this is blocking the way to his own salvation, and all this is block the way to his family's salvation. You cannot afford it.

What is heaven? It is eternal life to us. And then I ask you to cleanse yourself from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. This is your work, whatsoever others may say of you. Whatever you may lose by the trickery of others, do not go into the same business yourself. You know how it feels to be robbed of anything; do not commit robbery yourselves. What you want is to represent the character of a faultless life that Christ came to this earth to show you in humanity what humanity can be. He was tempted of the devil in all points as you are, and yet there He stood unsullied in His dignity, not yielding one point, to teach you what humanity can be and what it should be.

You want to preserve your mind. You do not want to take tobacco into your lips. You do not want to drink liquor. We have enough of it, and from the light God has given me, nine-tenths of the accidents that happen with loss of life are because of the liquor saloons, and it is because men will patronize them. God wants us, as Seventh-day Adventists, to take our position upon health reform, and to keep the brain power in a clear, healthful, strengthened position, to discern righteousness from unrighteousness, and to discern evil, so that we shall not come in the path of the destroyer. Now Christ looks upon such, and the whole heavenly host He has given to work for you.

Angels of God are ascending and descending the ladder of shining brightness. And what is it for? It is to minister unto you who shall be heirs of salvation if you will accept the ministry. But if you go into your house and have a storming around in the house as a professed Christian, you are a servant of the devil, and the devil is working right through you. Now stop and consider that there is something for you to overcome, and God will give you strength and power from on high, and you will gain the victory. What you want is a pleasant, temperate household. What you want is a heart that can give thanksgiving and praise to God every day.

How much praise do you give to the heavenly Father for His keeping power? How much praise do you give that He waters the earth, and causes the soil to produce its treasure and the trees of

the field their fruit? I ask you, What do you give to God? When you harvest the fruit, do you say, "Praise the Lord"? "Children, let us bow right down here and praise God for the blessing that He has given us in fruits and grains."

Can you wonder that with a family so ungrateful He brings them to reflection by giving them dearth and poverty? Can you wonder when the children of Israel were so unmindful of all that God was doing for them? Who was He? The Christ of God. He was in the cloud, giving directions, leading the children of Israel, and when they should stop, the cloud descended to show them where the tent should be, watching over them all the way through. When they should come up and go on their journey, the cloud lifted and every tent was in motion to continue their travels. But lo, there was a bitten company. He let the serpents loose; He did not restrain them. Then they began to call on Moses to pray that the plague might be staid.

A serpent was lifted upon a pole, and there it was lifted before them. Christ uses is as a figure, that as the serpent was lifted up in the wilderness, so Christ was to be lifted up.

God is not pleased with such ingratitude as you give Him. He wants you to praise Him. Why can you not be polite to God? You are polite, and teach politeness, to one another, why can you not give thanksgiving to God for His mercies and blessings? Why can you not manifest a character that you appreciate the great favors that God gives you?

If you do these things you may be sure that the Lord will take notice of them, and will let His blessing rest upon you. Whoso offereth praise glorifieth God. Do you not think it would be well in our households and in our fields to make it a business to send our praise to God, that He shall be glorified, and let Him know that His big family upon earth acknowledges His goodness, acknowledges what He has done for them?

What we want is to take up our neglected duties, and my message is: to go to work on this point. Now this is the work that has been neglected.

Verse 5. Do you not all want your name confessed?

Verses 6, 7. "no man shutteth." Consider that. There is not a man upon earth that can shut the door between you and your God. There is an open entrance that you can have if you will, if you will send your petition within the open door.

"And shutteth, and no man openeth." [Verse 7.] When that door is shut, when mercy's sweet voice shall no more be heard in invitations, all the sympathy of the world and friends can never open that door, but it is open today, and we want to open the heart to the rich grace of God.

Verse 8. O, the name of Christ is going to be denied in a much bolder manner than it is today. The name of Christ, here He is our only hope. It is His name that gives us access to the Father.

Verses 9, 10. The hour of temptation is coming upon the world in a far stronger light, but the

judgments of God are also coming upon the world. And we shall find that soon there shall be a time of trouble as never was since there was a nation, for thus saith the God of Israel.

Verse 11. For half a century God has been giving light to His people through His Word just where they were standing in prophecy. We will have the sophistry of the last days to meet. We shall have masters of sophistry, and we shall have them come in to do away with the light and the grace and power of God. But we want to say, You can be an overcomer because Christ loves us. They need not overcome you, but you that have had the truth be sure that you hold fast the beginning of your confidence firm unto the end.

Don't let loose a single peg, and don't try to move a single pillar, because God has established it, and He wants every soul to be steadfast in the faith that He has given to you. "Many shall depart from the faith, giving heed to seducing spirits and doctrines of devils." [1 Timothy 4:1.] But you are to stand holding the beginning of your confidence. Don't let it go. You know God was with you there. You know you were helped there, and don't let loose the truth of God that comes from any man's lips that will try to sway you off from the real foundation of what is truth. It is true today just as much as when you were baptized with the Holy Spirit.

You went down into the water, and you claimed to be dead unto the world. And then the three great powers, the Holy Spirit, the Father, and the Son, were the names that you were baptized in, and when in trial and when in perplexity you come right to these, and say, My Father, I plead with Thee for Thy Holy Spirit, that when You gave these to our world, You gave all heaven to the world in the three great powers that were in the heavenly courts. Now this is the plea that you are to make with God.

You are to take your position on the Lord's side, as His property, as His blood-bought heritage, and God forbid that you should crucify the Son of God afresh and put Him to an open shame by denying your faith. You cannot afford it.

[Revelation 3] Verses 12 to 16. If they were cold there was some hope of reaching them. But when they were neither cold nor hot, though professing to be a child of God, but they were not influenced by His Spirit, the warm love of God was not in their hearts; they were insensible to His mercy and to His kindness and to His love.

God wants this people to be converted, to come right to His feet, and He wants you there to humble your souls before Him, to confess and forsake your sins, and then you will become warm; you will let alone all things that are offensive in His sight.

Verse 16. What does that mean? He takes our names right into His lips, and He tells His Father, Here are My hands; they are written, graven upon the palms of My hands, and He gives our names to the Father, and we must be kept from Satan's snares. Angels of God are sent to keep us from falling. But He cannot take a lukewarm person in His mouth. They have no religion. They do not show it at home or in the church or in their gifts and offerings. Their selfishness is such

that Christ cannot endure them—the world perishing in sin, and they, as it were, satisfied and asleep.

Verse 17. Now this position He presents to us as a most offensive thing in the church; and you will find, when some of them are in heaven, that some of them are ministers; and when the work is to be finished in certain lands, you will find that persons have their feet on the brake, and they will hold the gospel carriage from rolling because there is a little expense involved. What you want is to be wide-awake. You want to have your camp meetings where there are unbelievers, and where they can have the knowledge of what we are. We are not afraid if we live for Christ. Christ will bear witness of us in impressing the minds of unbelievers.

Verse 18. (It is the gold of Christ's character)—verse 21. Now you see Christ overcame, and we must overcome through the merits of Jesus Christ.

Verse 22. Now I have the following, on the close of this history, in another discourse, and I will leave you now with the exhortations that I have given. Study that chapter, and these things that John saw and was told to write in a book and send to the churches. And every church in every place who reads these things, to see what it means if they will be faithful, shall have Jesus Christ to blot out their sins and their transgressions if they will stay faithful and true and righteous till He shall come in the clouds of heaven with power and great glory to take His faithful children unto Himself.

Ms 160, 1904

Talk/Talk to College Students

College View, Nebraska

September 15, 1904

1 Thessalonians 5:1-5. Will we remember all this? Will we bear that in mind, what is the will and mind of God concerning us, that we are in the light all the time? Shall we take our position as those that are taught of God, that God does not hide His counsel from us?

Verses 6-11. Now that is our position. We are not to be in a position to watch the defects of those that are around us. In doing that we place ourselves upon the judgment seat, and we are judging. This is not our proper place.

If we see one in error, we should go to them kindly and tell them in regard to the matter, and so by every means possible present to them the truth in contrast with error. There is always a truth with which we can meet error. Let this never be forgotten. And the church is to watch for souls as they that must give an account. Not that you are to watch for their haltings and watch for their errors, but that you are to watch for the prosperity of souls, that you may speak a word in season and out of season.

Now begin to remove these difficulties in the name of the Lord, and in the spirit of Christ, and feel that this is the very work that God has given His church members to do. When you do that work, then if you have a work to do for outsiders, you are prepared, you have cleared the rubbish from the door of your heart.

Time is very precious, and right here as the scholars are going into the school, it is a splendid opportunity, if you have carried difficulties, to go right to them and tell them, "We want this school to commence without a shred of difficulties between you and me." We cannot afford it. Time is too short. We want to live as brethren and sisters, and here it says, "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

What kind of a presentation are you giving as God's building? Now, He says, there is a foundation laid. I have laid a foundation. Every man that buildeth on this foundation, every man that puts his work on this foundation, hay, wood, stubble; gold, silver, or precious stones, every phase of it shall be tried. And if it is nothing but hay, it will all be consumed. But if it is gold and silver and precious stones, your works will abide. Well, the fire will consume all the rubbish that you have brought in, therefore be very careful what kind of appearance you present of the Word of God, of the truth.

Do not manufacture anything like tests. Do not manufacture anything that claims to be truth, when there is no truth in it. What you want is a truth that can be substantiated by the Word of God, syllable by syllable, and present that which you know will stand the fire of the last days. And if you have not done that, it is best for you to take right hold of it sensibly like men that are cultivating a farm. Ye are God's husbandry, ye are God's building.

Now, if you want to present to the world a building of which God will not be ashamed, if you want to present a building that bears the test of His workmanship, be careful what you entertain in your hearts, faith and truth and righteousness. You want to know where you are.

The man may repent of his years of work in putting hay and wood and stubble on God's foundation, and yet when it comes to the test after his rubbish is consumed, yet if he repents, I want to tell you that he may be saved as by fire; but how much has he lost? How many souls are giving error to these souls and unsettling the foundation of this one and that one and the other one with something that we have not substantiated as truth since 1844? God wants us to stand, having on the foundation gold and silver and precious stones that will stand the test of fire in the judgment. It becomes us, if we think anything of eternal life to consider, to be in a position where we shall test ourselves by the Word. Do not take anybody's say so; do not take anybody's highest sophistry. Why, there is no high sophistry. What is it that we want? We want the truth that shall stand the test of the sophistry of these last days.

We are too late in the winding up of this earth's history to be building for naught and putting into other minds our heresies, our sophistries, our vain interpretation of the Scriptures, our misinterpretation. Well, you need not receive them. No one of you needs to. But I am sorry, to

see that minds are so weak. Many that think they are substantial, their minds are so weak as to hand to a human man, or the human ideas that come from men, ideas that sweep away all the foundation that God has made in the experience of more than half a century. Can you afford it?

I ask you in the name of Jesus Christ of Nazareth, to be careful how you build. Take heed how you build. If you build for time, it is for eternity. You may be putting up a false, pretentious building. Others will be charmed with just that pretension, and they will build just after your example. Now you cannot take that mind, you cannot cure that mind that you have led astray. Yourself may be saved as by fire, but there are souls that have taken their example from you that may never repent; therefore take care how you build.

We have but little time yet before us, and we cannot afford to build superficially. What we want is to take the plain Word of God, just what it says. Now He tells us in (Matthew 28), He tells us something there that gives you a certainty about these things.

Verse 16. Now if they had gone to some other mountain, they would not have found Jesus there. They had to go to the mountain that Jesus had appointed, and there they met Him.

Verse 17. "Some doubted." There are always doubters. There are some who consider it a virtue to be very critical. They criticize themselves out of their own faith, and they criticize others until they have no faith. Does that pay? That is working in the devil's line.

Verse 17-20. "Commanded you." Now He has commanded you the things that are essential to give us eternal life, and "lo, I am with you, even unto the end of the world."

You may step all over the pathway, you may take up a laborious work, and work at these things as long as time lasts, or you last yourself, and all that you thought you had benefitted is worthless. Will it pay? I say it will not pay.

We are now forming characters for eternal life. We had some splendid meetings at Melrose, where the sanitarium is located. There was a tent pitched there. They were having the council meetings, but there was a man who had a special burden. He wanted us to consider the subject of whether the world was round or flat. I sent word to him that I had no burden, because Christ had not commanded me anything of the kind. He had not given me any of that work to do. But I concluded that God would take care of all that was in the world whether it was round or flat, and we need not distinguish that in order to have salvation, because there were a number pushing such things in to keep us from the very main question. What was that?

That question is to be found in Luke 10. There you will see the very question that is to have a bearing upon our lives. He tells us in Luke that those who rejected the plain message that He sends, "even the very dust of your feet," verses 11-13.

Now there is a people who would appreciate the truth if they had it. There is the city of Boston; they could labor there and do evangelistic work, and they could work in various lines to reach the

people.

Verse 14. “Capernaum.” There is where His greatest labors were spent, His greatest miracles wrought. Verse 15. Why? Because they had not improved their privileges. They had had the plain word from Jesus Christ, and they had chosen fables in the place of the Word. Now that is just the result.

Verses 16-18. What was He referring to? He is just coming to the point that His death was to demonstrate. His death was to demonstrate that he who was occupying the position of Satan, occupying the position of false theories in regard to religion, he would be exposed in all his fallacy. You cannot afford it. Time is too short. Now, as He lifted His hand to heaven, in anticipation He saw the time when the power of Satan would be broken.

There is a time before us when the message is to go with a loud cry, and those that have taken part in the beginning and have held fast their confidence to the end will have a part in that grand work.

Verse 19. Do you know every serpent they tread upon? No more than the children of Israel. God kept the serpents bound that they could do them no harm. But when they became so indifferent to all the mercies the Lord had given them in leading them out, and were constantly murmuring and complaining, Christ—where was He? He was in the pillar of cloud. Every word that Moses gave them came from Christ, and Christ gave it to the people. Well then, when they insulted the Lord by departing from Him, He let the serpents loose upon them. The plague was upon them, and they were dying off, and then they came to Moses. “Pray for us, pray for us, that this plague may be removed.” [Numbers 21:7.]

Then the Lord gave to Moses the words, Erect a pillar with a serpent upon it, and there was that every one who shall look upon that serpent shall be healed of the plague. Don’t you see how strange it was that they should take a look at the serpent? What did it mean? It means that you are to believe every word that proceedeth out of the mouth of God. You are not to reason about the thing itself. What God has said is truth, and you are to do it. They did look, and every one who looked was healed. If they chose not to look, then the healing did not come.

[Luke 10] Verse 20. It is worth everything to us whether our names are written in heaven. It means everything. If we are not faithful so that our names can be written in heaven, we never will enter the pearly gates of the city of God. If you continue in sin, you never can enter the kingdom of God.

Now it is time to put it away. Now it is time that the soul shall be washed from sin and uncleanness, and there be a preparedness to enter that kingdom. Do it as quickly as you can. Do not leave this meeting until you have an evidence that your soul is under the moving influence of the Holy Spirit. Begin at once to work out that point.

Verse 21. From them that are stretching for the highest sophistry, the highest education, He has hid the great substantial truths that shall live through time and last through eternity.

Verses 22, 23. So we can see if we hold fast the beginning of our confidence firm unto the end. That is just what we can see.

Verse 24. There was a great crowd around Him. There was a great crowd of Pharisees, of priests and rulers, that hoped to catch something out of His lips whereby they might condemn Him and kill Him.

Verse 25. That is your question. Now let Christ answer it. Verse 26. Others had put the lawyer up to ask this question.

Verses 27, 28. This is the very work that is appointed unto us. Then the lawyer ... Verse 29.

Then they think, How many shall we take in as our neighbor? And Christ gives that whole parable; you can read it in Luke 10:25 to the close of the chapter. You can find out what you can do to inherit eternal life. That is the very parable Christ has brought up. He did not tell you that there is a wonderful higher education that you have to obtain in sophistries, and in various spiritualistic ideas, but He gives you the solid foundation that He Himself has created by giving His own life for the life of the world. He knows what our foundation is. Will you study these things and remember them?

My very being is drawn out after God. We want to be in a position where the truth shall have its cleansing, refining, elevating, ennobling power upon the human mind, and all the sophistries in the world cannot begin to climb up to that tower which is given unto us who will live upon the plan of addition. God help us to add faith to faith, virtue to virtue, and so live that we shall honor our Redeemer. We shall glorify our Saviour by our works, and the works testify of the surety of the truth and faith which we represent. We must represent the truth. We are not to represent any fallacy. There are some who greatly desire to get hold of some new thing to make a test of. Now right here is God's test, "Thou shalt love the Lord thy God ... mind." [Verse 27.] Does that not take all there is of a man? Does it not take every power of your being? You have no right to let your thoughts run at random, to read novels, to study books and pour over those that tell of hypnotism and all these fallacies that are existing in these last days, because Satan is right by your side when you do it. He instills his own sophistry right into your minds. Take the Bible.

That Bible will stand the test of ages. Persecution, which is about to open upon us in so wonderful a manner, may save some of these souls that have gone into heresy, but we cannot afford to spoil God's heritage. We are God's heritage. He has bought us with a price. He has given His own life for us, that we should have eternal life in the kingdom of God to glorify Him through the eternal ages. And I tell you it will be good business. You need not be afraid that you will get tired of glorifying God. There is everything in heaven that can be desired. There is everything that could make the soul happy and full of glory to God. I know what I am talking

about.

Now here I read in the chapter that I opened before you, 1 Thessalonians 5:8, 9. He has not appointed you to wrath. He does not want you to be where His wrath shall come upon you. He wants you to be where, for your own beauty and loveliness of character you can reflect His divine image.

Verses 9-11. Remember you are together now. You are going to be together in this school. “Comfort yourselves together.” Work on the principles of the Bible, “and edify one another, even as also ye do.”

Verse 12. Now that is the command that our Lord Jesus Christ has given us through His own workman.

Verses 14-18. How much politeness do you show to God? You are very polite to one another. But I ask you, for the blessings of God that He bestows upon you, how much thanksgiving and praise and glorifying God do you give Him? Once it was so that when we would get into a meeting and the blessing of God would come upon us, you would hear, “Praise God, Glory be to God.” That is what you would hear. It has to be old-fashioned, but God help us to revive it. Whoso offereth praise glorifieth God. That is the word.

Now you are to know them which labor among you. Verse 13. You have to have that peace. That is the word, and you must have it.

Verses 14, 15. Why shouldn't you? “Let your light so shine ... in heaven.” [Matthew 5:16.] There is something that they see.

[1 Thessalonians 5] Verse 18. If we should hear now and then when a sermon is being preached, and our hearts are touched, if we should hear a “Thank the Lord,” if we should hear, “Praise the Lord,” do you suppose any would think that fanaticism is coming upon us? I think they would think the old-fashioned religion had come. That is what I think.

Verses 19-26. Now here is a practice that was in those days when they met: The brethren greeted the brethren with a holy kiss, and the sisters greeted the sisters with a holy kiss.

But I want to say, now, that I am through on these things. I do not know but that I have given you the application, and that every one of us shall at this meeting keep our tongues from all expressions of wrong—all faultfinding, all murmuring and complaining. Let every one use his talent of speech in such a way that God shall be glorified. And if you do this, before you get along in this meeting you will realize the comfort and peace and hope and consolation, and you shall have time to express it, what God has done for you.

May the Lord strengthen and bless every one of you and give you strong consolation. Now that is what He wants us to have, and shall we disappoint Him? God forbid. Let every one of us come

right up from the lowlands where we have been, and realize that He has given us a voice, and He wants that tongue and that voice sanctified, that you shall express the glory of God, and that there shall be no complaining or faultfinding or anything of the kind, but you may use your tongue and your voice to glorify God and give thanks to Him.

Now, these things I present before you. All the highest sophistry I have seen, would come. I have seen it for years. I have warned for years that it would come. Well, it has come. Now all these sophistries will not prove anything that will sustain you in the time of trouble and anguish that must come upon the world, to every soul, to try all that dwell on the face of the whole earth. I want to tell you, every soul, keep your tongues with a bridle.

When you are before those that do not acknowledge God, be sure that not a trifling spirit comes upon you, a laugh or a giggle or any such thing as that to the young, but you speak with sobriety. You speak and act as men and women who have a soul to save or a soul to lose, and the God of all consolation will be with you and you will have a clear-cut testimony to bear in the church. You will have a clear-cut testimony to bear before unbelievers, and the Lord of heaven will come into your heart and purify your mind, and you will grow in grace and in the knowledge of the truth. God help us that we may work to the point.

Ms 161, 1904

Sermon/Thoughts on Revelation 1-3

College View, Nebraska

September 17, 1904

“The revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass; 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.]

Let those who desire a special blessing heed the following words: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

“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; and from the seven spirits of which are before his throne; and from Jesus Christ, who is the faithful 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.” [Verses 3-9.]

John had a message for the people in his day. But the people became so tired of hearing of Jesus and of the characters they were to perfect through Him, that they even thought to kill the faithful messenger. This plan being thwarted, they banished him to the lone, rocky isle of Patmos. They thought that if he were separated from his fellow men, his testimony would be silenced and he would live out the remainder of his life in mournful solitude. But God was with the lonely exile, and opened to his view the glories of heaven, and the things that “must shortly come to pass.” [Verse 1.]

John bore no uncertain message. “That which was from the beginning,” he says, “which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto that eternal life, which was with the Father, and which was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” [1 John 1:1-3.]

We have, as did John, a message to bear of the things that we have seen and heard. God is not giving us a new message. We are to proclaim the old message that brought us out of the churches in 1843 and 1844. We need the Holy Spirit to kindle in our hearts anew the zeal and earnestness that were then manifested among God’s people. I thank God that there are yet a few living who can remember those days, and who know whereof we speak.

John continues: “These things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.” [Verse 5.]

The Lord does not want us to walk in darkness and perplexity. He desires us to know the truth as it is in Jesus, and wherever we go to proclaim that truth. By word of mouth and also by our life practice, we must reveal Jesus unto the world.

“If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.” [1 John 1:7-10; 2:1-6.]

We need individually to take heed that in our hearts may abide the truth as it is in Jesus. God has placed none of us on the judgment seat to pronounce sentence against any of the brethren. There is only one Judge—the One who died for us, who took upon Himself our nature, and all the infirmities of humanity, that we might stand on vantage ground with God.

Let us read further concerning John’s message as found in the book of Revelation:

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” [Revelation 1:10, 11.]

These churches represent the complete church of God—all who shall be saved. We are not to confine our labors to those who have nominally united with the church. We are not to make a Jerusalem center in any place, not even in College View. We have a work to do for those who have never heard the truth, and we should seek earnestly for the power of the Holy Spirit, that as faithful servants of God we may act our part in giving the message to every nation on the earth. Then we shall see the work of salvation accomplished.

To John was given a revelation of God as He will appear to us when He comes in the clouds of heaven with power and great glory. He saw a personal being; not an essence. “I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks: and in the midst of the seven candlesticks one like the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and His countenance was as the sun shineth in His strength.

“And when I saw him, I fell at his feet as dead. And he laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are

the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.” [Verses 12-20.]

Every church should be a light in the world. If there is in your church a deadness and a stagnation, come together, as the disciples came together before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine to all around you. Do not go on from week to week and year to year without knowing whether or not you are in the love of God. When Jesus went away, He promised to send the Holy Spirit, and we have a right to claim that promise. God wants us to work with the power of the Holy Spirit. We need a living, abiding principle within, a principle that will keep us in the truth.

Are we to sit still and say nothing? Let your voice utter the praises of God. Let the world see that you have a living zeal, a living tongue and voice, and let them know that you are heaven-bound.

“Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love.” [Revelation 2:1-4.]

Will you consider your first love, the experience you had when, if you were genuinely converted, you saw, as it were, the face of Him who is invisible, and the brightness of His countenance was upon you? O what light, what power, what love filled your heart! Have you lost that love? We want to carry with us every day the light and power of our first experience.

There are grave responsibilities resting upon us as a people. Every one is to help the one next to him. Every one must strive earnestly to keep his own soul in the love of God, that he may not be a hindrance to others, and that his example shall not cause roots of bitterness to spring up in the hearts of others. It will not pay to lead others into strange paths.

Make Friday a true preparation day for the Sabbath. Make it a rule that when Friday comes you will think over the events of the week, and consider what you have said or done that would misrepresent Christ, or that might be a stumbling block in the way of your neighbor. Make all such things right, and then when you come to the Sabbath meetings, your hearts will not be as cold as a stone, unresponsive to the love of God. You will be susceptible to the influences of the Holy Spirit, and filled with the praise of God.

We must ennoble and lift up the Sabbath if we would keep it holy unto the Lord. God wants to purify and cleanse us. If we are careless about the observance of the Sabbath, doing unnecessary work because we do not realize its sacredness, we need to be converted on this point. Then when we meet together, Christ will be in our midst as He has promised to be with those who have met together in His name. Like John, we will be in the Spirit on the Lord’s day.

God expects greater things of us than we now reveal. He is not glorified by our dwelling on the lowlands; He calls us to a higher platform, that His church may be the light of the world.

Bring your cases to the Lord, and cast your helpless souls upon Jesus Christ. Wrestle as did Jacob, until you will obtain the victory. You remember how he wrestled all night with an enemy, as he supposed. God could have easily taken away his strength, but finally He touched Jacob's thigh, and it was put out of joint. Then Jacob realized that this was no enemy, and in response to the entreaty "Let me go, for the day breaketh," Jacob responded, "I will not let thee go, except thou bless me." [Genesis 32:26.] And when we seek with such an intensity for the blessing of God, we shall receive it.

Return to your first love. We want a revival of our old message and experiences. Let no man take this message from you. Let no one come in with his masterly sophistries and steal away your Lord, leaving you without Christ and without God. Cling to the mighty One, and you will see His power again manifested as we have not seen it for many years.

When we first received the message that Christ was to come in the clouds of heaven, we had the power and the Spirit of God, as we proclaimed these truths. We lived the truth, and the truth made us free. Praise and thanksgiving to God were heard in our meetings, and as the people went home from those meetings, their voices would be heard in the streets praising God. But we have lost our first love, and we must revive it. When the love of Christ is in your hearts, there will be thanksgiving and praise.

"Remember therefore from whence thou art fallen." This is a moral fall. "Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:5.] There is a reformatory work to be done in our churches.

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." [Revelation 3:1.]

When Christ lives in us, we will reveal, both in our home, and outside of our home, His love, His grace, and His power.

"Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." [Verse 2.]

Eternal interests are at stake with every one of us. We shall all be tried and tempted. Many act as though there were no devil, no tempter, no conflict between good and evil. Unless you realize that you have something to contend against, your feet will slip from under you. Some one will come to your churches with a message, and you will be unable to discern light from darkness, and be just as likely to accept the darkness as the light.

"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore

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

Many are bringing themselves into close affinity to the world. Many have not heeded the light that has called upon us to place our children under the best influences, where they will hear the truth. Many have not yet heeded the instruction of the Lord to take their children from the public schools, and place them in schools where they can learn the truths of the Word of God, line upon line, and precept upon precept. Their education should be made preparatory to the education that is to be continued in the higher school above.

When the judgments of God were about to fall upon the land of Egypt, Christ gave instruction through Moses that the children of Israel were to call their children in and keep them under their own roof. If any should be found in the houses of the Egyptians, they would not escape the plagues. Keep your children close to you, and, so far as possible, away from worldly and evil influences. The Lord wants you to prepare your children for the future, immortal life. Unless we are careful, our children will imbibe the same spirit of unbelief that was revealed among the Israelites of old, by reason of which God could not bring them into the promised land.

Let us put on the whole armor of God and act like men who are waiting for their Lord to come in the clouds of heaven. When you do this, souls will be converted. Your ministers will not labor month after month and bring no one into the truth. We are to hunt and fish for men. Sometimes you will catch fish, and sometimes you will not, but we are to persevere in the work of God, knowing that He has given us a message to unbelievers, a message that will win its way to many hearts.

“Thou hast a few names, even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Verses 4, 5.] Do we need greater inducement than this?

“And to the angel of the church in Philadelphia, write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.” [Verse 7.]

Do not cast your helpless soul on any one but Jesus Christ. He is the One that openeth. He is the One that closeth. But be sure that you enter the open door that Christ has opened that you may approach unto Him.

“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou has a little strength, and hast kept my word, and hast not denied my name.” [Verse 8.]

Cannot the Lord say more of us than that we have a little strength? He acknowledges even the

little strength, but we want a greater power.

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.” [Verses 9-12.]

The rest of the chapter I will not read today, but I ask you to consider the message to the Laodicean church. Its members are neither cold nor hot. They get angry when they please, they do wickedly when they please, and they are so obnoxious to God that He says He will spue them out of His mouth. Yet He gives them precious counsel and speaks words of hope. Notwithstanding their terrible condition, He 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 sup with him, and he with me.” [Verse 20.]

I leave you to think of these words of Christ. And remember that during this meeting is a good time to seek the Lord with all your heart.

Ms 162, 1904

A Solemn Charge

Dr. Kellogg's father, just before he died, besought me not to let the doctor follow his own judgment. “Do you think, Sister White,” he said, “that he will stand firm in the truth? I greatly fear for him. Do not leave him to himself, for Satan to lead in false paths.”

Twice his mother told me that she had grave fears for John. “He is in some things inclined to infidelity,” she said. “I pray that he will not permit this inclination to draw him away from the fountain of truth. He is in great peril, but do not give him up. Hold him fast before God. Your influence means more to him than any other person's. When he is reproved, he will say that he does not believe the testimonies, but do not let him go.”

I have tried to hold fast to Dr. Kellogg. When in Oakland, attending the recent General Conference, I purposed to declare to him many things that the Lord had presented to me. I was very sorry for him, and I believed that he would right up and save himself by breaking his heart before God. But I was not permitted to talk with him, because he would say things that were not true and would misreport to his associates the words that I might speak.

I have feared to say to Dr. Kellogg the plain things given me for him, lest he should be led to take a course that would forever decide his case. Had I, when in Oakland, borne the message that I thought I should have to bear, it might have resulted in Dr. Kellogg's taking his position fully with the powers of darkness. This he has been about to do again and again, but has not fully done it.

The Lord still has thoughts of mercy toward John Kellogg, but the fallen angels are close by his side, communicating with him.

I am so sorry that Dr. Paulson has not heeded the caution that I gave him in Oakland. I was instructed to talk with him and tell him some things that he should know. But while he admitted certain things, he did not see where he himself was in danger. I have had great confidence in Dr. Paulson, but when I heard that he was trying to make it appear that the sentiments expressed in Living Temple in regard to God could be sustained by my writings, I was obliged to make a statement in denial of this, that our people might not be deceived.

The Lord has been very merciful to Dr. Paulson, but he is in great danger. His eyes are blinded; he is accepting as truth the specious sophistry of the enemy.

For some time Dr. Kellogg has been revealing what spirit has been controlling him. The Lord will take this matter in His own hands. I must bear the testimonies of warning that He gives me to bear and then leave with Him the results. I have tried to present the matter in all its bearings; for the people of God must not be despoiled.

We have a consistent God. The theories that Dr. Kellogg is now advocating are similar to the theories that Satan presented to the holy pair in Eden. Dr. Kellogg has been warned, counseled, and reproved; but he has followed his own way.

The work of God as seen in nature reveals His power. But nature is not above God, nor is God in nature as some represent Him to be. God made the world, but the world is not God; it is but the work of His hands. Nature reveals the work of a positive, personal God, showing that God is and that He is a rewarder of those who diligently seek Him.

Let us take the Word of God as the man of our counsel. As we diligently study this Word, we shall be able to serve the Lord more intelligently and more earnestly. We shall be made better able to represent Christ; for we shall be imbued with His Spirit.

The warning message given to the church in Sardis comes to us today: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

[Revelation 3:1-3.]

Ms 163, 1904

The Melrose Sanitarium

Melrose, Massachusetts

September 2, 1904

I have words to speak to our brethren in New England. The merciful, heavenly Father in His providence has given to His people in New England a superior position for a sanitarium. It responds to the picture presented to me of what a sanitarium should be connected with our large cities. And when I learned that a sanitarium had been established near Boston, my heart rejoiced. I knew that the Lord was making provision for Boston to be worked, and also the many towns and villages pleasantly situated.

The lakes in the park are fed from springs which have their origin in high lands, coming from rocky channels and emptying their pure waters into these lakes.

I am so very grateful to God that such a place has been secured on easy terms. I thought I should certainly see this place before now. For some three years I have been receiving instruction that a sanitarium should be established near Boston. And with lands to be worked connected, I thought that this would cost so large a sum that we could not reach it. I scarcely dared to mention it; for all men have not faith. But when word came that this place had been secured, I was grateful and thanked the Lord. I have written something in regard to this site, which will appear in the Review and Herald. There are forty acres of land, four large buildings. These buildings have not been erected with any effort to display, but they give evidence of a substantiality that is now rare in buildings. In the buildings in which we have rooms, all the doors are of solid walnut; also the bureaus, mantels, and washstands have marble tops. In the future some changes will need to be made in these buildings for the better accommodation of patients. With few changes they can be made more serviceable. But the lack of money has been the great drawback. These buildings should be supplied with conveniences that will harmonize with the surroundings. The adaptability of the buildings to sanitarium work is surprising. Another large building is needed to accommodate the wealthy patients who will come to the institution for treatment. The management has not yet advertised the sanitarium widely, as will be done when the institution is provided with rooms and conveniences that will harmonize with the location.

The local surroundings are delightful. The park is filled with various kinds of trees: the pine, the fir, the maple, the catawba, and many others. I shall not attempt to name them all. The arrangement of these trees seems to us to be in the very best taste that could be manifested by human skill to call the patients out of doors. And the roomy piazzas are as though prepared purposely for the sick people. There was one long, extensive building erected at large expense for tourists, fully furnished for a hotel and restaurant, to entertain guests from Boston.

Well, our brethren looked at that newly erected building which was very much more elegant and in style for pleasure seekers. They knew that they could not reach the money cost of so large a building. But that building was destroyed by fire. Then Brother Nicola began to try to find out what the property could be purchased for. He learned that forty thousand dollars was the price asked.

The property is situated in a large park. Such advantages as it presents are surprising. And there cannot be a place found with the idea of reaching the people in Boston that will be so favorable. No buildings can be put up in the park grounds. This property has been brought into our possession in the providence of God, to be a place for the fitting up of workers, so that where now there is but one worker, there may be a hundred laboring in and about Boston.

This place will attract the higher classes, and the only way to reach them is for them to come to our sanitariums. Connected with this sanitarium there should be an able speaker to give parlor lectures—a man that can reach the people where they are. Men should be at work according to their ability, to meet the necessities of Boston. Every advantage should be made to meet the higher classes, and this is the way—through our sanitarium. If land should be secured within reasonable distance, it should be done; for the truth can be worked from our schools if they have lands. But the sanitarium near Boston cannot at present do much in this line.

A commodious building is to be erected to accommodate those designated in the Scriptures as the those in the highways. They need the knowledge on health reform that we can give them. These people of means and intelligence are to have every chance to listen to religious discourses. There should be men of especial drawing ability to work to entertain the guests. The reading matter furnished should be ample, and the discourses given would not require a meetinghouse to be specially erected. But later on this matter can be decided.

A Gift Has Been Made by the Thayer Family

The Thayer family have bought the South Lancaster Sanitarium and have given our people the building if they will take it away. This building has been taken down and transferred to Melrose. It will take means to put up this building in good order and equip it for service. Not less than fifteen thousand dollars should be invested. Now comes the building problem. May the good Lord open the way for this His work to be carried on solidly. The wealthy people need the instruction that they can receive at our sanitariums. The Lord would have every exertion made to get at the people where they will become interested in Bible instruction, and men of capability and tact will be called to exercise their God-given talents to make a success. This feature of the work is to be continued in the towns and villages near the city of Boston. There should be an intermediate school at a proper time, erected in these towns and villages, and teachers who understand how to educate the children how to work. Proper training requires this. The children need the instruction, preparing them to do useful exercise in work; but this question will be a matter to be considered further on.

When the Melrose property was bought, there were many hair mattresses among the furniture. These were taken apart and thoroughly cleansed and were found to be made of the very best hair.

Vehicles, agricultural implements, and house furnishings such as bureaus, washstands, chairs, etc., were included in the purchase. Yet even if these had not been left, the property would have been cheap, considering the beauty of the location.

When the Lord sees that His people can advance, as the Lord sees that His people can take in and discern His providence and will advance, He will work with them to clear the way. But if there are those who keep the foot upon the brake, the carriage cannot move. The Lord calls for wide-awake men who will see and understand.

We have not less interest than we had. We have there a location that is suitable for the place. And other lands close by should be secured. But money is now needed to carry on the work already begun. The Lord's work must move. Washington has its location, beautified with pines and maples and many other kinds of trees. It also has a supply of the pure water which comes from the mountains. The location is in every way desirable. I had the privilege of riding whenever and wherever I chose to go. We were privileged to ride in the roads through the parks, and great care was taken to keep the roads in these parks in perfect condition. It is through these parks that the President takes his rides for recreation.

During the last Sabbath and Sunday of our stay in Takoma Park, all-day meetings were held on the grounds, there being seats provided. There was an excellent interest, and considerable interest was manifested in the message that we bore.

I had the privilege of speaking on Sabbath and Sunday mornings, and the people listened earnestly. The Lord strengthened me, and for this I praise His holy name. I am convinced that we are in the right place. In Takoma Park there are no saloons. Men in business in Washington have made their homes there, and they have their neat residences surrounded with trees. These men think of their families, and they have exerted their influence that Takoma Park shall not be a place where drunkards are made.

Takoma Park is only six miles from Washington, and from it the city can be worked. There is plenty of land that can be obtained for the building of the homes of our workers, so that they will not be compelled to live in the city. I praise the Lord that we have so favorable a location and that the work of building is making advancement. The Lord has favored our workers. After the Baltimore fire, lumber was brought there fast in greater supply than it could be used. Because of this oversupply, a quantity was offered cheap; and having the money in hand, our brethren purchased a quantity at a figure below cost, thus saving about two thousand dollars. Then all the sand and gravel was close at hand—in Sligo Creek. This was a great advantage. Also the rock that was needed for foundation work was close at hand. We recognize the hand of God in all this. Earnest, humble men will be recognized by their trust in God. If they will continue to be humble, the Lord will give them special grace so that His name shall be glorified by all the workers. Then

the truth will have effect because of the fruit borne in the lives of the workers. I pray the Lord to bless them largely.

Ms 164, 1904

Sermon/Thoughts on Micah 6

Berrien Springs, Michigan

May 19, 1904

Sermon by Mrs. E. G. White at Berrien Springs, Michigan, 9 A.M., Thursday, May 19, 1904

Micah 6:1-9. "Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out the house of servants; and I sent before thee Moses, Aaron and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He has shewed thee, O man, what is good; and what doth the Lord require of thee"—here is a large question, "What doth the Lord require of thee?"—"but to do justly, and to love mercy, and to walk humbly with thy God?"

"The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, who hath appointed it."

There is a departure from God, and He hath sent His rod. Surely the rod belongs unto our people, and it has come upon us.

"Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword." [Verses 10-14.]

Now, there is a message here to us as a people. God requires that every institution that is created among this people shall stand on the highest vantage ground. And the Lord has a controversy

with His people—especially with those who claim to be in control. Every one who is in a position to direct must first be controlled by the Lord God of heaven. He must make it his first work to take counsel of the living God, the God who is in heaven. In every movement that he would undertake the man bearing responsibility is to see that it bears the character of Christ's work, that it is in harmony with the principles which God has laid down in His Word. The co-worker with Christ must copy after the similitude of Jesus' character. If one gives evidence that he has not been learning of Christ in His school, if one gives evidence that he has not asked counsel from the Lord God of hosts, then what? If his way is crossed, if anything comes up that does not agree with his special ideas, he will be sharp and severe. Are the words of that character that the Lord will commend?

There is no man in our world that of himself is capable of standing without any counsel but the counsel of his own heart and his own will. There is no man that is capable of taking upon himself the responsible position of leading out in enterprises without counsel. Matters may look to him to be all right, and yet there may be mistakes in his calculation. And the Lord sees fit in His great mercy to give warnings, to let testimonies come, that men may understand that they are in danger, and that they are not moving in the counsel of God as He has directed them. And often men will not take the counsel that the Lord has given, but march straight on and do just as they please.

As a people we should know just where we are. Let us understand that the time has come for us to call a halt, and to know whether or not we have the Lord God of Israel for our Leader.

If everyone feels the responsibility of giving the Word of God to the people; if every speaker knows that he has an angel right by his side, the word spoken, and the work done will prosper. Christ says, "You go out, and teach the words that I have commanded you;" and He tells them to baptize those that shall be converted. [Matthew 28:19, 20.] They are to go. No one is to be appointed to stay right in one place. But as they feel the burden of the work of God upon them, they are to go out; they are not to go to places where every one knows just as much of the truth as they know. They are to go to places where men know not the truth. They are to lay hold of souls, and in a wise and winning manner try to draw them to the truth. Now, that is the work that Christ gave His disciples. He commanded that they should teach those things that He has commanded them, and then He says, "Lo, I am with you"—now and then?—"always, even unto the end of the world." [Verse 20.]

Suppose every teacher realized this. Suppose every teacher felt the accountability that is upon them before God. Those who are seeking to get an education in the places where schools are appointed—those students must be educated to carry with them that spirit that God said they might have. "Lo, I am with you." [Verse 20.] Is He here in person today? I do not see Him. But I see Him by the eye of faith, or I would not be here. Then I am to realize that I am in the presence of the Lord God of hosts, that I am accountable for the words that I speak to the people. And so with every one who shall have a special work to do, whether he is a gospel medical missionary,

or whether he is at the head of a sanitarium, it places every one in that particular position where he cannot afford to do a dishonest action.

Many talk of principle, going according to principle. What principle? Is it a principle borne of the human defective character, or is it a principle that is found in the Word of God, which every one will have to meet in the day of final accounts, when every case is to be brought in review before God, and every case is to be decided? By what? Well, we read of a book in Revelation that was in the hand of One. There it was seen, and no one could open the book. And there was great mourning and weeping and agony because they could not open the book.

But one says, "Here is One, the Lion of the tribe of Judah, He can open the book." [Revelation 5:5.] He takes the book, and then O what rejoicing there was! The book was opened, and now it can be read, and every case will be decided according to the things that are written in the book. A person's word is nothing. The name that stands in that book does not have one tittle of influence, but it is the One who writes the very purposes of the heart, and every member of the human family is to decide whether the works of that one have been to glorify God or glorify himself.

We have a wonderful work before us. We have a world to save, and it is growing worse and worse all the time. This work Satan means shall be hindered on the right hand and on the left hand. He means to set in operation everything that is possible, that he may call away the attention of the people from their work as individuals. God has said, "To every man He has given his work." [Mark 13:34.] Here we are with accountabilities that we have to praise God for.

Now He calls attention, in Micah, to those who do not understand. He tells us, "Hear ye now what the Lord saith: Arise, contend thou before the mountains." He pleads with them, "What have I done unto thee? and wherein have I wearied thee?" [Micah 6:1, 3.] What is the matter? Hear the Word of God, and obey it from the heart, as sensible, reasonable beings. Are they doing it in every church, in every place? What about the church? Are not you going to have any church anywhere? Yes, we are to have churches, but that church is not to be hovered over as though they had not any responsible soul, nor any responsible work. That church is to be educated from the first time that the minister enters into that church to be a laborer.

I want to say, The Lord is dealing with us. I want to say that the Lord God of Israel is not dealing with us in societies and in councils alone, but with every individual. He is dealing with us. Every man is accountable to God in the morning. Does he offer up his petition to heaven to keep him through the day? Or does he feel fully capable of going in his own strength? Now God wants that church to be educated, to be trained. You may go into the desk and give a sermon, but there is something else to be done.

The education of the child should be begun in the very home. Parents are to be the first educators of their children. They are to feel that a holy charge is upon them. They have got children, and they are accountable for the impress of character that they give to them. There is not to be in that house one word of passion, or that is contrary to kindness and patience to those little children.

The children want a religious mother and a religious father, and they want to see in the countenance pleasantness, and they want if anything is said—I have had my children in my arms, and they would burst out crying, for they saw the sadness in my countenance. I understood it. I have learned my lesson, and I want to say that there is in the home the first school. Sanctify that home every morning by prayer. Ask God wisdom. And at night before you retire thank God for His mercies through the day. Educate those children to understand that they are amenable to God. And no disobedience can be passed by.

Parents must talk with them, and teach them from the Word that God has said that children must be brought up in the admonition and the fear of the Lord. Then here is the Word that they are to give to them. They have children to go right into the church with them to be helpers together with them. Then that church that is thus conducted will have members that are reliable. It would be so, but they have forgotten God, that they are amenable to Him. There is to be a reformation all through every household, if you are ready for judgment, if your name is in that book that is sealed, if it is such that will commend your course of action, then Christ will say, “Have a seat on My throne.” He has promised, “To him”—that falls under every temptation that comes?—no—“to him that overcometh,” He says, “They shall sit down with Me upon My throne, even as I also overcame, and am sat down with my Father on His throne.” [Revelation 3:21.]

Is it so that the Lord God of heaven, the King of saints, has laid off His crown, has laid aside His royal robe, has clothed His divinity with humanity, and for our sakes became poor, that we through His poverty might be made rich? Rich in gold? No, gold does not begin to compare with the heavenly riches.

Ms 165, 1904

Talk/Talk at Washington, D.C.

Washington, D. C.,

(Circa April-July 1904)

My mind is greatly stirred as I think of the great work before us.

Among our own people we see various phases of error coming in. God and Christ are not exalted as they should be. Many among us are not familiar with the most sacred truths of God’s Word.

Satan and his angels are working with determination to prevent the proclamation of the truth here in Washington. Efforts will be made to draw some of our leading men away to engage in controversy at Battle Creek. But this we cannot afford.

Time is as precious as gold. This morning I was unable to sleep. I arose, offered prayer, and began to read from the first chapter of Revelation. This book contains the last warning message that is to be given to the world. We should be more familiar with the Revelation than any other

book of the Bible. Yet to many it is a closed book. It is regarded as a mystery. There may be things in the Revelation that we do not understand. But by earnest, prayerful study, especially of those texts that relate particularly to our own time, we may understand the position of Christ and His relation to God and to us, as we cannot understand unless we are familiar with this book.

We need to understand the significance of the efforts prompted by the powers of darkness to eclipse the message that God has committed to us to give to the world.

Some who have long been connected with the message, but who have not practiced its truths, have lost their sense of its sacredness and of their responsibility. Ours is a sacred calling. We have received from God precious instruction. We have been warned of errors. We have been instructed as to what we should do, and what we should leave undone. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat." [Matthew 7:14, 13.]

O that we all might receive a baptism of God's Spirit, and see of His power and His grace, as did John. The devil stirred up the people to take John out on that rocky island of Patmos, that he might be silenced. They thought he would soon be discouraged. But John was acquainted with God. And even on that lonely island he held precious communion with God. Angels of God were round about him. Hearing a voice like a trumpet, he turned to see the speaker, and beheld Christ, who had come to open before him heavenly mysteries.

And John was instructed to write in a book what he saw, and to send it to all the churches. Brethren and sisters, we want to catch the divine inspiration, as we read and study the Word of God, that the light of the world shall so impress us that when error shall arise it may have no place in our hearts. Why? Because we have a view of things that are invisible. Every laborer should feel at perfect liberty to come right to God with the greatest confidence, and hear what He has to say to the churches. "He that hath an ear, let him hear what the spirit saith unto the churches." [Revelation 3:22.]

I have felt an intense interest in this city, and the work to be done here. Though we may begin small, yet we need not remain small.

It is our privilege to keep that converse with God. We are to keep that communion with Him that it is our privilege to have, because Christ clothed His divinity with humanity, to stand at the head of humanity. Humanity is encircled with His long human arm, while with the divine arm, He grasps the throne of the Infinite. It is just what He is telling John to do. He is giving him light; He is giving him knowledge; He is giving him understanding, that he might keep his mind full of the great things that God has prepared for those who love Him.

We cannot afford to catch up sophistries. They are hay and wood and stubble. God wants us to have a pure line of truth, and He wants us to be so sanctified through the truth, that we shall see

the matchless charms of a Saviour's love.

We know what it means to be partakers of the divine nature. The sentiment has gone abroad, that Sister White is human, and because Sister White is human, we must not depend on what Sister White will tell us; we do not know what is human and what is divine. Therefore, when reproof comes to them, they settle themselves back, saying, "That is human," and when the divine comes, they cannot understand that to harmonize with their sophistries. When God and eternity, the great mighty God is presented to them, they have something that is imaginary.

But supposing Sister White was not human. Supposing Christ came without taking humanity upon Himself. He would strike them out of existence. They could not have seen the Lord. But here was John who was so beloved of God. When Christ began to reveal Himself to him he fell as a dead man. And he had to have the Lord Jesus come and revive him, and tell him that He had a message for him and to strengthen him. His humanity could not endure the glory. How is it with us? Shall we, because the Lord sends messages to His people, throw them to one side because it comes from human lips? Shall we do that? How can we be reached then? God came from heaven. He might have sent an angel, but an angel could not have done the work. Therefore He picks up a persecuted John in his old age, and there He takes John and tells him the mysteries that he must make it known to the churches.

The churches, as they shall have the light, will scatter the light to those who are around them. What we want is to broaden, but not to broaden ourselves right onto high self-esteem, but to sink lower and lower with a sense of our unworthiness and the greatness of God, that He can reveal to us chapter after chapter of His grace and His power that we can bring right to the people.

Now every one of us wants us to be Christlike in earnest. There was our Saviour. He preached to the Jewish nation from one place to another, and He pronounced woes upon them because they had seen the great works of God, and Sodom and Gomorrah would have less punishment than they would have.

God did not want His people in Battle Creek. He does not want them there. Our workers are collected there, many of them in sadness and distress because they do not know what to do with themselves. They do not feel at home.

God wants us to let the truth shine forth steadily in Washington. He does not want us turned away. He does not want us taken in by this sophistry of hypnotism. He wants us to have nothing to do with anything of this character. He wants us to stand with our eyes single to the glory of God. In our papers you will find articles that you think others ought to read. You can bring those papers before them, that they may observe the very thing that takes your attention, that you think will strike them. Angels of God will put it into your mind.

When I was at Nashville the light came that all our periodicals, all our papers, should not be column after column with the same name under it. But take the precious experiences that will tell

in regard to conversions, and the light and the blessings that the Lord has sent.

We need to do something more than we do to let the light shine. Christ says, “Ye are the light of the world.” A city set on a hill cannot be hid. And He tells you not to put your light under a bushel nor under a bed. [Matthew 5:14, 15; Mark 4:21.] Do not think that your home-life is all that you have to live for. One soul saved is worth more than the world; therefore we want the burning life of Christ in our souls, that when we shall pray we shall get right to the point as though we could not lose one of the sacred moments.

We want the Holy Spirit. We want the communion and light from heaven, and we must have it or we cannot work. Just throw yourselves right into the arms of One whose precious arm has hold of the eternal throne, while with His human arm He encircles the race. If we are in earnest, the real power and the blessing and the grace of God will be with us. It is not we who do the work. Do not take all of the glory. The angels of God are there. They are working upon human hearts, and upon human instruments to reach those hearts. If we will only be all humble before God, we shall see of His salvation.

In Australia the news came that a Sunday law was going to be enforced, and nobody was to work. Well, we were very careful to get on the right side of the officers, and when we had our fruit orchard, we would get some of the fruit, and we would take it to those who were in the legislature, and we would distribute these all around. Every time we would get on the cars we would say, “O what a feast we had on what you sent us!” Then our people said, “What are we going to do, if these should come with the Sunday law and close up our work?” “Well, it is not here yet,” we said, “and while it is not here, for Christ’s sake, go to work, and do everything that you can.” “But these officers, they ride around here every day.” “Yes,” said I, “but they do not see you. We have tried to make friends with them, and they do not see that you are working, they do not make any report.

“But, if it should be so that men are put into office, and they should try to carry out that law strenuously—what shall we do?” you ask. “Well, do what I tell you to do right now, beginning before it comes. Dedicate Sunday to God, Sunday as your working day. Take your students that you have. Take your students with you, and go from house to house. Let the teachers take a number of students and go into the bush, and there ask them if they will let you give a Bible reading. Take right hold of the matter.” Soon we had evening readings in private houses, and they began to take hold of the truth, and we had a good little company that had come out into the truth.

You can do this. Instead of thinking that God would not sustain you if you should give up that day to Him, you must not think any such thing. He will. He will bring souls into the truth. Their tithes will be brought in just as soon as they come into the truth. Their tithe to support the work.

We had one little bit of a meetinghouse, the cheapest little concern. A young man asked for a chance to go in and speak from the Bible, and to sing. They let it go on for some time. Finally a

minister came and closed the door and said, "You cannot come in here any more." "What is the reason? What have we done? Have we said any word that you do not believe?" "O no, but you are getting ready, you are getting the minds of the people." So they shut us out. Then we went into a field. We went six miles. We got some boards and made seats there, and I would speak to the people. We would have a good little congregation, and singing. And we would go to different places, anywhere in the world to give the light of truth.

Ever be courteous, ever be kind, ever be tender, ever be Christlike, and you will find that there is a power working in behalf of the truth that you do not see with human eyes, but that you can discern by the eye of faith as seeing Him who is invisible.

I have realized the Spirit of God in these small gatherings. We get in wherever we can. There are many things of wonderful importance that took place from time to time that we might tell you of.

Let us seek God with all our hearts. Here is the mistake that has been made of centering so much in certain localities like Battle Creek. They have been warned of it for twenty years, and more than that, and yet it has kept right on. Now we need the talent and the intelligence of men and women to carry this work. You want to get together; you want to talk together, you want to pray together, and the blessing of the Lord will just as surely rest upon His people who want to understand the work.

Sometimes I wake up and cry out in the night season. I cannot stop. Well, what is it? It seems as though the Saviour is saying, What is it? Why, there are so many souls who do not sense that the people are dying all around them without the truth, and the Saviour says, "I am hungry for fruit. I have given my life to save the world. For their sakes I became poor, that no one could say I did not understand poverty. For their sakes I was oppressed, I was acquainted with grief. For their sakes I suffered the shameful death on Calvary's cross." And here the people are gathering in localities, taking our youth and drifting them to Battle Creek, when they need to be employed in this very city. There is intellect, there is talent, there is intelligence, that needs to be brought into exercise.

There is a world to save. O if we could only realize this! I have thought it over and over until it seemed to me that my senses reeled, that I should lose my mind. I felt as though I could not keep my mind, there was so much to do. I wanted to go here and there. I would take my place anywhere. I have taken it in the woods, where I am at St. Helena. I have stood upon the ground where the people would come and hear the truth. I felt the Spirit of God. That is what I wanted. I am not satisfied to talk to the church. I want to find the people. I will go where they are. I am determined. I will find them and talk to them. That is what we have been doing. Brother James has taken our team every Sabbath and has gone to a location about five or six miles away, and taken the little families that would come in, and pray with them and talk with them. That is what we have been doing.

We have the soldiers' home. I forget how many there are in it, but there is a great multitude there.

Every other Sabbath, we would take our teams, Brother Does; he knows something about that, he has spoken to them. I spoke to them once; others have spoken, and they sing to them. They are perfectly delighted. They take my books to them, I have put Desire of Ages, Patriarchs and Prophets and other books in their library. There was one man who said, "Before you came I was a drunkard, I was a swearer, I was a tobacco user, but because of the light that has come to me, I have left it all off. I have read Desire of Ages two or three times, and it tastes better the last time than the first."

Now, they will be exerting an influence. Three or four have come into the truth. The last letter that came from some of my family says that they keep up the meetings there at the soldiers' home. This is the way we are to look for places all around us, where we can get in. The seed sown will bear fruit, and we shall see of the glory of God. I will not hold you any longer, but I will say, The Spirit of the Lord can make us fit workers, that we can have on His armor and be cheerful. Do not go with sadness on your faces. Christ says, "If you keep My commandments, and abide in My love, My joy shall be in you, and your joy shall be full." [John 15:10, 11.] Now I defy anybody that has the joy of Christ in the heart, to go with a long, discouraged face.

Ye are the light of the world. Christ said that Himself. Let your light so shine before men that they by seeing your good works shall glorify your Father which is in heaven. [Matthew 5:14, 16.] There is something to be seen and realized. Ye are the salt of the earth. We must keep the savor in the salt, else all our work is good for nothing, unless it has the precious savor in it, unless living, guiding principles are there, unless Christ is in the soul. That is what we want, and we shall be so happy, we shall feel so delighted with the idea that there is somebody interested to hear that the truth will go forth as a lamp that burneth.

You will have trials, you will be repulsed. What of that, was not Christ? And who was He? He was the Majesty of heaven. He was the King of glory. When we consider this, we can understand why He became a man, so that no one can ever say He does not know the trials of humanity. He knows all about it. He is to judge the world because, of all the heavenly hosts, He is the One who passed through humanity, tempted in all points like as we are, yet without sin.

God wants us to work hard while we are favored. I have been so fearful lest some Sunday law would close up our work so that we could not do all we wanted to do; I have felt so, that I could not sleep. But the blessing of God came upon me one night when I felt that I was in this terrible condition. It seemed as though my mind had been on a strain. Why? Because I was human. I knelt down before God and said, "Now, here I am, I have gone to the very extent of my mind's power. I have carried this burden day and night. For weeks I had not slept after twelve o'clock. And for four weeks I had not slept until twelve o'clock. Now, Lord, You know I cannot do any more. I cast my helpless soul on Thee; save for me my brain. I am willing to suffer in any part of the body, but save me my brain. I must write. I must have my mind."

While I was praying there seemed to be a canopy of light that shut right down over me—at

midnight. Pain, that I had had in my head, had been such that if I put my eyes on manuscript or tried to read letters that perplexed me, the blood would rush into my head and come out of my nose, and I would say, "I cannot do it, Willie." He had a handful he wanted to read to me. But I was healed in a moment. I have not had a single particle of it pain since. That was a few days before I left California. I have worked steadily along, speaking to the people, and the Lord has blessed me abundantly and preserved my mind. I have no pain in my head, and yet I am writing and working this mind continually. God has given me strength, and I give His name the glory.

Now, when we feel that we are going to be cast right down, and are going to do anything, we will cast our helpless souls upon the Lord. Then other will join. There ought to be one hundred workers in this place. Here is Baltimore, workers are needed there.

I am so thankful that we have a God. I am glad that although we have humanity, yet we can unite humanity with divinity; we can become partakers of the divine nature. Just think of that. Divine nature, having overcome the corruption that is in the world through lust. That is a great thing. We can overcome them. We want more of the Holy Spirit, and He will give it to us.

Ms 167, 1904

Sermon/Sermon at Melrose, Massachusetts

Melrose, Massachusetts

August 27, 1904

(This first ten or fifteen minutes of this talk were not taken down.)

Christ did not forget His mother. He looks at John who had been His near and close disciple, and He said, "Behold your mother," and to the mother, "Behold your son." [John 19:27, 26.] The care was to come upon John. Thank God, my dear friends, O I am so thankful that every one of us can receive and believe in Christ. They took away my Saviour from the cross. He was laid in the tomb of the rich ruler, but at the time appointed, after He had rested on the Sabbath in the grave, a mighty angel came from heaven and parted the darkness from his track. He laid hold of that stone, notwithstanding they had set a seal upon it, he rolled it away as a pebble, and the bright beams of light from the angel laid every one of the watchmen upon the ground. But they understood. They could tell it. They went away from the grave expressing all about it, but the ones who had done the cruel work heard them, and hired them for money to testify to a lie, so as to hide the fact.

Did they hide it? Our Saviour fixed that matter. He tarried forty days and forty nights upon the earth, and here He revealed Himself from time to time. You remember the history of those disciples who were so full of sorrow. They had heard the report, but they did not believe a word of it, that Christ was risen. They were going in a short distance, and they started on their way and were telling of their grief and of their sorrow. Who came right by their side? Who was it? I hear

you speaking one to another. He says, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" "Why," said they, "haven't you heard that Jesus Christ, a man mighty in word and deed, they have taken Him and have crucified Him, and the message comes that He is risen again?" [Luke 24:17-23.] But they cannot believe anything about that. Then He took the Scriptures and opened to them the Scriptures, and there He showed them the testimony of the Scriptures.

He gave the Scriptures to them, and their hearts began to be light, that all these things that were prophesied would come to Him. They did not know who He was. "A man mighty in word and deed," they could report. [Verse 19.] But as they came to where their journey ended, they were in such distress of mind, they felt that they must do something. Christ was going right on, and they invited Him to come in and to tarry with them, to eat with them, and as they sat at the table to break bread, they looked with perfect astonishment as He asked the blessing, and they understood the motion of His hand, and what else did they see? The marks of the crucifixion, and they cried out, "My Lord and my God." But He was not there. He left them, and they started on their way.

They went stumbling along on their way not realizing that they had a companion right with them. He was walking with them, and when they went right to the place where they knew that the disciples were assembled, there they made their signal, and entered and told them the story, and the women who had just come from the sepulcher, were telling the story that Christ had risen. But they did not believe the women, and they did not believe the men, until He came. They did not perceive that Christ was there, but He made Himself known unto them by the marks of the crucifixion, that He was the Christ that had been crucified.

It was over the rent sepulcher of Joseph that Christ proclaimed, "I am the resurrection and the life." [John 11:25.] Every one who loses his life here will come up again, they shall see the King in His beauty, in His matchless charms, and the marks of the crucifixion are the bright beams that come from His hands when He is King of kings and Lord of lords. He has His human body and His divine body. He has the human and the divine natures blended.

When we consider what unbelief our Saviour had to meet, are we surprised? The Lord God of heaven and the angels that unite with Him are in this assembly this very day. He knows the heart of every one of us. My heart is filled with thanksgiving if one soul can be saved. We are making every effort possible that we may reach souls that are in darkness. We are working with all the powers that God will supply us with.

I shall be seventy-seven years old next November. I have waited a good while for the Saviour's coming, but I shall wait until I see the King in His beauty. I shall not give up the hope, because He said He would come. "Let not your heart be troubled." That is what we are looking for. "I will come again. I will receive you unto Myself, that where I am there ye may be." [John 14:1, 3.] And this is why we are Adventists. Well, what makes you keep the Sabbath day? Why don't

you keep the day that all the rest of the world keeps? Have you studied your Bible to see what is the very day that God has said that you should observe? You read in the twentieth chapter of Exodus where the law is given.

In the thirty-first chapter of Exodus, from the twelfth to the eighteenth verses, you can see what it demonstrated as the day that God gave in Eden for man's observance. No one should forget that the Sabbath day was the very day that God finished all His work. He rested and was refreshed, and He gave that day to the world. He gave it to His people, and there you will find in the texts that I have given you how strong is the evidence. Then that is why we are Seventh-day Adventists. That is why we are seeking to enlighten the world, that they shall not meet our Lord over His broken law.

We want that every one of you, if you lie in the grave, shall come up in the first resurrection, and that the mortal will put on immortality, and the corruption will put on incorruption, and the voices will be heard saying, "This is our God, we have waited for Him." [Isaiah 25:9.] There the glory will ascend to Jesus Christ, as He translates us to those mansions. He said that He would give to us the mansions that He would go to prepare for us. He swings back the pearly gates upon their glittering hinges, and He welcomes in every soul that bears the marks of the Almighty.

When I come to this I always have to say something else. I always have to speak about the fathers and the mothers and your work, your responsibilities to educate, to train the children in regard to obedience to the commandments of God. The Lord would have every one of us in that position that we could glorify God. O I am so glad. Here we read:

Matthew 5:1-3. Those who feel a poverty will come to One who is able and that is rich in mercies, and He will supply them, so there is a blessing upon them. They want a better world. They want another kingdom. They are not satisfied with the earthly element, they are not satisfied with the atmosphere that is created by those who love not God and keep not His commandments.

Verse 4. Mourn over what? Their trials? They mourn because Christ is not appreciated. It is not over their trials. We expect trials, and we want to let all the sunshine into our hearts that is possible, that we shall make all the pleasantness to be brought into the Christian life and experience that is possible. We want others to say, Although we mourn because our Saviour is not honored and respected and glorified, yet we have a cheerfulness in our Christian experience. We have no right to go grumbling and complaining and finding fault and making difficulties in the church over supposed trials. Get them healed. How? Didn't Jesus tell you what to do? Isn't it plain? When you come to the altar and there rememberest that thy brother hath aught against thee, you are to leave your gift right there. Do not offer it first because it would not be accepted. Go right to that brother, and say, Now I want to know if we cannot harmonize. We cannot afford to be professedly serving God, and not act according to His Word. What is the matter? What have I done, and I will clear it out of the way.

You will no more than get those words out of his lips than there is somebody kneeling down with you, and you will find the difficulty is settled. You need not go to pour out that difficulty before the church. You go right to the very man who supposes you have done him an injury, and you know you have not, but if you know you have, go heartily and confess your fault and be forgiven. Now this means unity in the church. This means harmony. This means comfort. This means love, and you educate yourselves in this line, you will realize a power in your experience that you never thought you could have.

Now, the Lord wants every one of us to heed every word that He has spoken, which will create harmony and peace and light and joy to your heart. You must have it in your heart. You must not stand as a block in the way of your fellow man. You must remove every hindrance out of the way, and every root of bitterness that springs up. You are not to cut it off so that it will spring up again, but take it right out by the roots, and say, This is the last. I will have none of these roots of bitterness. I will have none of these to poison the minds of my friends and my neighbor against another mind, against another heart, against another character.

God help us that we may every one consider that this meeting appointed here is for every one of you to remove every stumbling block out of the way. You are to do this lest the lame be turned out of the way. Who are the lame? There are a good many lame ones in the church who catch hold of a little thing, and a mote becomes a mountain, and a mountain of goodness and grace that they have seen in their fellow men dwindles to a mote.

Now, it is best for us, if we expect to carry forward the work of the Master intelligently, to begin to take right hold of it understandingly, and be determined that we will be victorious, be determined that we will have the victory, and that we will clear away the difficulty.

I remember a man by the name of Howland, and there are others here who may remember the man. He lived in Brunswick, Maine. We met at his house there for some time because we were pilgrims. He said, I am going to see the fisherman. He went, and as he came up, he met him in the road. Now said he, "Brother Curtis," and he dropped right on his knees—a great, tall, noble-looking man—he dropped on his knees at the feet of this humble fisherman. "Brother Curtis, I want you to forgive me." "Forgive you! Brother Howland, I have nothing to forgive." "Yes, you have," said he, "else you never would pass me by and not notice me at all, and I want to know what is in the way. Now tell me, and I am going to wrench it right out of the way."

Curtis was upon his feet, and his hands were under his arms, and he lifted him up and fell on his neck. "It is me, it is me," said he. "You never have done a thing. It is my jealousy and envy, and I give it up right here."

Now supposing some of us should learn the simplicity and science of true godliness. Don't you think it would be a profitable thing to bring into the church? Well, we want unity, unity. Now the blessings continue.

Verse 5. Now, if we want to inherit this earth that has been all purified and cleansed, and the city of God has descended from heaven and come upon the earth, and we have a home in that city if we want to be members of the royal family, and children of the heavenly King, we had better take ourselves in hand. And when you think someone has got something against you, leave your gift at the altar and reconcile it. Go right to them and tell them that you want to be reconciled, and there are but few can stand against that. It is because we are not meek that we let these things pass along. God does not want them to pass along in that way. Would there not be a sweet atmosphere. Will there not be a love, will there not be a shining of the countenance? Will there not be praise and glory ascending to God and to the Lamb forever and ever? Think of these things.

“Blessed are the merciful; for they shall obtain mercy.” [Verse 7.] I am glad of that. They will obtain mercy from Christ; they will obtain mercy from God. They will obtain mercy from the very ones that are not naturally merciful, and they will teach them the lesson of what it means to be a child of God and an heir of heaven. They will understand the science of simplicity. All these scientific sophistries, they are not your need, but when you come to the science of eternal life, there is everything to it when we carry out the simplicity that was in the character of Jesus Christ.

Now His invitation: “Come unto Me ... upon you.” [Matthew 11:28, 29.] My yoke. You have a yoke of your own, and you will have the biggest difficulty, because you do not give any room in your heart. He wants heavenly favor to come into every heart that is here today.

It is possible for us to lighten up our home, to let the light of heaven come into our families. And let not one word be spoken, because your words are a talent, and your tongue is a talent, and your brain faculties are a talent, and none of these things are to be exercised in a wrong direction. If you exercise them thus, there is no place for them in heaven, nor for you. But if you will repent and be converted, you will take right hold of the merits of a crucified and risen Saviour. It is His cleansing power that is to purify and cleanse and refine my heart of sin and all unrighteousness. I want that my children shall wear the white robe of Christ’s righteousness.

I see you children listening. I thank you for listening, and I want you to remember that you are God’s little ones, and that He will teach you the lesson if you will only study what it means to have the peace and mercy and the love of God in your own hearts.

There was one mother who felt the great burden upon her of bringing up her children. She said, I had heard the Master is where we can find Him. Now I am going to Him. And she went there over the dusty roads. She met her neighbors and they asked where she was going. I am going to meet Jesus who gives peace and comfort, and heals sorrows and afflictions. “Well,” they say, “that is just what we want, we will go too.” And they had quite a little army that was travelling, ready to come where Christ was. And when they came to where He was teaching the multitudes—Christ had watched them all the way, and He was waiting to hear about their

reception. The disciples said, "The Master cannot be troubled. He is teaching; there are many people here, and He cannot be troubled." He caught the words, and He said, "Forbid them not. Suffer little children to come ... of heaven." [Matthew 19:14.]

Now I want you to educate your children that God has just such children in the kingdom of heaven, and you must bring heaven into your own home. The mother, what is she? She is the queen of the home. She is a teacher of the little ones, and she is a teacher to the older ones and the younger ones. That is the mother's place. Then let the mother educate her children, that they are to be children of God, line upon line, precept upon precept, here a little and there a little. But it is the main business of their family to educate the children that they have brought into the world without voice or consent of themselves.

Now, they are the property of Jesus Christ, and every one of you is to stand in right relation to God in regard to your children. It is to educate; it is to train them for the future, immortal life. And then you are to educate the older children to take care of the younger, and let the mother see how the cases are managed, and let them see that there are no cross words, no fretful words. Many a young man has found no place in the parlor. The best room in the house is for your young men and your children, not simply to be used for company, but your company that you want with you in the heavenly courts, it is those that you have brought into the world. God help you to feel that your manners must come under the discipline of heaven. Now, I might dwell at length upon this point, but I will not.

I have thrown out a few words for you, and God wants you to act upon them. If you have a quick, hasty temper, I would advise that mother not to open her lips when an accident happens, to get right away from her children and say, We will settle this matter afterwards. And when she has gone before God in prayer, when she has sought counsel of the mighty One, she may come to her children, and angels will listen and will impress the minds of these children. That is God's work, just as much as the highest church work that you can ever do from house to house.

God does not want the little ones to be neglected, because they are your property and God's property, and you are to fit them to become loyal and true members of the family of heaven.

Now I will say to you, Begin a new life. Let there be a new home; let there be pleasant words. They will not blister your tongues, nor will it make it weary to speak pleasant words. It is just as well as to speak cross, fretful words, because you are educating yourself, and with that education that is foreign to kindness, foreign to sweetness of disposition, you never will enter the courts above. You have none too much time to form a character for the future, immortal life.

We want that every soul of you should take hold of the hand of the mighty One. Now what did Christ do? He took the little children in His arms, and the weary little ones lay their head against His great heart of love, His bosom of compassion, and He blessed them. Now, from the light that God has given me, the very ones that received that blessing, it was told them over and over that Christ had put His hands on their heads, and they were prepared to become laborers together

with Jesus Christ, to press forward His work in our world. God help fathers and mothers that the church in their house shall be ready, and you take them right to the church and let them bear their testimonies. They can tell their little stories and work of overcoming. That is what you are to do. Lead them along step by step. Christ received little children in His busy teaching. Then let us learn a lesson.

[Matthew 5] Verses 7-9. This is our work. But what about the father's place? I almost passed that by. The father is priest in the household, to be honored and respected, and then what? He is the house-band; he is to bind the whole household together. He is to keep his intelligence. He is not to go to the dramshop; he is not to spoil his brain by the use of tobacco or liquor, or any of these indulgences of perverted appetite. He wants a clear mind. He wants a mind so that he can know how to distinguish between right and wrong, and distinguish between a mistake and a willful sin. All these things want to be understood.

The mother is never to be the slave in the household. The children are to be educated to come right up and help the mother in the little duties from their childhood, and the mothers, they would not so many of them be sleeping in the grave today if the children were trained as they ought to be trained, to consider that they are a part of the firm, and that they must do their duty at their post, as ones that are to make the family firm complete. They are to act their part.

Let me tell you, the angels of God never pass by such a household as that. Not one who has a cross, fretful temper will ever enter the gates of heaven. You had better take your education and understand the science of sophistries, to understand the science of education, and then you are to be fitted for the courts above, to become members with your children of the royal family, to be children of the heavenly King. This is what God wants you to be.

Ms 169, 1904

Lessons From the Life of Daniel. XXIII: Daniel's Interpretation, by Mrs. E. G. White

Feb. 7, 1904

When Daniel, in response to the king's summons, stood in his presence, Nebuchadnezzar greeted him with the words: "O Belteshazzar, master of the [magicians], because I know that the Spirit of the holy gods is in thee, and no secret troubleth thee, tell me the vision of my dream that I have seen, and the interpretation thereof." [Daniel 4:9.] Then Nebuchadnezzar related his dream, and appealed to Daniel to interpret the vision, saying, "O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee." [Verse 18.]

The signification of the dream was plain to Daniel and it startled him. He "was astonished for one hour, and his thoughts troubled him." [Verse 19.] He had no desire to misinterpret the vision in order to flatter the king and secure royal favor, yet he was reluctant to reveal the dreadful

import of the symbols presented.

The king, seeing Daniel's hesitation and distress, was led to express sympathy for his servant.

"Belteshazzar," he entreated, "let not the dream, or the interpretation thereof, trouble thee."

Belteshazzar answered and said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." [Verse 19.] But the prophet realized that upon him there rested the solemn duty of telling Nebuchadnezzar the truth in plain, straightforward language.

"The tree that thou sawest," Daniel declared, "which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation; it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven and thy dominion to the end of the earth.

"And whereas the king saw a Watcher and an Holy One coming down from heaven, and saying Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king; that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

"And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the Heavens do rule." [Verses 20-26.]

After thus faithfully telling the king that the fate of the tree was emblematic of his own downfall, and that, losing his reason, he would forsake the abodes of men, and find a home with the beasts of the field, remaining in this condition for seven years, Daniel urged the proud monarch to repent and turn to God. "O king," the prophet pleaded, "let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." [Verse 27.]

For a time Nebuchadnezzar was impressed by the warning and the counsel that had been given him; but a heart that is not fully transformed by the grace of God soon loses the impressions made by the Holy Spirit. Only when accepted and practiced in daily life, does the light of heaven exert a transforming influence upon character. Notwithstanding the instruction that God had given the ruler of Babylon, the king's inordinate ambition again controlled him, soon leading him once more to cherish a spirit of jealousy against the kingdoms that were to follow. The statement, "Thou art this head of gold," still flattered his vanity, and he determined that his kingdom should be like an image of pure gold. His rule, which had heretofore been, to a great degree, just and

merciful, became oppressive. Hardening his heart, he felt independent of God, and used his God-given talent of reason for self-glorification, exalting himself above the God who had given him life and power.

Ms 170, 1904

Diary/Thoughts on Exodus 19 and 31; Diary Fragments

Thoughts on Exodus 19 and 31

I wish to have all who claim to be the denominated people of God, as represented in Exodus 31:12-18, to see that which Jesus Christ, enshrouded in the pillowy cloud, charged Moses to speak to the children of Israel in regard to the importance of the Sabbath, as contained in the thirty-first chapter of Exodus.

While Moses was in the mount, receiving the law from God, satanic suggestions came through the captains and the elders. They looked on the unbelieving side and worked out their purposes to turn their course back to Egypt. Aaron's experience and responsibilities were very great; not a thread of the speech of the people should have been woven into their present experience after beholding the great majesty and glory of God. [It] was of such greatness and power that they begged Moses to hear the words from God and give it to them, lest they, hearing [God's] voice, should not live. All had heard the voice of God and trembled, and their hearts failed them as the words given with a loud voice rolled from the mountain covered with smoke and flame.

Moses was afterward brought within that cloud, and God concealed His great glory, [so] that mortal man, by being [a] partaker of the divine nature, could be strengthened to behold of God all that he could endure. Moses was strengthened to hear, and then to give, the whole substance to the whole encampment.

After the law had been given from Sinai, Moses stood with the people to hear the words of the Lord. Then he was commanded to come up into the mount to obtain the specifications of their service and the details of their obligation in service. [He was in the mount] forty days and forty nights. While all Israel, who had been denominated by their own consent as God's special people, were awaiting the return of Moses, they themselves should have been in humble converse with God, teaching their children the solemn covenant God had made with them if they would be obedient to the words they had listened to from the mount.

In the absence of Moses' grand and authoritative influence, Aaron and Joshua found that they were deficient to manage that large congregation of more than a million people. Had every man in office been faithful to do his appointed office faithfully and prayerfully, Satan would not have had such power in his deceptive working on the minds of the people. They lost their faith that Moses would come to them again. They talked and they speculated; they had not the right spirit and did not keep their covenant with God as His denominated people, so that God could fulfill

His covenant with them.

While the people had this favorable opportunity to meditate and purify their souls from idolatry, Moses was in that cloud talking with God and receiving the Ten Commandments. Forty days was a limited time for God to communicate His judgment and laws in a book. The whole period could have been spent to the greatest profit in meditating upon the commandments spoken to them in a loud voice accompanied with the greatest magnitude of holy grandeur. There was certainly enough for them to talk about and to impress every officer, every prince in Israel, [who were over] the companies of thousands and hundreds and lesser numbers, but they were becoming jealous, envious, and they brought discouragement. They lost their love one for another and their very faith in the covenant made by the Lord. Supposing they were to speedily enter the promised land, they talked of the things which would [result from] their preeminence, when every man should have worked upon the principles involved.

“And Moses went up unto God, and the Lord spake unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.” [Exodus 19:3-8.]

Here is the first date of that great charter by which Israel was incorporated. The date was “the third month, when the children of Israel were gone forth out of the land of Egypt the same day came they into the wilderness of Sinai. ... they came to the desert of Sinai, and pitched in the wilderness.” [Verses 1, 2.]

The law had been given in such awful majesty that the people had entreated that the words might come to them through Moses and not direct from the voice of God, for they could not endure it. After [such] manifestation and such power from Sinai, was there not enough for them to solemnly contemplate—to feel their humiliation—because they had talked again and again their unbelief whenever they were tried and proved? How much had they treasured up of all their experience to establish them and make them certain that the Lord was leading them by Moses and the He would establish His servant Moses, that they should believe Him forever?

One thing I wish to impress upon all minds—that the first power, their Maker, was the One who ordained the covenant between Himself and His people. The people had revealed their weakness and instability; they were not true and loyal to their God. The more humble are the people of God in their own opinion, the more will the Lord Jesus place them in positions of security, to be

persons that can be trusted, if they will make God alone their trust.

When the people were alone, while Moses was in the mount, was the very time God was proving their capabilities to be trusted. They took the words of the Lord, given them on condition of faithfulness and perfect obedience, and lifted themselves up into self-importance, as to be depended upon. How many times must the [Lord] be disappointed through the perverse, unsanctified characters the leaders developed? They became lifted up unto vanity and self-importance, and then came emulation and strife.

In the idolatry expressed in making a golden calf, Aaron was the man responsible, receiving the gifts and fashioning the golden calf. The officers and appointed leaders said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings ... and the people sat down to eat and to drink, and rose up to play." [Exodus 32:4-6.] [They] mingled their sacred services with their apostasy and rebellion against the Lord. Here we see the ill-effects of a rebellious movement. If God had not commanded Moses to come to Him in the mount and then kept him in His presence, the people might have had cause for complaint.

Ministers in responsible positions are to understand that Satan in watching his opportunity to create disturbances through his rebellious [followers] and get advantage thereby. All can see that the enemy of God and Christ stands watching for his opportunity to obtain advantage. How speedily, when the brakes are not [put] on by men whom God has trusted with His work, will fury and violence, deception and idolatrous actions, reveal the true state of a man's heart. [They are so] influenced and corrupted by the father of lies who is prepared to act with such zeal and such determination that some will consider these men, who lead away from the truth, are the men who have a zeal for God. The responsible men, in responsible places, are the men who are to be true as steel to their trust. Men who will venture to take steps decidedly opposed to the light God has given, when once they start in a path God has forbidden, will lead many in the same way. And then the disorderly elements will be developed. The man who would never have supposed or thought of such things will be influenced and corrupted by such men as ought to know better; they ought to have distinguished between the true and the false. Oh, may God pity His flock, for they are in need of men solid as a rock, who stand unmoved by any of the pretenses Satan may devise! But many go over on Satan's side and lie in wait to deceive.

Such a multitude was carried down in the wrong course, the few who abhorred the course dared not open their lips; the rebellion ran so high, [they] feared it would arouse a more fierce determination. They walked contrary to God.

Every kind of supposition was set afloat, every deceptive influence working out the reason for Moses' detention. Men who were not truly and genuinely converted framed groundless reasons in regard to Moses' continued absence. "Make us gods to go before us," [they said.] [They were]

weary of waiting for the instruction Moses would bring them, when the Lord had given them the very instruction He wanted them to have. They had [promised that] all that the Lord had said they would obey. But here is their self-assurance. The leaders of Israel, when the call [came,] “Make us gods to go before us,” virtually threw off the charter by which Israel was incorporated. When they said, “Make us gods to go before us,” they exchanged the living God for gods created by the apostasy of Israel; in [their] hearts they returned to Egypt. See Acts 7:39, 40.

Diary Fragments (c. 1904)

We read Exodus 18:13-24. “And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.” [Verses 25-27.]

Moses, having been called of God to redeem Israel from the house of bondage, was not the law-giver. The Lord Jesus Christ was their Redeemer from the house of bondage, through Moses to act as His agent, receiving the words from Christ and ever stating before the people his authority—the words of the law of God: “The Lord saith. ...” Moses was to answer the questions and make known the will of God.

I would speak to those who have had all the privileges to hear and understand and to live the truth. Those who have had great light should have a high sense of their accountability to God to use that light by setting it on a candlestick that it may give light to all that are in the house—in this world. I have a report to leave, for I am not well. I have been made to understand the position of those at Battle Creek who have had great light and are not walking in the light God's Word has outlined for them. There will not be a vestige of excuse for one or many that have made a failure.

I have not been able to sleep since 12 o'clock, but I have a message from the Lord to bear to our people. Present to the people everywhere at this time the perpetuity of the law of Jehovah. Present to them that the only foundation for Sunday observance has its origin not in the Word of God, but in the papal authority. Now let all consider that the time has come to reason from cause to effect. We must, as ministers of the Word, delay not to impress the people more decidedly in defining our authority for keeping the original Sabbath of Jehovah. Please read the word in Genesis.

Ms 171, 1904

Diary Fragments

St. Helena Sanitarium, California

Circa 1904

I am to impress the people as God's messenger that the work we are to engage in is to make plain the Word of God. We are to present to the people fidelity in obeying God's commands will receive the commendation of God before all people. Who are determined to be loyal to God? [Each] individual decides their own case, as is recorded in the books of heaven. Those who are faithful shall have a glorious reward—those who have represented [correctly] the character [of Christ] on earth before believers and unbelievers. They have had respect unto the future glorious reward and ever have honored God in keeping His commandments. “And His commandments are not grievous,” because they know that they have the approval of their Lord and Saviour Jesus Christ. [1 John 5:3.]

The impression given to the world will be a savor of life unto life. Their testimony, their influence, is helping others to see the advantage of self-denial in this life to comply with the keeping of the commandments of [God], whether men will hear or whether they will forbear. They have represented the principles of the holy courts. True greatness, glory, and blessedness in the world is to be in harmony with the inhabitants of that city whose builder and maker is God. The period of time here is ever kept before the inhabitants of this fallen world. We are all on test and trial to show by our daily lives we appreciate the gift of God in sending Christ into our world. We believe in Him and our future depends upon what we shall make in this life before the fallen inhabitants, demonstrating the greatness and the wonderful gift of God in sending Christ into our world, to live before all the world the character which, if they shall practice, will give them an entrance into the city of God. [We are to] show to the world a consistent life in loving the Lord Jesus, observing all His requirements, and walking in His footsteps.

Every father and mother who loves God will show that love in words, in character, and give evidence of the superior ways of the Lord. A consciousness of preparing for the higher life and to become a citizen of the heavenly courts will have an impression on human minds. All measures are to be considered to prepare our children and our friends for the great privileges set before us. Speak words in all kindness to warn others of their danger of losing the great reward you are seeking to gain. Warn against all selfishness which is so freely exhibited and talk of their individual religious rights to obey every requirement of God.

Read Genesis chapter 1. The last crowning work of God was to make man. “And God said, Let us make man in our image, after our likeness: and let them have dominion” over the things We have created. “So God created man in his own image.” He gave man a personal form in God's own image. “So God created man in his own image, in the image of God created he him; male

and female, created he them.” This is plainly defined that God had as verily a personality as the human agencies whom He created. “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ... And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” [Genesis 1:26-28, 31; 2:1-3.] [Read] Genesis chapter 2:15-17. This was the test of their obedience.

As a people, we are Seventh-day Adventists. After 1844, the searching of the Scriptures showed us that we were not keeping the seventh day Sabbath that the Lord has sanctified and blessed. We see now a very great movement being made to compel a more strict observance of Sunday, that a law shall be made to compel men to observe a day that has not been set apart or ordained of God, to compel them to worship a day born of papal authority. [They] have exchanged the day sanctified by Jehovah and in its place present a spurious sabbath to be observed, and laws enacting a penalty if they do not obey the laws.

Their human enactment means very much more to themselves than their perception takes in. It means enforcing enactments against Him who made the world, Him who created man, [men] who, because of their disloyalty, became the worst kind of sinners and so perpetuating iniquity that the Lord commanded Noah to build the ark. Then the Lord declared unless they repented, He would destroy man and beast in 120 years. That probation was granted, but the hearts of men were fully set in them to do evil and at the end of probationary time allotted them, they would not repent, but engaged in all kinds of violence. They were destroyed, but they were impenitent to the very close of probation.

Ms 172, 1904

A practical righteousness is demanded of all who are to enter the kingdom of heaven. The Lord's people are to live even as Christ lived.

Satanic agencies are determined to prevail. Satan is working with all his deceptive power to prevent men and women from proclaiming the truth.

The work of God is to be extended, not confined to one place. The last message of mercy to a fallen world must be taken to places in which it has not yet been proclaimed. Do we understand the situation?

The forces of evil are rallying to close every channel of light, to thwart every effort put forth to send the light of the gospel into the dark places of the earth. God's people also are to rally. His

ministers are not to confine their labors to the churches, to those who have heard the truth. Let an earnest, united effort be put forth to reach those who know not the truth. Many who have never yet heard the message for this time will gladly receive it when they hear the trumpet giving a certain sound.

“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called.” [Isaiah 54:2-5.]

These words are written for the church, for those who have a knowledge of the Lord and of the truth that is to exert a reformatory action upon the world. Our churches have too long centered their attention upon themselves. They need to bestir themselves and make earnest efforts to carry the truth to the people in our large cities.

Let the Bible reasons of our faith be presented. We are not to stir up or engage in arguments on political questions. The presentation of the truth as it is in Jesus, the simple, sacred truth of the gospel, will make a lasting impression upon hearts.

The Lord has sent us messages telling us what to do and how to work. The efforts to perfect the church have not all been in harmony with the will of the Lord. Let every one humble his heart before God and confess his neglect to warn others. Separate from all contention, and with heart-felt confession and humiliation ask the Lord to open the way, and then press in to the very first opening you find.

Salvation is of the Lord. By grace we are saved. Bring saving faith into your efforts. Put into exercise every spiritual nerve and muscle. God is the author of salvation. Let your heart be softened and subdued as you see your neglect. Redeem the time. Repent, repent is the message I bring to you, that so great a service has been rendered to the enemy of righteousness in criticizing and discouraging those who are trying to work. Precious time has been wasted. Golden moments have been lost in idleness or in weakening the hands of the workers. I entreat of you to return to the Lord, humble your hearts before Him, and confess your sins.

Many are dying in their sins, and the Lord looks upon Seventh-day Adventists as a people asleep, a people in need of conversion. If they would only get the peace of Christ in their hearts, there would be peace between them and their brethren.

I am pained as I see so little accomplished. If when our brethren have met together in conference, they had all united in earnest prayer to God, confessing their sins, if they had opened the

windows of the soul heavenward, precious light from the Sun of righteousness would have illuminated them. But heaven had beheld men trying to place yokes upon their fellow men. Our mission is to break every yoke and to let the oppressed go free; but men have walked contrary to the Lord, refusing to do His will.

We see those who will not wear Christ's yoke making confederacies for the purpose of oppressing others. But will those who, for twenty-five years the Lord has been seeking to bring into line, invent methods of oppression? My brethren, let no man, with soft words and fair speeches, bind you up in associations or unions that will bring difficulty and trial to others.

I have a message for the people of God, now, just now. Who will stand on the Lord's side? Who will break every yoke? Who will see the truth in its beauty?

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.” [Isaiah 55:1-3.]