Ellen G. White 1905 Manuscripts 101-198

Ms 101, 1905

Instruction To Be Repeated

St. Helena, California

November 7, 1905

During the past night we were in a council meeting, trying to decide what we were going to do. One of authority stood up and said, “Everything that has been given to ministers, to men in responsible positions, to teachers, to managers, to the different conferences, is to be repeated and repeated, because Satan is now doing a special work to make of no effect the testimonies that come from God. We must work earnestly to bring this instruction before the people.”

I was pointed to the work that Moses did just before his death. Calling the children of Israel together, he rehearsed to them their past experience, their trials, their failures, and the warnings that had been given them. And Joshua, when the time came for him to lay down his work, called the tribes together and recounted to Israel their history since they were called out as the people of God.

Today we must rehearse the instruction that God has given to us as a people. The warfare between the forces of light and darkness is going on. Those who think that the powers of evil are asleep are very much mistaken. The enemy is constantly seeking to bring in things that will unsettle the confidence of God’s people. These things may appear very inoffensive, but they contain grave errors and dangers which must be met. We must take our stand firmly in defense of the truth given us after the passing of the time. The Holy Spirit gave us an understanding of these truths.

Ms 102, 1905

Cooperation Between Schools and Sanitariums

[November 14, 1905]

I have been instructed that there are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity, that they may be a help one to the other. Instruction regarding this was given to me while we were making decisions about the location of our buildings in Takoma Park. Whenever it is possible to have a school [and a sanitarium] near enough together for helpful cooperation between the two institutions, and yet separated sufficiently to prevent one interfering with the work of the other, let them be so located as to carry on their work in conjunction. One institution will give influence and strength to the other; and, too, many can be saved by both institutions, because each can share the advantages of the other.

In connection with our larger schools there should be provided facilities for giving many students thorough instruction regarding gospel medical missionary work. This line of work is to be brought into our colleges and training schools as part of the regular instruction. This will make it unnecessary for our youth from all parts of the land to go to Battle Creek, or to any other one or two places, to obtain a thorough and satisfactory education and training.

Those in training to be nurses and physicians should daily be given instruction that will develop the highest motives for advancement. They should attend our colleges and training schools, and the teachers in these institutions of learning should realize their responsibility to work with and to pray with their students. In these schools students should learn to be true medical missionaries, firmly bound up with the gospel ministry.

Our people who have a deep interest in the children and youth, and in the training of laborers to carry forward the work essential for this time, need not be left in perplexity and uncertainty about the steps to be taken for the training of their youth as medical missionaries. God will open ways before all who humbly seek Him for wisdom in the perfecting of Christian character. He will have places ready for them in which to begin to do genuine missionary work. It is to prepare laborers for this work that our schools and sanitariums are established.

For the strengthening of this line of effort, counsel has been given that in connection with our larger schools there should be established small sanitariums. Whenever a well-equipped sanitarium is located near a school, it may add greatly to the strength of the medical missionary course in the school if perfect cooperation is established by the [managers] between the two institutions. The teachers in the school can help the workers in the sanitarium by their advice and counsel, and by sometimes speaking to the patients. And in return those in charge of the sanitarium can assist in training the students who are desirous of becoming medical missionaries for field service. Circumstances, of course, must determine the details of the arrangements that it will be best to make. As the workers in each institution plan unselfishly to help one another, the blessing of the Lord will surely rest upon both institutions.

No one man, whether a teacher, a physician, or a minister, can ever hope to be a complete whole. God has given to every man certain gifts and has ordained that man be associated in His service in order that the varied talents of many minds be blended. The contact of mind with mind tends to quicken thought and increase the capabilities. The deficiencies of one laborer are often made up by the special gifts of another. And as physicians and teachers thus associated unite in imparting their knowledge, the youth under their training will receive a symmetrical, well-balanced education for service.

In all these efforts there will come many opportunities for manifesting gentlemanly courtesy. The Christian is always courteous. And by close association with his fellow workers, he becomes more and more refined. He learns to overlook little points of difference regarding questions that are of no vital consequence. Such a man, when in charge of one of the Lord's institutions, is willing to deny self and yield his personal opinions on matters of minor importance, in order that, which all brotherly-kindness, he may cooperate heartily with the managers of another institution nearby. He will not hesitate to speak plainly and firmly when occasion demands; but his every word and act will be mingled with a courtesy so kindly, so Christlike, that no offense can be taken. Powerful is the influence for good that is exercised by a consecrated, active Christian gentleman. And when the managers of our institutions in close proximity learn to unite their forces, and to labor unselfishly and untiringly for the upbuilding of one another's work, the results for good are far reaching.

The benefits of hearty cooperation extend beyond physicians and teachers, students and sanitarium helpers. When a sanitarium is built near a school, those in charge of the educational institution have a grand opportunity of setting a right example before those who all through their life have been easy-going idlers, and who have come to the sanitarium for treatment. The patients will see the contrast between the

idle, self-indulgent lives that they have lived and the lives of self-denial and service lived by Christ's followers. They will learn that the object of medical missionary work is to restore, to correct wrongs, to show human beings how to avoid the self-indulgence that brings disease and death.

The words and actions of the workers in the sanitariums and in the schools should plainly reveal that life is an intensely solemn thing in view of the account which all must render to God. Each one should now put his talents out to the exchangers, adding to the Master's gift, blessing others with the blessings given him. At the day of judgment, the lifework of each one is investigated, and each one receives a reward proportionate to his efforts.

That the best results may be secured by the establishment of a sanitarium by a school, there needs to be perfect harmony between the workers in both institutions. This is something difficult to secure, especially when physicians and teachers are self-centered, each considering as the greatest importance the work with which he is most closely connected. When men who are self-confident are in charge of institutions in close proximity, great annoyance might result were each determined to carry out his own plans, refusing to make concessions to others. Both those at the head of the sanitarium and those at the head of the school will need to guard against clinging tenaciously to their own ideas concerning things that are really nonessentials.

There is a great work to be done by our sanitariums and schools. Time is short. What is done must be done quickly. Let those who are connected with these important instrumentalities be wholly converted. Let them not live for self, for worldly purposes, withholding themselves from full consecration to God's service. Let them give themselves, body, soul, mind, and spirit to God, to be used by Him in saving souls. They are not at liberty to do with themselves as they please; they belong to God; for He has bought them with the lifeblood of His only begotten Son. And as they learn to abide in Christ, there will remain in the heart no room for selfishness. In His service they will find the fullest satisfaction.

Let this be taught and lived by medical missionary workers. Let these laborers tell those with whom they come in contact that the life that men and women now live will one day be examined by a just God, and that each one must now do his best, offering to God consecrated service. Those in charge of the school are to teach the students to use for the highest, holiest purpose the talents that God has given them, that they may accomplish the greatest good in this world. Students need to learn what it means to have a real aim in life and to obtain an exalted understanding of what true education means. They need to learn what it means to be true gospel medical missionaries—missionaries who can go forth to labor with the ministers of the Word in needy fields.

Wherever there is a favorable opportunity, let our sanitariums and our schools plan to be a help and strength to each other. The Lord would have His work move forward solidly. Let light shine forth as God designed that it should from His institutions, and let God be glorified and honored. This is the purpose and plan of heaven in the establishment of these institutions. Let physicians and nurses and teachers and students walk humbly before God, trusting in Him as the only one who can make their work a success.

Ms 104, 1905

A Message to Our Physicians

June 2, 1905

I have a message to our physicians. Some of you have lost your bearings under the influence of the false impressions made upon your minds. You flatter yourselves that you are moving under the inspiration of divine advancement, but some are following the false inspiration that deceived the angels in the heavenly courts. Men who have been plainly warned are drinking in delusive sentiments, supposing that they are under the inspiration of truth and righteousness. They are greatly deceived in regard to the ground on which they are standing and of the self-confidence that they are imbibing. These men have been warned, but they do not believe the warning. The word has been sent them, "Be not deceived; God is not mocked," but they are drinking in the sophistry of satanic devising. [Galatians 6:7.]

Should God deal with men as some who have had great light are dealing with their brethren, they would long since have been in that place where hope is unknown.

Ponder well this statement. The hatred of some of the ministers of the gospel is very manifest. They have been caricatured and placed in a ridiculous light, because they would not be persuaded to do the things that the angel of God by their side impressed them not to do. The hatred manifested to them is recorded in the books of heaven as shown to God, not to man; for God by His Holy Spirit was influencing His servants not to be led to yield to the plans urged upon them.

God calls upon all His ministers and all His medical workers to be on guard. Those who are following the devising and the plans and the subterfuges of the one so determined to have his own way are misrepresenting their heavenly Father; for God is not instructing him. Evil angels are leading him on to do a work similar to that which was begun in heaven.

I am awakened in the night season and am given the message that was given to Isaiah: "Cry aloud, spare not; lift up thy voice like a trumpet, and show My people their transgressions and the house of Jacob their sins." [Isaiah 58:1.] Let every man stand in the counsel of God and not in the counsel of those who have received the seducing sophistry of the science that of late has sought such a prominent place in our work.

I present the word of the Lord: Let every soul aim at perfection of character in all the works and walks of life. This will cost us something that we may not have anticipated. It may empty our purse, but it will keep the soul fortified with clean principles. Our financial resources may be seriously affected, but it will enlarge our Christian experience and place us on vantage ground with the faithful of all ages. We shall be in fellowship with God and with those who in body, soul, and spirit are serving Him. Is not this worth everything to us?

Is it not of the highest value to have the power to discern between righteousness and unrighteousness, between truth and error? Would that every man who claims to be doing God service would now realize his responsibility and maintain that sanctified dignity conferred upon us, by our being chosen as God's representatives in this evil, selfish generation.

To all who serve the Lord in truth and holiness, the heavenly current of grace comes in rich profusion. This grace we are to impart to others. Ever are we to keep the standard uplifted higher and still higher. Do we realize what it means to carry out the principles of truth and righteousness, what it means to repudiate every sentiment leading to highhanded injustice in dealing with God's servants? Men may mistakenly call these sentiments justice, but there is no justice in carrying out the purposes of the adversary. Does not the Lord Jesus call upon us to perfect Christlike character, to be perfect, as our Father in heaven is perfect?

What does this mean? It means keeping the heart and soul and mind and strength in conformity to the will of God. It means obeying the principles of righteousness in this life, keeping the commandments of God.

I am bidden to say to the church and to the whole world that unprincipled devising is being carried on. Robbery is being committed, and men say, I was given authority to do this thing. Who gave you this authority? and who urged you on in the course that for years you have been pursuing? It was the father of rebellion that the cause of God should stand before the world imposed upon and plundered by unprincipled, designing actions.

The time has come when things are to be called by their right name. Sin is sin. The Lord Jesus Christ calls upon the human agencies for whom He has given His life to come to Him in humility and contrition. His blood will cleanse them from all sin and every glossed-over iniquity. Some eyes will be opened. But I no longer appeal privately as heretofore to the individuals who have been cautioned and warned, and yet though disobeying, stand forth in their apparent power and dignity, and claim to be doing the will of heaven, when they are departing from the plain principles of heaven, as given in the Word of God. Could their eyes be opened, they would see that their feet are standing on the very brink of ruin. Let every soul bow himself under the weight of the truth of the law proclaimed from Sinai's mount.

Those who, when reproved by God, stop to reason in regard to the possible humiliation to result from confession and repentance will never, never travel the narrow path or enter the strait gate. These words were spoken by the messenger of God: Every human agency, man, woman, and child, must be in that spiritual condition that will enable him fully and unreservedly to acknowledge the power and authority of the truth of the words of God, which all must eat and drink in order to have eternal life. The words of God are the bread of heaven. If we would be saved, we must make them a part of the daily life.

Those who justify their course of action in going to law, and that with their brethren in the church, are acting out the spirit that developed in rebellion in heaven. God calls upon those who have light and are followers of Jesus to represent the perfect model upon which every character should be formed. But men have misrepresented God's character by adopting in their life practice a course of action militating against the truth, while at the same time claiming to be loyal. Some are loyal to the enemy of righteousness, but not to the God of truth.

I have seen the caricaturing of men bearing burdens in the cause of God, and that before ministers of the gospel and those who pass under the name of medical missionaries. I have seen the satanic mimicking of God's servants. The actions of the one who did this showed him to be an accuser and an opposer of the servants of God, and yet those present did not reprove or rebuke him, but by their silence justified the wicked ridiculing of the ministers of God, men who believe in God and are acknowledged by Him as His sons. This sacrilegious misrepresentation is an offense to God, which, if not repented of, will exclude the actors in it from the society of the redeemed in the heavenly courts; for they have perverted the way of the Lord.

Those who claim to be children of God are to place themselves under the discipline of the Holy Spirit. Thus only can they become His representatives, His children by spiritual regeneration. They are required to be conformed and assimilated to His character. His utterances of truth are to be their utterances and His ways their ways. They are to be partakers of the divine nature, having escaped the corruption that is in the world through lust.

We need to study the message given to the church at Sardis. “I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Revelation 3:1-3.] Dead, and having the name of being alive. What a terrible condition!

God cannot put His stamp upon the work that for years Dr. Kellogg has been carrying on. Of the one who has been working with intensity of effort to keep up a name, God says, “I know thy works, that thou hast a name that thou livest, and art dead.” [Verse 1.] He has been so occupied with keeping up a name that he has neglected responsibilities of a most solemn character. God looks upon the name as dead so far as correct influence is concerned. Those who follow in his tread will be dead, destroyed by false representations. There is nothing more dangerous to a professing Christian than to have merely “a name.”

If any man in the service of God is devoting brain, bone, and muscle to the getting of a name, the enemy will step in and will lead him to swell to such proportions that he is useless in the service of God. He may be an excellent evangelist, a gifted teacher, an attractive writer, a man of eloquent prayer, but the enemy takes advantage of his desire for self-exaltation and leads him to make shipwreck of faith.

An entire transformation is needed in the lives of those who have been in sympathy with the ones who have been and are still striving for a name, and to do those things that God has never appointed them as ministers of the gospel or medical missionary workers to do.

A man standing in the high position of a leader, and yet setting an example of wrongdoing, advancing principles that God repudiates, will be taken in the snare of Satan. He may say wonderful things. He may visit the sick, help the poor, and go through the entire list of activities, and yet never bring honor to God.

When the ambitious leader empties himself of self-glory, when he repents and confesses his sins, when he brings himself into subordination, then there will be hope of him. Until he gains this experience, the Lord has no use for him. Self must die. The character that he has been forming for years must be changed; for his own purpose has been to gain his own way and carry out his own purposes.

It is a miserable delusion to have a name and yet be without a connection with God, without spiritual life, without Christ, without a sense of God’s presence in the soul. “Thou has a name that thou livest, and art dead.” [Verse 1.]

To him whose ambitions have reached to the end of the earth, whose activities have followed these ambitions, whose commercial enterprises have been so numerous, I must speak. To those who have for years sustained a course of action that God forbids, I would say, It is time for you to repent before God. Unless you do repent, whatever may be your calling, you will never see the kingdom of heaven. “Watch therefore; for ye know not what hour your Lord doth come.” [Matthew 24:42.]

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that

he is not aware of." [Verses 45-50.]

Ms 106, 1905

A Plea for Loyalty

"Elmshaven," St. Helena, California

November 20, 1905

Now, if ever, is the time when the church needs divine wisdom, that it may be seen that God is with us, as a people. In the future we shall have grave difficulties to meet. In view of the conflict before us, we need now to state plainly the evidences of the truth for this time.

The students in our schools and all our youth should be given an education that will strengthen them in the faith.

Heaven is filled with blessings for those who through the truth are sanctified, body, soul, and spirit. As individuals we have before us a great and grand work, that of overcoming every evil propensity. This experience of perfect conformity to the Word of God Christ has characterized as eating the flesh and drinking the blood of the Son of God.

Jesus had fed with five loaves of bread and two small fishes a multitude. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." [John 6:14, 15.]

Had the purposes of the multitude been carried out, violence and insurrection would have followed, and the work of the spiritual kingdom of Christ would have been hindered. His work would have been interrupted before it was completed. Therefore He sent His disciples away, and He Himself departed alone into a mountain.

"And when even was now come His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose, by reason of a great wind that blew." [Verses 16-18.]

The disciples gave themselves up for lost. But Jesus had not forgotten them. At the moment when they believed themselves to be lost, a gleam of light revealed a mysterious figure approaching them upon the water. Terror overpowered them, and they cried out in their fear. But the voice of their beloved Master came to them, "It is I, be not afraid. Then they willingly received Him into the ship, and immediately the ship was at the land whither they went." [Verses 20, 21.] This incident served to reassure the disciples that though He had refused the honor of an earthly kingdom, yet Jesus was indeed the Son of God.

In the morning the people sought to find Jesus. They came to the place where He had taught them, and when they "saw that Jesus was not there, neither His disciples, they also took shipping and came to Capernaum, seeking for Jesus. And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither? Jesus answered them and said, Verily, verily I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not

for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." [Verses 24-29.]

The price of heaven for every soul is the Messiah. The way to heaven is through faith in the "Lamb of God, which taketh away the sin of the world." [John 1:29.] He asks us first to believe, then to obey His commandments. "This is the work of God, that ye believe on Him whom He hath sent." [John 6:29.]

Then "they said therefore unto Him, What sign showest Thou then that we may see and believe Thee? What dost Thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." [Verses 30-33.]

In the time of Moses the children had received bread from heaven. For forty years they had received a daily supply of manna in their wilderness wanderings. Christ had miraculously fed the multitude the day previous, and, thinking of temporal food, His hearers exclaimed, "Lord, evermore give us this bread." [Verse 34.]

"And Jesus said unto them, I am the bread of life: He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, that ye also have seen Me, and believe not. All that the Father giveth Me shall come to Me: and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

"The Jews then murmured at Him, because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He said, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day." [Verses 35-44.]

Jesus seeks to explain the difficulty of their receiving the truth. A man must be taught of God in order to understand deep spiritual truths. Without the wisdom that comes from God, men are led into error through wrong interpretations of His Word. The Lord is our Teacher. He, the sent of God, declares: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Verily, verily, I say unto you, He that believeth on Me hath everlasting life." [Verses 45-47.] This is the highest science that any human being can study.

"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. 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.

“The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. 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.

“This is the bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. These things said He in the synagogue, as He taught in Capernaum.

“Many therefore of His disciples, when they had heard this, said, This is an hard saying, who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you?” [Verses 48-61.]

They had not expressed their doubts, but Jesus sensibly felt their unbelief, and His soul was grieved; for they were His blood-bought heritage. The value of a human soul no one can estimate. The salvation of one soul is of more value than all the advantages this world can bestow.

“When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before?” [Verses 61, 62.]

This privilege was granted to His constant and true disciples. While His hands were outstretched in blessing them, He was withdrawn from the earth to be escorted with songs of triumph and of victory to the heavenly courts as the Prince.

“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.]

They were not literally to eat the flesh and drink the blood of the Son of God, but Christ was to be to them their spiritual food and drink. Eating His flesh and drinking His blood meant believing on Him as their Redeemer. Through His words they were to receive spiritual life and nourishment. If they would faithfully practice His teachings, they would be sanctified through obedience and become members of the royal family, children of the heavenly King.

“The flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.” [Verse 63.] Those who thus accept the words of Christ will represent His character. The world will see in them a character fashioned after the divine similitude.

Christ does not accept a man merely because he professes to be a Christian. His spirit and conduct must be such as to reveal that he is worthy to be acknowledged as a loyal subject of the kingdom of God.

“From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon; for he it was that should betray Him, being one of the twelve.” [Verses 66-71.]

Now is our testing time. Our eternal destiny is at stake. Those who practice deception in order to gain

some advantage in this life forfeit their right to live with Christ throughout eternity. If in this life we do not receive His Word, we shall in the day of judgment be found lacking in the qualifications of character that would fit us to partake of the bread of heaven. Many of our brethren are inclined to present for truth something mysterious. Satan has ever sought to infatuate the minds of men with subtle mysteries. Thus he beguiled Eve, and thus he seeks to seduce men today. Those who misquote the Word of God in an effort to substantiate error are following the example of him who beguiled Eve and who tempted Christ in the wilderness. The enemy substituted for the Word of God his own misleading statements.

The same deceptive agency that seduced the angels in heaven is working in like manner upon human minds today. By means of his seducing statements, he won the confidence of many of the angels, and there was a great war in heaven. Michael and His angels fought against Satan and his deceived followers.

The Lord now calls upon every soul to be wide-awake. We need not be deceived. Christ in His humanity was able to withstand the wily foe. We cannot remain passive and leave the flock of God to be led astray by the great enemy of souls.

Those who understand and believe the truth are to be faithful guardians. When they see the Lord's people exposed to temptations, they are to lift their voice in warning.

Some who have received warning and instruction from God had deliberately turned from the messages sent to them. They have as it were walked blindfolded into Satan's prepared snares. Satan is playing the game of life for their souls. And some who might be in a position to help these ensnared souls have themselves become ensnared as captives to the archdeceiver.

God's love for His church is infinite. He has made every provision for its growth and enlargement. His care over His people is unceasing. He has given instruction regarding the dangers of false theories and subtle reasonings of the archdeceiver. He has sent warnings, reproofs, and messages to save His people. But some, like many of Christ's disciples, are offended, because they have misinterpreted the messages sent by God.

When it is essential for the purification of the church, trials are permitted. Under these trials some regard themselves as abused; and instead of humbling their hearts, they rise up in indignation. Satan watches his opportunity to present some pleasing sophistry that will captivate the minds of the tempted ones and will lead them to accept his fables. Those who are thus deceived become channels through which other minds are seduced by delusive sentiments.

I am instructed to say that we must do all we possibly can for these deceived ones. Their minds must be freed from the delusions of the enemy; and if we fail in our efforts to save these erring ones, we must "come out from among them" and be separate. [2 Corinthians 6:17.]

The time has come for the enlargement and growth of God's people. For years the backward tendencies of many have greatly hindered the work of God.

Now, just now, the Lord's people are to show their loyalty. The time has come when the Lord would have all who will honor Him take their stand firmly on the side of truth and righteousness. No longer are we to be a mixed multitude. Those who profess to be followers of God's Word must be straightforward, pure, and holy.

“Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” [Isaiah 55:6-11.]

I am instructed to say that the Lord will give grace to all who will turn from their unrighteousness, and break with the wily tempter, who has led them captive. The blessings of heaven cannot be bought with merchandise. All who will lay down the weapons of their warfare, and come into harmony with the truth of Jesus Christ, surrendering soul, body, and spirit, to Him who has bought them with the price of His own blood, need not despair of God’s mercy.

We cannot afford to trifle with our soul’s salvation. All who choose to mark out a path for themselves, supposing that they will be saved by their own righteousness, will be destroyed suddenly and that without remedy. God now graciously calls to those, whose souls are lifted up unto vanity, to come to Him. No longer are they to act as a stumbling block to hinder the work of the Lord. Unless they change their attitude, the Lord will remove them; for His work is to be delayed no longer.

God has no pleasure in the death of the unrighteous. He has borne long with stubborn, obdurate hearts. He who gave Christ to the world has sent messages of warning, but many have refused to heed. Long has He borne with men who have not glorified His name. He now calls upon His people to make a thorough work and remove every stumbling block. Let us clear the highway for our God.

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November 20, 1905

Sanitarium, California

I am instructed to say to those who edit our denominational papers that they are to print all the matter possible dealing with the affirmative side of Bible truth. They are to give the trumpet a certain sound. Let every article that is printed in the Review and Herald be of a character that will reflect light amid the moral darkness of this world. Every column is to be filled with the precious truth.

Let not our brethren make use of the precious space in our denominational paper, to record incidents connected with the life of President Roosevelt, or his daughter, or any other members of his family. Such items of news will enlighten no one in regard to the truth.

Some of the articles, even those treating upon Bible subjects, should be made shorter.

Ms 108, 1905

A Warning and an Appeal

“Elmshaven,” St. Helena, California

November 20, 1905

To the Battle Creek Church,—

I have words to speak to the church in Battle Creek. My brethren and sisters, you have need now to consider carefully your course of action. Where will those be found who continue in a course of rebellion against God? I am bidden to repeat to you this message: “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.” [Micah 6:2, 3.]

And again, “Hear O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, My people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.” [Isaiah 1:2-4.]

“Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire. ...

“Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.” [Verses 5-7, 16-20.]

“Yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observeth the time of their coming, but My people know not the judgment of the Lord.” [Jeremiah 8:7.]

How true is the solemn statement, “My people know not the judgment of the Lord.” [Verse 7.] Has not this been repeatedly demonstrated in Battle Creek? Have not men stood up in public assemblies and ridiculed the idea that the burning of our two largest institutions was a reproof and a judgment from God? Could they have seen the presentation given me of what will be in the future, their ridicule would suddenly have turned to mourning.

The burning of these two institutions was verily a judgment from God. And yet men who have been given wonderful advantages and opportunities, and who are capable of understanding the dealings of God with His people of old, have stood up to defy, as it were, the Holy One of Israel, and to make of none effect the working of God’s providence in His dealings with His people. Such ones should remember that an unerring record is kept of such utterances, and that they are written in the books. Some are filled with a wicked spirit of resistance and opposition, and this spirit they will continue to cherish till the bitter, bitter end. Unless those who have dared to brave God’s will fully repent and turn to Him in humility and

contrition, they will perish with all who do evil and who stand in the way of the work of God. They have chosen the power of worldly law, but they will one day feel the power of a higher law, from which they have departed, but which it is impossible to evade or escape.

What wonderful truths fell from the lips of Christ when He called His disciples to consider the fowls of the air and the flowers of the field, which obey the orders of God's will. These come to us as lessons of admonition and reproof for our ingratitude and lack of faith. Gifted with higher, nobler powers than the lower orders or creation, man has nevertheless chosen to disobey his Creator.

Christ Himself, the Son of the infinite God, clothed His divinity with humanity and came to this world to show human beings what they may become by obeying the principles of heaven. Through His grace they may become partakers of the divine nature, escaping the corruption that is in the world through lust. Clearly God makes known His will to men and women. Evidence after evidence is given of His unwillingness that any should perish. It is His desire that all, through believing and obeying His Word, shall have eternal life. The Saviour's reference to the flowers and the birds is a rebuke to human beings who depart from the plan of God in their behalf and lower themselves to do acts that dishonor their Maker and Him who came to teach men and women how to practice the virtues that will give them a welcome into the heavenly courts.

In His lessons Christ shows us how we may reveal the pure, unselfish love and the unquestioning faith that He manifested in coming from heaven to become one with humanity, that human beings, by living pure, holy lives, might become one with Him and thus one with God. Keenly does He rebuke all distrust and every phase of unbelief. He invites us to learn to cast all our care upon Him; for without help from Him we cannot carry aright the heavy burdens of life.

Unbelief has led many in Battle Creek to the doing of evil works and to the carrying out of wrong principles. It has led them to strengthen themselves in a wrong course.

"Consider the lilies of the field," said Christ, "how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the Gentiles seek." [Matthew 6:28-32.]

What a rebuke to a life of self-serving in the part of those who claim to be disciples of Christ. Are those who claim to be followers of Christ showing anxious care about the things of this life, are they giving first consideration to houses and lands and business interests? Are they showing the greed, the selfishness, the sinfulness of sharp practices? In the past this was done in our institutions in Battle Creek, and it placed them where the rebuke of God fell on their unrighteousness. His judgments came upon the two largest of our institutions. Before all the world, His displeasure was shown by stern judgments. And yet, there are those who, since these terrible experiences, have refused correction and have followed a course of determined obstinacy. Some seem determined to continue doing those things that brought the expression of the displeasure of God upon those who would not heed admonitions and warnings. They have kept up a continual defiance against God and warfare against the testimonies of reproof that He has sent.

Much has been done to hinder the advancement of the great work that God has committed to His people—the proclamation of the last gospel message to all nations and kindreds and tongues and peoples. Some who have houses and other property in Battle Creek have shown themselves very much opposed to heeding the warnings that God in mercy has given them to remove from Battle Creek to places where their influence would be of far greater account. But the time is drawing nigh when the judgments of God will be more signally seen in Battle Creek. Many claiming to be believers have dishonored the truth of God. They have diverted His money into wrong channels, to carry out worldly plans. But because of the righteous who are among them the Lord has waited and shown patience. The cause of God has suffered great hindrance because the talents entrusted to His people have not been used in the work of proclaiming the truth, and on every hand we see unworked fields. Saith the Lord, When I visit them for their iniquity, I will punish them for all their greed, and their worldliness, as the Gentiles. I will not spare, unless they repent.

The sentiments of unbelief that were expressed after the judgments of God had come showed that some would keep up their rebellion until the hour of God's patience is exhausted. Those who have acted as the Gentiles act will be punished as the Gentiles, only with as much greater severity as the abundance of light given them makes their sin against God the greater. He will not spare, neither will He have money, unless there is a thorough conversion of soul, and that repentance which needeth not to be repented of.

What will the believers in Battle Creek do now is the question? Christ has given me a message to give to them. "That, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." [Romans 13:11, 12.] "Redeeming the time, because the days are evil." [Ephesians 5:16.]

There is presented before me the work which has not been done, but which might have been done had those professing to be Christians been Christlike in character. I am bidden to say that all boasting is evidence that Christ's invitation, "Come unto Me, and I will give you rest," has not been heeded. [Matthew 11:28.] Those who boast show that they are not wearing His yoke, or learning of Him His meekness and lowliness. All pretense is self-deception. When Christlikeness is not revealed in the life, it shows that the Saviour has been excluded from the soul.

Many will never, never have eternal life unless they see the sinfulness of their course of action and realize how greatly it has dishonored God. They are not servants of Christ, because they do not do His works. The Lord says, Proclaim My message; say to those who have professed to be followers of Jesus, but have dishonored their profession by making false paths for their feet and the feet of others, Repent; for your souls' sake, repent and be converted. You have been going on and on for years against light, against knowledge, until the Laodicean message applies to your case. Many have become corrupted in faith, corrupted in principle. Many have dishonored God, and sold themselves to sin, and in word and deed have helped others on in the strange paths they have chosen, until they do not know what pure religion is. They have sacrificed faith for worldly favor and are leavened with that which is opposed to righteousness. At first they felt some compunction of conscience, but they refused to turn back, and now hardness of heart is preparing them for hopeless apostasy and the judgments of God. The appeals of their Saviour have been resisted, His mercy abused, His provisions of redeeming love, made by infinite sacrifice, rejected. His heart yearns over them, His hand has been outstretched to save, but they turned away, slighting His

invitations of mercy. And yet His hand is stretched out still, for our Saviour made provision that all who receive Him shall be given power to become the sons of God.

Infinite treasure has been richly and freely bestowed upon God's people. Says the apostle: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides all 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. 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. 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. Wherefore I will not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth." [2 Peter 1:2-12.]

Again we read that "Of His fulness have we received, and grace for grace." [John 1:16.] And again, "My grace is sufficient for thee: for My strength is made perfect in weakness." [2 Corinthians 12:9.]

Says the Saviour: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into 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 alway, even unto the end of the world." [Matthew 28:18-20.]

Shall this wealth of grace and power for service continue to be unappreciated and turned from without relish or appetite? Shall we not heed the words of our great Leader, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] "So shall he be My disciple." [See John 15:8.] The privilege of becoming one with Christ is worth more than the treasures of the whole world. God calls upon His subjects to give the world evidence of their thorough loyalty to Him.

In the camp there have been many traitors in disguise, and Christ knows every one of them. God has been dishonored by disloyal subjects, who, were Christ on the earth today in human form, would cry, "Crucify Him, crucify Him." [Luke 23:21.]

How will it be with the unrepentant sinner hereafter? The higher the position and the greater the light accorded to the man who has become disloyal, and has denied his Saviour, the greater will be his punishment.

To those abiding in Battle Creek, I say, "For your souls' sake, let as many as can get away from its strife and its perils." Some have solemn responsibilities there, and they may have to abide there, even until near the time of the destruction from the Lord; but God will recognize and save every true soul. To those who are seeking their own convenience and pleasure, instead of the service and honor of their Saviour, my message is, "Repent, repent, repent, and be converted. Confess your sins, that they may be blotted out

when the times of refreshing shall come from the presence of the Lord." [See Acts 3:19.]

There is a great overturning and overturning to take place in Battle Creek. That which has been done there since the General Conference held at Oakland in 1903 will result in the loss of many souls. Men who might have stood in clear light doing valiant service as ministers of the gospel and medical missionaries have been accepting false theories and sophistries, which organized with the father of lies, and yet they do not realize that they have changed.

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." [Matthew 7:24-27.]

I am bidden to give this message to you at Battle Creek. Now is your time and opportunity to do the will of God from a sincere, devoted heart. Now, just now, take your stand against the power of darkness which has come in and has led many souls captive.

The work of the medical missionary is not to deny God, but he who has stood at the head of the medical missionary work has been accepting theories that do away with God. At times he has felt where he was going and has feared to advance. But again the tempter would place his brilliant representations before him, and he would neglect to flee to the stronghold that is his only safety.

To those medical missionaries and ministers who have been drinking in the scientific sophistries and bewitching fables against which you have been warned, I would say, Your souls are in peril. The world must know where you are standing and where Seventh-day Adventists are standing. God calls for all who have accepted these soul-destroying delusions no longer to halt between two opinions. If the Lord be God, follow Him.

Satan with all his host is on the battle field. Christ's soldiers are now to rally round the blood-stained banner of Emmanuel. In the name of the Lord, leave the black banner of the prince of darkness, and take your position with the Prince of heaven.

"He that hath ears to hear, let him hear." [Matthew 11:15.] Read your Bibles. From higher ground, under the instruction given me of God, I present these things before you. The time is near when the deceptive powers of satanic agencies will be fully developed. On one side is Christ, who has been given all power in heaven and earth. On the other side is Satan, continually exercising his power to allure, to deceive with strong, spiritualistic sophistries, to remove God out of the place that He should occupy in the minds of men.

Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers and supplies its place with fantastic theories, invented to make void the truths of the atonement and destroy our confidence in the doctrines which we have held sacred since the third angel's messages was first given. Thus he would rob us of our faith in the very message that has made us a separate people and has given character and power

to our work.

In the Word of God warnings regarding this are plainly given, yet fanciful representations and interpretations of truth have been stealing in step by step, unperceived by men who ought, through a clear understanding of the Scriptures, to be prepared to see the danger and sound a note of warning.

In this our day there is need of clear spiritual discernment. Let all who fear God in Battle Creek say, Who is sufficient for these things? for blindness hath happened unto Israel, unto teachers and unto those who are taught.

The message given me for the believers in Battle Creek is, Why do you take counsel with men who have not been walking in the counsel of the Lord? Much of the work that is being carried forward in Battle Creek in medical missionary lines is not acceptable to God, because a man stands at the head who is continually filling his mind with sophistries and deceptions. The Lord's voice crieth in the city, "He hath showed thee, O man, what is good, and what doth the Lord require of thee but to deal justly, to love mercy, and to walk humbly with thy God?

"The Lord's voice crieth unto the city, and the men of wisdom shall see Thy name; hear ye the rod, and who hath appointed it. 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." [Micah 6:8-13.]

Ms 110, 1905

Sermon/Education in the Home

Takoma Park, Maryland

August 7, 1904

(Sermon by Mrs. E. G. White, during an open-air meeting at Takoma Park, Washington, D.C., July 31 or August 7, 1904.)

"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.]

For this coming, we, as Seventh-day Adventists, are now waiting. We are known by the name "Seventh-day Adventists" because we keep the Sabbath-day that our Lord gave to the children of Israel—the day of which He has declared, "It is a sign between Me and the children of Israel forever" [Exodus 31:17]; and because we are watching and waiting for the second coming of our Lord, with power and great glory, in the clouds of heaven.

"And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way. Jesus saith unto him, I am the Way, the Truth, and the Life;

no man cometh unto the Father, but by Me." [John 14:4-6.]

How encouraging are these words! Those who by experimental faith know Christ, know the Father also.

"If ye had known Me, ye should have known My Father also and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father." [Verses 7-9.] Christ was "the express image" of His Father's person. [Hebrews 1:3.]

"Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." [John 14:10.]

Christ was the Sent of God. Before sin entered our world, even before man was created, Christ covenanted with His Father that if the human family should transgress the divine law, He would take upon His own divine soul the penalty of transgression. Man fell; and in the fulness of time, in order to reveal to fallen humanity the character of the Father, Christ laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth, here to live a sinless life. For our sakes He became poor. Through His poverty we may come into possession of eternal riches. As He ascended to His Father, He promised to come again in like manner—surrounded with clouds of angels. We long for His second appearing.

And while our Lord delays His coming, we are to learn more and more of the character that through His grace we must form in order to come into possession of the heavenly treasure—a life that measures with the life of God. Those who in their earthly life honor their Saviour, and welcome His Spirit within their hearts will, in the world to come, enjoy his presence throughout the ages. He has taken His place at the head of humanity and is ready to save all who choose to follow in His footsteps.

"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.] This privilege is ours. We may present our petitions to One who hears, One whose ear is ever open to the prayer of faith.

It means much to be children of God. It means that we shall become members of the royal family, children of the heavenly King. If in this life we reveal the character of Christ, we may become kings and priests unto God.

Christ revealed His Father's character not only during His public ministry, but during the much longer period spent at His home in Nazareth of Galilee. For many years He accepted the lot of a humble carpenter. Though He was the Son of the highest, He was obedient to His earthly parents. And His was a life free from sin. We may be like Him in word and deed; for to us God is ready to impart grace sufficient for every need.

How many will think of the charms of Christ Jesus? How many will remember that the whole life can be lighted up with the brilliancy of the beauty and the glory of the Christ-life?

Teach these things to your children. Teach them that there is happiness in religion. Christ desires that His joy may be in us, and that our joy may be full.

Fathers, when weary and worn you cross the threshold at the close of the day's work, remember that you will find the sweetest rest by bringing happiness into the household. How refreshing to your children and to the tired mother are kind, thoughtful, cheering words. The gift of speech has been entrusted to us in order that we may glorify God. Let us cultivate the tones of our voice and learn to speak as Jesus would have us speak. Let us determine to make the most of our opportunities here, knowing that Christ who has ascended above is still more interested in humanity than we can be in ourselves. He is bound to us by the ties of humanity. For us He died on Calvary's cross. Buried, indeed, He was; but it was not for Him to remain in the grave. On the third day of His burial, an angel, parting the darkness from his track, descended to the earth direct from heaven and came to where the Saviour was entombed. As the burning glory of the light surrounding the angel fell upon the Roman guards, they dropped as dead men to the earth; but first they saw the beautiful angel roll back, as if it had been a pebble, the great rock placed before the sepulcher and take his seat upon the rock.

Then Christ came forth from the grave and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] To us this means that if we die in Christ Jesus, having lived in obedience to His commandments—a life reflecting honor to the Creator—He will be faithful in raising us to immortality at the last day, when He shall come to call His own unto Himself. We are to honor the Lord upon the earth with every capability of the brain. We cannot be content with a low standard. We are to live in such a way that we can carry the gospel to those who are in darkness. Of us Christ says; "Ye are the light of the world." And He adds: "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.]

The Lord is not pleased to have us dwell at great length upon the wickedness, the corruption, the crime that is in the world. He desires us to think of that which we can do to live in accordance with His requirements. Some may feel that they cannot do much to stay the tide of evil now sweeping over the world. But each one can begin where he is and do the best he can. Parents can begin in the home. The home is God's little church. The father is the priest, the head of the household; the mother is the queen of the home. The children are to be taught to carry all the responsibility they possibly can in the home life. Let them lift the little burdens and do the errands that some one must do. In helping father and mother, they will be made happy themselves. The parents, in return, should always express appreciation for the help given them by the children. Many times I have been really hindered in my work by trying to teach my children to help me do the work; but always in answer to their eager query, "Mother, do we really help you?" I would say, "Indeed you do, my children. I see that you are training yourselves to be useful. Your hands are becoming more and more skilful. This is pleasing to Jesus and brings me so much satisfaction that I should not complain if I had to do the work over and over again."

O that I could speak with words that would reach the ears of every parent! Fathers, mothers, lead your children to Christ! Lead them gently, tenderly, lovingly. Never let a cross or impatient word escape your lips.

May God help these little children that are here today. Christ blessed little children, and He wants every one of you to be His little children. He is ready to bless every little one who is in the congregation before me. He wants you to pray to Him and to ask Him to keep you from all evil. And He wants you, too, to try to keep yourselves from speaking hastily and from doing any wicked thing. Children, you are fitting up for a beautiful heaven above. Live as God would have you live.

Parents can be a great blessing to their older children by teaching them how to care for the younger members of the family. Thus the mother is relieved of much responsibility, and the children are gaining an experience that will be a help to them throughout life. Faithfulness in the fulfilment of home duties and the blessing of God are so closely associated as to be almost inseparable.

Every home should be a little heaven here below. In the little home church the children are given a preparation for the duties of church relationship as they grow older. Even in tender years the youth, if properly trained, are sometimes ready for baptism and for their names to be registered on the church books.

We have come here to Washington to do what we can to assist our brethren in opening up this new field. We desire to establish an educational institution where we can tell young men and young women about the Lord Jesus Christ and teach them the Bible, which is the Word of God. Christ has said that if we eat His flesh and drink His blood, we have eternal life. Speaking further of this, He has made plain that He refers to an appropriation of the Scriptures to the individual heart. Constant feeding upon the Word will give us a character that will enable us to appropriate the blessings of heaven and to labor successfully for others.

Children are to be educated and trained in such a way that the faculties of the mind shall be strengthened and that no evil habits and practices shall be given a place in their daily conduct. We are preparing for a home in heaven. I want that every one present shall be saved. We are waiting for the coming of the Son of man in the clouds of heaven with power and great glory. When He comes, He will know those who are reflecting His image in this world. No matter where His children have lived, whether in humble dwellings or in palaces, He understands all about them; He knows them by name. To overcomers, those whose names are written in the Lamb's book of life, will be given a welcome into the kingdom of glory. The pearly gates of the city of God will be swung back on their glittering hinges, and the nations that have kept the truth shall enter in.

It is of no use to think that those who never cease to transgress all the principles of righteousness will be permitted to enter the heavenly city; for this would make possible another terrible rebellion in heaven, the result of which would be the expulsion of the transgressors. No, we must prepare in this life for the future immortal life. Many are the dark providences through which the Lord's children are sometimes called to pass; but in the New Earth the Saviour will lead us beside the living waters and tell us the meaning of these things.

In Revelation we read: "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." [Revelation 22:1.] When my son told me of the clear waters of the Sligo Creek flowing through this tract of land that we have secured for sanitarium and school grounds, I told him that the value of a beautiful flowing stream on sanitarium grounds is beyond estimate. In the New Jerusalem there will proceed direct from the throne of God a living stream, clear as crystal. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." [Verse 2.] Thank God.

As we pass through this life, and come in living connection with Christ, He gives us the leaves of the tree of life. Some may ask, What are these leaves of the tree of life? They are the words of the living God.

Christ walks and talks with us. Some may not have had the educational advantages that others have had; but to all is granted the privilege of communion with Christ, the Life-giver. Thank God with heart and soul and voice!

Listen to the words that follow in this prophecy of the Revelator: “And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads.” [Verses 3, 4.] Elsewhere we read that no man shall see His face and live; but the redeemed shall have the privilege of beholding His face. O I wake up in the night, sometimes, burdened and distressed; and then this verse comes to my mind so forcibly that I cannot help praising God. The tears flow unbidden, and I feel as if nothing in this life were so heavy but that it could be borne cheerfully, in view of the privileges granted us in the future, immortal life.

The prophet continues: “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.” [Verse 5.] What a prospect! To us is given the promise of a life in the kingdom of glory, without any curse, without anything to cause tears, and this life is to extend throughout the ages.

“And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done.” It seems a long time to us; but I do not pray for the time to be shortened, so long as there is an opportunity to save sinners for Jesus. “Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had seen and heard, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.” [Verses 6-9.]

Let us not forget to worship God. We ought to worship Him every day, in our character-building, and by standing before the world as representatives of what it means to be a Christian whose life is hid with Christ in God. Let us worship Him by showing the difference between him that serveth God and him that serveth Him not.

“And he said unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.” [Verse 10.] Shall we, then, treat this prophecy as if it were sealed? Let us search it carefully, to learn what it says about the very last scenes of this earth’s history.

“Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” [Verse 12.] Every one is to be given his reward in accordance with his lifework. Let us, then, crowd into the life all the good works possible; let us so live that the character attained will be of influence in the world; let us seek for the peace that is granted to every true child of God. To every one is given the privilege of being an heir of God and a joint heir with Christ Jesus to an immortal inheritance, an eternal substance that no fire can destroy, and that can in no wise pass away. The faithful will have the joy of viewing the beauty and the glory of the earth made new.

Many gain the idea that in heaven we shall live a life of inactivity. This is not a correct idea. There we shall plant and build; there we shall ever be learning; there we shall worship God, delighting to sing His praises and to speak of His infinite mercy and love. To every overcomer will be given a golden harp; and

the music of heaven will be far richer than the sweetest music of this earth.

“I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Verses 13, 14.] Those who keep God’s commandments are the ones who will be given an entrance into the heavenly city. “Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” [Verses 15-17.]

This reveals clearly the necessity of carrying God’s work beyond the limits of our home churches. We have a message to bear to the world. A living church, a church that has in it the renovating power of Christ, is a working church. Those who go to work for the Master find that all their hopes and powers are renewed and strengthened; their countenances are lighted up with joy as they present Jesus the Crucified and thus win souls to their Saviour.

And it is to help our fellow men that we have come to Washington. It was because of our desire to spread a knowledge of God’s truth that we consented to go to Australia, where we remained ten years, establishing a training school, church schools, sanitariums and treatment rooms, strengthening the publishing work, organizing new churches, and building meetinghouses. God was with us. Those whose hearts are filled with His love and a desire to make known to others His loving kindness cannot be made unhappy.

I may never meet you again in this life, but I desire to tell you that there is a heaven above, where I hope to see your faces. Think of what I have told you. Study your Bibles; find in them the precious words given by the Saviour for our encouragement; appropriate His promises, and thereby gain strength to overcome the temptations that are growing stronger and more subtle as the end draws near. Christ is ready to impart to you the divine nature He came to bestow upon sinful humanity; and, by partaking of His divine nature, you may be overcomers, and see His face, and sit with Him on His throne.

Ms 111, 1905

Standing in the Way of God’s Messages

St. Helena, California

December 4, 1905

One thing it is certain is soon to be realized—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit’s power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits

and doctrines of devils. There must not be any languishing of soul now.

If ever there was a period of time when we needed the Holy Spirit's power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message, made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning.

Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are—Seventh-day Adventists.

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. And many of the ministers of the gospel and the Lord's physicians will have their languishing souls quickened according to the Word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

Have not the hearts of Christ's disciples burned within them as He has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures and presented to us things kept secret from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to His commandments, and have felt their characters to be in such contrast to the requirements that, had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it out with a penknife and cast it into the fire. But this could not destroy the message; for the Word of God will never return unto Him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God, who caused the first to be written in the roll, and repeated the very message that had been rejected, caused the latter to be written, and added a great deal more to it.

Those who are willing to have the straight, plain messages of God consumed, to get them out of their sight, will only give increased publicity to, and confirmation of, the messages that they dismissed and repulsed. When the Lord sends a message to any man or woman, and they refuse to be corrected, refuse to receive it, that is not the end of the message by any means. All the transaction is recorded; and those who took part in it, by their refusal to be corrected, pronounce their own sentence against themselves.

When God sends a message to any person, minister or doctor; if men pursue a course to make of no effect the message sent, a course that destroys the influence of the message that God designed should make a change in the principles of the one corrected and turn his heart to repentance, it would be better for these men if they had never been born. Wickedness and deceit remain in the one to whom the Lord in mercy sent His message; but they, through Satan's devising, took it upon themselves to justify and vindicate the one whom God had corrected; and he took it upon himself to refuse the message given and went on, sustained by men who claimed to be the ministers and doctors of the Lord. The one who should have

realized his sin and corrected his evil was presumptuous and turned from the message of God to follow his own course, until sin—in deception, in falsehood, in unprincipled working, in underhand dealing—became current. Whether there is any hope of a change, we know not. But all who have built that man up in his crooked course of action, which they know was not justice and righteousness, will suffer with the transgressor, unless they shall humble themselves before God and show that repentance that needeth not to be repented of.

Thus saith the Lord, I am the high and holy One who inhabiteth eternity. The Lord God will be vindicated in the interest He has taken to bring men to repentance, that they should see their crooked ways and turn and be converted. But ministers and doctors have stepped in between God and men reproved and have made of no effect the reproofs He has sent, notwithstanding that the warning was to save erring men and turn them from their wrong course of action, that their usefulness should not be destroyed, that they should repent and be converted, and their sins, which are now registered in the books of heaven, be blotted out.

The Spirit who asked Zechariah, "What seest thou?" to which he answered, "I see a flying roll," also caused an angel to fly in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him (let no glory be given to erring, sinful men); for the hour of His judgment is come." [Zechariah 5:2; Revelation 14:6, 7.] Many indeed will not understand, but will stumble at the words contained in the roll.

Ms 112, 1905

Testimonies Regarding the Youth Going to Battle Creek

1905

Testimonies Regarding the Youth Going to Battle Creek to Work in the Sanitarium or to Obtain an Education

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Ms 114, 1905

Talk/Unwise Investments

Los Angeles, California

August 15, 1905

A few weeks ago while I was attending the camp-meeting at San Jose, some of our brethren presented before me what they considered wonderful opportunities to invest means in mining and railroad stock that would bring large returns. They seemed confident of success and spoke of the good they would do with the profits they expected to receive.

Others were present and seemed interested to see how I would receive their proposition. I told them that such investments were very uncertain. They could not be sure that these enterprises would succeed. I

spoke to them of the everlasting reward that is assured to those who lay up their treasures in heaven; but in these uncertain ventures, I begged them, for Christ's sake, to stop right where they were.

In the night season I was instructed to tell God's people that it is not according to His will that those who believe in His near coming should invest their means in mining stock. This would be burying our Lord's talent in the earth. Much was presented, but I will say only a few words at this time. I will read a copy of a letter I wrote to one of the brethren I have mentioned:

July 2, 1905

San Jose, California

Dear Brother,—

You have presented before me a proposition to invest in mining stock. You feel confident that such an investment would prove successful, and you think that in this way you will be able greatly to help the cause of God.

The Lord has given me instruction that at meetings I would attend I would find men encouraging our people to invest their money to work mines. I am bidden to say that this is a device of the enemy to consume or to tie up means that is greatly needed to carry on the work of God. It is a snare of the last days to involve God's people in loss of their Lord's entrusted capital that should be used wisely in the work of winning souls. Because so much money is invested in these very uncertain enterprises, the work of God is sadly crippled for lack of the talent that will win souls to Christ.

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered to them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he who had received the five talents went and traded with the same, and made him other five talents. ... But he that received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ...

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewn: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." [Matthew 25:14-16, 18-21, 24-29.]

Our Lord's entrusted talents are to be invested wisely in giving the warning message both in this country and in other countries. Many of the cities in this country have not yet been warned. What is the reason? O it requires money to carry the message of warning to the cities. It is sometimes necessary to hire at large expense the most popular halls, in order that we may call the people out. Then we can give them Bible evidence of the truth.

All around us there are souls to save. There is a work to be done by every man or woman who hears the truth to enlighten some other one. To every one is given some responsibility in the Lord's work. As these responsibilities are assumed, there will be an increase of strength and power to win souls.

A great work is before us. We must watch and work for souls in this time of waiting for our Lord. Cultivate personal piety. Every precaution must be taken to prevent spiritual declension, lest the day of the Lord come upon us as a snare. To be good and to do good should be the study of every human being. There is, my brother, great need that your spiritual eyesight be enlightened. "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] Keep the channel of your mind clear, that you may understand how to use the Lord's entrusted capital. If there are those who have means that they can possibly spare, it is their duty to use it to advance the cause of God.

Last night in vision I was raising my voice in warning against worldly speculations. I said, "I invite you to take shares in the greatest mine that has ever been worked."

"The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field." [Matthew 13:44.]

"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?" [Isaiah 55:1, 2.]

If we will invest in God's mining stock, the return is sure. He says, "Hearken diligently unto Me, and eat 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." [Verses 2, 3.] Please read this whole chapter.

"Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when had found one pearl of great price went and sold all that he had and bought it." [Matthew 13:45, 46.]

My brother, will you make an investment to secure the heavenly pearl of great price?

"Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, of father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." [Matthew 19:27-29.]

This is mining stock in which you may invest without running a risk of disappointment. But, my dear friend, we have not a dollar of the Lord's money to invest in mining enterprises in this world.

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I am exceedingly sorry that any of our people have made the mistake of burying their God-given capital in mining stock, thinking thereby to increase their revenue. The prospect may seem flattering, but many will be sadly disappointed.

I recall the case of a brother who was once interested in the work and cause of God. Some years ago, when I was in Australia, this brother wrote to me, saying that he had purchased a mine from which he expected to receive great profits. He said that he would give me a portion of what he would receive. I dared not even answer his letter, for fear that it might be said that I was giving the least encouragement to such investments. For some years he continued to follow this business. Occasionally he would write to me, saying, "Now the prospects are good. Soon we shall receive returns." But the returns did not materialize; and after sinking many thousands of dollars, his ventures proved to be an entire loss.

This is one of many similar cases that have come to my attention. Many have expressed to me their sorrow that they had ever encouraged any one to invest their means in mining stock. If there is one here who has received money from a brother or sister for any such investment, it is his duty to return it, if the one who gave it so desires.

I warn you to be careful what you do with your Lord's goods. By placing it in God's treasury you may insure for yourselves a revenue from the inexhaustible treasures of His kingdom.

The people of God have been too easily satisfied with mere surface truths. We should search diligently for the deep, eternal far-reaching truths of God's Word. Having found them, we shall joyfully sell all, that we may buy the field.

Ms 115, 1905

Diary

Los Angeles, California

August 1905

Last evening I was deeply exercised. I felt a longing desire to see souls freely converted and their hearts changed by the Holy Spirit.

In the night season I was in a council meeting. Elders Prescott, Daniells, and Washburn, and a large number of others, were present. The brethren named were on the platform. A representation was made of all the discouraging liabilities that we must meet. The most objectionable features were presented, and possibilities of a discouraging nature were presented. This was greatly displeasing to God. Those who spoke of these things could not see the end from the beginning. It is not the Lord's design that they should. And yet the Lord had not disappointed them. All that had been asked for had been given, and more. And yet those who ought to have been praising the Lord were murmuring over some future possibility of disappointment. Every voice should have been full of gladness and of the praise of God.

The God of all grace had been with them, helping them in every time of need, guiding them to their present location, placing underneath them His everlasting arms, shedding upon them the light of His

countenance, in time of trouble strengthening and encouraging them with words of assurance and comfort, communicating to them the joy of His salvation, aiding them in ways beyond their thought or expectation. What should have been the language of their thoughts?

One of dignity and authority stood before those present, and said, "Your principles are to be tried and proved. You are to reveal Christ more clearly than in the past. You are to serve God more perfectly. I have not found thy ways perfect before God. There is need of trustful, unwavering faith and joy in the Lord.

"When will the Lord's ministers and physicians learn to be submissive followers of Jesus Christ? You have, after being greatly blessed, expressed your dissatisfaction, because a small portion of your blessing is, through the wisdom of God, to be appropriated to a field that has been sadly in need of some of the favors that have overflowed to you in donations. Were you placed where these workers are placed, how would you have felt had you been deprived of the donation so greatly needed? Your part of the field has been amply supplied with the Lord's entrusted means; and yet, because a small part of the money that has come to you in gifts is to be given to a most needy field, your hearts are made sad, your hope is shaken, and you are unreconciled.

"This experience was needed that you might see yourselves as you are, to show you that you have not loved your neighbor as yourselves, and have not the full assurance of faith. God would have you show more self-denial. That five thousand dollars of the overflow fund belongs just where it has been sent. God sees that something must be done for the cleansing of heart and mind. His grace must be received and must do its work before He can give you greater evidence of His favor. No selfish act can be done without loss and without displeasing the Lord. All ye are brethren, and the work in other places must be built up."

"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 do we 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. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you, because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." [1 John 2:1-11.]

There is need of most earnest work being done for our individual selves. We are to be constantly growing in the Lord. We have lessons to learn that we many times neglect to learn at the right time. We allow selfishness to have an influence upon our experience, and this mars the character. The hardest lesson of all to learn is to yield self to Christ, and yet this lesson must be learned. Self has twisted human nature, until an entire transformation of character is necessary before we can enter the holy city, to live the life that measures with the life of God. Without perfect self-surrender we can never see the kingdom of God.

Read and obey the principles laid down in the seventh chapter of Matthew, if you would have the life to come. Be a true, humble learner at the feet of Christ, beseeching Him to cleanse your heart from all

defilement, to rid your character of all deformity. Christ expects you to live lives that will lead others to Him.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him.” [Verses 7-11.]

This wonderful representation should be a keen rebuke to the weak, uncertain faith of those who profess to believe in Christ. That the Lord should be so dishonored by those for whom He has done so much grieves my soul. There is not a clear manifestation of the faith that works by love and purifies the soul. O brethren, we need the simplicity of unfaltering trust. We need the faith that God can honor. God has a storehouse filled with every good thing for those who walk uprightly. Have faith in Him.

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” [Verse 12.] “When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger; I am the Lord your God. Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by My name falsely, neither shalt thou profane the name of thy God; I am the Lord. Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God; I am the Lord. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.” [Leviticus 19:9-15.]

“Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord. ... Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God; I am the Lord. And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thy self; for ye were strangers in the land of Egypt; I am the Lord thy God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have; I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them, I am the Lord.” [Verses 30, 32-37.]

Ms 116, 1905

An Entire Consecration

St. Helena, California

December 19, 1905

This morning I cannot sleep after two o’clock, for my mind is troubled regarding our people. We see that the enemy has been making every effort to obtain the victory over them and lead them to continue to do the very things that the Lord has forbidden them to do.

The year 1905 has nearly expired, and the remnant of time will soon pass away. Will every soul before the old year closes put off the old man with his deeds and put on the new man Christ Jesus? Let there be no great ambitious stress to buy presents for Christmas and New Year. Little presents for the children may not be amiss; but the Lord's people should not spend His money in buying costly presents.

Christ calls for the greatest of all gifts—the gift of the heart, the mind, the soul, the strength. A lawyer came to Jesus with the question, "What shall I do that I may inherit eternal life?" He had been studying the question and was perplexed over the matter. The scribes and Pharisees had urged him to present the question to Christ, as something He would not care to explain. They hoped to find in His answer something by which they might condemn Him. Christ read their purpose like an open book and laid upon the lawyer the burden of answering his own question, saying, "What is written in the law? how readest thou?" [Luke 10:25, 26.]

"And he answering said, 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." And Christ said to him, "Thou hast answered right; this do, and thou shalt live." [Verses 27, 28.]

But he, willing to justify himself, said to Christ, "And who is my neighbor?" [Verse 29.]

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." [Verses 30-35.]

After relating this incident, the circumstances of which were familiar to many present, Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him." [Verses 36, 37.] Other voices united with the lawyer's in this acclamation.

"Then said Jesus unto him, Go, and do thou likewise." [Verse 37.]

Christ's enemies could get no hold upon Him, for He presented facts—facts that condemned their neglect of duty. In His divine wisdom, Christ turned the minds of those present from the object they had in view. Those who came to catechize, hoping to hear from the Saviour's lips some word they might use against Him, heard from their own spokesman the terms of eternal life. The man who came to catechize Christ found that he himself was catechized. The Saviour did not, in order to obtain favor, leave him in uncertainty. "It is written," is to be the continual, everlasting terms of salvation for all who will inherit the kingdom of God.

We all have opportunity to obtain eternal life through the light reflected on this occasion. God requires the service of the whole heart. Those who place themselves in right relation to God will stand the test of the judgment. If the heart, mind, soul, and strength are looked upon as the Lord's blood-bought heritage, He

will use them in His service. Those who obtain eternal life must give evidence to the world that they love God with all the capabilities that He has given them. They are to obey the two supreme commands, which embody all the whole law, acknowledging by their course of action that they are doers of the law.

The question asked by the lawyer is just as vital today as it was then. “This do, and thou shalt live.” [Verse 28.] What are we to do? “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” This love is to be brought into the daily practice. [Verse 27.] We are to do our duty to every man, as we would like to have others do to us under like circumstances. Only those who have brought into their lives the strictest integrity can enter through the gates into the holy city of God. Those who at the day of judgment are found to be standing under the rebuke of God, for unfair dealing, for covetous practices, for their multitude of deceptions and lies, will never pass the portals of the holy city.

The whole world will pass in review, yes, is passing in review before One who never makes a mistake. All underhand schemes to obtain advantage are recorded in the books of heaven, which will be opened in the day when every man’s case is decided.

We hear men talk of principle, and God looks with contempt upon the principles of some who talk thus. A man must love God with all the heart, feeling under the most solemn obligations to give God his entire service. Men and women have the advantage of an open door into the heavenly courts if they will comply with the conditions laid down for securing the advantages spoken of in the first chapter of Second Peter. Read from the first verse to the close of the chapter, and learn how much is to be obtained if you secure your life insurance policy.

“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.” [Verse 1.] Without obedience to the righteous law, without following the example of our Lord Jesus Christ, working out through His grace a character worthy to stand before the heavenly universe, we cannot have part in the reward offered.

“Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. (There are the two personalities, but God and Christ are one in perfection of character.)

“According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verses 2-4.]

The apostle Peter was moved by the Holy Spirit to write the things to the church, the elect according to the foreknowledge of God, those who have obtained the precious faith of our Lord Jesus Christ. This faith is precious and valuable. It is not the faith of a heretic, not the pretentious faith of a hypocrite, not the unsatisfactory faith of the formal professor. It is the faith of God’s elect—true, saving faith. The just shall live by faith. Faith is the substance of things hoped for, the evidence of things not seen. True faith unites the weakest and apparently least efficient with Jesus Christ and, united with His efficiency, the weak become strong. Faith is the gift of God to the humble, contrite soul.

He who is self-exalted, full of schemes and plans that the Lord has not directed him to engage in, endangers his spirituality. The Lord sees that he is in danger of getting beyond his depth and that he will

make shipwreck of his faith. He sees that he is becoming desperate, because everyone does not help him draw the load. Let every man walk humbly with God. He who gives strict obedience to the commandments will not be an accuser of the brethren, but will heed the words of Christ in His prayer to the Father that the believers may be one as He is one with the Father.

The apparently weak soul who, with a contrite, trusting spirit takes God at His word and, with a sense of his unworthiness, asks for help, will be given grace to win victory after victory and to gain the eternal weight of glory in the future life. The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality. He has wrought out the righteousness that enables human beings to overcome every assault of Satan. He will impute His righteousness to the believing saint who walks as He walked when on earth.

The Prince of heaven, Christ, became a servant, and He accepts human beings to be laborers together with Him. He declares, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] No one will fail who walks in all humility of mind, learning of Christ the lessons He has given all to learn. We are safe while we strive for the mastery as an overcomer with deep, earnest love for God and for one another.

God gives us assurance that we may escape the corruption that is in the world through lust by being partakers of the divine nature, having through faith, watchfulness, and prayer realized the promise, "Lo, I am with you alway, even unto the end of the world." [Verse 20.] Less talk, brethren, and an increase of faith will be a stronghold. Less talk and more communion with God will make you giants in His work.

"And besides this, giving all diligence, add to your faith virtue." [2 Peter 1:5.] This comprehends much. It means, Do not talk or work lies, do not weave them into anything with which you have to do. Speak the truth at all times. "And to virtue knowledge." [Verse 5.] Be not ignorant of Satan's devices. You need to interpret his sophistries and his wonderful representations of God as being in the leaf, and in the tree, and in everything that grows. These soft words and fair speeches are designed to mislead. God through Christ created our world and all that is therein, but this did not destroy the identity of Christ. Knowledge from God is supreme, not foolish, but sound and explainable, according to the light given of God.

"And to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." [Verses 6, 7.] It is not that charity which covers a multitude of sins, unrepented of and unforgiven for lack of true repentance and confession. Those who flatter and deceive poor souls in their sins will themselves become sinners. Sinner added to sinner by a wrong course of action makes a company of unbelievers, who do great dishonor to God.

God calls upon His people to meet a high standard. Ever bear in mind that not a thread of dishonesty or conniving with Satan and his devices is to be woven into the pattern of the web. God will not accept one figure into which the threads of selfishness have been woven.

The Lord would have every soul who believes in Christ forming a character that will give him a fitness for the mansions which Christ has gone to prepare for those who in this life keep God's commandments. The world has been cursed with sin, which has been growing in extent in proportion to the intensity with which it has been practiced. The primal beauty of the earth is gone. Since Adam's sin, every species of crime and dishonesty has increased, till the world has become filled with iniquity. But a better kingdom is being prepared for all who are faithful, tried, and sanctified—those who are living constantly on the plan

of addition, adding virtue to virtue and grace to grace.

Ms 120, 1905

The Result of a Failure to Heed God's Warnings

St. Helena, California

January 1, 1904

We have now come to a period in our history when there is great necessity of more than human wisdom. I carry a burden night and day. I dare not move by impulse. I dare not remain passive and do nothing. Yet I am forbidden to engage in controversy with men whom the Lord has distinctly represented to me as being in great danger of misinterpreting their own spiritual condition. They are spiritually blind—as verily blind as were the men who in Christ's day claimed to be able to see, but who could not discern their true condition. Many are being led astray. The blind are leaders of the blind. And unless these deluded souls, both the leaders and their followers, are converted and transformed, they will not, cannot be laborers together with God.

We are now in a perilous position. Our only hope is to follow on earnestly, determinedly and to leave the events for the Lord to manage. I tremble for the men who have not walked in the footsteps of the self-denying, self-sacrificing Redeemer. I greatly fear that they will become lost in the fog and the quicksands and never be overcomers. I cannot endure the thought of their remaining deceived. And although they have greatly erred by not following in the footsteps of our heavenly Leader Christ Jesus, some refuse to confess their errors. They persist in trying to make it appear as if they have made no mistakes, and have not been led by seducing spirits, when I know that they have; for thus saith the One who is Truth, and no lie is of the truth.

The ways and works that have been developed in Battle Creek since the General Conference of 1901 cause me to tremble for those who are there; for many have been acting as if blinded by satanic agencies. Little do these men know of the bearing that their leading position of influence has had on the minds of men who should never have had a trace of the experience and the example that they have had with the one who has long stood in the position of physician-in-chief. No dependence can be placed in a man whose words and actions reveal that he is spiritually blind. The leading physician of our medical work maintains that he has never departed from the truth, and yet the testimonies state that he is not familiar with the Bible foundation of truth. What can be said regarding a man who claims to have walked in the path of righteousness, in accordance with the Lord's guidance, ever since he has been old enough to understand God's will, and yet who in his life-practice disregards a plain "Thus saith the Lord"? He has a bewildered mind, an uncertain experience.

Encouragement has often been given him—a word here and a word there—to show him a way of escape from his peril. He has been represented as one who is slipping over a precipice, and the hand of Christ is the only one outstretched to save. Notwithstanding these plain warnings of danger, he sees not his peril. He does not realize his condition. But God knows all things; He is infinite in knowledge and in all wisdom concerning the real condition of every man. Our thoughts are open before Him. And as God knows all things, He knows the mind of every man that He has created. We are the work of His own mind, through Christ Jesus.

Man's mind, although divinely created, may be worked by another power, as was the mind of Adam, a man who had walked and talked with God. He who foresees all things could, in His providence, have kept and directed Adam and Eve, if they had heeded the warning against evil. But they allowed themselves to be allured by the seductive influence of Satan's voice. The enemy, speaking through the serpent, lied against God and bore false witness of the Creator. Satan exalted himself in preference to God. The sinless pair were beguiled and believed the false statements made regarding God. So fully were they seduced, that they could not discern the power that was leading them into apostasy.

And thus it has been in the case of the one who has long stood at the head of our medical work. He often declares that he has always believed the messages God has given through Sister White; and yet he has done very much to undermine confidence in the validity of the testimonies. Many have accepted so fully his version of plain messages, that the testimonies have come to have no effect on them. As a result, not a few have gone into infidelity. O how many he has influenced to view things as he has viewed them! How often he has led others to think, "Somebody has told Sister White!"

I leave this matter as it now stands; for I am pained beyond measure because our brother's spiritual views are not founded on a solid basis. The man can never be relied upon in the future unless heart and soul, mind and strength are entirely changed, revamped. As matters now stand, I cannot see how there can be Christian unity between the medical missionary work, as led by those in error, and the gospel ministry. There can be no unity without a decided change in the one who has stood as leader of our medical work. If he yields fully, and is born again through the agency of the Holy Spirit, he may have imputed to him the character of Christ. But I cannot see any safety in his continuing to bear the responsibilities he has borne, in the supposition that all his ideas are sound, when I know for a certainty that the conditions now existing reveal another state of affairs.

O how much I desire to see the one who has been looked upon as the leader of our medical work saved, if possible! He is one that must be born again. He must be reconverted in speech and in spirit and pass through a transformation that will enable him to discern between light and darkness. At the present time, if his ministering brethren differ with him in judgment, and work contrary to his plans, he often has no use for them. Thus it has been for years, and message after message has the Lord sent in warning; but the one to whom they have been sent has refused to hear. And even when these ministers are doing the very work that God has assigned them, still by his words and representations he has often placed them before others as men who are not true. Thus differences of opinion, cherished and dwelt upon, are implanted in the minds of many.

The Lord cannot with impunity allow men to carry on a work that creates variance and unbelief. But these evils will be repeated, unless the one who for years has been bearing the responsible position of physician-in-chief in our medical work becomes a new man in Christ Jesus. God has given him many, many words of encouragement, as well as words of reproof; but the encouragement has all been given on condition that the man occupying so responsible a position as he has occupied be changed in mind and judgment, becoming a Bible Christian in purpose and character. So long as he remains unconverted, there cannot be brought about a blending of the missionary work, of which he has been looked upon as the leader, with the gospel ministry. For years the Lord has instructed me that so long as his associates accept as genuine his representations, the medical missionary work will stand in need of a physician.

The spirit of contention that some have revealed has greatly retarded the progress of the Lord's work. We

are all to unify on the proper basis of unity. God has pointed out the results of certain actions that can never be sanctioned by His servants; and notwithstanding these plain messages of warning and entreaty, the same acts of wrongdoing have been persistently repeated. This course cannot long be passed over in silence; for I have been instructed by the Lord that the people have a right to know and understand that for the past twenty years God in His mercy has been giving to our physician-in-chief light that has never been given to the churches. This light has shone upon our brother's pathway, in order that he might be prevented from pursuing a course that God could not approve and bless.

Notwithstanding this light, the human agent has permitted the enemy to implant in his heart a spirit of self-exaltation. He has borne many heavy and varied responsibilities that no one man is able or fitted to carry. And in all this he has allowed others to gain the impression that his course has constantly been justified by the witness of the light given him through the testimonies; whereas, many of these messages were reproofs. Many details of past experiences could be outlined, if this were necessary. It seems as if our brother will not understand or see the part he has acted in these matters. But everything is thoroughly known to God.

The vast fabric that has been woven by our medical missionary leaders into the web of God's cause for these last days bears not in many respects the decided marks of God's direction. The pattern is positively forbidding; and if the whole history of God's dealings with these leaders should be revealed, as it may have to be, then there would be brought to view matters, the publication of which years ago would have set the people right. Long has God borne with the erring, and the people know but little about the instruction and the admonitions that have been given; hence they have been unable to understand clearly all features of the present controversy. Strong representations have been made by those whose course God has reproved, and thus most objectionable features have been made to appear against those whom God has been using for the salvation of our medical missionary leaders.

God knows all the actuating principles of the minds He has formed, and with what spirit they will act when under temptation. He has witnessed the persistent, rebellious course of some whom He has forbidden to follow their own plans and devisings, but who refuse to cease their evildoing. The ways of man are before the Lord, and He pondereth all his goings. He knoweth the thoughts that come into every mind. The eyes of the Lord are in every place. He looketh to the ends of the earth and seeth under the whole heavens. The Lord searcheth all hearts.

Ms 122, 1905

A Solemn Appeal

St. Helena, California

August 1903

I cannot sleep after one o'clock. My mind is deeply exercised. A presentation has been given me of our dangers. I am strongly impressed that as a people we must reach a higher standard. Is it possible that at this time, this age of the world, we cannot discern the signs of the times which our Saviour, when He was upon the earth, foretold to his disciples, that He might give the instruction to those who should afterward believe, to help them to prepare for the great conflict?

I am instructed that those who follow on in a wrong course, regardless of the lessons taught by the burning of the sanitarium and the Review and Herald office, are revealing the stubbornness of Pharaoh. They are refusing to be admonished by the judgments of heaven and are pressing on without realizing that these things call them to search their hearts closely and humble themselves before God. Unless they repent, the Lord will surely repeat His judgments, as He repeated them to the king of Egypt. God bears long with the perversity of men. He sends them decided reproofs and clear light; but if they will not receive the warnings of God, if they persist in following their own will, their own impulses, the Lord will send His judgments and will not pardon their persistent determination to be like the people of the world.

To invest one person with authority, as has been done in the case of the one who has been standing at the head of our medical work, is forbidden in the Word of God. The Lord will not endorse such movements as our brother has been trying to bring about in his plans. God is not honored, God is not glorified in these movements, which are not according to equity and righteous judgment. His representation is sufficient to convince any mind that is led and taught of God.

The Spirit of God with its restraining influence is being withdrawn from the earth. All may learn their lesson from the picture now presented in the condition of things in our world. They may see taking place the signs that Christ foretold. Those only who have humbled themselves, and kept their eyes fixed on God, will be safely hidden with Christ in God. And when Christ, who is their life, shall appear, they will appear with Him in glory.

I am sorry, so sorry, that men will be wilfully obstinate, as was Pharaoh the king of Egypt and Nebuchadnezzar the king of Babylon; but so it is. Let all be warned by the messages sent from heaven, that when any man shall exalt his own ways and his own judgment as supreme, he will come under Satan's jurisdiction and will be led blindfold by him, until his spirit and his methods will conform to the archdeceiver, little by little, until his whole mind is under the influence of the spell. The serpent keeps its eye fixed upon a man to charm him, until he has no power to go from the snare.

I now say, Let all beware of men. Let not those connected with our institutions follow the lead of any man to carry out the policy of the world, for thus they place themselves under the influence of the enemy; and unless the Lord shall interpose, they will have no power to escape from the snare. The Lord is in earnest with us. In His Word He has declared that many shall depart from the faith, giving heed to seducing spirits and doctrines of devils. They will go to great lengths in departing from God.

I have a decided message to bear. Let all take warning. The enemy desires to have his controversy kept up in his way and after his plan until the harvest is past and the summer ended, and the souls of those who have been leaders under him lose with those who have been deceived by him. God calls upon His people to take heed and come out of this deceptive controversy. Satan is wide-awake, and he will lose no opportunity to bind men and women to his plans and to fasten them in such a way that before they are aware of it, they will find a yoke of bondage upon them.

I am instructed to say to the men in our institutions, Be free men. Christ has made you free; then take your stand as God's property, not to be bought or sold under any circumstances. The Lord calls for volunteers, just as He called the fishermen to leave their nets and follow Him, and just as He called Matthew from the receipt of customs. He calls upon them to unite with Him, the greatest Teacher the world has ever known, and to learn from Him how to work for the salvation of souls. "Follow Me," He says, and many will obey

the call. God has His men of opportunity, who will leave all and follow Him. The Lord would not have these men bring into their work the practices they have followed in the past; they are to learn of Christ His methods and plans.

The Lord God omnipotent reigneth. The Lord would have every physician connected with His work preparing himself by thorough, entire consecration for more efficient service. His physicians are not to believe the philosophy of any other physician that lives unless he reveals the meekness and lowliness, the purity and clearness of principle revealed in the life of the Saviour. They are to separate from all that bears not the mark of the strictest justice and judgment.

Time is short, and the Lord calls for the separation from His institutions of those who refuse to see their objectionable traits of character. I am instructed to say that such ones will be weighed in the balances and found wanting. Time is short, and the foundation upon which we build our faith must be sound Bible truth. I call upon our people, Get ready, get ready. The last chapters of this earth's history, as outlined by Christ, are rapidly fulfilling. Our last great work is to be done. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." [Isaiah 58:1.]

We have a decided medical missionary work to do, just as is portrayed in the Word of God. Every man has his work, which he cannot be excused from doing. God will accept everyone who will consecrate himself to His service without reserve. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are His." [1 Corinthians 6:19, 20.] You have no permission to bind yourselves up in these last days with any parties. Why? Because God must be your fear and your dread, as well as your confidence and strength, and your exceeding great reward. "I will be to them a God," He declares, "and they shall be to Me a people." [Hebrews 8:10.]

Those who are purifying their souls through a belief of the truth have abundant assurance that they will not be left to perish through the deceptive working of the archdeceiver. No men are to join themselves to other men to lower the standard of truth in accordance with worldly policy and practice. This is a misrepresentation of the character of God. It is bearing false witness of Him. Elevate, ennoble, saith the Lord, all that you are connected with. Let God be revealed in His holiness and in His power by every soul who claims to be a laborer together with Him. Stand bound up with Christ; for you have been bought with a price. Glorify God in your body and in your spirit; for they are His.

Tremendous is the wrath of God now hanging over the world. I call upon all in the name of Jesus Christ to take their stand on the sure foundation. Those who refuse to do this can have no part with Seventh-day Adventists. God declares, "I will be merciful to those who confess and forsake their unrighteousness, and their sins and their iniquities will I remember no more." [See verse 12.] "The blood of Jesus Christ His Son cleanseth us from all sin." [1 John 1:7.] This is a great and encouraging assurance. If those who have been led into transgression and sin will come to the Sin-bearer, and confess their sins, they will receive forgiveness. The efficacy of the blood of Christ is able to secure pardon. The Holy Spirit, which convinces of sin, leads the repenting, believing one to Jesus through faith in His blood. This Spirit will impart the renewing of the mind unto holiness, and the believing, pardoned one sits with Christ in heavenly places. The sanctifying influence of divine grace brings a renewing of the mind.

Perhaps sin has been in undisputed possession of the whole man. Those of whom this is true are ruled by the spirit that works in the children of disobedience. They are not at peace, but they are apparently

satisfied with themselves. But is it thus indeed? No, there is an unrest, a spiritual conflict, a struggle between sin and reason, the conflict of grace and nature. And divine things will appear to the struggling soul if he will arise in the power and assurance that comes from faith in Christ. Thus he could break the spell. But too often it seems too humiliating to admit that he has been wrong, and he does not break the spell, and Satan fastens him the more firmly in his deceptions.

Satan has his allies in men. And evil angels in human form will appear to men and present before them such glowing representations of what they will be able to do if they will only heed their suggestions, that often they change their penitence for defiance. I call upon those who would have eternal life to break every yoke. The enlightening of the understanding must become a part of the experience. Sin has darkened the reasoning powers, and hell is triumphing. O will not men cease to trust in human beings? Can not they discern the excellency of the perfect rule of righteousness that God has given?

The Lord calls upon those who once had a knowledge of the truth, but who have backslidden, to return to their first love and become reformed, regenerated. The eyes of the mind need to be enlightened by the Holy Spirit, that they may discern between good and evil. Some concessions have been made, but no thorough work has been done to uproot the evil plant of malice cherished so long because this person and that person did not coincide with plans and ideas of human invention. The root of bitterness has sprung up into intense life and has borne its poisonous fruit. It still flourishes; for only the tip-end of it was plucked off. When sin is removed through the blood of sprinkling, the soul will be melted by a sense of the love of Jesus and by an abhorrence of sin. Repentance for this or that particular act is not sufficient. The heart must be cleansed. Wrongdoing is the overflowing of the fountain of an unclean, unconverted heart.

There are those who, when wrongs have developed, would not say, I have sinned, but have tried to cover up and excuse the sin of the natural heart. But the heart must be changed, else it will ever be sending forth its bitter waters. He who with loathing of soul sees his defective character, which has so long dishonored Christ, and in contrition asks for forgiveness, will save his soul unto eternal life. Such a one will no longer excuse and vindicate actions that has brought reproach on the cause of God. Repentance is genuine when reformation takes place. He is truly repentant, and his heart will be filled with thankfulness that he was not blinded to the very end, when it would have been too late for wrongs to be righted. He will discard the old pharisaical garment of self-righteousness and will no longer try to patch it with new cloth.

The devil may lock arms with the sinner, and say, “Better let things go as they are. If you confess, your dignity will be hurt, your influence lost.” Thus he has gained the victory over and over again.

Oh, eternal life is worth everything, and to lose it, the man loses everything. Will he give up the struggle? Will he brave it through in defiance of God, or will he show his loathing for the sins he has committed, and say: “Woe is me, that for so long I have been a transgressor of the law of God. Lord, I know that Thy law is holy, just, and good. Woe is me that I have tried to preserve my dignity, and in so doing, have lost so much as a steward of Christ’s grace. I have been a transgressor, but I will be so no longer. I will repent, while Christ is still pleading for me in the courts of heaven. I will now come into the presence of the Saviour and touch the holy scepter; and if I perish, I perish.”

My earnest prayer is that not one soul shall continue in transgression and sin. The atonement of Christ, in its divine beauty and excellence, calls upon every rebellious soul who has left his first love to repent, to give his affections to God, and to allow the law to be written in his heart. The law of the Lord is perfect,

converting the soul. This means the character, the whole man. The conversion of sinners reveals the miracle-working power of the grace of Christ. The promise is, “I will put My laws into their minds, and in their hearts will I write them.” [Hebrews 10:16.]

When true conversion takes place, the soul is eagerly ready to have this work done. Self is no longer exalted. The judgment, sanctified, sees how impossible it would be for the spirit cherished in the past to be admitted into the inner court of the sanctuary of God. The soul is strongly drawn to choose what the judgment has been taught to approve. “I delight to do Thy will, O my God.” [Psalm 40:8.] The psalmist speaks thus of the godly man: “The law of his God is in his heart; none of his steps shall slide.” [Psalm 37:31.] Is not this a great promise? Shall we not appreciate it? Who will now watch and pray three times a day as did Daniel; for the enemy is watching constantly to find us off guard. Will you now earnestly consider the call from Christ to return to your first love? Let every one remember that the first work to be done each day is to surrender the will and way to God. The Lord will surely arouse His people who are watching and waiting and praying. “Because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.” [Matthew 24:12, 13.]

Ms 124, 1905

“Hold Fast That Which is Good”

1905

From Sinai, in awful grandeur, God proclaimed His law to Israel, that they might realize the high standard to which they were to attain. He presented to them the beauty and safety of obedience, declaring that only through obedience could they find peace and prosperity. He portrayed also the result of disobedience to His law. We who live in this period of the earth’s history see the fulfilment of His warnings to Israel. In the stormy scenes now taking place in our world, we see the result of the transgression of God’s law.

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.” [Deuteronomy 4:1-4.]

It was in mercy that God destroyed those who had been led away by Baal-peor. Had they been permitted to live, their influence would have corrupted the whole congregation of Israel. The judgment that came on them was a warning to others not to disregard the honor and glory of God. Often God speaks in judgment to repress iniquity. God sees and rebukes the sins of those who disobey His laws, but He shows mercy to those who obey Him. When their own inclinations would lead them into danger, He takes from them that which they desire.

God chose Israel to be His own people, that, by adhering closely to His requirements, they might be to the world an illustration of the beauty of character, the moral power, and the virtue that might be attained through fearing and honoring Him. He desired also to reveal through them the advantages that would come to those who, as His true sons and daughters, would walk in harmony with the principles of His law.

In His dealing with men, God has often demonstrated that through the virtue obtained by obedience to the laws of heaven, human beings may gain a beauty of character that will fit them to be laborers together with Him.

Purity of character will be distinctly revealed by all who truly follow Christ. In them will be seen the fulfilment of God's promise: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." [Hosea 14:5.] The psalmist thus describes the beauty and growth of the Christian: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my Rock, and there is no unrighteousness in Him." [Psalm 92:12-15.]

Striking its roots deep down into the earth, the tree gains strength to withstand the tempest. So the Christian is to be "rooted and grounded" in the truth, that he may withstand the temptations of the enemy. [Ephesians 3:16, 17.]

We must have a continual renewal of strength, and we must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer, but we are to look up, believe in God, and stand firmly rooted and grounded in the truth.

Keep firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God's Word lead you to devote heart, mind, soul, and strength to the doing of His will. Lay hold resolutely upon a plain "Thus saith the Lord." Let your only argument be, "It is written." Thus are we to contend for the faith once delivered to the saints. That faith has not lost any of its sacred, holy character, however objectionable its opposers may think it to be.

Those who follow their own mind and walk in their own way will form crooked characters. Vain doctrines and subtle sentiments will be introduced with plausible presentations to deceive, if possible, the very elect. Are church members building upon the Rock? The storm is coming—the storm that will try every man's faith, or what sort it is. Believers must now be firmly rooted in Christ, else they will be led astray by some phase of error. Let your faith be substantiated by the Word of God. Grasp firmly the living testimony of truth. Have faith in Christ as a personal Saviour. He has been and ever will be our Rock of ages. The testimony of the Spirit of God is one. Change not your faith for any phase of doctrine, however pleasing it may appear, which will seduce the soul.

The fallacies of Satan are now being multiplied; and if you swerve from the path of truth, you will lose your bearings. Having nothing to which to anchor, you will drift from one delusion to another, blown about by the blasts of vain doctrine. Satan has come down with great power. Many will be deceived by his miracles. Those who accept his science will be among those to whom Christ addresses the words:

"And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." [Revelation 3:1-3.]

I entreat every one to be clear and firm regarding the certain truths that we have received and heard and

advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God or of Christ.

John says in his gospel: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:10-14.]

Jesus Christ is the Son of God. He was manifest in the flesh. What was His work in this world?—To put away sin by the sacrifice of Himself on the cross of Calvary. He was tempted in all points like as we are, yet without sin. By His prayers and strong supplications He overcame. In His human nature, He perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, He procured redemption for all who will be obedient. The divine nature is imparted to those who receive and acknowledge Him as their Saviour. They become partakers of the divine nature; they overcome the assaults of Satan; and they escape the corruption that is in the world through lust. Christ energizes by His Spirit those who seek Him with the whole heart.

As many as receive Christ receive power to become sons of God. He is able to save to the uttermost all who come unto God by Him. As they look unto Jesus, they catch the divine rays of light and are attracted by the loveliness of His purity and goodness. They seek to copy His pleasantness, rather than the harsh violence manifest by those who disregard the laws of God. And as they keep before them the fear of God, and walk as obedient children, others mark their Christlikeness of character and will be drawn to the Saviour by the revelation of their happiness, their love, their justice, and their mercy. Yet some will refuse to come to the Saviour. They will choose darkness rather than light, because their deeds are evil.

Christ and His complete righteousness as the Son of God—let this be our immovable platform, the very life of our faith and godliness. That which He taught we are to teach. His commission to His followers is: "Go ye therefore, and teach all nations. ... teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.]

Ms 126, 1905

A Warning Against Present Dangers

St. Helena, California

November 27, 1903

For months I have had little sleep, because my mind is intensely exercised regarding the work that is being done in Battle Creek. The results of this work are represented to me, and the word given me is that if the company of workers there were divided into several smaller companies, and sent into various localities, very much more good would be accomplished. Cause is always followed by effect.

I am receiving instruction regarding the dependence that is to be placed in God. We are to depend far

more on Him and far less on men who, if they had opportunity and were left to themselves, would lead the flock of God into strange pastures. I am charged with a message to be given at different assemblies, because satanic agencies are linking arms with men who should stand free from all seducing spirits and doctrines of devils. The commission given me is, "Meet it, not always by being present in person, but with the written message. Watch, and when a crisis comes, meet it. There is no time to be lost."

Deceptive theories have been arrested in their development, but they have not been rooted up. Hearts are not changed. There are men who are blinded by Satan's sophistry. They are not converted. The wrong theories which in the past have been met many times and in many places are ready to spring into life, because the natural heart loves sin and has been so deceived by Satan's fascinating presentations that, in the place of having sensitive consciences and eyes anointed with the heavenly eyesalve, able to detect the deceptive guise of Satan, men do not see the awfulness of sin, but have clothed sin with the beautiful garments of sanctification and purity. They retain the impression that the sin so hateful to God is a wonderful advantage. The sanctification that they claim is polluted by the most seductive sin, which in their estimation is righteousness. This corrupting, spiritualistic view of matters is blinding the spiritual eyesight. The religious faith is like an apple worm-eaten at the core. Men who are supposed to be helping have deficient spiritual eyesight. Some things may be said which appear to be excellent. The fruit may apparently be fair and beautiful, without a flaw; but break the apples open, and we see the work of destruction going on at the core. Those who have been in the wrong may be silent in regard to their ideas, but there is death at the core. Their wrong ideas are smothered, but not changed. At a favorable opportunity they will spring into life. Men may flatter themselves that there is seen the working of the Spirit of God in the company assembled at Battle Creek; but in reality there is a power, prompting and advising and inspiring, that has not the vital principle which comes from a pure, "Thus saith the Lord."

My mind is weary with considering what to do next to meet the danger before us. I wish to proclaim in the very simplest language the truth for this time. I am exceedingly anxious to use words that will not give anyone a chance to sustain erroneous sentiments. I must use words that will not be misconstrued and made to mean the opposite of that which they were designed to mean. Bible truth, received into the life, will make the heart pure and clean. It will lead to practices that elevate and ennoble the whole life. The thoughts must be kept free from all seductive, spiritualistic ideas that have been brought in by different ones.

I am unable to see into the human heart. But there is One who knoweth the thoughts afar off and who sees the outcome of these thoughts. When the necessary work is accomplished in the heart, when the mind is worked by the Holy Spirit, the life will bear the right kind of fruit. The promise will be fulfilled, "A new heart will I give thee." [Ezekiel 36:26.] This is what is needed now.

Those who compose the company of workers at Battle Creek are at a disadvantage in many ways. The time they spend in hearing principles and in studies of various kinds would be of far more benefit to them if they had an altogether different spiritual atmosphere to breathe. The presentation is not good. The prompting of the students to give the most satisfactory reports of the school is not the best lesson in education. They have had enough of this. Pretense is not the kind of education to give anyone. The stimulus of such education does not come from Him who understands the deceitfulness of the human heart and who never misleads.

Let the mind be closed in with the Redeemer. Let men heed the invitation, "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 11:29, 30.] The mind may be swamped with a multitude of statements and assertions, some valuable, and some that should not be retained, which if retained would be of no benefit. Teachers, weed from your talks all that is not of the highest and best quality. Keep before the students those sentiments only that are essential. Never should the physician, teacher, or minister prolong his talks until the alpha is forgotten in long-drawn-out assertions that are not of the least benefit. The mind is swamped by a multitude of words that it cannot retain. Let the talks given be short and right to the point. Let the mind be kept sweet and pure and open to heaven's first law, "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 10:27.]

Eternal life is involved in the question, What shall I do that I may inherit eternal life? The lawyer had been sent by the scribes and Pharisees to ask Christ this question. They hoped that He would say something in reply that they could use to condemn Him. But He read their hearts as an open book and laid upon the lawyer the burden of answering his own question. "What is written in the law? How readest thou?" He asked. The lawyer was well versed in the requirements of the law, and he replied, "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." Christ said, "Thou hast answered right; this do, and thou shalt live." [Verses 25-28.]

Little did the ones who were listening think that the One who was speaking to them was the One who had given the law from Sinai. His words are the exposition of the work to be done for every soul who would have eternal life. This education means everything to the receiver.

But the lawyer, willing to justify his neglect of that which he knew he had not done, petulantly inquired, "And who is my neighbor?" [Verse 29.]

Then comes the story of the good Samaritan, which every medical missionary needs to bring into daily practice.

When Christ had come to the end of His lesson, given in the hearing of a large number who were listening with intense interest, He said to the lawyer, "Which now of these three thinkest thou was neighbor unto him who fell among thieves? And he said, He that showed mercy on him." [Verses 36, 37.] Christ's words had made so strong an impression that many voices united with that of the lawyer in giving this answer.

The lesson that we need to learn is, What is true medical missionary work in practical gospel lines? Let us keep before the people everywhere the terms of eternal life, as given in the Word of God. Those who obey this word reverentially, and giving God the honor that is due Him, will show in their practice that they have a knowledge of what constitutes true medical missionary work. Self is to be humbled, not exalted. Obedience to the law of God in every respect is the only condition upon which we can receive eternal life. It is of great consequence that all who claim to understand gospel medical missionary work teach the principles of truth. If those who act a part in the training of the youth will leave many things unsaid, and present before the students the importance of the principles which they must obey in order to have eternal life, there will be a work of reformation that is after the similitude of heaven.

"Thou shalt love the Lord thy God with all thy heart." [Matthew 22:37.] God created the heart pure,

sinless, and undefiled; but Adam listened to the seducing words of the tempter and did that which the Lord had told him not to do. The enemy's words were received by our first parents, and they fell from their high estate of innocence and purity. If Christ's instruction were carried out, there would be an entirely different showing in our work. The practice would be changed, because the heart would be converted. Satan would be dismissed, and the virtues of Christ's character would be accepted.

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November 28

My mind is sad beyond expression because the enemy has obtained victories over the minds and hearts and wills of those whom the Lord has been admonishing, saying, "This is the way; walk ye in it." [Isaiah 30:21.] God has been warning them for years, but they would not receive His words and take heed to them; they would not make their works perfect before Him. Some of those who claim to have been teaching the truth present before God a very ragged practice, which He does not accept. They determined to follow their own will and way, and they have been led by the enemy of all righteousness. Satan has been playing the game of life for their souls and has been stealing away from them the Lord's entrusted gifts, putting in their place his evil sentiments to be worked out in scientific problems. He has blinded the spiritual eyesight, and deceptive, delusive imaginings are taking the place of the Word of life and truth. Some in exalted positions of responsibility are sustaining error in the place of truth. Satan makes his delusions most attractive, clothing error in the garments of truth, so that it seems the most desirable thing to possess. The minds of many whom we would naturally suppose would see things clearly are blinded as with a bewitching sophistry of error. If the terribly bewitching, fascinating story is not interrupted, those who are listening to it will become infidels in their belief. There is no safety in their present experience. They need to be convicted and converted by eating the Word of God, believing it just as it reads, interpreting it correctly, not weaving the messages sent by God to save His people into their own sophistries, making them speak in favor of fables that undermine the foundation established by the Lord for His commandment-keeping people.

Satan will continue to bring in his erroneous theories and to claim that his sentiments are true. Seducing spirits are at work. I am to meet the danger positively, denying the right of anyone to use my writings to serve the devil's purpose to allure and deceive the people of God. God has spared my life that I may present the testimonies given me, to vindicate that which God vindicates, and to denounce every vestige of Satan's sophistry. One thing will follow another in spiritual sophistry, to deceive if possible the very elect.

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November 29

I awake about one o'clock and ask the Lord to give me increased faith, that His cause and work shall become more and more manifestly the work of God. When it obtains entrance into the heart, it works with convincing power. Yes, the heart is the place for the truth to begin its work. Truth is to be a power in the life and character. If received and cherished in the heart, it will work as the leaven of a life-giving principle, changing the whole being. Truth has power to make the sayings of Christ spirit and life. If cherished and respected, it will cause the man to turn from his evil ways. Truth and error cannot abide in

the same heart. “He that is not with Me is against Me,” Christ declares, “and he that gathereth not with Me scattereth abroad.” [Matthew 12:30.]

Wisdom, intellect, power—these are not God. But God is the author of all wisdom, all grace, all power. God gave Lucifer his power and wisdom, yet this intelligence was not God Himself. We are to know God as He is revealed in His marvelous works. Who by searching can find out God? This is not part of our work. The law of the Lord is perfect, converting the soul. God’s character is expressed in the ten commandments. To know God as He is—this is the science of all goodness and truth and righteousness. We must obey every expression of His character as revealed in His law.

God requires obedience, not for the purpose of showing His authority, but that we may become one with Him in character. We will find in God the attributes of character needed to form characters after His likeness. We are to form characters that are in harmony with the Deity. Thus our natures become spiritualized in every faculty.

We cannot present any correct representation in words of God’s glory and majesty. It is beyond expression. But we can enjoy the contemplation of God and the sense of His presence. We can know of Him all that human beings can bear. We can talk with Him in prayer.

At times when our faith goes out to Him completely, we converse with Him and by faith endure the seeing of the Invisible. Faith reveals Him, and we contemplate all that we can endure. When in times of trouble and perplexity we trust Him fully, we have a living sense of His cheering, all-pervading presence and power. We realize that the Lord is indeed our strength and our portion forever. We can be one with Christ in God. But let us never undertake to define God as an essence. Never, never venture one step into the way of putting God in the place of the things of His creation.

Ms 127, 1905

Take Heed to Thyself and to the Doctrine

December 19, 1905 [typed]

I am not able to sleep past eleven o’clock; for there is a burden upon my soul. The book Living Temple should in no case be placed in the hands of those students who shall go to Battle Creek to obtain an education. The matter that it contains is interwoven with specious theories. The Lord did not lead in the production of some of the statements that are made in this book. He has given us His Word, and this Word is to be the man of our counsel. It seemed to me passing strange that men who have been long in the work can not discern the character of this book. A great deal of Scripture is used, but it is woven in and brought together in such a way that to many minds error is made to appear as truth. Erroneous theories are so presented that those who receive them will certainly be misled and led on step by step by the enemy.

If ever there was a time when the writings of every one connected with our work should be closely criticized, it is now. The Lord has made known to me that His Word is to be studied; and as no such representations as those made in Living Temple are made in the Word, we are to reject them. We are to take the Word as God has given it to us. If Christ had thought it essential for such theories to be presented to human minds, He would have included them in His teachings. As our Owner and Redeemer, He has put in His Word all the instruction that is necessary for our salvation. Christ was about to leave His disciples.

His trial, humiliation, and death were near at hand. But He was not thinking of Himself; He was searching for some solace to give His disciples, who were so soon to be severely tempted and tried. "Little children," He said, "yet a little while am I with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." [John 13:33-35.]

This is the great lesson that all need to learn. Not then did the disciples fully understand Christ's words, "As I have loved you," but after His death on the cross, they saw the depth of His wonderful love for them.

"Let not your heart be troubled," Christ said; "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. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou, Show us the Father." [John 14:1-9.] Christ has given us all the instruction that it is essential for us to have. The Lord did not inspire Dr. Kellogg to write Living Temple. This book, if received, will occupy time and attention that ought to be given to a close study of the Bible. God did not inspire the writing of this book, nor order it. It is misleading, diverting the mind from the words of Christ to the fallacies of human production.

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings the correct light in which to regard God. He has given His life as our example in all things. There is no benefit to be derived from books after the order of Living Temple. I have been instructed that those who, in the daily life, do not heed the instructions of the Bible do not know God or Christ, whom He has sent. Those who have not lived the Scriptures will invent sophistries to occupy the mind and absorb the attention and teach things that the One who owns man—body, soul, and spirit—has not said should be taught.

Just before His ascension, Christ gave His disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church members need to study most earnestly. Those who study this instruction as they should will not dare to advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and omega of knowledge, your study. All through the Old Testament and the New, there are things that are not half understood. "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 alway, even unto the end of the world." [Verses 18-20.]

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in My

name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:15-20.]

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their textbook, then the truth will be proclaimed with power, and souls will be converted.

Christ is the author of the Old and the New Testaments, and these should be the study of our students. The simplicity of the Word is to be preserved. Living Temple should not be used as a textbook; for it contains sentiments that should not be brought before the students. The Word of God needs not such interpretation as is given in these representations. God expresses Himself. He cannot be defined by any human intelligence; no man could present Him as He is. Those who try to do this are on forbidden ground. Christ has revealed God in character, and let all who wish to know God believe in Jesus Christ, and work the works of Christ, and teach the lessons of Christ. If they truly believe in Christ, they will receive power to become the sons and daughters of God. This is their work. Christ calls, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.]

Those who obtain an experimental knowledge of Christ are enabled to demonstrate that the yoke of Christ is easy and His burden light. Ministers and physicians, come to Christ, and sit at His feet, that in character you may reveal that you have learned of Him to be meek and lowly. Bear in mind that we are living in perilous times, when men will exalt themselves and their own capabilities. The heavenly universe looks upon the works of such ones as foolishness; for they bear not the sweet fragrance of the Holy Spirit. There is need of constantly guarding the mind and soul, the words and spirit, in order that we may reveal that we are children of God.

I warn all who are in God's service to place themselves on the side of Christ. I am instructed to say that there are many dangers on the right hand and on the left, and that our greatest danger will come from men who have lifted up their souls unto vanity and who have not heeded the words of reproof and warning coming from God. When men choose their own way and their own mind, there is always danger; for the tempter, clothed in angel robes, is close beside them, uniting his power and influence with theirs. The enemy of Christ and God will open before them many things of an attractive character, which are deceptive and alluring. These they will present to the people of God, and many will be deceived and will work in wrong lines.

Warnings have been given. Will men heed these warnings, and will they work in Christ's lines? Will they learn of Christ His meekness and lowliness? Will they listen to the last message of mercy to be given to a fallen world? The Lord calls. Will men and women heed His call?

The reasoning that God is not a personal being is greatly dishonoring to Him. We are to have no controversy over this matter. On the subject of what God is and what He is not, silence is eloquence. Those who dare to advance the sentiments that are contained in Living Temple, regarding this matter,

show that they are departing from the faith and giving heed to seducing spirits and doctrines of devils.

In order that man might be placed on vantage ground with God, Christ, the only begotten Son of God, made in His express image, came to this world and in the likeness of humanity lived a perfect life. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” [John 3:16.] The power that enabled Him to overcome, He has placed at our disposal. In His strength we may be victors in the conquest against evil. He said, “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” [Revelation 3:21.]

Without an entire transformation of character, human beings cannot enter the holy city. Amidst the abounding iniquity we are to receive and believe in Christ as a personal Saviour. Only thus can we receive power to become the sons of God. The striving soul, co-operating with Christ, becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. The power of a godly example will often be effective in the conversion of the most bitter persecutors of God’s people. A righteous example, so contrary to the policy of the world, surprises worldlings and leads them to bow at the cross of Christ. Not one soul with sins unconfessed and unrepented of will enter through the gates into the city of God.

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October 1903

I have slept only a few hours during the past night. Presentations and symbols have been passing before me. One human agent was searching many books containing scientific problems. His mind, which has been unsettled, was catching hold of strange theories. Satan, disguised as an angel of light, was imbuing his mind with sentiments that suited his spiritual condition. These things had gradually been taking more and more of his time and attention. His mind was one that could be worked by the Holy Spirit; but under the seducing influence of the enemy, it was being drawn to advocate strange sentiments and to plan for the medical work many things contrary to the will of God. I saw that Satan triumphed at his success with the poor, duped souls whom he deceived so easily.

Then a hand was laid on the man’s shoulder, and I heard a voice say, Your study is not safe. Others will accept your misleading theories, and it will be at the loss of their souls. Other foundation can no man lay than that which is laid by Him who is true and righteous. Give up your wrong train of thought, and take the Word of God just as it reads, as Yea and Amen.

A special message was given, entirely the opposite of that which he had been following. Clear and distinct were the words, “You are on a dangerous track. For years you have been travelling this forbidden path. God’s estimate is placed upon a man for what that man is, not for what he professes to be. Your mind has not been a true representation of God. You are on a false track; and unless you stop right where you are, you will be more difficult to convert, because you will take advantage of every excuse to shun repentance and conversion. Truth alone can bear away the victory. Unless you change, you will wander further and further away from repentance, because you will seek to justify yourself and vindicate your course. Unless you are willing to humble your heart before God, you will make but slight changes and will slip back.

“Love for men brought Christ to our world. Without the new birth, you cannot be counted as one of whom God can say, ‘Ye are complete in Him.’ [Colossians 2:10.] Without an entire transformation of character,

you will never see God. Genuine religious life is to you a fable. O that thou hadst known, even thou in this thy day the things which belong to thy peace! Then your light would have sprung forth as the morning.

“Christ counted no cost too great to redeem the world. He came to this world in human nature, to stand as man’s everlasting defense, that we should not be overcome by Satan’s devices. Self-sacrifice, humiliation, death was not too high a price to pay for man’s redemption, that human beings might inherit the glory prepared for those who love God.”

Dr. Kellogg is highly exalted as a man of moral worth, but he takes credit for that which he does not deserve. When the curtain is lifted, those who daubed him with untempered mortar, calling evil good and good evil, will, unless they come out of their delusive snare, find no place in the kingdom of heaven. The Lord has given warning after warning, but the man has seated himself at the supper without having on the wedding garment; and those who have sustained him have been unfaithful and will be judged according to their works; for they refused to heed the warnings God gave them and upheld the man in his delusion. It would have been better for Dr. Kellogg if he had never been born, if he continues to build himself up in his own magical arts of mind in influencing other minds. What chapters of experience will be opened before the universe of heaven. The light will reveal every phase of his companionship with satanic agencies. His miscalculation of himself and his fellow workers who have helped him in his wrong work will be seen as it is.

“It came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul; so that from the body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I knew, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

“And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them

before all men; and they counted the price of them, and found it fifty pieces of silver. So mightily grew the word of God, and prevailed." [Acts 19:1-20.]

If there was need in that day of the burning of magical books, let men in this our day cease to pry into magical science. Books dealing with this subject might better be committed to the flames. Men should be afraid of learning Satan's art of captivating human minds, as they have done again and again. The Lord has been greatly dishonored when His name should have been magnified. Hearts have been hardened when, had men stood in the counsel of God, united on the grand principles which are the foundation of our faith, the truth for this time would have gone forth with power. Cities in which the truth should have been proclaimed have been neglected, given over to superstition and the fallacies of Satan's originating.

God calls for a change. We are to contend for the faith once delivered to the saints. The secret influence exerted by one mind over another would have been seen in its true light. The more light that a man occupying a position of influence has received, the greater is his responsibility. Years have passed into eternity almost destitute of fruit, which should have borne a rich harvest in souls won to Christ. A few men have stood apart, seeking to exalt themselves, and have greatly retarded the work. The Lord says, Wait no longer to carry forward the work in the cities that have never been warned. I will place My messengers on vantage ground. I will send the truth to those who have not rejected the light.

Ms 128, 1905

Our Possibilities

December 19, 1905 [typed]

Christ places before us the possibilities that are ours through the covenant of grace. He says, "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted. It is henceforth good for nothing, but to be cast out, and to be trodden underfoot of men." [Matthew 5:13.] Unless the grace of Christ is in the heart, unchristlike traits of character will be revealed. Words such as sinners speak will fall from the lips. Uncourteous actions will make the profession as salt that has lost its savor—good for nothing. We are none of us Christians unless we represent Christ. When we show a selfish spirit, we dishonor Christ before the world, and our profession of godliness is only a sham.

Christ continues, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Verses 14-16.] Christ had recently called fishermen from their boats, saying, "Follow Me, and I will make you fishers of men." [Matthew 4:19.] He was to be their teacher. From Him they were to receive instruction that would encourage and support them in all the trials they would have to bear. Their patient forbearance under provocation would make them a surprise and a wonder to the world. He purposed to give them an education that would make them a great blessing in the world. In ages past there had been men who had been as lights in the time in which they lived. These men were called of God, as Christ had called the fishermen; and they were to those with whom they associated as salt, keeping the world from destruction by revealing the goodness, wisdom, and virtue of true piety.

From Christ the disciples were to receive the word of life, and they were to go forth to proclaim this word throughout the world.

Christ came to our world as the good Shepherd, to go into the wilderness to seek for the lost sheep. Here were His first disciples, called to leave their fishing boats and follow Him, to learn from Him how to become fishers of men. They could not receive a correct idea of the special work to be done by studying in the schools of the rabbis; nor could they learn there how to do this work. They must receive a fitness for this work in the school of the great Teacher, under His special supervision.

Laying aside His royal robe and kingly crown, Christ came to this world as a man, to live among men a life free from spot or stain of sin, and thus to demonstrate that human beings may meet and resist the enemy, refusing to be led into sin. Every provision has been made for men and women to become sons and daughters of God, victorious over the power of darkness.

Dealing with the Erring

I have been instructed that there should be seen throughout our conferences a far greater knowledge of how to worship God in spirit and truth and in the beauty of holiness, and a far greater knowledge of the truths contained in the Word of God. This Word contains rich treasures, which are needed by every soul. In it are given reproof and encouragement. Only by a practice of the lessons given in this Word can men and women reflect the strength and beauty of the Christian character. The strength for daily duty will be received by all who worship God in the beauty of holiness.

Special injunctions are given in the Word of God regarding the necessity of each one's humbling himself before God, placing himself where he can be cleansed from every stain of sin. God requires true, earnest heart-service. He will not accept your prayers unless you draw near to Him with full purpose of heart.

"Therefore 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 words are spoken by the great Teacher, who has purchased us with His own blood. How particular each one should be to follow the directions laid down for the prevention of dissension and strife. When this is done, we shall reveal unbroken unity and a tender, Christlike love that respects and obeys the words of the One who knows the needs of the human soul and how to help us act as children of God.

Christ's Compassion

"When He saw the multitude, He was moved with compassion toward them, because, they were as sheep not having a shepherd." "Then said He unto His disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." [Matthew 9:36-38.] Leaving His retreat, He found a convenient place where He could minister to them. They received no help from the priests and rulers; but the healing waters flowed from Christ as He taught the multitude the way of salvation.

The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain, that they were as the balm of Gilead to their souls. The healing of His divine hand brought gladness and life to the dying and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it had been since they had eaten anything.

At length the day was far spent. The sun was sinking in the west, and yet the people lingered. Jesus had labored all day without food or rest. He was pale from weariness and hunger, and the disciples besought Him to cease from His toil. But He could not withdraw Himself from the multitude that pressed upon Him.

The disciples finally came to Him, urging that for their own sake the people should be sent away. Many had come from far and had eaten nothing since morning. In the surrounding towns and villages they might be able to buy food. But Jesus said, "Give ye them to eat," and turning to Philip, questioned, "Whence shall we buy bread, that these may eat?" [Mark 6:37; John 6:5.] This He said to test the faith of the disciples. Philip looked over the sea of heads, and thought how impossible it would be to provide food to satisfy the wants of such a crowd. He answered that two hundred pennyworth of bread would not be nearly enough to divide among them, so that each might have a little. Jesus inquired how much food could be found among the company. "There is a lad here," said Andrew, "which hath five barley loaves, and two small fishes; but what are they among so many?" [Verses 8, 9.] Jesus directed that these be brought to Him. Then He bade the disciples to seat the people on the grass in parties of fifty or a hundred, to preserve order, and that all might witness what He was about to do. When this was accomplished, Jesus took the food, "and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude." [Matthew 14:19.] "And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes." [Mark 6:42, 43.]

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The people were weary and faint. There were mothers with babes in their arms and little children clinging to their skirts. Many had been standing for hours. They had been so intensely interested in Christ's words, that they had not once thought of sitting down; and the crowd was so great that there was danger of their trampling on one another. Jesus would give them a chance to rest, and He bade them sit down. There was much grass in the place, and all could rest in comfort.

Today we see many just as needy, just as dependent as those who on this occasion stirred the heart of Christ. We see them on every journey that we take. Does the same compassion that stirred the heart of Christ find a home in our hearts? The sight of suffering always moved Christ to compassion, filling Him with a desire to relieve and help. It is this spirit that He wishes to see in His followers today—a quickness to see distress and a readiness to relieve it. We need to cast away our selfishness, and to draw near to God in humble faith, asking Him to show us how to minister to those who need our help.

We would not censure the members of our churches, but we would encourage them to practice self-denial and to work unselfishly for those around them, knowing that every work done in truth and righteousness will receive its reward. "Learn of Me," Christ said, "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 11:29, 30.]

The Lord does not require of any one that which they have not to give. Cultivate a willingness to give compassion and help, and ask the Lord to cleanse you from selfishness. It may be that we have failed in being just to those associated with us in everyday life. Those who employ men or women to assist in the work of the home should give them a just wage. And they should give them also a just appreciation. Do not let them think that their faithfulness in service is not appreciated. Their work is just as essential as is the work of those who give Bible-readings, and they should receive words of appreciation. They often hunger for compassion and sympathy, and this should not be withheld from them; for they deserve it.

Those who do the cooking and the other work of the home are as verily engaged in the service of God as are those engaged in Bible work. And they are in greater need of sympathy and compassion; for there is in spiritual lines of work that which keeps the spirits cheered, uplifted, and comforted. And remember, we are all servants. The one who does your housework is no less highly regarded by the Lord than the one whose work is to give Bible-readings.

Then have compassion on those who do housework. Do not rob them by giving them a meager wage. In this respect injustice has been done, and restitution will need to be made. The compassion of Christ reached every case, and thus He desires it to be with us.

I have a message for those who employ persons to help them in the home. Show such ones respect. Have a tender regard for their feelings and strict integrity in regard to their wages. Reveal Christlike compassion. Do justice to the one who does your housework. Pay her an honest wage, so that she may have neat, comfortable clothing and may have something with which to help the poor and needy. Do justice to those who serve you. You are to be touched with the sorrows of those whom you employ. Do not leave them without sympathy, to be tempted and discouraged. It is a great mistake to shut up your compassion to yourself. I bear witness, in the name of Jesus Christ of Nazareth, that those who employ others to help them are to reveal to these ones the compassion of Christ. Let us remember and obey the words, "All things whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] Speak to those in your service the words of comfort and compassion that you would wish them to speak to you were you in their place. There is certainly a deficiency in our piety. We do not fully meet the soul hunger of those with whom we come in contact. We do not exercise the compassion of Christ, and we fail, therefore, to place ourselves in right relation to God.

These things witness against us and are a hindrance to our spirituality. Medical missionary work means much more than many realize. We need the compassion of Christ. My sisters, when you are buying your own clothing, ask yourselves, Do I pay the one who does my housework wages that enable her to clothe herself properly? Do not buy expensive clothing for yourselves, never stopping to ask whether those in your service are able to clothe themselves and pay their tithe, whether they are losing their faith and courage, or are being helped and encouraged to press on in the upward way. There are in these things real tests of character. Let us examine ourselves in the light of the law of God.

Ms 129, 1905

Steadfast Unto the End

December 24, 1905 [typed]

"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.]

The whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John <exiled> on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth's history. God gave this

revelation to Christ, and Christ communicated the same to John.

John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation.

The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book that which should take place in the closing scenes of this earth's history.

After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning.

Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon the foundation of Bible truth; those who know the waymarks that have pointed out the right path are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end. The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.

The medical missionary work needs to be purified and cleansed from everything that would weaken the faith of believers in the past experience of the people of God. Eden, beautiful Eden, was degraded by the introduction of sin. There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.

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From time to time we read the death notices of the great men of the world. Their time came suddenly, as in a moment. Many, supposed to be in good health, die after a feast or after laying selfish plans for their own exaltation. The word goes forth, "He is joined to his idols; let him alone." [Hosea 4:17.] This means that the Lord no longer guards him from harm. Sudden death comes, and what is his life-work worth? His life has been a failure. The tree falls because the power that has sustained it leaves it to its idolatrous sacrifice.

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Men and women are absorbed in searching for something to enjoy. They sell their souls for naught, and God withdraws His longsuffering forbearance. They are left to their choice.

There are those who, while professing to believe present truth, have degraded their faith and refused to walk in the light. Who will now lay aside their selfish, worldly principles? Who will now strive to realize the worth of the soul? What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Are you hungering and thirsting for the bread of life and the water of salvation? Do you realize the value of the souls for whom Christ died? Are those who are supposed to be Christians living up to their profession of faith? Are they conscious of the worth of the soul? Are they striving to purify their souls through obedience to the truth?

Ms 130, 1905

Extracts on Medical Missionary Work

1905

Compiled from published and unpublished sources.

A Collection of Extracts From the Testimonies on the Medical Missionary Work

(Note: This compilation has been made with the thought that it would serve as material from which our ministers and physicians could use extracts when making up some lessons regarding the medical missionary work, for presentation at our camp-meetings and among the churches.)

1. Our Work—To Peach the Everlasting Gospel

Matthew 28:19, 20; Revelation 14:6-11

The commission given to the disciples is given also to us. Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world. The Lord calls for pastors, teachers, and evangelists. ...

The words “Go ye into all the world, and preach the gospel to every creature” are spoken to each one of Christ’s followers. [Mark 16:15.] All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that He felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work. All upon whom God’s blessings have been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom.—Testimonies for the Church 8:15, 16.

It is essential that men be raised up to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment.—The General Conference Bulletin, 128, 1899.

The truth for this time, the third angel’s message, is to be proclaimed with a loud voice (meaning with increased power) as we approach the great final test. This test must come to the churches in connection

with true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. ... The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message, with all it embraces, is our work. ... The third angel's message, in its clear, definite terms, is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of today.—Unpublished MS. (Lt 121, 1900).

2. To Every Man His Work

Ephesians 4:11-13

The Lord has need of all kinds of skilful workmen. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Every child of God should have sanctified judgement to consider the cause as a whole and the relation of each part to every other part, that none may lack. The field is large, and there is a great work of reform to be carried forward, not in one or two lines, but in every line. The medical missionary work is a part of this work of reform, but it should never become the means of separating the workers in the ministry from their field of labor. The education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry, and the usefulness of those who are preparing for the ministry would be greatly increased if they would become intelligent on the great and important subject of health. The influence of the Holy Spirit is needed that the work may be properly balanced, and that it may move forward solidly in every line.—Testimonies for the Church 6:291.

(Note: See chapter in Testimonies, Vol. VI, entitled, "The Medical Missionary Work and the Third Angel's Message.")

Let those who are laboring in the ministry or in the medical missionary work wear the yoke of Christ, walking in humility of mind before God, and using their varied gifts to bless humanity. Then God will use them as His helping hand. All are to be united in one body under Christ. All parts of the work are to be controlled and guided by the wisdom which God gives. There is to be harmony in every action. There is to be no jealousy or Paul or Apollos or Cephas. All are to draw in even cords, without a sign of friction.—Unpublished MS. (Lt 107, 1901).

(Note: See Testimonies for the Church 8:170.)

3. Medical Missionary Work a Part of the Gospel

Mark 16:17, 18

The rich and wonderful provisions of the gospel embrace the medical missionary work. This work is to be to the third angel's message as the right arm is to the body. Some have endeavored to make it the head, but this is not right.

The Lord reproves those who do not watch unto prayer, those who forget that they are wholly dependent

upon Him and amenable to Him. He reproves those who misrepresent the great Medical Missionary, those who do not keep the way of the Lord, doing their utmost to prepare a people to become members of the family of the redeemed. He is dishonored by those whose course leads away from Christ and the truth for this time. The Lord desires that our medical workers shall proclaim the last warning message of the gospel. When they leave out the principles of present truth, skepticism runs through their work, and God cannot endorse it.

The principles of present truth are to be studied and practiced by our people, that the line of demarcation between him that serveth God and him that serveth Him not may be kept unmistakably distinct. A close examination of God's Word will reveal the riches of the grace of Christ, which are to be received by God's people and by them imparted to those in need.—Unpublished MS. (Lt 256, 1903).

Christ, the great Medical Missionary, is our example. Of Him it is written, that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people." [Matthew 4:23.] He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated. [Manuscript 71, 1903.]

We are to teach others how to obtain eternal life. And we should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to Jesus. We are to call upon them to "behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]—Unpublished MS. (Ms 97, 1903). [Ms 97, 1902.]

Christ understood the work that needed to be done for suffering humanity. As He was sending out the twelve disciples on their first missionary tour, He said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." [Matthew 10:7, 8.] The fulfilment of this commission by the disciples made their message the power of God unto salvation.

It is the divine plan that we shall work as the disciples worked. Connected with the divine Healer, we may do great good in the world. The gospel is the only antidote for sin. As Christ's witnesses we are to bear testimony to its power. We are to bring the afflicted ones to the Saviour. His transforming grace and miracle-working power will win many souls to the truth. His healing power, united with the gospel message, will bring us success in emergencies. The Holy Spirit will work upon hearts, and we shall see the salvation of God.

In a special sense the healing of the sick is our work. But in order to do this work, we must have faith—that faith which works by love and purifies the soul.—Unpublished MS. (Lt 134, 1903).

In ministry to the sick, we have before us the work that Christ would have us to in behalf of our fellow men in every place where we can teach and practice the true principles of healing for both soul and body. Our time for work is short, and we must be more in earnest.

There is a great work to be done, and we need means with which to do this work. Said Christ, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] Shall we not follow him in self-denial and sacrifice, laboring with all our power to prepare men and women, physically and spiritually, for the coming of Christ? For the Son of man is coming in His glory, with all

the holy angels, and then will He fulfil the promise made to His disciples: “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 14:3.]—Unpublished MS., dated August 3, 1905. (Ms 144, 1905).

4. Medical Missionary Work to Prepare the Way for Gospel Ministry

Our Saviour never used His power to make His own life less taxing. He went about doing good, healing the sick and preaching the gospel. In our work today the ministry of the Word and medical missionary work are to be combined.

Luke is called the “beloved physician.” [Colossians 4:14.] Paul heard of his skill as a physician, and he sought him out as one to whom the Lord had entrusted a special work. He secured his co-operation in his work. After a time he left him at Philippi. Here Luke continued to labor for several years, doing double service as a physician and a gospel minister. He was indeed a medical missionary. He did his part and then besought the Lord to let His healing power rest upon the afflicted ones. His medical skill opened the way for the gospel message to find access to hearts. It opened many doors for him, giving him opportunity to preach the gospel among the heathen.—Unpublished MS. (Lt 134, 1903).

Our sanitariums are established to break down the prejudice which exists in the world against the truth for this time. How important, then, that those connected with such an institution be free from reproach in any line.—Unpublished MS. (Lt 69, 1901).

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message.—Unpublished MS. [Ms 125, 1903.]

5. Union of Medical Missionary and Gospel Work

Both home and foreign missions should be conducted in connection with the ministry of the Word. The medical missionary work is not to be carried forward as something apart from the work of the gospel ministry. The Lord’s people are to be one. There is to be no separation in His work. Time and means are being absorbed in a work which is carried forward too earnestly in one direction. The Lord has not appointed this. He sent out His twelve apostles and afterward the seventy to preach the Word to the people, and He gave them power to heal the sick and to cast out devils in His name. The two lines of work must not be separated. Satan will invent every possible scheme to separate those whom God is seeking to make one. We must not be misled by his devices. The medical missionary work is to be connected with the body; and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry. ...

The medical missionary work is not to take men from the ministry, but to place them in the field. Wherever camp-meetings are held, young men who have received an education in medical missionary lines should feel it their duty to act a part. They should be encouraged to speak, not only on these special lines, but also upon the points of present truth, giving the reasons why we are Seventh-day Adventists. These young men, given an opportunity to work with older ministers, will receive much help and blessing.—The General Conference Bulletin, 129, 1899.

To our physicians and ministers I send the message, “Lay hold of the Lord’s work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of one accord?”—Testimonies for the Church 8:46.

Let us now consecrate ourselves to the proclamation of the message, “Prepare ye the way of the Lord, make straight in the desert a highway for our God.” [Isaiah 40:3.]—The Review and Herald, November 26, 1903.

The nurses in our sanitariums are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with their ministry of physical healing.—Unpublished MS. (Ms 71, 1903).

No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. Those in our institutions are to give evidence that they understand their part in the genuine gospel medical missionary work. A solemn dignity is to characterize genuine medical missionaries.—Unpublished MS. (Lt 102, 1900).

Many are asking me how I regard the ministry of the gospel with reference to medical missionary work. These two lines of work should blend. They should both help to compose the body. The genuine medical missionary work should not be exalted above the gospel ministry. Some are in danger of regarding the medical missionary work as the body, when it is only the arm and the hand.—Unpublished MS. (Ms 125, 1903). [Lt 106, 1900.]

To those who go out to do medical missionary work, I would say, Serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to His service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering.

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to Him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of Him who has said, “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.” [Isaiah 27:5.]—The Review and Herald, November 19, 1903.

In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, “The commandments of God, and the faith of Jesus.” [Revelation 14:12.] ...

Young men who have a practical knowledge of how to treat the sick are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly.—The Review and Herald, November 19, 1903.

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the higher school and will be fitted to take their position in the rank and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform.—The Review and Herald, November 19, 1903.

See also, Testimonies for the Church 8:168.

6. High Calling of Medical Missionaries

Christ came to this world as the great Medical Missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time. God calls for a reconversion among gospel teachers, and especially among physicians and other medical missionary workers, that Christ may not be misrepresented and put to shame. The cleansing must begin in the heart and mind and flow forth in the actions. The characters of our medical missionary workers need to be refined and ennobled. This result can be brought about only as these are made partakers of the divine nature, having escaped the corruption that is in the world through lust.—Unpublished MS. (Ms 78, 1903).

Should we not see in the world today medical missionaries who in all the features of their work are worthy of the name they bear? who aspire to the doing of deeds worthy of valiant soldiers of Christ? We are living near the close of the great conflict, when many souls are to be rescued from the slavery of sin. We are living in a time when to Christ's followers the promise specially belongs, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] He who commanded the light to shine out of darkness, He who has called us out of darkness into His marvelous light bids us let our light shine brightly before men, that they may see our goods works, and glorify our Father who is in heaven. In such rich measure has light been given to God's people that Christ is justified in telling them that they are to be the light of the world.—Unpublished MS. (Ms 134, 1903).

True sympathy between man and his fellow man is to be the sign distinguishing those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ expressed in coming to this world to give His life a sacrifice for a dying world. His religion led to the doing of genuine medical missionary work. He was a healing power. "I will have mercy, and not sacrifice," He said. [Matthew 9:13.] This is the test that the great Author of truth used to distinguish between true religion and false.

God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world. Is it not time that we understood that not a sparrow falls to the ground without the notice of our heavenly Father?—Unpublished MS. (Ms 117, 1903).

7. Every Church Member to Engage in Medical Missionary Work

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light-bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.]—Testimonies for the Church 7:62. (Read

further.)

The medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms.—Testimonies for the Church 6:289.

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past.—Unpublished Testimony, Ms 125, 1903.

Workers—gospel medical missionaries—are needed now. We cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, talking of the truth to those they meet, praying for the sick, and, if need be, treating them, not with drugs, but with nature's remedies. Let the workers remember always that they are dependent on God.—Unpublished MS. (Ms 141, 1903).

8. The Training of Physicians and Nurses

Great care should be exercised in the training of young people for the medical missionary work; for the mind is molded by that which it receives and retains. Too much incomplete work has been done in the education given. The most useful education is that gained by study in connection with practical work.

Our institutions are not to be so overgrown that the most important points in education do not receive the proper consideration. Instruction should be given in medical missionary work. The teaching given in medical lines should be blended with a study of the Bible. And physical training should not be neglected.

Great care should be exercised in regard to the influences that prevail in the institution. The influences under which the nurses are placed will mold their character for eternity.—Unpublished MS. (Ms 115, 1903).

In every sanitarium established, preparation must be made to train young men and young women to be medical missionaries. The Lord will open the way before them as they go forth to work for Him.—Unpublished MS. (Lt 128, 1902).

We must provide educational advantages in the different Conferences. ... All our medical workers must not receive the stamp of one man's mind. In different places, there should be sanitariums of a high order, where our young people can receive a thorough training.

We are not to countenance the carrying on of sanitariums of an inferior order, in which incompetent instructors will do slipshod work and call it educational work. The instructors in our medical missionary training schools must be picked men and women of ability.

(To the question, "Should such an educational center be established in every one of our Union Conferences?" Sister White gave the following reply): In one sense, yes. A beginning should be made in every Conference, and these schools can gradually attain to perfection. In every Conference educational

advantages should be provided for our young people.—Unpublished MS. (Ms 169, 1902).

All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian businessmen. The youth and those more advanced in years will feel it their duty to fit themselves for work requiring the passing of certain legal tests [and] should be able to secure at our Union Conference training-schools all that is essential, without having to go to Battle Creek for their preparatory education. ...

If there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. ... They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true.

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the required standard. ...

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies, our Union Conference training schools should make ample provision in facilities for preparatory education.—The Review and Herald, October 15, 1903.

A great work is to be done in a short time, and God forbids that we should encourage so many of our youth to bind themselves up for three, or four, or six years' training before engaging in active work. Men and women should gain an education by working along practical lines in different places, in accordance with the light that God has given, and under the direction of experienced leaders.—Unpublished MS. (Lt 128, 1903).

Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn out of the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry. The Lord calls for more men to enter His vineyard.—The General Conference Bulletin, 129, 1899.

We have a work to do in securing the best talent and in placing these workers in positions where they can educate other workers. Then when our sanitariums call for physicians, we shall have young men, who, through their experience gained by practical work, have become fitted to bear responsibilities. We have failed, decidedly failed, in allowing so much to be done in one place. Everything is not to be brought under the control of one institution.—Unpublished MS. (Lt 190, 1903).

All who desire to enter the medical missionary work, and who are worthy, should be given an opportunity to learn. Giving the common treatments to the sick will accomplish much, and will give opportunity to those who administer these hygienic treatments to labor with earnestness for the spiritual recovery of their patients. Let the hearts of all who are working along these lines be softened and subdued. Let the workers

learn to consult the great Physician in prayer much more than they have done. Pray, watch, wait, believe.—Unpublished MS. (Lt 190, 1903).

In training workers to care for the sick, let the minds of the students be impressed with the thought that their highest aim should always be to look after the spiritual welfare of their patients. To this end they should learn to repeat the promises of God's Word, and to offer fervent prayers daily, while preparing for service. Let them realize that they are always to keep the sweetening, sanctifying influence of the great Medical Missionary before their patients. If those who are suffering can be impressed with the fact that Christ is their sympathizing, compassionate Saviour, they will have rest of mind, which is so essential to the recovery of health.—Unpublished MS. (Lt 190, 1903).

In new places where schools are being set in operation, arrange to have a treatment room or rooms connected with the school. Let this place be outside the main school building so that the sick will be where it is quiet. Let those who are qualified to teach give lessons on treating the sick. Soon much permanent fruit will be gathered, in physical improvement and in spiritual advancement, which, combined, will be of great advantage.—Unpublished MS. (Lt 190, 1903).

Over the medical missionary department, as well as over every other department of the school, there should be a head instructor to teach those under him. The beginning may be small. There may be only a few patients; but as the head instructor gives treatment to these, quite a number of students can look on to see how he does this work, and they can help him in many ways. Thus they will learn to do this kind of work themselves.—Unpublished MS. (Lt 190, 1903).

We must certainly arouse from our passive position along these lines. Much may be learned by visiting the hospitals. In these hospitals not a few of our young people should be learning to be successful medical missionaries in caring for the sick intelligently. Observation, and the practice of that which has been learned, will result in consecrated youth's becoming active, efficient medical missionary workers. But the surgical work must be done by faithful, skilful physicians.—Unpublished MS. (Lt 190, 1903).

Those who expect to become medical missionary workers must be thoroughly educated in Bible lines. They should have the very best spiritual advantages, in order that they may be fitted to teach and to train others.—Unpublished MS. (Lt 128, 1903).

See also, Testimonies for the Church 8:163-166.

Ms 134, 1905

Our Substitute and Surety

March 8, 1905

I awoke this morning at one o'clock, and my mind at once began to gather up the burdens. I try to sleep, but it is of no use. Since I returned to America, my work has been made unnecessarily hard. I see that errors are seeking to find a place among us as a people. We may expect this; for warnings are given in the Word of God that seducing spirits will come in to sow tares amongst the wheat. Why should anything like unbelief enter our minds? Why should we be surprised and discouraged when hindrances arise? Suffering, hindrance, and humiliation came to the Redeemer, and can we expect anything else?

“If ye were of the world, the world would love his own,” Christ declared, “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. But all these things will they do unto you for My name’s sake, because they know not Him that [sent Me.]” [John 15:19-21.]

Read the record of Christ’s suffering in the garden of Gethsemane. Never before or since has so fearful a strain been brought upon a human being as that which at this time God permitted to be brought upon His Son. It is not possible for His suffering and distress to be exceeded; for He was bearing the sins of the whole world. And in all His suffering He gives an example of absolute submission to the divine will. The sinless Son of God was treated as a sinner, that sinful human beings might be treated as innocent. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. He laid off His royal robe and kingly crown, and clothed His divinity with humanity, that He might live in our behalf a life of sinlessness, and on the cross make an atonement for our transgressions. He consented to take the body of humanity, and His will was capable of asserting itself. He could have refused to be thus humiliated, but it was to suffer humiliation and death that He came into the world. He surrendered His will to the will of God.

It was the anguish of separation from His Father’s favor that made Christ’s sufferings so acute. As the agony of soul came upon Him, He sweat “as it were great drops of blood falling down to the ground.” [Luke 22:44.] His terrible anguish, caused by the thought that in this hour of need God had forsaken Him, portrays the anguish that the sinner will feel when, too late, he realizes that God’s Spirit is withdrawn from him.

Christ’s human nature recoiled from the trial, and with strong crying and tears He said, “O My Father, if it be possible, let this cup pass from Me.” [Matthew 26:39.] The humanity of Christ trembled in that trying hour. The awful moment had come—that moment which was to decide the destiny of the world. The fate of humanity hung in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the Innocent suffer the consequences of the curse of sin to save the guilty? The words fall tremblingly from the pale lips of Jesus, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

How little can we enter into this dreadful experience through which the Saviour passed. His prayer was heard, in that He feared. What did He fear? That He would refuse to drink the cup of suffering. But a refusal to drink this cup would mean that no human being could be saved. Only by His suffering and death could human beings be placed on vantage ground. Only by drinking of the bitter cup of imputed transgression could He save the race from perishing in sin.

Christ drank the bitter draught to the very dregs. He was not spared one pang of anguish. This was His hour and the power of darkness. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amid the darkness, and the mighty angel who stands in God’s presence, from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ’s hand, but to strengthen Him to drink it, with the assurance of the Father’s love. He came to give power to the divine-human Suppliant. He pointed Him to the open

heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul and be satisfied, for He would see a multitude of the human race saved, eternally saved.

Christ had spoken to His disciples of the experience awaiting Him. “I have a baptism to be baptized with,” He said, “and how am I straitened till it be accomplished!” [Luke 12:50.] He could not but feel a dread as He thought of what that hour would bring to Him. Fear came upon Him as He thought of the strain that His humanity would have to bear, and the prayer came from His lips, “Father, save Me from this hour.” Then He added, “But for this cause came I unto this hour.” [John 12:27.] He had pledged Himself to bear the penalty of sin. He had entered into a covenant to offer a sacrifice that would make possible the salvation of every repentant sinner.

Only through the death of Christ could Satan’s kingdom be overthrown. Only thus could man be redeemed and God be glorified. Jesus consented to the agony, He accepted the sacrifice. The Majesty of heaven consented to suffer as the sin-bearer. “Father, glorify Thy name,” He said. As Christ spoke these words, a response came from the cloud which hovered above His head: “I have both glorified it, and will glorify it again.” [Verse 28.] Christ’s whole life, from the manger to the time when these words were spoken, had glorified God; and in the coming trial, His divine-human sufferings would indeed glorify His Father’s name. Christ bore the sin of the whole world. He was the second Adam. Taking upon Himself human nature, He passed over the ground where Adam stumbled and fell. Having taken humanity, He had an intense interest in human beings. He felt keenly the sinfulness, the shame of sin. He is our Elder Brother. He came to prove that human beings could, through the power of God, live sinless lives.

Satan had made the boast that he would gather the world under his banner of rebellion. He declared that man could not keep the law of God. Christ came to prove this assertion false. He came to meet all the temptations, wherewith man is beset, and to endure all the trials that we are called to endure. He was tempted in all points like as we are tempted, yet His life was without spot or stain of sin. He redeemed Adam’s failure and fall and worked out for us a perfect character.

Christ did not yield up His life until He had accomplished the work that He came to do; and with His parting breath, He exclaimed, “It is finished.” [John 19:30.] The battle had been won. His right hand and His holy arm had gotten Him the victory. As a conqueror He planted His banner on the eternal heights. Was there not joy among the angels. All heaven triumphed in the Saviour’s victory. Satan was defeated and knew that his kingdom was lost.

Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God. “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.” [Revelation 12:10.]

When Jesus was laid in the grave, Satan triumphed. But no power could keep the Saviour there. The Roman guards stationed round His tomb saw a mighty angel descend from heaven and roll away the stone from the door of the tomb as if it had been a pebble. They heard Him cry, Son of God, come forth; Thy

Father calls Thee. They saw Jesus come forth from the grave and heard Him proclaiming over the rent sepulcher, “I am the resurrection and the life.” [John 11:25.]

What a wonderful price has been paid for our redemption. No one need be overcome by Satan’s assaults. Christ had conquered for every son and daughter of Adam. He came to cut every thread that binds human beings to Satan. His life of pure, unselfish service is our example. Let us study His work in our world. As we stand at the foot of the cross, and behold the infinite sacrifice made in our behalf, we shall be humbled and subdued. Our hearts will be filled with a desire to practice the self-denial and sacrifice seen in Christ’s life. Self will sink out of sight. All selfish ambition, all desire for worldly gain will be quenched. We shall count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Our highest aim will be to know Him, “and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” [Philippians 3:10.]

Ms 136, 1905

A Prayer for Help

March 3, 1905

The past night has been a very trying one for me. I could not sleep after half-past eleven. I rose at two o’clock and presented my case before the Lord, and with all my heart prayer for the healing power of God, that the infirmities which are keeping me from the work which burdens my mind may be removed. I must have the power that Thou, my Saviour, hast promised to give us in the great work to be done. My strength is gone, my courage weak. I long after the great medical missionary Worker. Strengthen my courage, Lord, for I fear lest in my weakness I shall fail where I should make a success. O Lord, Thou hast made me Thy messenger. Thou hast laid upon me great responsibilities. My soul is grieved because of my physical weakness. Thou hast commissioned me to speak the words that Thou hast given me, and to declare the things that Thou hast shown me. I am trying to do this. I am trying to bear the messages of reproof, warning, and encouragement, but I have little hope that those who are departing from the faith will heed the message.

Grant, O Lord, that I may be truly strong in the strength that Thou dost give, that I may clearly present the message given, that those who are out of the way may be convicted and led to follow in the way that Thou dost lead. I must have physical strength in order to carry these heavy burdens. I must have a daily sense of Thy favor. I hunger and thirst after Thy righteousness.

I am relieved. Praise the Lord. Praise the Lord, O my soul. I am rejoicing in the peace of Christ. Hope is strengthening me. I feel that this day will not be as many days during the past week have been, when I have been oppressed with a tired brain and a burdened heart. Show me Thy way, O my God. I thank Thee that peace and courage has come to me.

Ms 140, 1905

“We had a very pleasant journey ... ”

“Elmshaven,” St. Helena, California

January 30, 1905

We had a very pleasant journey from College View to Battle Creek. We were given a hearty welcome by the friends at Battle Creek. I was treated with all the attention possible by Dr. Kellogg. He urged me to go to St. Louis and bear my testimony there. He treats me with great consideration. I could ask no more from him on this line.

During my stay in Battle Creek I spoke five times, three times in the Tabernacle and twice to the patients and helpers in the sanitarium. I had a message to bear, and the Spirit of the Lord seemed to impress those present. I know that God gave me strength to speak. On Sabbath there were three thousand people present in the Tabernacle and on Sunday about two thousand five hundred.

The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken. I said: You may be anxious to know what Mrs. White believes. You have heard her speak many times. She has spoken to you in the park close to the Tabernacle more than once. She has spoken in the large tent and at the camp-meetings held in the suburbs of Battle Creek. The message that she bears today is the same that she bore then. She has the same service to do for the Master that she had when she addressed the people of Battle Creek years ago. She receives lessons from the same Instructor. The directions given her are, “Write the messages that I give you, that the people may have them.” These messages have been written as God has given them to me.

I have written many books, all of which will stand the test of investigation. Of myself, I could not have brought out these books, but the Lord has given me the help of His Holy Spirit. These books contain the instruction which for nearly half a century God has been giving me. They contain light from heaven and will bear the test of investigation.

The message that my pen traced, when explanations regarding the truth for this time were first given me, has in no respect been changed. The question is sometimes raised, “What if Mrs. White should die?” I answer: The books that she has written will not die. They are a living witness to what saith the Scriptures. They contain the instruction that for nearly half a century my pen has been tracing. Some of these books have been translated into many languages.

The truth that we proclaim today is the same truth that we have proclaimed for the last fifty years. We can say, as John says in his first epistle: “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 the 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. And 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.” [1 John 1:1-5.]

I assured the people that I had the same message to bear to them that I had borne when speaking in the park opposite the Tabernacle, in the large tent, and at the camp-meetings. I have had no reason to change my faith.

During this discourse, I said that I did not claim to be a prophetess. Much is being said in regard to this, and I desire to make an explanation. God has given me a work that comprises more than is embraced by the name of prophetess. My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people.

The Lord has given me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to take the sick to my home and care for them. This I have done, myself giving the women and children most vigorous treatment. I was also to speak on the subject of temperance, as the Lord's appointed messenger. I have been called to many places to speak on temperance before large assemblies. For many years I was known as a speaker on temperance.

I was instructed that I must ever urge upon those who claim to believe the truth the necessity of practicing this truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service.

I was charged not to neglect or pass by those who were being wronged. The Lord presents such cases before me; and disagreeable though the duty may be, I am to see that justice is done. I am to present the necessity of maintaining justice and equity in all our institutions. Ministers who have faithfully done their work are not to be neglected when they have become feeble in health. If they are not unselfishly helped, I am to bear a decided testimony and see that the matter is adjusted.

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Our conferences are not to disregard the needs of those who have borne the burdens of the work.

It was after John had grown old in the service of his Lord that he was exiled to Patmos. But God did not forsake him. Christ knew where to find him, and on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime. Of this we read: "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. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." [Revelation 1:1-3.]

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, when possible taking them under my own charge and finding homes for them. Thus I would be giving others an example of what they could do.

I have felt it my duty to bring before our people that for which those in every church should feel a responsibility. I have taken children from three to five years of age, and boys of twelve and upward, under my care. In Australia I carried on this work, taking into my home orphan children who were in danger of being exposed to temptations that might cause the loss of their souls.

I have had the privilege of taking into my home from time to time boys from ten to sixteen years of age, feeding and clothing them, and giving them a training for service. These boys have now grown to manhood, and I meet them now and then as I travel from place to place. Some of them occupy positions of trust in our institutions. One of them has long been a valued worker in the Review and Herald

Publishing House, having charge of the presses. I met him during my recent visit at Battle Creek, and I felt as a mother does when meeting her son. And he was just as hearty in his expressions of tenderness and love as he would have been were I indeed his mother. He has been a professing Christian ever since he was a lad.

Another boy whom we took as a member of our family became a printer and stood for years as foreman of a department in the Review and Herald. He is now connected with my son Edson in his work in the South, and his services are most highly prized. He is one of the elders of the Nashville church.

While we were in Australia we worked as medical missionaries in every sense of the word. I made my home an asylum for the sick and afflicted from Cooranbong and the surrounding districts. My secretary, who received a training in the Battle Creek Sanitarium, stood by my side and did the work of a physician and a nurse. We did not charge anything for her services, and we won the confidence of the people by the interest that we showed in the sick and afflicted. After a time the Health Retreat at Cooranbong was built, and then I was relieved of my burden.

To claim to be a prophetess is something I do not do. If others call me one, I have no quarrel with them. But my work has covered so many lines that I cannot call myself other than a messenger, sent to bear a message from the Lord to His people and to take up work in any line that He points out.

I wanted to remain in Battle Creek for another week, but Sister Marian Davis was very sick, and we feared that she might die before we reached home. She was very anxious to see us, and we decided to hasten home. Our folks at home were very much relieved by our return.

We found Sister Davis very sick. She was at the sanitarium, receiving the best of care, and her sister Mrs. W. K. Kellogg was with her. About a week after our return she rallied, and for a while we hoped for her recovery. But her strength suddenly failed, and on Tuesday, October 25, she passed away.

On leaving Battle Creek we bought our tickets through to Los Angeles, and these tickets allowed us to spend a month at St. Helena. We had been at home for three weeks, and the physicians thought that Sister Davis might linger for some time, so we decided to go South, planning to leave home on Monday. But something prevented us, and we decided to wait till the next day. On Tuesday morning a telephone message came from the sanitarium that Marian had been unconscious since seven o'clock a.m. She remained thus until four that afternoon, when she quietly breathed her last.

A beautiful spot in the St. Helena Cemetery was chosen for her grave, and the dear, helpful worker rests in her narrow bed until Jesus comes. No more trouble will come to her. At seventy-seven I am still toiling, but am not worth much at present. We are all in the hands of the Lord. I trust in Him, for I know that He will never leave nor forsake those who put their trust in Him. I have committed myself to His keeping.

Ms 142, 1905

Talk/Words of Thanksgiving

November 26, 1905

(November 26, 1905, Mrs. E. G. White was seventy-eight years of age. A few of her friends and relatives met in honor of the occasion, and after dinner, followed by prayer and a few hymns, Sister White made

the following remarks, after expressing pleasure to meet such a gathering of friends:)

I do not know as I shall be with you till another birthday. I do not cling to life; neither do I dread it. I am willing to take whatever God may see fit to send me.

But one thing I do desire is that as long as I have the breath of life my mental powers may be preserved. I am very thankful that my mind is as clear as it is, and that I can help as I do in the work that is being done.

When I consider how weak I was in my younger days, I feel that at my age I have great reason to be thankful to the Lord for His goodness, His mercy, and His love. Since the accident that happened to me when I was nine years old, I have seldom been perfectly free from all pain. But I do not remember when I have been more free from pain than I am at present.

I greatly desire that no contention or unbelief may cause me a single thought of retaliation against those who are opposing my work; for I cannot afford to spoil my peace of mind. I want to know that the Lord stands back of me, and that in Him I have a helper that no human being can exceed. Nothing is so precious to me as to know that Christ is my Saviour.

I appreciate the truth, every jot of it, just as it has been given to me by the Holy Spirit for the last fifty years. I desire every one to know that I stand on the same platform of truth that we have maintained for more than half a century. That is the testimony I desire to bear on the day that I am seventy-eight years of age.

Last night I slept nearly eight hours—the best night's rest I have enjoyed for years. My mind is clear and free from confusion. I know where my help is. I do not trust in any human being; I have cast my whole soul upon the Lord. I trust in Jesus Christ as my Redeemer, my Saviour, and through Him I shall be an overcomer.

Ms 143, 1905

How to Deal With the Erring

St. Helena, California

October 26, 1904

I have been given a message for some in Nashville. I have not strength to write out all the instruction given me, but I will try to write out that upon which my mind is most deeply exercised.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught 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.]

This instruction calls for careful thought and prayerful self-examination. Those who submit to the sacred rite of baptism pledge themselves, in the name of the Father, the Son, and the Holy Spirit, to live the life of Christ. They are not to foster the natural temperament or cherish natural inclinations. They have been buried with Christ in baptism, "Wherein also," the apostle declares, "ye are risen with Him through the

faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him having forgiven you all your trespasses." [Colossians 2:12, 13.]

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. ... Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, shining with grace in your hearts to the Lord. ... And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." [Colossians 3:1-4, 12-16, 23-25.]

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." [Matthew 18:15-17.]

"Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt.

"So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, and said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant, even as I had compassion on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” [Verses 21-35.]

As the heavenly messenger spoke these words, solemn representations passed before me of scenes that had been transacted in Nashville. The efforts that had again and again been made to adjust difficulties were delineated. The Lord worked on hearts, so that they were subdued and broken. The melting love of God came into the heart of the one who had been involved in difficulty, but who under the circumstances regarded himself as injured in some way.

I was in Nashville at the time that efforts were being made to settle this difficulty, and I designed to meet the persons concerned, but learned that the matter had been settled.

Whatever Brother Palmer’s offense, he did all in his power to remove the difficulty. I understood that everything was arranged, that all had united, that they were standing where nothing of the kind would trouble them again, that everything had been harmoniously settled, and that the blessing of God had been received in large measure.

This was as it should be. If the Holy Spirit worked to remove the impressions that had been made on the mind of Brother Landis, why should Brother Landis grieve God by cherishing an unforgiving spirit? It is no longer Brother Palmer whom he is refusing to forgive. It is the Holy Spirit that he is rejecting. Satanic influences have again prevailed. The one who has broken his covenant with God, and cast his words behind him, is pursuing an unchristlike course of action.

God has made a propitiation for the sins of every one. “Behold the Lamb of God, which taketh away the sins of the world.” [John 1:29.] From those who repent and confess their sins, He removes the guilt of transgression, delivering them from the punishment of the broken law.

If a brother in the church commits a wrong, and then confesses his sin, and does all in his power to make wrong right, he has done his part, and his brothers and sisters in the church should not refuse to come into unity with him. Should they refuse, they would be committing an offense against God, entering upon a warfare against the One who has taken upon His own soul the transgression of the repentant sinner. If the one who has offended humbles himself, and confesses his sins, his brethren are to show a kind, tender, Christlike spirit in dealing with him, saying, Christ has pardoned my transgressions, and why should I not forgive my brother. When this is done, unity comes in, and the Spirit of Christ sets His seal to the work.

When one refuses to forgive, he lets temptation enter his soul. His heart becomes full of hatred, and his determination not to come into unity, but to keep up strife, grows stronger and stronger. Let such a one be suspended from church fellowship, until he will heed the words of the great Teacher.

The Sin-bearer, in His death, destroyed him that had the power of death, that is, the devil. “We have redemption through His blood, even the forgiveness of sins, according to the riches of His grace.” [Ephesians 1:7.] Our salvation has been wrought out by Christ’s death on the cross. “Ye were not redeemed with corruptible things, as silver and gold, ... but with the precious blood of Christ, as of a Lamb without blemish and without spot.” [1 Peter 1:18, 19.]

Christ has said plainly that if one brother gives offense to another, and then confesses his wrong, he is to be freely and fully forgiven and is to be treated as if the wrong had never been done. Read the prayer that

Christ taught His disciples: “Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, the power, and the glory, forever. [Amen.] For if ye forgive [men their trespasses, your heavenly Father will also forgive you: but if ye forgive] not men their trespasses, neither will your Father forgive your trespasses.” [Matthew 6:9-15.]

Is it not a very weighty matter with which we are dealing? Shall not this case now before the Nashville church be to them a valuable lesson? The service offered to God by one whose heart is filled with a spirit of hatred is not acceptable to Him. Those who cherish hatred show that they have not the pure, refined, ennobling spirit of the Master. Those who are so easily offended, so quick to take offense, are not controlled by the Spirit of Christ. Those who show an unforgiving spirit when a mistake has been made become themselves double and triple offenders. Let our brother understand that he who will not forgive an offense after confession of wrong has been made is settling his own case before the heavenly universe and before unbelievers. “Neither will your heavenly Father forgive your trespasses.” [Verse 15.] An unforgiving temper will find no place in heaven. He who gives place in his life to such a temper acts out the mind and will of Satan.

Let us remember that the church militant is not the church triumphant. The children of God, in their dealings with one another, are to reveal Christ’s patience, His tenderness, His sweetness of disposition.

This morning I heard the message to the church in Nashville: You have individually a work to do before you can stand blameless before God. There are many who need to be converted and to confess their lack of unselfishness, of love, of kindly interest in one another. The Instructor of the church declared: You are living in the great day of atonement. Every man is to confess his sins before God and those whom he has wronged. Each has a work to do to cleanse the mind and purify the soul. Upon those who leave this work undone, the day of the Lord will come unawares, and their candlestick will be removed out of its place. There is a solemn work before those church members who, though they have had great light, desire to humiliate those whom they suppose have erred, refusing to pardon them. Such ones take the love of God out of their hearts and place hatred there instead. In the place of trying to heal, they wound and bruise the souls that need their help and sympathy, their forgiveness and their prayers.

“Have I any pleasure at all that the wicked should die? saith the Lord, and not that he should return from his ways, and live?” [Ezekiel 18:23.]

“But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he had done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

“Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not My way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done, shall he die.

“Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.” [Verses 24-27.]

The Lord will receive all who will turn from their evil ways with a sincere desire to do His will. He who holds the beginning of his confidence firm unto the end shall save his soul in obedience to the law of God. No matter how high a position a man may occupy, if he does wrong in spirit or word or act, he is to repent before God, and take up every stumbling block out of the way, small or great, that he has placed in the path of others.

Those who comply with the conditions that God has laid down, and follow in the path that Christ has marked out, may have the assurance that at last the gates of the city of God will open to them. Those who know Christ with an experimental knowledge will not misrepresent Him. They will wear His yoke, learning from Him to be meek and lowly.

I have a message for the believers in Nashville: Let your hearts be refined, purified, ennobled, and then your influence for good will be far-reaching. Men will take knowledge of you that you have been with Christ, that you have the faith which works by love and purifies the soul. I tell you in the name of the Lord that this faith is wanting among you. You need to seek the Lord Jesus, and do His will, else you will enter into temptation. The love of self will crowd out the love of Jesus; and working on selfish plans, you will form selfish characters. Heed the words of the Saviour, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” [Matthew 16:24.] “So shall he be My disciple.” [See John 15:8.] Keep the great Example ever before you. Confess your own sins, but do not think that you have to confess the sins of your brethren and sisters. You have in your possession a divine directory, containing truths of eternal interest. Study this book. Follow on to know the Lord. By constantly beholding Christ, you will be changed into His image from glory to glory. God says to each one of you, “Walk before Me, and be thou perfect.” [Genesis 17:1.] The true Christian will walk in the path that God has marked out. The self-righteous follow in a path of their own choosing. Following a wrong pattern, they see many deformities in others, when in reality far more objectionable deformities exist in their own character.

Ms 144, 1905

“The good work that has been begun ...”

St. Helena, California

August 3, 1905

The good work that has been begun in the Paradise Valley Sanitarium, in bringing to souls physical and spiritual healing, is to be continued.

A lady came to the sanitarium full of strange beliefs. Her case was hopeless, and this she knew. For years she had been gathering false theories, but the Lord directed her course to the Paradise Valley Sanitarium. In the institution, family worship is held every day in the parlor. The reading of the Word of God, the singing of gospel hymns, and the prayers offered have been a great blessing to the patients. This lady attended these gatherings. She had a longing desire for a healthy faith. She was hungry for the bread of life and thirsty for the water of salvation. And she was brought out of darkness into the light of the gospel. She died rejoicing in the preciousness of the saving grace that she had received. She was so grateful to find peace and hope and joy in her Saviour. That one soul saved is of more value than the riches of the whole world.

There have been other remarkable experiences in the sanitarium, and those who have witnessed them know that the Lord's presence has been in the institution. Some remarkable instances of restoration from an apparently hopeless condition to one of health and strength have been seen.

A lack of facilities has hindered those connected with the institution from accomplishing the work they might have accomplished. Suitable bathrooms are greatly needed.

The original cost of the sanitarium building was twenty-five thousand dollars. For a long time it remained unoccupied and was at last offered to us for five thousand dollars. We purchased it and at once set about making the necessary repairs. But before all the needed improvements could be made, patients began coming in, and they have been coming ever since.

The nurses have been greatly hindered in their work by the lack of suitable bathrooms. These must be provided in order that the institution may do the work which the Lord designs it to do. A plan has been drawn up for an addition to the building, which will provide double bathrooms, an operating room, eleven bedrooms for patients, and a helpers' dining room. Ten thousand dollars is needed to put up this addition, and I ask those whom the Lord has entrusted with means to help us to place this institution where it can do the most successful work.

The San Diego Sanitarium is most beautifully situated; and when the proposed addition is made, the building will be an excellent one in which to care for the sick.

In ministry to the sick, we have before us the work that Christ would have us do in behalf of our fellow men, not only in San Diego, but in every place where we can teach and practice the true principles of healing for both soul and body. Our time for work is short, and we must be more in earnest. There is a great work to be done, and we need means with which to do this work. Said Christ, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] Shall we not follow Him in self-denial and sacrifice, laboring with all our power to prepare men and women, physically and spiritually, for the coming of Christ? For the Son of man is coming in His glory, with all the holy angels, and then will He fulfil the promise made to His disciples: "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 14:3.]

Ms 145, 1905

Diary

St. Helena, California

October 31, 1905

I awake at three o'clock. My heart goes forth in grateful thanksgiving that I am free from aches and pains. My right hand is calm and steady, and I can fill my fountain pen without spilling a drop of ink. I thank God that for many years this hand has seldom been weak. I can walk up and down stairs with perfect ease, and some days I go up and down as many as twelve times.

I desire with heart and soul to do the work that God has given me as His messenger. I am anxious to give people the evidences of our faith as found in the Scriptures. There are many today who present strange

doctrines, giving the Scriptures a wrong meaning.

Elder Ballenger thinks that he has new light and is burdened to give it to the people; but the Lord has instructed me that he has misapplied texts of Scripture and given them a wrong application. The Word of God is always the truth, but the doctrines that Elder Ballenger advances, if received, would unsettle our faith in the sanctuary question. Already Elder Ballenger has mystified minds by his large array of texts. Theses texts are true, but he has placed them where they do not belong.

The light on the sanctuary question was given by the Spirit of God, and we who passed through the disappointment of 1844 can testify to the light that was then given on the sanctuary question. Elder Ballenger needs to rest awhile and cease to sow the tares which will lead our people on a false track. As the messenger of God, I am to bear no hesitating message on this subject.

Elder Ballenger does not see what he is trying to bring to pass. The message that Christ came to give to John on the Isle of Patmos needs now to be carefully studied by Elder Ballenger; for these words of warning tell us that men will arise, claiming to have new light, whose theories, if received, would destroy our faith in the truths that have stood the test for half a century. We need to study and understand the message given in the third chapter of Revelation.

"Unto the angel of the church in Sardis write, These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things 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." [Verses 1-3.]

This is a work to be done. There is need for Elder Ballenger to humble his soul before God and to refuse to receive new interpretations of the Scriptures. We have had to meet many men who have come with just such interpretations, seeking to establish false theories, and unsettling the minds of many by their readiness to talk, and by their great array of texts, which they have misapplied to suit their own ideas. It is too late in this earth's history to get up something new. The erroneous theories that we had to meet in our early experiences in this work drove us to the Lord in prayer. And the Lord gave me, His messenger, a decided message that men were placing a false application on the Word of God. Christ referred to this danger in the words, "Be watchful and strengthen the things that remain, that are ready to die." [Verse 2.] Woe, woe to the man who teaches false theories.

We were cautioned not to listen to the doctrines of men who were obtaining a false experience. We spent whole nights in prayer, and the Holy Spirit gave the message, clear and distinct. All along the way we have had to meet just such things. But we gave no heed to them. Other presentations were made in doctrines that denied the truth which in the past had been advocated. Thus it will be till the close of this earth's history.

The warning comes down along the line, "Remember therefore how thou hast received, and heard, and hold fast, and repent." [Verse 3.] Repent of the inclination to distinguish yourself as a man that has great light. Your supposed light is shown to me to be darkness, which will lead into strange paths.

The Word of God contains the truth, but when this Word is misapplied, and made to strengthen error, we must meet this danger without hesitation. We must call upon our people to turn from such theories, to receive them not, to remember how they have received, and heard, and hold fast, and repent. We call upon

them to keep their spiritual eyesight clear and to receive not the elaborate, uncalled-for explanations of the Scriptures offered by some, because these explanations would undermine the pillars of our faith. Reverence the Word, but not its misapplication to substantiate error.

The warning is, “Remember therefore how thou hast received, and heard, and hold fast, and repent.” [Verse 3.] This is the message that I bear to Elder Ballenger. The Lord says to him, I have spared your life, that you may remember how you have received and heard.

To us who passed through the disappointment of 1844, it seems impossible that we should ever forget the experience and the knowledge given us to establish our faith in the truths given us through the ministration of the Holy Spirit. To those who have passed through the trying tests that have come all along the years, the Lord says, “Ye are My witnesses.” [Isaiah 43:10.] All who have been enlightened are to be watchful, and strengthen the things that remain, those who are ready to die spiritually by reason of the false theories brought in through misapplication of the Scriptures.

There are many who have not perfected a Christian character; their lives have not been made pure and undefiled through the sanctification of the truth; and they will bring their imperfections into the church, and deny their faith, picking up strange theories, which they will advance as truth.

Let all heed the warning, “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.” [Revelation 3:3.] Satan is using all his science in playing the game of life for human souls. His angels are mingling with men and instructing them in the mysteries of evil. These fallen angels will draw away disciples after them, will talk with men, and will set forth principles that are as false as can be, leading souls into paths of deception. These angels are to be found all over the world, presenting the wonderful things that will soon appear in a more decided light. God calls upon his people to gain an understanding of the mystery of godliness. Jesus Christ is our dependence, and the Lord calls upon His people to beware of following a course that would rob them of their usefulness.

In the proclamation of the truth there is to be no display. Let worldlings carry on their large gatherings, with their great display, but let not God’s people suppose that this is the way to preach the gospel or to present the truth. Outward display does not give influence to the truth. It does not add to the usefulness or the success of the workers in God’s vineyard. Ministers and medical missionaries, be true to your calling. Make no exhibitions for display. In your expenditure of means, let the self-denial of Christ be seen. In our behalf He laid aside His royal robe and kingly crown, and clothed His divinity with humanity, coming to this world as a babe, and for thirty years living here as a man among men. He lived the life of a poor man, yet He was the Prince of heaven. “Lo, I come,” He declared, “in the volume of the book it is written of Me; I delight to do Thy will, O My God; yea, Thy law is within My heart.” [Psalm 40:7, 8.] The prophet Isaiah bears testimony, “Unto us a child is born, unto us a son is given; and the government shall be upon His shoulders: His name shall be called, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.” [Isaiah 9:6.]

John, the beloved disciple, bears witness: “In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. ... And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

John bare witness of Him, and cried, saying, This is He of whom I spake, He that cometh after me is preferred before me; for He was before me. And of His fulness have all we received, and grace for grace." [John 1:1, 3, 4, 14-16.]

"He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." [John 3:34-36.]

In this Scripture God and Christ are spoken of as two distinct personalities, each acting their own individuality.

"For the law was given by Moses, but grace and truth came by Jesus Christ." [John 1:17.] "Mercy and truth have met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven; yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before Him, and shall set us in the way of His steps." [Psalm 85:10-13.]

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." [John 1:18.] Moses, pleading with God, said, "I beseech Thee, show me Thy glory." And He said, "I will make all My goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy unto whom I will show mercy. And He said, Thou canst not see My face, and live; for there shall no man see Me and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee into the cleft of the rock, and will cover thee with My hand, while I pass by. And I will take away My hand, and thou shalt see My back parts, but My face shall not be seen." [Exodus 33:18-23.]

Ms 146, 1905

The Work in and About Nashville

"Elmshaven," St. Helena, California

July 25, 1905

This morning I arise at four o'clock. I am thankful to my heavenly Father for His great mercy and love, which He so bountifully bestows upon me. A sense of His goodness and love calls forth from me continually thanksgiving.

Yesterday I received a letter from Elder G. I. Butler, telling of the needs of the work in the southern field, and my heart is deeply stirred. I cannot but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given, that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. Brother and Sister Haskell rented a house in one of the best parts of the city and gathered round them a family of helpers who, day by day, go out giving Bible readings, selling our papers, and doing medical missionary work. This is in accordance with the light given. The Lord has

blessed their labors, and quite a number have embraced the truth.

I must speak especially of the work of Sister Wilson, who for several years has worked in Nashville giving Bible readings. She has done most earnest, thorough work, and God has made her a successful laborer.

This morning my prayer is, God bless these faithful workers, and impress the hearts of His people throughout the United States to send them help; for they are greatly in need of means with which to carry on the work. I have faith and hope that at this time of need, means will be sent directly to the workers in Nashville. Formerly it was thought best to have the means go through Washington. Light has been given me that thousands of dollars of the money thus sent in has been appropriated to various places in the South, but not to Nashville. The very work that most needed to be done was held back for want of means. The money ought to have been sent to the place where it was needed the most, where the necessities were the greatest; but the money was sent in with the direction that it was "for the southern field," without any more explicit specification, and it was sent to other places in the South.

The money that should have gone to the work in Nashville has not gone there, and we now ask you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that His work in Nashville may not be hindered.

We must all look to God. We must all present our necessities to Christ our healer, the One who knows the great burdens that are borne by His servants in Nashville and who knows how greatly they need help just now.

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done in the important city of Nashville. My prayer is, "We come to Thee, O Thou Saviour of the world, pleading the promise, 'Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.' [Matthew 7:7.] I ask sincerely, earnestly, because I believe Thy Word. Help our faithful, aged workers in Nashville, Tennessee. I, Thy dependent, believing child, take Thy words and call upon Thee to open the hearts of thy people and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meetinghouse and to set it in acceptable order, so that it will make a presentation corresponding with Thy directions. In Thy lessons to Thy disciples Thou didst say, 'What man is there of you whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him.' [Verses 9-11.]

"My heavenly Father, we ask Thee in Christ's name to give to the workers in Nashville the things they so much need to advance Thy work. Encourage the hearts of Thy servants to do this work, to look to Thee, to ask of Thee the things they need, to believe in Thee. Sustain their faith and courage. Sustain their courage and indite their prayers. Keep them ever looking to Thee, ever believing and receiving Thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify Thee.

"O Lord, I do believe. O Lord, Thou wilt hear. Make Thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim Thy truth. Amen."

I now ask, my brethren and sisters all over the field in every place, will you send to Nashville a portion of the means that the Lord has entrusted to you. Let the money be sent directly to Nashville, according to the directions given. The southern field in its destitution calls for your contributions. In the providence of God our brethren there have secured a good house of worship in an excellent location. They had decided that they could not afford to buy land and build a meetinghouse because of the cost. This church was offered to them for five thousand dollars; and after making a careful examination of the property, the brethren decided that it be purchased.

The building is in need of some repairs, in order for it to correspond with the directions God has given regarding the places in which His people meet to worship Him.

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered, at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. The means to pay for it will come in, because we have solicited it, and God has signified that it will be sent to the workers in Nashville.

Again, at Madison, only eight miles from Nashville, Brethren Sutherland and Magan are struggling with all their power to establish a school. They bought a beautiful farm of four hundred acres and are now trying to raise means with which to erect the necessary buildings. When they asked me about purchasing the farm, I advised them to secure it by all means; for every acre of it would be needed in the work to be done. It is most essential that the buildings necessary for this school work be put up at once, that those in charge of the school may go forward with their work of training laborers to present the truth in the cities of the South.

The Lord has certainly directed in the purchase of this school farm. The work has been delayed for lack of means to put up the buildings. We do pray most earnestly that these brethren may have complete success in their efforts to train workers to labor for the white people in the South.

The sanitarium in Graysville is also in need of funds. This institution cannot be completed without financial assistance.

The Huntsville school greatly needs better facilities for its work. The preparation of the buildings does not correspond with the work that the Lord has outlined to be done by this school. An orphanage for the care of colored children is needed there, and humble, but neat, cottages should be put up to accommodate those who desire to bring their children to the church school. Improvements should be made on the school buildings, and in this there should be no delay.

These places that I have mentioned must have their quota of means, else they cannot do the <work of the> Lord that they should do. I plead for Huntsville. An orphanage and a small sanitarium are greatly needed there, and the school should be made all that the Lord has declared it should be—a training school for the education of colored workers.

I have still another important matter to bring before you, and that is the sanitarium that must be built near Nashville. For a long time Brethren Hayward and Hansen have been carrying on the work in treatment rooms in the city of Nashville and in a rented building about four miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded their success, making their

work doubly hard.

Recently a beautiful location for a sanitarium building has been found and purchased. Of this Brother Butler writes:

“You will have learned ere this that the sanitarium board, all being present, Hayward, Spire, Haskell, Allee, Hansen, Butler, and Ford, found a place outside the city, a little beyond the termination of the streetcar line, on high, dry ground, a beautiful site for a sanitarium. There are thirty-three acres of excellent land, if we could judge by the growth of the crops, which is luxuriant. The property has on it a spring of lithia water, as fine water as I ever tasted, as clear as crystal. It comes out from deep down in the rocks, and is very pure. It fills an inch-and-a-half pipe. The supply scarcely ever varies, either because of heavy rains or of drought. This kind of water is so highly valued in Nashville that last year fifteen hundred dollars’ worth was sold from this spring.

“The lowest cash price for which we could get the land was eight thousand seven hundred and fifty dollars. A wealthy brother in Kentucky, who is interested in the sanitarium work, paid the cash down. So we have a full deed of it. He took a mortgage on the place as security, drawing six per cent interest.

“Every member of the Board was pleased with this purchase. We had looked and looked, ever since you were here, and while you were here, and never found a place that really seemed to be right; but when we saw this and looked it over, every one felt that it was the right place, and even Brother Haskell voted for it heartily. It is accessible to the town, and I think that very likely the streetcar line will extend its line a quarter of a mile, right up to the premises.

A sanitarium building should soon be erected on this property. My brethren and sisters, we ask you to help the brethren in Nashville to establish this institution. I place all these necessities before you, asking you to send to Nashville what means you can spare. The Lord will greatly bless you as you help this needy field.

Ms 146a, 1905

Diary

St. Helena, California

July 25, 1905

This morning I rise at four o’clock. I am thankful to my heavenly Father for His great mercy and love, which He so bountifully bestows upon me. A sense of His goodness and love calls forth from me continual thanksgiving.

Yesterday I received a letter from Elder G. I. Butler, telling of the needs of the work in the southern field, and my heart is deeply stirred. I cannot but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. Brother and Sister Haskell rented a house in one of the best parts of the city and gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. This is in accordance with the light given. The Lord has blessed their labors, and quite a number have embraced the truth.

I must speak especially of the work of Sister Wilson, who for several years has worked in Nashville, giving Bible readings. She has done most earnest, thorough work, and God has made her a successful laborer.

This morning my prayer is, God bless these faithful workers and impress the hearts of His people throughout the United States to send them help; for they are greatly in need of means with which to carry on the work. I have faith and hope that at this time of need, means will be sent from all parts of the field to the workers in Nashville.

The money that has been needed in Nashville has not gone there, and we now ask you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of assistance. This morning I have been asking the Lord to move upon your hearts to do this, that His work in Nashville may not be hindered.

We must all look to God. We must all present our necessities to Christ our healer, the One who knows the great burdens that are borne by His servants in important centers and who knows how greatly then need help.

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done in the important city of Nashville. My prayer is, "We come to Thee, O Thou Saviour of the world, pleading the promise, 'Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.' [Matthew 7:7.] I ask sincerely, earnestly, because I believe Thy Word. Help our faithful, aged workers in Nashville. I, thy dependent, believing child, take thy words, and call upon Thee to open the hearts of Thy people, and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meetinghouse, and to set it in acceptable order, so that it will make a presentation corresponding with Thy directions. In Thy lessons to Thy disciples Thou didst say, 'What man is there of you who if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him.' [Verses 9-11.]

"My heavenly Father, we ask Thee in Christ's name to give to the workers in Nashville the things they so much need to advance the work. Encourage the hearts of Thy servants to do this work, to look to Thee, to ask of Thee the things they need, to believe in Thee. Sustain their faith and courage and indite their prayers. Keep them ever looking to Thee, ever believing that they will receive Thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify Thee.

"O Lord, I do believe. O Lord, Thou wilt hear. Make Thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim the truth. Amen."

I now ask, my brethren and sisters all over the field in every place, will you not send to Nashville a portion of the means that the Lord has entrusted to you? The southern field in its destitution calls for your contributions. In the providence of God, our brethren there have secured a good house of worship in an excellent location. They had decided that they could not afford to buy land and build a meetinghouse because of the cost. This church was offered to them for five thousand dollars, and after making a careful examination of the property, the brethren decided that it be purchased. The building is in need of some

repairs, in order for it to correspond with the directions God has given regarding the places in which His people meet to worship Him.

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rocks and is very pure. It fills an inch-and-a-half pipe. The supply scarcely ever varies, either because of heavy rain or of drought. This kind of water is so highly valued in Nashville that last year fifteen hundred dollars' worth of water was sold from this spring.

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Ms 148, 1905

Sermon/The Gift of the Holy Spirit

Mountain View, California

February 21, 1905

After the resurrection, Jesus gave "commandments unto the apostles whom He had chosen: to whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. ... Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and unto the uttermost part of the earth." [Acts 1:2-5, 8.]

The disciples sought diligently for a preparation for the work before them. "They all continued with one accord in prayer and supplication." [Verse 14.] Everything that had caused division and strife among them was put away, and "when the day of Pentecost was fully come, they were all with one accord in one place." [Acts 2:1.]

To us also is given the promise of the Spirit. We need its power. We have but a short time in which to do a great work in proclaiming to a fallen world the last message of mercy. O if we would, like the disciples, spend more time in prayer and less time in criticizing one another's faults, God would be better pleased. He wants us to have sanctified tongues and sanctified minds. Let us pray for the Holy Ghost, and let us pray that we may be prepared to receive it.

"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 unto them cloven tongues, like as of fire, and it sat on 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." [Verses 1-5.]

At this time there was a great gathering in Jerusalem. It was the providence of God that this occasion should be a time when powerful evidence should be given to these multitudes that Jesus was the Son of God, that He had been raised from the dead and had ascended to heaven. Many of the people there had seen and heard Jesus and had been convinced of His divine mission. But others had intimidated them, and they had not dared openly to acknowledge Him as the Messiah. Such were now moved by the Spirit to act as fearlessly upon their convictions.

I would emphasize the thought that for a time the disciples were commanded to remain in Jerusalem, but God did not desire them to settle there permanently. There was a work to be done by them in bringing to the point of decision many who had heretofore lacked courage and the determination to walk in the light as they had seen it. When we place ourselves in the channel of the Spirit, when His power comes upon us, we shall be able to give the message that God has given us in such a clear, forcible manner, that many who now stand in fearful hesitation will boldly take their stand with the people of God.

But many of the early church, having seen how God had wrought for them in Jerusalem, seemed to think that the city must be made a great center for their work. They continued to remain there, when God desired them to preach His gospel in other parts of the world. The Lord was not pleased to see them settling down in satisfied indifference. Persecution was permitted to come upon them; they were scattered abroad; and "they went everywhere, preaching the gospel." [Acts 8:4.]

Some have wondered why our office of publication should be moved from Oakland to Mountain View. God has been calling upon His people to leave the cities. The youth who are connected with our institutions should not be exposed to the temptations and the corruption to be found in the large cities. Mountain View has seemed to be a favorable location for the printing office.

Our people are not, however, to regard Mountain View as a Jerusalem center. Let them not think, because a number of our brethren are called here to connect with the publishing work, that this is a place for large numbers of our people to settle with their families. And let every one connected with the office hold himself in readiness to leave, if God shall call him to some new place.

Let all work for the reformation of the unconverted. When in the company of unbelievers, look for opportunities to help them. Wherever you are, be ready to speak a word in season. You may drop a word that will start in some mind a train of thought that will lead to a searching of the Scriptures.

It is not necessary for us to attack the position of those with whom we do not agree. Give them simple Bible truth.

What can I do or what can I say to lead our people to realize that even though they are not ordained ministers, yet they may impart the truth to others. Some may labor from house to house, introducing our books. They may thus find an entrance to many homes, become acquainted with the people, sing and pray with them, and, by speaking and acting wisely, awaken in their hearts an interest to hear the truth. Others may go from place to place as evangelists. Sabbath after Sabbath or Sunday after Sunday, some will find

opportunity to speak to congregations. Many will be glad to listen to what they say. The minds of many are greatly stirred and troubled because of the wickedness of men and the judgments of God that are abroad in the land. And well they may be troubled, for He that shall come will come, and will not tarry.

We feel intensely over the situation; for we desire to see the work of God advanced into places where as yet nothing has been accomplished. Why, think you, that God has entrusted you with the truth?—It is that you may become His messenger, that you may carry light to those with whom you are thrown in contact. All should become acquainted with their neighbors. How will you feel in the day of judgment, if they shall ask you, "Why did you not tell us of the things that pertained to our salvation?"

Let us go from this meeting with a deeper consecration than we have ever experienced before. Let us put away all evil speaking. And let us labor for God more earnestly, more devotedly than we have ever done before.

Ms 149, 1905

Diary

St. Helena, California

September 27, 1905

This morning I cannot sleep after two o'clock. I have much to be thankful for. A sense of the goodness and mercy of my heavenly Father humbles and softens my heart, and I desire to do all in my power to exalt the Lord Jesus before the world. I praise His holy name for His mercy and goodness and love.

Yesterday I received a letter from Elder Burden, stating that Dr. Julia White would come to Loma Linda to serve as lady physician and that Dr. Patience Bordeau-Sisco would go to Washington to serve in the same capacity in the sanitarium there. This pleases me. Brother Peter Hansen will act as baker at Loma Linda. I am glad that his family can have a home out of the city.

We have had much anxiety regarding workers for Loma Linda, but we now begin to see our way out of the difficulties. For this I praise the Lord. I will not doubt the promise coming from the lips of the self-sacrificing Redeemer, who clothed His divinity with humanity, that human beings, by partaking of the divine nature, might escape the corruption that is in the world through lust. No one can be a partaker of the divine nature without receiving Christ as a personal Saviour. The promise is, "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.] "As Thou hast sent Me into the world," Christ said, "even so have I also sent them into the world." [John 17:18.] What does this mean? That every soul who receives Christ by faith will work the works of Christ and will give the powers of the whole being, mind, soul, and strength, to the saving of souls who are ready to perish in ignorance and sin. Those who truly receive Christ become self-denying and self-sacrificing. They are willing and eager to work in Christ's way and to do His will.

"And for their sakes I sanctify Myself," living in human nature the life that they must live in order to be saved. "Neither pray I for these alone; but for them also which shall believe on Me through their word." This embraces every one who shall receive Christ as his Saviour. "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they may be one in Us; that the world may believe that Thou hast

sent Me. And the glory which Thou gavest Me I have given them, that they may be one, even as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [Verses 19-23.]

I am instructed to write this to Brother Bollman and to assure him of the great possibilities and probabilities that may be his if he will link up with Christ, to do His will. My brother, do not link up with any other man, to follow his way, and to add his defects of character to your own natural tendencies to wrong. You are not to be imbued with the defective tendencies of human beings. You are in great danger of doing yourself and others great harm. You were presented to me as in danger of becoming influenced by Brother Smith Sharp, who is not a man that can help you. He has done much harm by his unsanctified words, and through his influence souls will be led astray if he continues to imbue others with his sharp principles. Unless he makes a decided change, it will soon be seen that it will be better for him to take up some work that has not so close a connection with the cause of God.

Brother Bollman, I have expressed confidence in you, because I have seen that changes had taken place in you. But I am again instructed that there are dangers ahead. You need the sanctifying grace of Christ. After I conversed with you in Los Angeles, presentations were made to me which showed me that the enemy was taking advantage of you and others, leading you to say and do things displeasing to the Lord. Brother Bollman, the Lord calls upon you to come to your senses and to cut yourself away from advisers who can do you no good. There are men who will create dissension, whatever the consequences may be. I have a warning that I must and shall give to our people, telling them to beware how they receive the impressions that are constantly being made on minds.

Elder Smith Sharp is a man who, if converted daily, could accomplish much good. But to send him forth to the churches with his peculiar tendencies, which have been often reproved, will be detrimental to the spiritual growth of our church members; for he will sow seeds that will spring up and bring forth strife. I sincerely wish that he could see himself as God sees him; he needs to be converted and transformed in character. He clings to his own ideas, and these encourage others to harbor suspicion and to cherish principles that gender strife.

The Lord calls for men of experience to aid in the establishment of the work in new places. They are to educate the younger workers who shall unite with the work. Elder Butler should receive the respect of the younger workers. Let him labor in clear, straight lines. He must be careful, and cling, cling, cling with all his power to the great Medical Missionary. He is to keep step with his Leader.

We have a most sacred, solemn truth to bear to the world. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] The Lord Jesus Christ gave up His high command, and clothed His divinity with humanity, that He might stand at the head of the human race, to save to the uttermost all who will receive Him as their Saviour. We may cast all our care upon Him, for He has plainly shown that He cares for every one of us. He has shown the great love wherewith He loves us. He brought to the world the most elevated, ennobling truths. He has removed the barrier that separated us from God and made it possible for us to grasp His saving hand. He will cleanse us from the sins that have dishonored God. He suffered and died to make an atonement for sin, that all who repent and come to Him might receive forgiveness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.] His blood was shed for the remission of sins; He obtained redemption for us by giving His life for the sin of the world.

The chastisement of our peace was upon Him, and with His stripes we are healed.

Christ declares, “I am the way. ... No man cometh unto the Father but by me.” [John 14:6.] By His precious blood He hath consecrated a new and living way into the holiest of all. Let us lay all our burdens at the feet of Jesus. We are ever to seek for unity. Discord and strife cannot possibly glorify God. We are to seek to harmonize. All envy, all strife, all ambition is to be put away. We are to encourage humility. God has promised to keep us away from evil, and we cannot cherish evil thinking and envy and at the same time keep our souls unspotted. We are bidden to pray, “Deliver us from evil.” [Matthew 6:13.] We are to act in harmony with this prayer, and not enter into evil.

We are to be careful of our thoughts, our words, and our deportment. By our words we are to glorify God. Speech is a precious talent, entrusted to us to be used as a means of teaching the truth.

We need to pray much, that we may be sanctified, body, soul, and spirit, prepared to do the will of God quickly and gladly. We are to be watchful sentinels over our thoughts, our words, our acts. “Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are His.” [1 Corinthians 6:19, 20.] “Be ye clean, that bear the vessels of the Lord.” [Isaiah 52:11.]

All our talents are to be consecrated to the service of the Lord. Never are we to dishonor our Saviour by cherishing evil surmisings regarding those who like ourselves are trying to serve the Lord. We are to strain every nerve to be in word and thought and deed that which God desires us to be. We are to help one another to increase in spiritual efficiency and to grow in grace, daily becoming more beautiful in character. It is our privilege so to follow God in this life that at last we may hear the word, “Son, daughter, come up higher.”

Cherish purity of thought, and the love of Christ will give you confidence. Discouragements will come, but through them all, keep a quiet mind. Think of Jesus and of the love He has shown and the suffering He has endured that you might be purified and sanctified. May God help every one of us to magnify Christ. Has not the Lord a right to expect of us much more than we give Him in willing service? Let us show confidence in God. Let this thought impel every one to put forth extra effort to make no mismoves that will hinder the advancement of the work.

The Lord Jesus has given to every believer a work to do for Him. We are not to act like sinners. We must do the work given us. “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” [Matthew 16:24.] In this work none are to be carried, but all are to exercise their God-given powers. Each one is to stand on his own feet, and all are to have their feet shod with the preparation of the gospel of peace. Do not go stumbling on alone; remember that one step taken heavenward prepares the way for the next. Those who step aside from the strait way to try paths of their own choosing will find themselves entangled in difficulties. Follow your Leader, obeying every direction He has given. Every day Christ gives us work to do, and in doing this, we become better fitted for the duties of the morrow. Our duties are to be performed with cheerful alacrity. There is to be no repining, no scolding, no fretting. We are constantly to go forward, full of faith and hope and courage in the Lord.

Ms 150, 1905

Talk/The Restaurant Work

St. Helena, California

September 23, 1905

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped 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 alway, even unto the end of the world.” [Matthew 28:16-20.]

We desire above all else to represent the truth as it is in Jesus. We cannot afford to represent that which is false. Into every department of our work we are to carry the principles of righteousness. The Lord desires to do great things for His people, but if we do nothing, and think that everything will work out as it should, we shall certainly be disappointed. If we will unite with Christ, He will co-operate with us in all our efforts to serve Him.

I have been asked this morning to speak upon the subject of restaurant work. I have recently written considerable upon this subject, but it has not yet been copied, and I did not take time to find it to read at this meeting. But I hope soon to publish some things that have been presented to me in regard to our health food and restaurant work.

This is a very important question, and we wish you to move understandingly. If I make some statements this morning that you do not understand, I ask you not to put your own interpretation on these statements and report them to others as being what I have said. Be very careful that you make no wrong impression upon the minds of others.

In the health food and restaurant work, there is great need of a return to the first principles of health reform. The health reform is just what the name indicates it to be. It is not a term to be used merely to exalt certain restaurants by representing them to be what they are not in truth. There is too great a mixture of foods provided for those who patronize our restaurants. Soda and saleratus, rich gravies and desserts are used far too freely. We have certainly departed from the simplicity of diet.

We shall soon reach a time when we must understand the meaning of a simple diet. The time is not far hence when we shall be obliged to adopt a diet very different from our present diet.

As the situation has been presented before me, I have felt that there should be a thorough examination of those who are connected with our restaurants to see if they stand on the platform of genuine health reform. We should put into our stomachs only those things that will make good blood. We need to study the art of preparing in a simple manner the fruits, grains, and vegetables. We do not need these complex combinations that are provided. As the matter now stands we are in danger of making dyspeptics. I would ask, How many are standing by the old principles of health reform as they were given to us years ago?

The Lord would have the principles of health reform carried into every family. Those who cook for the family can learn how to prepare simple, wholesome food, even though they are unable to purchase the high-priced health foods that are on the market. The children should be educated in the art of cooking hygienically. You need not be dependent upon the manufacturers of health foods in order to practice

health reform. Many of us lived for years without the use of meat, even before we could obtain these substitutes.

We need a genuine education in the art of cooking. Instead of multiplying our restaurants, it will be better to form classes where you may teach the people how to make good bread and how to put together the ingredients to make healthful food combinations from the grains and the vegetables. Such an education will assist in creating a desire among our people to move out of the cities, to secure land in the country where they can raise their own fruit and vegetables. Then they can care for their gardens, and their food will not come to them half spoiled and decayed.

The health food business, in which a few have planned certain food combinations, has been allowed to take from the family cooks much of the work they should do. I am instructed to say that there should be a reformation in the restaurants and a reformation in the homes of our people. Every cook should understand the art of preparing wholesome and palatable food. The knowledge of healthful cookery has been neglected in the home, and our people have learned to depend too much upon the expensive food preparations. Let us arouse ourselves and see what we can do individually without leaning so heavily upon the food companies.

Some of the foods that have been sent out from headquarters have not been what they should be. Some things are represented to be pure foods, but do you know that they are pure? Are you sure that they are what they are represented to be? In the name of Jesus Christ of Nazareth, I warn those who prepare the health foods never to put out the false for the true. May God help us to walk honestly. Our families should be so educated that they can cook the foods that are necessary without depending so largely upon the products of the factory.

The multiplication of so many restaurants and food stores is helping to cause a dearth of laborers. Many who have intellect and talent that should be employed in evangelistic work choose to labor in the restaurants rather than in the sanitariums or in other lines of work where they are really needed. We have reached a time when we have but few ministers in the field and but few well-qualified teachers. Where are our canvassers to engage in the work of distributing our literature? Some are working conscientiously in selling our books, but there should be many more such workers in the field.

Why is there such a dearth of laborers in these important lines of work? Our young people choose to labor in some place where they can live without any particular exercise of their mind spiritually. The restaurants offer a free field for such individuals. As they engage in mere commercial work, there is danger that they will neglect the work of preparing for the future, immortal life and that they will lose their spirituality.

Some who have become dissatisfied in our sanitariums, or in other lines of work, have found a hearty welcome from those who manage the food work. They find our restaurants ready to employ those who wish to rid themselves of the responsibility of the work of soul-saving. God has told His people to go into all the world and preach the gospel. All are to work diligently for the salvation of their own souls; and they are accountable to God to work for the salvation of those around them.

There should be a reform in our diet, both in the home and in the restaurants. With many the health reform means nothing more than to live without the use of flesh meat. The so-called health reform of many might be better termed health deform. There is too much eating merely to gratify the appetite. Because the foods

are health foods and are appetizing, some think it proper to eat more than they should. God desires us to restrain our appetites. We should partake of simple food and eat no more than the stomach can readily take care of.

Far too much time is occupied in the preparation of the mixtures that are placed upon the table. We need to understand that even in the restaurants it is not necessary to provide such dishes as we have tried to instruct our people should not be put on the table—dessert dishes and other unwholesome articles of diet. Let us return to the position we occupied several years ago. Let every family be determined that they will bring the principles of true health reform into the home.

God wants a work done in hygienic restaurants that has never yet been done. When the question of establishing restaurants was first introduced, it was clearly pointed out that the one aim and object of their work was to be the conversion of souls. It was not that you might invent the many fancy dishes to gratify the appetite and have no time left to devote to the work of creating in the minds of others an interest in the truth. Some attempts may have been made to interest souls in the truth, but they have been but feeble in comparison with what should have been done.

I had thought that the restaurants might be so conducted as to bring the principles of the truth before the minds of many. I had thought that they might be an agency to help people to understand what they must do to inherit eternal life. There are many opportunities for our restaurant workers to become acquainted with those who enter, that they may be prepared to speak a word in season. Then when the workers meet the patrons outside the restaurant, they will be able to converse with them in regard to the truth.

God is in earnest with us. He has not instituted these restaurants simply that we may teach the world how they can live without meat, while but little is done for the salvation of souls. You cannot afford to neglect spiritual help for those who eat their meals in your restaurants.

I have been making inquiry as to how many have been converted to the truth as a result of the work done by our restaurants. A few may be converted, but the results have been very small in comparison with the talent and capability employed and the large efforts put forth in this work. Are those connected with these restaurants laboring earnestly for the souls that come in and go out every day? Do they watch for opportunities to speak a word in season? Are they diligent in distributing our literature to those with whom they are brought in contact? Do they remember that they must meet these souls in the judgment?

As God’s chosen people, our only work is to preach the gospel. But the restaurants are not doing this work, they never have done it, and they never can do it unless the workers are thoroughly converted to God.

Our Redeemer is disappointed that so little has been accomplished for the salvation of souls. Will you now take hold as never before to do the work of the Master? It is not necessary to make such a great display as is done in some restaurants. The greater the display, the less is it possible to distinguish that the workers in these institutions are laborers together with God, laboring to prepare a people to stand in the last great day, when every case is to be decided for life or for death.

God calls for a change in these matters. My mind has been frequently drawn to this subject, but I have disliked to speak of the situation as it is. But I must tell you that there must be a thorough reformation, a readjustment of our health food work. God has not called our people to provide food to feed worldlings

who have no disposition to study the truth. He desires us to feed them with the food that is to be found in the Word of God. He will give you words to speak, that souls may be saved unto eternal life. Christ said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life." [John 6:54.] But unless you lead others to partake of Christ's flesh and blood, of what benefit, I ask, is your work to the cause of God? You are spending your time for that which profiteth nothing. Every hour that we have in this life should be devoted to the work of enlightening the minds of those who know not the truth.

If we have the Spirit of God in our hearts, our work will be successful. Unless the work of our restaurants is made educational, it amounts to nothing more than a mere worldly commercial business. Educational advantages should be provided for those who are employed in carrying on the work in our institutions. When the restaurants become so that they do not educate and fit a people to prepare for the kingdom of our Lord, I can no longer endorse their work.

I do not say that all our restaurants should be closed, but as I have seen the situation, I have sometimes wished that circumstances would arise that would compel them to be closed. It seems almost an impossibility for us to place ourselves in such a position that the existing evils can be corrected.

If you were to put forth in other lines of work one quarter of the effort that is being put forth in the work of the restaurants, in an earnest effort for the conversion of souls, you would see far greater results. God calls upon us to put forth the capabilities that He has given us, in the work of bringing souls to a knowledge of the truth.

Our people should study carefully the prayer of Christ in the seventeenth chapter of John. "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 a many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." [Verses 1-3.]

The closing words of this chapter are especially important. Jesus said, "While I was with them in the world, I kept them in Thy name: those that Thou gavest Me, I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." [Verse 12.] Many of us have lost the science of soul-keeping. Christ calls us to come back and to learn in His school how to keep the souls of those that are committed to our charge.

"Now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou has sent Me into the world, even so have I also sent them into the world." [Verses 13-18.]

You know what the work of Christ was. He went from place to place, preaching the gospel. If souls are not saved through your efforts, it will be because you have taken no pains to save them. May God help us that His light and truth may be revived in our hearts, unto eternal life.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world

may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [Verses 20-23.]

Great reformations should take place. We must be in a position where we can learn at the feet of Jesus. The enemy is working with all his power to thwart the purposes of God, and many of our people are indifferent to his snares. They are not laborers together with God. In their homes, they do not keep the way of the Lord. The softening and subduing influence of the Spirit of God must come into our ranks.

A spirit of jealousy and suspicion is growing to an intensity, and the Lord God of heaven is not pleased with the representation. The contention that exists among the laborers in various branches of our work is very displeasing to God. It closes the door, that the Spirit of God cannot enter. In our strife one with another, we lose our hold upon God and upon the hearts of our brethren. God desires us to unite as brethren and sisters, that we may work together intelligently.

"Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." [Verse 24.] And yet the Father gave up His Son to die a cruel death, in order that salvation and light might be brought to the very people who come and go from the restaurants, many of them going away with no more knowledge of salvation than they had when they came.

"O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me, may be in them, and I in them." [Verses 25, 26.]

Let us study our Bibles more than we have done. Let us read the Word of God with an earnest desire to understand the meaning of the revelation of God. Let us live lives of prayer.

If the Lord were to appear suddenly in the clouds of heaven, and if all the workers in our restaurants were called to give an account to Him of their stewardship, how many would stand on vantage ground, purified, made white, and tried, having on the robe of Christ's righteousness, prepared to sit with Him at His table?

Let us look this question fairly in the face and see what has been gained by our efforts. If in the restaurant work you have gained that which brings you nearer heaven, that which counts in the work of God, I ask you to show it. There are souls to be led to Christ, and you cannot afford to meet hundreds of people every day and yet withhold from them the warning, Prepare to meet thy God.

God calls for workers, for ministers, for teachers, for canvassers, for medical missionaries, for men and women who will go into the field and live in harmony with the principles that Christ has laid down in His Word. We are to love one another as Christ has loved us. If it becomes necessary, in order to act harmoniously with your brethren, that you make some sacrifice, you will receive a rich reward in making that sacrifice.

Ms 151, 1905

Should Our Youth Go to Battle Creek?

St. Helena, California

October 28, 1905

As God's messenger I am to say to our people that we are not to encourage our youth to go to Battle Creek to receive an education. Fathers, mothers, the souls of your children are precious, and the warnings God has given that young men and young women should not be drawn to Battle Creek have now twice as much force as they had in the past.

The leading men who have taken a position directly against these warnings are strengthening one another to make of no effect the light God has given. Resistance after resistance to the movements that have been made against centering in Battle Creek will yet be seen. There are men teaching the Bible who have given up the truth they once believed and taught. They are teaching errors. The Lord is not pleased with this showing. He has mercifully placed in our possession several properties that can be used for sanitarium work, because He desires it to be seen that plants are to be made in many places.

I am instructed to say to our people, Heed the warnings given you. You cannot see the end from the beginning. The great crowd of people going to Battle Creek is one of the reasons why our people should heed the warnings given to get out of Battle Creek.

There are schools out of and away from Battle Creek that are in far less danger of losing their respect for the testimonies that have been coming to the people of God for the past half century. Representations are given me that the first proposition to reopen the school in Battle Creek was the first note of opposition to the light God has given. However, the result has proved as I was instructed it would be. The plausible excuses and reasons for the starting of this school were not inspired by God, but by the enemy of God, to confuse minds and place our people where they would not know where they are standing. That this has been the result, I know. The testimonies borne are not heeded. The enemy is at work, and a neglect of the warnings sent is preparing the way for Satan to come in with his sophistries and errors.

Ministers have gone to Battle Creek and are not presenting the truth but errors that strike at the foundation of our faith. This is just as Satan meant it to be. Men are giving heed to seducing spirits and will become adepts in misconstruing the Scriptures and testifying to falsehoods. Satan is looking on with great delight.

I am given a message for all our people: "Believe them not, for they are working to draw minds away from the Scriptures." They will so confuse Scriptures that many will lose their bearings. Satan is preparing fallacies of every kind to use in playing the game of life for souls.

Parents, your children had better remain at home than to mingle with a mass of people who do not believe the truth. The education they receive in such a place will be so mingled with sentiments represented as wood, hay, and stubble that the truth will lose its force upon their minds, at a time when they need to have the truth confirmed.

People will come to Battle Creek in great numbers. But few, if any of them, are converted, and the sanitarium is not in a condition to show the medical missionary work that is to be done for the world. The time has come when I must say that the effort to draw our young people to Battle Creek is one of the

schemes of Satan to confuse the minds of the youth and those who are older. There are ministers of the gospel who have lost their bearings; and as they lead others to walk in strange paths, they are doing a work similar to that which Satan thought to carry on when the children of Israel were about to enter Canaan.

The Lord has opened the matter before me. Has Dr. Kellogg stated to any one, clearly and distinctly, the features of his faith? He has already mingled with unbelievers on the Sabbath, and he will need to take but half a step practically to renounce the Sabbath. I warn our people to come out from among them and be separate. The Lord will open, yes, He is opening ways whereby your children can be given an education in medical missionary lines without endangering their souls. If the preparations in these places are not as complete as they are at Battle Creek they can do as much as was done when the work was first started at Battle Creek. We did not then have provision for sending out fully equipped physicians. In a short time we shall have facilities for giving the necessary requirements.

Suppose that for a time the students cannot be sent out as fully accredited physicians. They can work in connection with other physicians; and if they follow the Lord's guiding, such valuable opportunities will present themselves that they will gain a better experience perhaps than if they had gone out with a diploma. It is the man's real value that will give him standing room and influence. The nurse or physician who works with the Lord Jesus will gain success. Read the history of the children of Israel as given in the book of Exodus, and let each soul place himself fully on the Lord's side. The experience of the Israelites is to be considered by the people of God living in these last days.

God will give His presence and His grace to those who hearken to His voice and obey His commands. He will delight in all who reverence truth as a peculiar treasure. We must approach God feeling that we are sinners, and that His eyes are too pure to behold iniquity. We are to abhor everything that is opposed to God, putting away all unchristlike practices. We are to accept the yoke of Christ, asking Him to cleanse us from all unrighteousness, and to help us perfect holiness in the fear of the Lord.

For a time after the warnings of God are given, if there is shown a careless, heedless disregard, the proving continues. The Lord bears long with the one who chooses his own way, giving him every opportunity to repent. But His judgments will certainly fall on those who go on in hardness of heart. Man may take to himself might, but if that might is opposed to God, and used to forward transgression and injustice, God will certainly punish the transgressor.

Ms 152, 1905

"Take Heed That Ye Be Not Deceived."

St. Helena, California

December 24, 1905

Will the people of God heed the solemn message contained in Christ's words of warning to His disciples:

"And as some spake of the temple, how it was adorned with goodly stones and gifts, He said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked Him, saying, Master, but when shall these things be? and

what sign will there be when these things shall come to pass?" [Luke 21:5-7.]

Now comes the warning: "Take heed that no man deceive you; for many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Matthew 24:4-14.]

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." [Verses 23-27.]

The disciples were very anxious to learn the secret time of Christ's coming. He did not satisfy their curiosity, but bade them take heed to His words, and thus prepare themselves for that great event. They were to perform faithfully their individual duty and give to others the warnings He had given them.

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

"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 in the midst of the paradise of God." [Revelation 2:4, 5, 7.]

The losing of the first love is specified as a moral fall. The loss of this love is represented as something that will affect the entire religious life. Of those who have lost this love, God says that unless they repent, He will come to them and remove their candlestick out of its place. Hatred of their brethren, if entertained and not repented of, will make men blind. Those who cherish this hatred are ready to catch at words and actions and interpret them as injustice against themselves. Unless they repent, the Lord will come unto them quickly and will remove their candlestick out of its place.

God chooses His servants to do His will and places them in positions of responsibility. But when one in such a position loses his first love, he loses his faith in his brethren and can see nothing valuable in their work. Their every act is regarded with suspicion and distrust. God is dishonored, and the truth is trampled

in the dust. God's servants are made to appear in the worst light, when in reality they are working under the influence of the Holy Spirit.

He who loses his first love, which he would cherish if his heart were under the control of God, cannot see things in a correct, reasonable light. He grasps at words and acts to vindicate himself and disparage others, placing his brother as a target for others to fire at, and by his supposition striving to uproot the confidence that his brethren have placed in him. Those who continue this work, refusing to reform, must receive the punishment of heaven.

Never was there a time when we individually needed the clear light of the Holy Spirit more than we do now. Let us examine our own hearts and repent before God.

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Revelation 3:14-21.]

Ms 153, 1905

Diary

St. Helena, California

November 2, 1905

I thank the Lord for a good night's rest. I slept until three o'clock. I did not sleep much the night after the Sabbath; for during the night a very impressive scene passed before me. There seemed to be great confusion and the conflict of armies. A messenger from the Lord stood before me, and said, "Call your household. I will lead you; follow me." He led me down a dark passage, through a forest, then through the clefts of mountains, and said, "Here you are safe." There were others who had been led to this retreat. The heavenly messenger said, "The time of trouble has come as a thief in the night, as the Lord warned you it would come."

I awoke at twelve o'clock with such an impression on my mind as I shall never forget.

"Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate

one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Matthew 24:6-14.]

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." [Verses 42-46.]

Ms 154, 1905

Growing in Grace

St. Helena, California

November 27, 1905

I have slept until half-past three o'clock this morning. During the night I often have periods of wakefulness, when my soul is continually ascending to God in prayer. It is at these times that I have my best seasons of communion with God; for in the night He always seems very nigh unto me, guiding me.

It is our privilege to gather strength from the Lord and to be fitting up characters for translation to heaven and to the mansions that He is preparing for us. We should be continually grateful for the power from above that has been promised us. Christ was that "true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." [John 1:9-14.]

Why do we not so prepare our hearts that we will take the promise, and, through the operation of the Holy Spirit, receive Christ as an ever-abiding power, to be our sufficiency, our acknowledged power for maintaining our strength, that we may reveal to friend and foe that we have an abiding Christ? It is the privilege of every one to exert an influence, individually, as one who has received Christ and who believes in Him. My brother, my sister, yield your whole mind and soul and body to the Lord. Rest in the arms of your compassionate Saviour. You need not rush hither and thither to obtain relief from human agencies. Christ is nigh, inviting you, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.] Let no one hear from your lips words of complaint or of judging. The Lord has not placed any of us on the judgment seat. Simply come to Jesus. Lay your burdens at His feet. "I will receive you," He declares; "I will give you rest." [2 Corinthians 6:17; Matthew 11:28.]

You have a battle to fight, and so have we all. We can make this battle very much more severe by turning away from Christ and from wearing the yoke that He asks every one of us to wear. Does He not tell us the truth when He says, “My yoke is easy”? [Verse 30.] If we manufacture yokes for ourselves, as many are doing, we shall find them extremely galling; but if we take the yoke that Christ has prepared for us, and become meek and lowly in heart, self will be hid with Christ in God. This is the correct position for us to occupy.

A follower of Jesus refrains from gathering up burdens and responsibilities that he is unable to bear—burdens that crush the life forces and that give no relief. Christ has not given us any such work to do. We must receive Him, believe in Him, and reveal His character, showing by our religious experience that we have been born of God. Then we shall have healthful heartbeats. “Born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” [John 1:13.] The power comes to us through receiving Jesus Christ. “The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth.” [Verse 14.]

The Lord foretells the going forth of deceivers. He cautioned His disciples to be wide-awake regarding the signs of the times. Instead of revealing that which would have tended to arouse their curiosity over matters that they were unprepared to handle or to discuss with profit, He gave them decided instruction as to what they ought to do in order to be prepared for the events that would take place. And this instruction that He gave His disciples has come down through the centuries to our time. The warnings that we find recorded in Holy Writ, regarding the perils which would always surround the Christian church, belong to the people that are especially concerned in all these things. Christ foretold that the going forth of deceivers would be accompanied with more danger to His disciples than would persecution.

This warning is repeated several times. Seducers, with their scientific problems, were to be guarded against more carefully than any other peril that they would meet; for the entrance of these seductive spirits meant the entrance of the specious errors that Satan has ingeniously prepared to dim the spiritual perceptions of those who have had but little experience in the workings of the Holy Spirit and of those who remain satisfied with a very limited spiritual knowledge. The effort of seducers has been to undermine confidence in the truth of God and to make it impossible to distinguish truth from error. Wonderfully pleasing, fanciful, scientific problems are introduced and urged upon the attention of the unwary; and unless believers are on their guard, the enemy, disguised as an angel of light, will lead them into false paths.

The Saviour foretold that in the latter days false prophets would appear and draw away disciples after them; and also that those who in this time of peril should stand faithful to the truth that is specified in the book of Revelation would have to meet doctrinal errors so specious that, if it were possible, the very elect would be deceived.

God would have every true sentiment prevail. Satan can skilfully play the game of life with many souls, and he acts in a most underhanded, deceptive manner to spoil the faith of the people of God and to discourage them. And when men, who are in positions of responsibility, permit themselves to be led astray, as many do, by the sophistries of Satan, the enemy gains a great victory. He works today as he worked in heaven—to divide the people of God in the very last stage of this earth’s history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God’s people. He tries to make it appear as if the Lord contradicts Himself.

It is when Satan appears as an angel of light that he takes souls in his snare, deceiving them. Men who pretend to have been taught of God will adopt fallacious theories and in their teaching will so adorn these fallacies as to bring in satanic delusions. Thus Satan will be introduced as an angel of light and will have opportunity to present his pleasing fables.

These false prophets will have to be met. They will make an effort to deceive many, by leading them to accept false theories. Many Scriptures will be misapplied in such a way that deceptive theories will apparently be based upon the words that God has spoken. Precious truth will be appropriated to substantiate and establish error. These false prophets, who claim to be taught of God, will take beautiful Scriptures that have been given to adorn the truth and will use them as a robe of righteousness to cover false and dangerous theories. And even some of those, who in times past the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the sanctuary question.

Some talk of "principles" that actuate their service and their teachings; but neither in word nor in deed, by strict integrity and by proper dealing, do they reveal that a work of grace has transformed the heart. They are not drawing from Christ the wholesome light and life and grace by which deep impressions are made upon minds, causing them to become more and still more Christlike. Some of those who claim to follow certain well-defined "principles," walk and talk like unconverted worldlings. To such, the words of Christ are repeated over and over again: "I know thy works." [Revelation 2:2.] This is the message sent to the church at Ephesus.

"Unto the angel of the church of Ephesus" the aged prophet John was bidden to 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." [Verses 1-5.]

In this Scripture are outlined the conditions of acceptance with God. The first experience of the Ephesus church led to good works. God took delight in the fact that His church reflected the light of heaven by revealing the Spirit of Christ in tenderness and compassion. The love that dwelt in the heart of Christ; the love that caused him to give Himself a sacrifice for humanity, and to suffer with forbearance the reproach of men, even to the extent of being called a devil; the love that prompted Him to perform mighty works of healing during His ministry—this was the love that was to be revealed in the lives of His disciples. But they neglected to cherish Christ's compassion and tenderness. Self, as manifested in hereditary traits of character, spoiled the principles of the grand, good works that identified the members of the Ephesus church as Christians. The Lord Jesus must needs show them that they had lost that which was everything to them. The love that constrained the Saviour to die for us was not revealed in its fulness in their lives; and hence they were unable to bring honor to the name of the Redeemer. And as they lost their first love, they increased in a knowledge of scientific theories originated by the father of lies.

In view of the many virtues enumerated, how striking is the charge brought against the church at Ephesus: "Nevertheless I have somewhat against thee, because thou hast left thy first love!" [Verse 4.] This church

had been highly favored. It was planted by the apostle Paul. In the same city was the temple of Diana, which, in point of grandeur, was one of the marvels of the world. The Ephesian church met with great opposition, and some of the early Christians suffered persecution; and yet some of these very ones turned from the truths that had united them with Christ's followers and adopted, in their stead, the specious errors devised by Satan.

This change is represented as a spiritual fall. "Remember therefore from whence thou art fallen, and repent, and do the first works"—as outlined in the preceding verses. [Verse 5.] They believers did not sense their spiritual fall. They knew not that a change had taken place in their hearts, and that they would have to repent because of the noncontinuance of their first works. But God in His mercy called for repentance, for a return to their first love and to the works that are always the result of true, Christlike love.

"Repent, and do the first works," the Saviour pleads; "or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Verse 5.]

Ms 156, 1905

Israel's Apostasy at Sinai

St. Helena, California

December 11, 1905

This morning my heart is full of gratitude to my Saviour for His healing power. Yesterday I suffered all day with heartache as I thought of how Satan is working to gain entrance to every mind that is open to his devisings. He will use his artifice, as he used it among the heavenly angels, presenting his scientific problems to deceive, sowing seed that would bear the fruit of rebellion, and yet working with such apparent innocence that when the seed that he himself had sown had taken root, he drew from the angels expressions of disaffection and then reported the result of his own seed sowing as sentiments held by certain of the angels. This work could not be dealt with until the results of his artful suggestions had fully developed.

Today Satan is doing the same work. For years he has been seeking to bring false theories into our churches. How to meet this work is a problem that God alone can help us to solve.

Satan sought to produce the same results among the people of Israel as they journeyed from Egypt to Canaan. God took Israel from the bondage of slavery, and under His own guidance brought them into the promised land. Moses, their visible leader, received instruction directly from God. But in spite of the wonderful evidences which the people received that God was working in their behalf, they continually murmured and rebelled. God gave positive evidence that He rules in the heavens, and rebellion was punished with death. Only two of those, who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness.

Today Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves. Let us study the record of how Israel, in the sight of the mount on which they had shortly before seen so wonderful a display of God's power,

were led into idolatry. While Moses was in the mount with God, the people turned aside to idolatry. They worshiped a golden calf, while their leading men proclaimed the sacrilegious message, “These be thy gods, O Israel, that brought us out of bondage.” [Exodus 32:4.]

Read the history. Aaron, left in charge of the camp, betrayed his trust. When the people demanded that he make them a god, he called for their ornaments and made them a molten calf.

“When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they 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 brought peace offerings; and the people sat down to eat and to drink, and rose up to play.” [Verses 1-6.]

And the Lord said unto Moses, “Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.” [Verses 7, 8.]

At the foot of the mount, while Moses was receiving the sacred oracles, the people, in the charge of Aaron, were worshiping a golden calf. Aaron was not true to the charge entrusted to him. He united with the idolaters, acting the part of an unfaithful leader.

From this record we may learn how little dependence can be placed in men who trust in men and do not make God their dependence. Those who are living in these last days are in the greatest danger of placing their confidence in men rather than in the true and living God. The Lord has given instruction that the history of the apostasy of Israel is now to be presented, because men who in the past have had great light have become self-sufficient, and are looking to men, trusting in human leaders, who are themselves practicing evil. Men who ought to stand as firm as a rock to principle are treading in the same path that the Israelites followed. “Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” [1 Timothy 4:1.] This is the snare that has come into our ranks. There are wrong sentiments that have to be met. There are men who are acting the part of Aaron at the very time when every soul should be working to seal the law among God’s disciples. They are building up the very things that God has specified should not be built up. A great deal of time and labor and anxiety are required to counterwork the ingenuity of satanic agencies that are pressing their way among those who are ready to accept wrong philosophy, and to cause confusion and division, when every jot of influence is needed to discern the great evils of Satan’s division, and to keep souls from being drawn into the net of the modern Aarons, who are saying, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

“And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves; they have turned aside quickly out of the way which I commanded

them; they have made them a molten calf, and have worshiped it, and have sacrificed thereto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people; now therefore let me alone, that My wrath may wax hot against them; and that I may consume them; and I will make of thee a great nation." [Exodus 32:7-10.]

God declared that He would disown the people. He gives them their true character—a stiffnecked people, who would not respect His law or come under His rule. He said to Moses, "Let me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." [Verse 10.]

Moses was tested with the promise of great honor. The Lord declared that He would place him at the head of a great nation. But Moses would not listen to this promise of preferment. Had he possessed a narrow, selfish spirit, how quickly he would have responded to such an offer. But he continues to plead for the erring people. His one great desire is that the glory of God shall be maintained. He desires above all else the salvation of the people for whom the Lord has worked so wondrously. Their remarkable experience in escaping from slavery, the flight from Egypt, the passage through the Red Sea—these are stamped on his mind as if graven in a rock, and he will not let Israel go.

O the power of prayer! Moses fills his mouth with arguments which express his own faith, and the Lord, who was testing and trying him, was not angry with him because of his importunity. God had said, "Thy people, which thou broughtest up out of the land of Egypt." [Verse 7.] But in his prayer Moses denies this honor. In humble, but determined assurance, he turns the people back upon God. "They are Thy people," he says. "Thou art their God and Owner. Thou broughtest them forth out of the land of Egypt. I did only what Thou commandest me. I was but Thine instrument, obeying the orders Thou gavest me. Thou and Thou only couldest do this work. The eyes of all the nations are upon Israel, a people so strongly saved. Oh, do not permit the throne of Thy glory to be disgraced. Wherefore should the people say, 'For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people.' [Verse 12.]

"Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." [Verses 11-13.]

Long before, the Lord could have told Moses of what was taking place. He could have told him that Aaron was not to be depended on. But for wise and holy purposes, He suffered this shameful representation to come to its height. Then when the leading men had done all that it was in their power to do, He told Moses, and sent him down to punish the transgressors. He permitted the evil to develop. He sees what is in the hearts of men. He sees beneath the surface, and He permits evils to take place to prevent still greater evils that would appear unless He permitted the design hidden in human hearts to work out. The leading men of Israel were suffered to develop that which took place in the very sight of Sinai.

Mark God's words to Moses concerning this apostasy. They have "corrupted themselves," He said; "they have turned aside quickly out of the way which I commanded them." [Verses 7, 8.] Every man is tempted when he is drawn aside by his own lust. The Lord had marked out the right way, and the leaders of Israel had pledged themselves to obey His directions and to follow the way that He had marked out. "In 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. ... And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto 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 19:1, 3-8.]

After the children of Israel had so shamefully broken their promise by returning to idolatry, Moses stood in the gap, to turn away the wrath of God. He earnestly interceded with God in their behalf. He besought the Lord to pardon their transgression. When the Lord responded, "Let Me alone," Moses understood that the Lord would not move in His threatened punishment. [Exodus 32:10.] He could not if Moses's faith took hold upon His strength to make peace for Israel.

The record shows the power that prayers of faith, thought offered by frail human beings, have with God. The earnest cry "I will not let Thee go except Thou bless me" has saved many a soul. [Genesis 32:26.] If there were far more urgent intercessions for perishing souls, there would be far more souls saved. Of Christ it is written, "He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him; and His righteousness, it sustained Him." [Isaiah 59:16.] He wondered that there was no man who would lay hold by living faith of his fellow men, and save them with fear, pulling them out of the fire, hating even the garments spotted by the flesh. "He put on righteousness as a breastplate." He was not covering up the sins of the transgressor, but was making the most determined effort to bring the sinner to a sense of the sinfulness of sin. His own hatred of sin, His own integrity brought salvation to the sinner. "He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." [Verses 17-21.]

What kind of an interest have you at the throne of grace? Make the most of it, for the sake of the church. Improve every particle of your advantage, for the sake of the erring ones. Call sin by its right name. Do not help the sinner to cloak his sin under a deceptive garment of righteousness. Many today are doing this.

The sinner is not saved by smooth words, which palm off sin as righteousness. The teachers of truth are to reprove, rebuke, and exhort with all longsuffering and doctrine.

“And Moses turned and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

“And when Joshua heard the noise of the people, as they shouted, he said, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear.

“And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

“And Moses said unto Aaron, What didst this people unto thee, that thou hast brought so great sin upon them?” [Exodus 32:15-21.] The sin of idolatry is a fearful sin, and Aaron, as a magistrate, should have faithfully discharged his duty, instead of engaging with the people in sin. It was Moses who interceded with God to spare his life. Aaron was saved by the prayer of Moses. Aaron did repent, or the Lord would not have pardoned his transgression. He did not stand out in rebellion, but took his stand with Moses, and notwithstanding that he had taken sides with the idolaters, he was saved.

And all the people had the opportunity of demonstrating their repentance, and thus saving their lives. “Moses stood in the gate of the camp, and said, Who is on the Lord’s side? let him come unto me. And all the sons of Levi gathered themselves together unto him.” [Verse 26.]

Each one was given the opportunity to be loyal to God. And <all> who humbled themselves before God, showing that they desired to obey Him, would be pardoned, while those who would not yield would condemn themselves as rebels. There would be no excuse for them. All were given the opportunity of denominating themselves as on the Lord’s side, and not on the side of rebellion. All were given the opportunity of placing themselves on the side of right, of showing their determination to be loyal and true, of repudiating their past idolatrous behavior. But in the very presence of God many refused to repent. They were stubborn in their rebellion.

To the sons of Levi, who had taken their stand with him, Moses said, “Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that He may bestow upon you a blessing this day.” [Verses 27-29.]

Thus was the word of testimony to be borne to distinguish between him that serveth the Lord and him that serveth Him not. The crisis had come. “Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that He may bestow upon you a blessing this day.” [Verse 29.]

Moses faithfully discharged his duty before that large congregation. He was acting as God’s

representative.

“Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.” [1 Corinthians 10:11.] We call upon all to take their stand for the right. We feel deeply for souls. We pray for them and plead with God in their behalf. We are living in perilous times. All who will stand true and faithful will be counted as God’s representatives.

“And it came to pass on the morrow, that Moses said unto the people, ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin; and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book. Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, Mine Angel shall go before thee; nevertheless in the day when I visit, I will visit their sin upon them.” [Exodus 32:30-34.]

“And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it; and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way.

“And when the people heard these evil tidings, they mourned, and no man did put on him his ornaments. For the Lord had said unto Moses, Ye are a stiffnecked people; I will come up into the midst of thee in a moment, and consume thee; therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb.

“And Moses took the tabernacle, and pitched it without the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshipped, every man in his tent door.

“And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

“And Moses said unto the Lord, See, Thou sayest unto me, Bring up this people; and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, I know thee by name, and thou hast also found grace in My sight. Now therefore, I pray Thee, if I have found grace in Thy sight, show me now Thy way, that I may know Thee, that I may find grace in Thy sight; and consider that this nation is Thy people.

“And He said, My presence shall go with thee, and I will give thee rest.

“And he said, If Thy presence go not up with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people from all the people that are upon the face of the earth.

“And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in My sight, and I know thee by name.

“And he said, I beseech Thee, show me Thy glory.

“And He said, I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And He said, Thou canst not see My face; for there shall no man see Me and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by. And I will take away Mine hand, and thou shalt see My back parts; but My face shall not be seen.” [Exodus 33:1-23.]

Moses knelt before the Lord, a humble and importunate suppliant for two very great favors, and as a prince he had power with God and prevailed. Moses was a type of Christ, the great Intercessor, whom the Father heareth always. How earnest he is as he pleads for God’s presence with him in his work. His experience has led him to place little confidence in human fidelity. His entreaties for the pledge of God’s presence with him during the remainder of the journey to Canaan prevailed.

“And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” [Exodus 34:5-7.]

Ms 158, 1905

Sermon/Instruction to Sanitarium and Restaurant Workers

Los Angeles, California

September 9, 1905

“Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinance of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?” [Isaiah 58:1-3.]

The people here mentioned are represented as bringing a charge against God. They have been active in observing the outward forms of worship, and they complain because God does not acknowledge their works, and because He does not answer their prayers. But the Lord charges them with neglecting His work and refusing to follow His way.

“Behold,” He says, “in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high.” [Verses 3, 4.]

It is possible for us to be deceived in regard to our relation to God. We are not to reproach our Maker if we do not see everything worked out just as we desire. Let us rather examine ourselves, to see if we are keeping His words.

In contrast with the worship offered Him by this people, God places the work that He desires them to perform. “Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?” [Verse 5.]

“Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?” [Verses 6, 7.]

Here is a work for every individual. Christ’s followers are to relieve the necessities of humanity wherever they see suffering or oppression. They are ever to be ready to speak a word in season to him that is weary.

We have a work to do for others. We cannot afford to live merely for ourselves. We are to represent the great Medical Missionary, who came to our world to seek and save that which was lost. When we do the work to which God calls us, we are assured of His blessing.

A Divine Prescription

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily.” The great Physician will care for those who carry on the work that He did when He was in our world. Are you sick? Here is a prescription that will restore you to health. As you forget yourself, and take an unselfish interest in those around you, the mighty Healer will acknowledge your work and give you strength beyond your expectations. “Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.” [Verse 8.] Who is our righteousness?—The Lord Jesus Christ. Let us study the record of His life on this earth. Let us carry out the principles that He has given for us to follow. Then His righteousness will go before us, and His glory will be our rearward.

“What shall I do, that I may inherit eternal life?” asked the lawyer of Christ. “What is written in the law? How readest thou?” the Saviour said. The lawyer answered, “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;” and Christ replied, “Thou hast answered right; this do, and thou shalt live.” [Luke 10:25-28.] Those who will obey these two great principles will have the constant blessing of God.

How to Receive an Answer to Our Prayers

“Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am.” [Isaiah 58:9.] Do you feel that your prayers are unanswered? Then do as Christ directs you. In His Word He has

declared it; by His Spirit He testifies to it. Will you follow the directions? Will you relieve the necessities of those around you. Will you work in behalf of the oppressed? In such work you will have the comfort of the grace of God.

“Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Verses 9-11.] I thank the Lord with heart and soul and voice for this assurance. When in trouble you may not always feel the assurance of help, but you can always say, The Lord has said it, and I will trust in Him.

“And they that be of thee shall build the old waste places; thou shalt raise up the foundation of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.” [Verse 12.]

These words outline our work. We are to repair the breach that has been made in the law of God, to exalt the downtrodden fourth commandment. We are to point out the right path, which has been lost sight of. A false sabbath has been exalted in the place of the Sabbath of Jehovah, and many have lost their bearings. By vigilance and faithfulness in following the true path, we are to direct them aright.

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

“Not finding thine own pleasure, nor speaking thine own words.” [Verse 13.] Then whose words will you speak? The very words that Christ has given to comfort, to encourage, to bless, to lift up those that are bowed down. God has given you a mind, that you may speak words to help others. Do not feed it with trash. Do not injure it by the use of tobacco or alcohol. None of us have any too much mind, and we should do our utmost to improve that which we have. We cannot afford to allow the mind to be dominated by evil for one moment; for thus we might lose an opportunity to speak a word in season to some soul ready to perish. The responsibility of winning souls to Christ rests upon us, and we must work for their salvation. We are not to speak our own words, working for our own personal benefit; we are to study how best to relieve the suffering and the oppressed, how best to help the needy and distressed.

“Then shalt thou delight thyself in the Lord.” [Verse 14.] He is your power, your health, your life, and your salvation. Trust in Him every moment. Pray to Him, and ask Him to keep you in your going out and your coming in. Ask Him to preserve your soul that it shall not be beguiled by the enemy.

Light Reading

I ask you to put away from your homes all light reading. Do not fill the house with magazines, so that when one comes in, the first thing he picks up is a magazine. The Lord has nothing to do with such reading. It fills the mind with trash. Those who indulge in it are bringing to the foundation wood, hay, and

stubble. It is a sin in the sight of God to give the mind to such reading; for He claims our thoughts. We are to serve Him with the mind. In the Bible you will find reading that will be food to the soul. We have no time to spend in light reading. Let us study what saith the Word of God. Let us find out from the Scriptures what are the conditions of salvation.

Have you become acquainted with your neighbors, that you may tell them of the truth? Take your Bible and call on them. Read them some of those passages of Scripture that are the most comforting. Show them that you have an interest in their eternal welfare. God wants you to help them to place their minds in a right channel.

In the Word of God the truth in regard to the observance of the Lord's Sabbath is plainly stated. But the world is in ignorance of God's requirements. Shall it be that when you meet your neighbors in the day of judgment, they will charge you with neglect, saying, you knew of these things? Why did you not tell us?

May God help us to realize that our words are a talent, more precious than gold and silver. May He help us to speak only words of comfort and consolation.

Remember that a large number of angels were cast out of heaven because of rebellion. These angels are continually striving to turn into wrong channels the minds of those who are seeking to obey the Lord. But if you will walk in the path of obedience to God's requirements, He will watch over you and guard you from evil. He will strengthen you and cause you to ride upon the high places of the earth.

Light on Health Reform

Nearly forty years ago the Lord opened up before us the principles of health reform. At that time I was very weak physically. Sometimes I would faint away two or three times at day, and I thought, as many today think, that flesh meat was the only food that would keep up my strength. But in mercy the Lord showed me that flesh meat is not necessary to maintain strength, and that it is not the best food.

Since that time, increased light upon health reform has been given. In grains, fruits, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh meat.

One time Dr. Trall said to me, "I must tell you that you put forth too much strength when you stand before the people. If you continue to do as you are doing, you cannot live over three years, and I do not know that you can live three months." I had with me a copy of the book How to Live, and I asked Dr. Trall if he would read the book. He replied that he would, and I let him take it. A few days afterward he said to me, "Mrs. White, where did you get your instruction in medical science?" I replied that I had received it by revelation from God. As he handed the book back to me, he said, "That book is filled with truth; I hope it may have a wide circulation." Dr. Trall was an unbeliever, and he used often to speak against our ministers, but he would never say one word against Mrs. White. He is now dead, and I, whom he thought could live only a short time, have been preserved all these years. I shall soon be seventy-eight years old. I have placed myself in the hands of God, and He has sustained me, enabling me to bear my testimony in many parts of the world.

Early Experiences

When the state fair was held in Battle Creek, our people took with them on to the grounds three or four cooking stoves and demonstrated how good meals might be prepared without the use of flesh meat. We were told that we set the best table on the ground. Whenever large gatherings are held, it is your privilege to devise plans whereby you can provide those who attend with wholesome food, and you are to make your efforts educational.

The Lord gave us favor with the people, and we had many wonderful opportunities to demonstrate what could be done through the principles of health reform to restore to health those whose cases had been pronounced hopeless. At one time the wife of the high school teacher in Battle Creek was thrown from a sleigh and seriously injured. We took her into our house, which was close by, and cared for her. The doctor called; and when he saw what we were doing, he said, “You are doing the very best that can be done. I leave the case with you.” She recovered. Some years afterward, she came to my house, bringing her husband and her little girl. She said to the child, “This is Mrs. White. You would not be here today if she had not saved my life several years ago.” We knelt down together and thanked the Lord for His mercy.

The light on the subject of health reform was given by the Lord, and we are not to depart from it. The Lord has put into the minds of some a knowledge of how to prepare wholesome articles of food. But it is not His design that this knowledge shall be confined to a few. In every family there should be those who understand the science of healthful cooking.

Restaurant Work

Light was also given that in the cities there would be opportunity to do a work similar to that which we did on the Battle Creek fair grounds. In harmony with this light, hygienic restaurants have been established. But there is grave danger that our restaurant workers will become so imbued with the spirit of commercialism that they will fail to impart the light which the people need. Our restaurants bring us in contact with many people; but if we allow our minds to be engrossed with the thought of financial profit, we shall fail to fulfil the purpose of God. He would have us take advantage of every opportunity to present the truth that is to save men and women from eternal death.

I have tried to ascertain how many souls have been converted to the truth as a result of the restaurant work here in Los Angeles. Some may have been saved, but many more might be converted to God if every effort were made to conduct the work in God’s order and to let light shine into the pathway of others.

I would say to the workers connected with the restaurant, Do not continue to work as you have been working. Seek to make the restaurant a means of communicating to others the light of present truth. For this purpose only have our restaurants been established.

The food work must not be so enlarged that it will call for the talent that should be put to use in the ministry, or in other lines of evangelistic work. There is danger that the restaurant work will employ those who are needed to take an active part in house-to-house labor and in various lines of missionary work. Some who have been held in the restaurant should have been engaged in helping Elder Simpson in his efforts to present the truth.

The workers in the Los Angeles restaurant and the members of the Los Angeles church need to be thoroughly converted. To everyone has been given the talent of intellect. Have you received power to

prevail with God? “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.]

We should put forth greater efforts to teach the people the truths of health reform. At every camp-meeting an effort should be made to demonstrate what can be done in providing an appetizing, wholesome diet from grains, fruits, nuts, and vegetables. In every place where new companies are brought into the truth, instruction should be given in the science of preparing wholesome food. Workers should be chosen who can labor from house to house in an educational campaign.

You prepare food for those who come to the restaurant for meals, but what efforts are you putting forth to teach them the commandments of God and point them to the path of life? The restaurant should be a place where a holy influence is exerted. Do not give your patrons merely the newspapers to read. Let them have the publications that are filled with truth. Endeavor to become acquainted with those with whom you are brought in contact. Lead them on to inquire in regard to the truth, and then have ready some tract or book that will answer their question. In this way seeds of truth may be sown, and the time will come when some of it will spring up unto life eternal.

Heavenly angels are waiting to co-operate with those who work on the side of truth and righteousness. The enemy of souls is working diligently to bring in his so-called science that will make of God and of Christ a nonentity. His delusions are flooding the world, but we cannot conceive of what will be in the future.

Sanitarium Work in Southern California

We are so thankful that God has opened the way for us to secure such favorable locations for our institutions in Southern California. He brought first to our notice the buildings now occupied by the Fernando School. When some one wrote and told me of the buildings that were offered for sale at such reasonable prices, I replied, “Lose no time in securing the property.” The instruction given was obeyed, and for two or three years a school has been conducted there. God calls upon you to take a greater interest in this school than you have taken in the past.

The Lord has wonderfully opened up the way for us to establish sanitariums. These institutions should be centers of education. They should be conducted by men and women who have the fear of God in their hearts, and who can speak words in season, bringing to troubled souls the comfort of the grace of God. This is the work that should be done in every sanitarium.

For a long time we have desired to see a work begun in Redlands. Now, in the providence of God we have come into possession of Loma Linda. This will give us an influence in Redlands and Riverside, enabling us to find openings for the proclamation of present truth. This beautiful property was offered to us at a very low price. It is completely furnished. We have only to take possession. We trust that our people will rally to the support of this institution, that it may not be burdened with a large interest-bearing debt.

A Reform Needed

At this time, when Satan is rallying his forces, shall the people of God lay off the armor and go to sleep? Shall we do nothing, or shall we remember that there is One who says, “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 alway, even unto the end of the world." [Matthew 28:18-20.]

Many have so little faith in God that He is unable to work for them. Elder Simpson has labored diligently and faithfully in Los Angeles, and the Lord has given him success. But his success would have been far greater had the church rallied to his support, had every member been consecrated to God. Some have thought that Elder Simpson should labor for the church. The church members should rather have assisted Elder Simpson by going to their neighbors and telling them of the truth, inviting them to attend the meetings.

There is now a large number of believers in Los Angeles. Many of these should be fitting themselves to work for the Master, that the truth may go forth as a lamp that burneth. Read the fifty-eighth chapter of Isaiah. Read it over many times, and you will receive a deeper impression each time.

I have always felt a deep interest in the work in Southern California. For more than twenty years this part of the state has been represented to me as an important field. Our people should be ready to meet those who come and go, and speak to them the words of life. They should scatter the publications containing present truth. The Lord will do great things for those who co-operate with Him.

Ms 160, 1905

Gratitude to God for His Goodness and Mercy

San Diego, California

September 11, 1905

I am grieved at heart when I see the amount of labor expended in the more and more extensive pastorates. If there was comparatively as much labor put forth in calling attention to the words of truth, the Bible, which must judge every one in that great day when every case must stand in grand review, it would be well.

The Lord calls for His entrusted gifts to be brought into exercise in doing the very work that He has appointed every one. Let every soul gather the divine light from heaven, and allow it to shine forth to the world, pure and free from every phase of Satan's scientific delusions.

There will be, not long hence, some demonstrations from the Lord God of heaven, greater than the burning of a sanitarium or a publishing establishment. Wicked cities will be visited. They will have an expression from the God of heaven as to how He regards the works and ways of those who have made void His law. They may be called to a realization of the offense they have been guilty of before God, the great Ruler of all worlds.

In a decided manner, God has favored the land. For the benefit of men and women, He by His providences has been bountifully pouring out of the treasure house of heaven the products of the earth. Deep gratitude should have been expressed for these mercies. But, instead, there has been a departure from the way of the Lord and a departure from obedience to His law given at Sinai. Truth and righteousness have fallen in the street, and equity cannot enter. The Lord calls for justice, for kindness, for mercy to be exercised by man toward his fellow man. The Lord, the Great I AM, He who controls the

whole universe of heaven, will not suffer His law to be discarded. Those who obey not make themselves a prey.

Let all read the law as given in the twentieth of Exodus. God has specified, in His law, the day that is to be observed as a memorial of creation. He who created the world and made man gave to man the laws of His kingdom. After He had created the world in six days and finished His work, He rested on the seventh day, and was refreshed, and sanctified the day on which He rested.

"And God said, Let us make man in our own image, after our likeness." Whom did He address?—The Lord Jesus Christ, who declares Himself to have been with the Father from the beginning. "So God created man in His own image, in the image of God created He him; male and female created He them. ... And God saw everything 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, 27, 31; 2:1-3.]

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The Lord has certainly been manifesting Himself in great mercy and in unlimited love toward those who serve Him through obedience to His law.

I have been called upon to speak and pray with the sanitarium workers during the five o'clock early morning service, held in the dining room. We read a short lesson from the Bible; and then I generally read miscellaneous "scraps"—important matter that has been gathered from my writings, containing various experiences, throwing light upon the Christian pathway of many individuals. These extracts from the testimonies benefit and bless the truth and the humble-minded. Souls have been blessed during our morning services; but the Lord is waiting to be gracious to a still greater extent.

Our prayers have ascended to heaven in earnest supplications for the Lord to bless this sanitarium in Paradise Valley and for His healing grace to be revealed in power to those that come to the institution for help. The patients should receive not only the benefits to be derived for skilful application of many natural agencies for the combating of disease, but the heavenly gifts as well. No haphazard work is to be done. The workers are to labor with diligence in bringing the truths of God's Word to bear upon human hearts, in order that many may be turned unto the Lord in confidence. He is the truth personified. Let your patients hear you read verses one to three of the forty-second of Isaiah. These words make my heart glad:

"Behold My Servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street"—in self-exaltation. In His humanity He was our example in all His words and works. "A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." [Verses 1-4.] This is the work to be accomplished.

"Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep

thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord; that is My name: and My glory will I not give to another, neither My praise to graven images.

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands.

"The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war: he shall cry, yea, roar; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

"They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but My servant? or deaf, as My messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." [Verses 5-21.]

I wish to present before our people, in writing, that our cities are soon to feel the great displeasure of God because many have departed from the faith and, while professing to be children of God, have been doing a work contrary to the work that God has specified should be done.

I see much interest manifested on the part of the patients, as they listen to the words of God that are read from the Scriptures. In our sanitariums, every opportunity should be improved to dwell upon the most encouraging features of our faith. Our sanitariums are to be places where God's honor shall love to dwell.

Ms 162, 1905

Our Work

December 25, 1905 [typed]

What is our work? It is to walk humbly with God. Those who have any connection with His institutions are to become more and more enlightened in regard to the sacred things that proceed from the lips of Christ. "All power is given unto Me in heaven and in earth," He declares. "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 alway, even unto the end of the world." [Matthew 28:18-20.]

We have a most solemn work to do. We are to make every effort to proclaim the truth for this time.

Through the ministration of Christ, a most intense interest is to be aroused in this truth. We are never to lose sight of the fact that it is by the ministration of Christ that this work is to be accomplished e is to work through His ministers in this, the great day of atonement. The Saviour gave His first disciples precious instruction to live by and the assurance of His abiding presence. “Lo, I am with you alway,” He said, “even unto the end of the world.” [Verse 20.]

We should be pleased to see special work done in Philadelphia and in Boston. Many souls will be converted if men and women will do the personal work that needs to be done. By means of workers who labor under the influence of the Holy Spirit, many souls will be brought to a knowledge of the truth.

The Melrose Sanitarium

In regard to obtaining means, there are few places that have had so great advantages in their favor as the Melrose Sanitarium. True, a part of the main building of the institution was burned; but it was insured, and the material that was brought to Melrose when the sanitarium in South Lancaster was torn down can be used.

There are places with which I am well acquainted where the workers are striving early and late, and in the face of great difficulties, to advance true medical missionary work and to establish small sanitariums, that the people of all classes may be reached.

I cannot feel free to call the attention of our people to Melrose. I am instructed that we are now to make the work in Washington our first consideration. We have no time to lose. The importance of the work at the Capital of our nation demands that past negligence be atoned for by abundantly supplying the necessary means to erect the buildings that must be erected and equipped as quickly as possible. Shall we not make a representation corresponding with the importance of the situation. Unbelievers are placing their estimate on us as a people, and God requires us to complete speedily the work that He has outlined to be done in Washington.

The Work in Washington

I have been given special light that it is not by erecting grand, expensive buildings that the cause of God is to be advanced and a correct impression made on minds, but by the erection of plain, substantial buildings. The money that the people of God give for the advancement of His work is not to be expended for display. The buildings erected in Washington are to be constructed on plain, substantial lines; and in their erection, the students who help with the work are to learn lessons of the thoroughness that is essential in character building.

We call upon our brethren to make a specialty of the work in Washington. The publishing house must be erected, that the work of printing and sending out literature may be carried forward in noble, straightforward lines. We are to reveal that the god of this world has not put out our spiritual eyesight. The work of building must go forward with self-sacrifice. To those connected with this work, I would say:

“The unselfish love of Christ must be expressed in the work to be done in behalf of truth and righteousness. The Lord Jesus Christ has caused you to pass through a severe and trying experience in searching for a place in which to establish the publishing work, which He said should be removed from Battle Creek. The Lord led His servants; and they, not knowing whither they went, were guided by the

angels of heaven. Recent developments show that they went to Washington none too soon, and that their selection of a place was in God's order. We need not doubt that the site in Takoma Park was waiting for them."

We have seen evidence of the working of the Spirit of God in answer to prayer. In the order of God, men of His appointment were on hand at this important crisis, which is not yet ended. These men have labored with all their power to press back the influences of the power of darkness who is trying to bring in a law for the better observance of a day that has never been sanctified by God, but which, by man-made laws, has been given the place of the day that the Lord sanctified and blessed.

The warfare is not to end where it is now; it is to be carried forward without fear. In the future, God's power and authority are to be more distinctly seen, that those who love and fear and honor Him may say, "I know in whom I have believed." [2 Timothy 1:12.]

In this country and in foreign countries the cause of present truth is to make more rapid advancement than it has yet made. If our people will go forth in faith, doing whatever they can to make a beginning, and laboring in Christ's lines, the way will be opened before them. If they will show the energy that is necessary in order to gain success, and the faith that goes forward unquestioningly in obedience to God's command, rich returns will be theirs. They must go as far and as fast as possible, with a determination to do the very things that the Lord has said should be done. They must have push and earnest, unwavering faith. I fear that there is a lack of the earnest effort that brings success.

The members of the church of God should be more in earnest. The world must hear the warning message.

To my brethren and sisters in all parts of the world, I would say: Be sure that truth and righteousness are exemplified in your life and character. Be sure that you are obeying the law of God, which denominates you as His chosen people.

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." [Exodus 31:12-17.]

"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 2:1-3.]

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates;

for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." [Exodus 20:8-11.]

The law of God is to be vindicated. The Lord has appointed men to stand in vindication of this law. Let every soul who believes the truth consecrate himself to God, setting himself apart to work out the will of God, to honor and exalt His law. From the hearts of those who obey, wickedness will be expelled, and truth, sacred, refining, ennobling truth, will be revealed in their lives. Yielding to the divine claims, they will gain an experience that will enable them to honor God.

There is a great work before us to be carried on in every church. Believers are to be thoroughly consecrated to God, rendering obedience to every jot and tittle of His holy law. Thus they will become laborers together with Him, filled with all the fulness of God. The self-important, selfish spirit, which leads men to strive for the mastery, is to be cast out of the soul. All unholy ambition is to be put aside.

Wise counsellors are greatly needed now and will be greatly needed in the great work before us in every place where the gospel shall be preached in its fulness and sanctified purity. By harmonious, Christlike lives, God's people are to honor Him. There are many bold professors whose lives are unsanctified. Their words and acts testify against them. The Lord has presented to me many things that will have to be brought home to the individual life. There are many whose inconsistent lives deny the faith. Now, just now, let the individual work. Now, just now, let each one decide to search his own heart, to humble himself, and to work in a way that will win souls to Christ.

This is your work—to abhor that which is evil in yourselves, and walk worthy of the vocation whereunto ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all. The religion that shines through the medium of a thoroughly converted life will bring souls to Christ.

A Word of Warning

I wish to speak decidedly. It is not the plan of God for His church to arrange at any time to make a grand display in our cities on any occasion. The Lord is displeased and dishonored when His entrusted means is used in such displays. I was permitted to have the recent display presented to me, and I was instructed that the money used thus should have been used to relieve the situation of some who have lent means to our institutions and now need that means. There are those who lent means in good faith, but who, though they have called and pleaded for their money, have not been able to obtain it. Means borrowed from our people is to be returned when called for. I have borrowed money from my brethren and sisters to invest in the cause of God, but in every instance when this means have been called for, I have returned it. Often I had not the money in hand to do this, but I borrowed from some one else who wished to invest means in the work. Never have I failed to respond to a call for means that I had borrowed.

The instruction given me is that we are to show our piety by our strict integrity in dealing with those who, when the cause was in need of means, have trusted us with loans of money. When these persons themselves get into a strait place, their money is always to be returned to them. If we show justice and judgment and mercy in our dealing, this will do more to leave a favorable impression on minds regarding the cause of God than any words that we might speak.

Thus, through our good works, light will shine forth. Never are we to abuse the trust that any child of God has reposed in any one of His institutions. I am instructed to say that those who make God their guide must conscientiously discharge every obligation that they owe to others. Never are they to let a brother or a sister call for means loaned by them to the work and pay no heed to the call. God requires the borrower to show the strictest integrity. Truth is to be lived in the strictest verity by those who claim to keep the law of God.

April 19

It does not become the people who are living amidst the perils of these last days to be careless of their obligations to others. Christ declared to His disciples, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city set on an hill cannot be hid. Neither do men light a candle, and place it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:13-16.]

What does Christ expect of His disciples but that they shall work in His vineyard. God has a divine claim on all who profess to be His followers. Christ has purchased us with the price of His blood, and He has taken us into sacred relationship with Himself, that those who claim to believe in Him shall receive of Him power to become the sons and daughters of God.

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." [Revelation 14:6-12.]

This part of the experience of the people of God I have acted a part in. As a messenger of God, I have participated in giving to the people the special truths that are still being proclaimed. This great work we are to continue till the close of this earth's history. The message must go to every nation, tongue, and people. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sin." [Isaiah 58:1.] The work specified in the fifty-eighth chapter of Isaiah is to be carried forward with zeal, sanctified earnestness, and determination. There is a special work to be done, in which the people of God are to act a decided part.

All who shall seek to bring about an issue that is not in harmony with the truths that John was instructed to proclaim are out of line. The Lord would have all His people come into harmony in this sacred, solemn

work which is so important and in which such tremendous issues are involved. The time has come to fear God and give glory to Him. He who binds himself up with any man, to glorify that man, will be misled, whatever may be his knowledge, his position, or his claims. Every man is to stand in his God-given responsibility, acting as he is moved by the Holy Spirit. He is not to be intimidated by human threatening; he is not to fear any human being who shall dare to oppress his fellow men. We are living in the time when the everlasting gospel is to be proclaimed, and this work is to claim our undivided attention. Everywhere we are to proclaim the message of truth, to every nation, kindred, tongue, and people, saying with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters." [Revelation 14:7.]

As the Lord's messenger, I am to warn every one who has a part in the work not to give to erring man the honor that belongs only to God. I am charged to say that this has been done and that the Lord is greatly displeased. Men's minds have been leavened with human sophistry. The truth has been mingled with chaff. The theories by which some have been charmed originate with the one who in the garden of Eden deceived Adam and Eve. When those who have accepted these theories see matters in the light in which God sees them, they will realize that they have a serious work to do in uprooting the fibers of these specious theories. Those who have felt that they have been doing a work of mercy in covering up the mistakes of the one who has been advancing these theories have sown seeds that are now yielding baleful fruit. And the end is not yet.

We are entering upon the time to which apply Christ's words, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues." [Matthew 10:16, 17.] Signs and miracles will be worked by those who have apostatized, but they are deceived by Satan. He is working through them, to deceive if possible the very elect. Those who will stand in the day of Christ's coming will be those who sustain every phase of the truth that has made us what we are—a people distinct from the world.

April 22

I am instructed to say that the leading men in our institutions should make a much more favorable record than some have made in the past, or God will certainly bring them into judgment. It is wholly unacceptable to God for us to make a display in any line of our work. It is dishonoring to Him for His people to do for display that which piles debts upon His institutions. God requires truth in the inward parts. The church is pledged to honor God. When the members took part in the solemn rite of baptism, they took a solemn vow to be separate from the world and to live unto Christ, to be loyal and obedient to Him. They were buried with Christ in baptism, in the name of the Father, and the Son, and the Holy Ghost. These three powers of heaven will be their strength and efficiency at all times if they are faithful to their baptismal vow.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Colossians 3:1-4.] This is our privilege—to secure the blessings that come to all who receive Christ by faith. They live the new life; and through the power He bestows on them, they become sons and daughters of God. They live in holy union with Christ, justified and sanctified.

“To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” [Revelation 3:21.] We are God’s denominated people, and by solemn covenant we have taken upon ourselves certain obligations. The charge comes that we are in no wise to be inattentive. “He that hath an ear, let him hear what the spirit saith unto the churches.” [Verse 22.] We have placed ourselves under obligation to keep every precept of the law of God. Shall we not be loyal to the law of Jehovah? Only thus can we be subjects of His kingdom.

Ms 164, 1905

Diary

December 28, 1905 [typed]

“If any man serve Me, let him follow Me; and where I am, there shall also My servant be. If any man serve Me, him will My Father honor. Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.” [John 12:26-28.]

“Thou art wearied in the greatness of thy way, yet saidst thou not, There is no hope; thou hast found the life of thy hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me, nor laid it to thy heart? I have not held My peace even of old, and thou fearest Me not. I will declare thy righteousness and thy works; for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them; but he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain, and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of My people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:10-15.]

Upon this class the Lord has compassion. He says, Their course of action has grieved the Lord and grieved His people, yet if they will humble their hearts and confess and forsake their sins, I will not leave them to become the sport of Satan’s temptations.

“I will not contend forever, neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid Me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will heal him, and restore comforts unto him, and to his mourners. I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him.” [Verses 16-19.]

“A voice was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings.” [Jeremiah 3:21, 22.]

What is the response from the erring?—“Behold, we come unto Thee, for Thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord is the salvation of Israel. For shame hath devoured the labors of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us;

for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God." [Verses 22-25.]

To this prayer of humility the Lord responds: "If thou wilt return, O Israel, ... return unto Me; and if thou wilt put away thine abominations out of My sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory." [Jeremiah 4:1, 2.]

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith My God, to the wicked." [Isaiah 57:20, 21.]

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Christ's miracles and the words that He spoke had a great influence upon the people, but the unbelieving Jews worked constantly to make His work severe and trying. Their continual misrepresentations proceeded from hearts unhumbled, lifted up in self-glorification. The Jewish leaders' powers to discern spiritual realities were perverted by the enemy of truth.

There are today those who are following the same path trodden by the Jews. Many, in the place of giving heed to the words Christ has spoken, are listening to fables and are gaining an experience entirely opposed to the teachings of Christ.

Christ came to this world in the likeness of human flesh to live in our behalf a perfect life and to overcome the temptations by which we are beset. He came that humanity might be placed on vantage ground through His example of purity, nobility, and obedience. He came as our Redeemer, to save every fallen human being. To those who receive and believe on Him, He gives power to become the sons and daughters of God, enabling them to obey the principles of righteousness. His messengers, angels of light, are sent to minister to those who shall be heirs of salvation. And Satan is on the ground, with the temptations that he employed in the garden of Eden to deceive Adam and Eve.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. While ye have the light believe in the light, that ye may be the children of light. For he that walketh in darkness knoweth not whither he goeth." [John 12:35, 36.] We have these lessons before us. Those who array themselves decidedly against Christ are under the control of the father of lies. "Though He had done so many miracles among them, yet believed they not on Him." [Verse 37.] If the great works that Christ did failed to convince the Jews of the divinity of His mission, we cannot suppose that the words spoken today by the ministers of Christ will convince of the importance of present truth those who have set their hearts to disobey or lead them in humble contrition of soul to confess their sins and become as God's little children.

At times it seems as if my heart would break, as I think of the so-called "higher science" theories that are coming in. Of these theories, Satan is the alpha and omega. Men are grasping sentiments that exalt man, placing him where God should be.

"And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye

die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband, with her; and he did eat." [Genesis 3:1-6.]

This same deceiving work is being carried on today by the originator of sin. He leads men to question the words of God. He presents flattering inducements to lead them into sin. It is God's purpose that men and women shall be one with Christ, carrying out the will and way of God as His stewards. But evil angels come to them with Satan's temptations, to work against God and His commandments. Ever since Satan was cast out of heaven, the powers of disobedience and transgression have been working to make the truth of no effect.

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"John bare witness of Him, and cried, saying, This is He of whom I spake, He that cometh after me is preferred before me; for He was before me; and of His fulness have all we received, and grace for grace." [John 1:15, 16.]

Every one who imparts the grace that Christ gives becomes a blessing to his fellow men and prepares himself to be a channel through which Christ can communicate His rich grace.

"Behold the Lamb of God, which taketh away the sin of the world." [Verse 29.] Let those who desire to do a work as enduring as eternity magnify the Son of God, the Redeemer of the world.

I am charmed with the revelation of my Saviour given in the Word of God. Those who eat His flesh and drink His blood, those who make His Word a part of themselves, grow in grace. Christ looked upon a world subjected to the power of the enemy of all good. He saw men, endowed with powers for good, degraded by self-serving. Taking His stand in the highways of life, He sees their disappointment; He sees the busy crowds passing and repassing one another, in eager search for worldly riches, yet meeting failure after failure. He seeks to arrest their attention and to point them upward to the unseen world. With intense earnestness He cries, "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. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." [Matthew 6:19-23.]

He sees multitudes mistaking phantoms for realities. He sees men who should be engaged in His service following delusions that will result in a succession of failures. He seeks to direct them heavenward. He declares that the highest good is where God is. He calls upon them to secure the treasure that will endure forever. He urges that they shall respect their own reasoning powers and not leave out of their reckoning that eternity of bliss which it is their privilege to gain.

Christ has paid the price of the salvation of the whole world. He requires the members of His church to live up to the faith they profess. He urges them to subordinate the world to its true place, forbidding them to exhaust the powers of body, and mind, and soul, in an effort to secure worldly gain. All the capabilities

of the being are to be subordinated to God, stamped with His image and superscription. “Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are His.” [1 Corinthians 6:19, 20.]

The Lord Jesus will give scope to the loftiest ideas of those who labor in connection with Him. Those to whom He has entrusted talents of means and influence must co-operate with the heavenly Father, regarding themselves as stewards of God’s goods and trading faithfully on their talents. They are not to live for themselves, but for God, and they are to increase their Master’s goods by putting them out to usury, using all their powers to increase the number that believe the truth. There are opened to them the gates of heavenly commerce, and they are offered the privilege of continually imparting and continually receiving the grace that Christ gives. This receiving and imparting gives security to our lifework. Thus we lay up treasure “where neither moth nor rust doth corrupt, and where thieves do not break through and steal.” [Matthew 6:20.]

Ms 166, 1905

Aggressive Work to Be Done

December 3, 1904

Last night I could not sleep past twelve o’clock. There is a heavy burden resting on my soul. After I awoke, I kept asking the Lord to impress the hearts of His people with the solemnity of the time in which they are living and with the necessity of making straight paths for their feet. Some who have long known the truth are confused by leaders who have been walking in false paths.

“I am the Way, the Truth, and the Life,” Christ declares. “No man cometh unto the Father but by Me.” [John 14:6.] Those who have a living connection with Christ will reveal it by their works. “Faith without works is dead, being alone.” [James 2:17, 20.]

We have reached an important chapter in our experience. We have advance movements to make. Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with His people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth, but unless self dies, unless we live Christ’s life of obedience, our profession is worthless.

Nothing can take the place of obedience to a “Thus saith the Lord.” Knowledge that does not lead to a practice of self-denial and self-sacrifice of Christ, but to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience. Self-sufficiency in a family or an institution means great injury to the work of God and to those who cherish it. True faith leads away from the selfish plans and self-pleasing that is contrary to God. Obedience, in order to be acceptable to God, must be the obedience that Christ ever offered to the Father. In response to the question, Who shall enter the kingdom of heaven? Christ says, “Not every one that saith unto Me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father which is in heaven.” [Matthew 7:21.] What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, “Blessed are they who hear the word and do it.” [Luke 11:28.] “Blessed are they that do His commandments, that

they may have right to the tree of life, and may enter in through the gates into the city." "Without are dogs and sorcerers ... and murderers, and idolaters, and whosoever loveth and maketh a lie." [Revelation 22:14, 15.]

The theories that lead to unbelief in the Word of God, and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive, but they develop into strange doctrines, which unsettle faith in the past experience and take away the foundation pillars. These theories have come in amongst us and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors.

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Verses 16, 17.]

The giving of this message is our work in the world. Those of our people who are living in large centers such as Battle Creek would gain a precious experience if, with their Bibles in their hands and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy the time of God's servants.

"I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things"—to lessen the force of their meaning—"God shall add unto him the plagues that are written in this book." [Verse 18.] Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that His judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book, the Revelation of Jesus Christ. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings that are written therein; for the time is at hand." [Revelation 1:3.] "If any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." [Revelation 22:19, 20.]

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" [Romans 6:16.] Study these words. Study the instruction found in Matthew 25:14-46. Compare this instruction with your life record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ.

Let us walk in the footsteps of Christ, in all the humility of true faith. Let us put away all self-trust, committing ourselves, day by day and hour by hour, to the Saviour, constantly receiving and imparting His grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to Him. "If any man will come after Me," Christ declares, "let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] Those only who obey this word will He recognize as His believing ones. "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood nor of the will of the flesh,

nor of the will of man, but of God." [John 1:12, 13.]

"And the Word was made flesh, and dwelt among us." [Verse 14.] O wonderful condescension. The Prince of heaven, the Commander of the heavenly hosts stepped down from His high position, laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might become the divine teacher of all classes of men and live before human beings a life free from all selfishness and sin, setting them an example of what, through His grace, they may become.

"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." [Verse 14.] Praise God for this wonderful statement. The possibilities that it presents seem almost too great for us to grasp and put to shame our weakness and our unbelief. I praise God that I can see my Saviour by faith. My soul grasps the great gift. Our only hope in this life is to reach forth the hand of faith and grasp the hand outstretched to save. "Behold the Lamb of God, which taketh away the sin of the world." [Verse 29.] If we would look away from self to Jesus, making Him our guide, the world would see in our churches a power that it does not now see.

Ms 168, 1905

Warnings Against Binding Our Medical Institutions Together By Contracts

1905

In the night season I have had visions of the work of God and of how that work should be carried on. I do not give testimonies to individuals, only as the Lord presents the case before me in a clear representation. There are some things that I am charged to understand, that I may know what advice and counsel to give. Representations have been given me of the work that has been done under the seducing influence of satanic agencies, through the influence of mind upon mind, and I have given many warnings; for the situation was clearly opened up before me in vision.

I would never make the statements of that which the Lord has revealed to me in the day time, and more frequently in the night, of the work going on in various places, unless charged to do this in approval or disapproval. For years a work has been carried on that is not according to the commandments of God, and I must bear testimony regarding these things.

Read the tenth chapter of Acts. I am instructed in ways similar to the way in which those mentioned in this chapter were instructed. In vision I am shown what I should speak. This is repeated again and again.

I was shown in vision that a document would be sent to Australia for doctors and other sanitarium workers to set their names to. I was shown the result, the outcome of signing such documents, and I was warned that our brethren should not attach their names to them; for this would prove a yoke of bondage and a snare.

When I awoke from this vision given me, my flesh was as cold as marble, and for a time I lay still, unable to communicate with any one. I feared that I was dying, and yet I had messages that the angel of God had given me to give to our people, ministers and physicians. I asked the Lord to spare my life until I could give the warning to His people. In the words given to Isaiah, I was to "cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah

58:1.

Again and again, as on this occasion, very much light was given me in the visions of the night. I was to speak to Dr. Braucht, to Dr. Caro, and to Brother Sharp. These were within reach.

As I lay there, I had called and called for help, but no one heard me, and I lay there until early morning. Then I told members of my family to send for Dr. Caro and Brother Sharp. I must see them at once. I thought at first that it was my dying charge.

Early in the morning they came to my room, and I told them the message that I had received in the visions of the night and what they must do. They must be on guard, and they must not put their signature to those papers. These men can bear testimony to the words I gave them in warning.

In a few days the message came and was read by these brethren, just as I had told them, that the documents that would be sent were not to receive their signatures; for it meant placing a yoke upon their necks, placing them to be worked by another's mind.

Then again, I have been shown in vision the case of Dr. Kellogg, his long searching into scientific problems, when, I was instructed, he would better have been humbling his soul before God. I was shown the angel of evil close by his side, teaching him to seduce other souls. And this art of seducing has been exercised by him and will increase unless he is soundly converted.

The Lord has presented to me in vision Dr. Reed and Dr. Paulson; and again and again I have had visions regarding other men, of which I will not now stop to give the particulars.

When I was in Takoma Park, living in Carroll House, many things were presented to me in vision, one of them a committee meeting held during the night hours in the Battle Creek Sanitarium. That meeting was conducted by Dr. Kellogg. Many of the physicians were present, and W. C. White, having been sent for to attend a special council, was reined up in this committee meeting. O what agony of mind I suffered as I was viewing the way in which Dr. Kellogg conducted that meeting. I may sometime describe it, but not now.

I have told Willie that if ever plans were made for him to go into another night session with Dr. Kellogg, and I knew it, I would certainly exercise all the power God would give me to break up such an interview. Evil angels were there, and if the physicians present had had their true senses about them, they would have understood the spirit and influence of the actions of Dr. Kellogg and of the words spoken by him on that occasion.

This was a vision given me of God. I know the seducing power of Dr. Kellogg's adviser, and I have no other name to give it but the seductive influence of satanic agencies. Dr. Kellogg has dealt in this influence to a greater or less degree. He has not changed, except to be more secretive. I have not one ray of hope regarding him, unless he understands that through satanic agencies he is striving for power over human minds. This has been shown me.

Read in Patriarchs and Prophets and Great Controversy the history of the first great apostasy. The instruction that these books contain was printed for your admonition, upon whom the ends of the world are come. It was this secretive power of the scientific operation of mind upon mind that I had to meet

under the direction of the Spirit of God. I am so sorry that so many valuable minds have been already spoiled. There are those who will never come out of the darkness of infidelity through his seed sowing.

I have been sorry that I ever asked Elder A. T. Jones to try to save Dr. Kellogg. I was trying with all my power in prayer to save him. I told Brethren Reed, Paulson, and A. T. Jones that the enemy, through Dr. Kellogg, had been weaving his deceptive influence over their minds. This deceptive spiritualistic influence exercised over God's servants was similar to the influence that was exercised by Satan in the garden of Eden.

A study of Patriarchs and Prophets and Great Controversy will show the way in which Satan worked. That men living in these last days, with the Old and New Testaments in their possession, should act out the very same representation, as shown me in warnings and reproofs given me in vision for our people, is wonderfully strange to me. What is the use, I asked myself, to try to make men see, after all the evidence that God has given them in all the publications that the Lord has given me to publish to the world.

Before the General Conference of 1901, the Lord gave me a special vision, telling me to go to Battle Creek, for I could help Dr. Kellogg. I went to Battle Creek and bore my testimony. Prior to the three first messages that I bore, in which I gave the special light that the Lord had given me, I had no conversation with Dr. Kellogg in regard to the situation in Battle Creek or upon any religious subjects at all.

The power of God came upon me, and I bore the messages God had given me to bear. There was a great and good work done.

I was staying in Dr. Kellogg's house—his family was in another home—and one day, after I had spoken under the influence of the Spirit of God, he came to my room; and as he stood warming himself by the steam coils, he said, "I am delivered. In the past it has seemed as if there were a band of iron about my brain, but that band is broken." I rejoiced with him. He said, "While you were speaking today, my brother Willie, who sat beside me, turned to me and, with tears running down his face, said, 'Sister White speaks under the inspiration of the Spirit of God.' I was sure that this was so, and the whole congregation felt this. The remarks that were made by [you] thrilled me through and through."

I believed that Dr. Kellogg was indeed converted. But near the close of our stay in Battle Creek, a paper was brought in for my inspection, to which the names were to be attached. I was lying on my bed at the time; for I was much worn. I had borne up under the great taxation. When I saw this document, my heart sank like lead. I knew that while I was in Australia, I had had a vision regarding a similar document, which I was instructed our brethren were not to sign. They were in no case to bind themselves under the obligations therein specified.

It was revealed to me that either party could be oppressive, but neither party was to make themselves a prey for the enemy. Again the Lord had presented to me in the visions of the night that not one sanitarium should be brought under the obligations expressed in that paper, for the Spirit of the Lord had not led to the forming of such a document. It is to never be; for unless the sanitarium in Battle Creek has a thoroughly converted, sanctified manager, there would be very strange things take place; for our leading men are becoming estranged from Bible truth. Dr. Kellogg knows not what is the truth. He is walking in false paths, and his example the Lord will not accept. I have had light given me that this is not the end of the matter. Souls will be seduced into errors and go a warfare at their own charges. I am instructed to

warn our brethren and sisters: Battle Creek managers need first to be under control to God before they feel competent to manage other institutions.

This document was brought again for our approval after I supposed that Dr. Kellogg was converted. I felt afraid, distressed. I decidedly objected to one stroke of the pen's being put to any such document. While lying exhausted on the bed, that same paper was again presented. I had no physical or mental strength left in me. Elder Prescott, Elder Daniells, and W. C. White were present. I said, "You should bring no such papers before me. I am in a state of great exhaustion. You brethren know what I have said, and my position is unchanged."

They said they wished to read it to me.

I said, "No; I cannot hear it. You must not urge me." I said, "I have promised Judge Arthur that I would call on him before leaving, and I must now do this." I felt that I must get out of the house. There was then but a short time before we had to take the train. I called on Judge Arthur. He was sick. I said, "I cannot talk much, but I will have a season of prayer with you if it would be agreeable."

He said that was just what he wanted. He sent to the school for his children, and they came. We bowed in prayer and the blessing of the Lord came upon us. I felt the power of God in a marked manner. We all felt it. Judge Arthur got up from that sick bed, healed.

We then went to the cars, and as soon as I was seated I felt that the special canopy of God was over me. Through the entire journey to Indianapolis I was shut in with God. In the night season the Lord gave me a vision of the dangers of the same persons I had previously mentioned in a meeting in the college building—some who had been advocating the doctrine of holy flesh. I never bear any such testimony unless a vision is given me in representation and words are spoken to me to be spoken to the one whom the Lord has presented before me. I saw some things which evidenced that my testimony regarding some things must be spoken then and there. I spoke just as the Lord had directed me to, saying that a spirit of fanaticism had come in and would certainly spoil the churches and the camp-meetings that would be held unless those who were cherishing that spirit were converted. The doctrines that these people were advocating were similar to those that I was called to rebuke in my first labors. I then had an experience in meeting spiritualistic sentiments after the period of 1844.

I was shown that I must present before the brethren and sisters in Indianapolis matters which I presented in New Hampshire and Vermont, Boston and New Bedford. In my first labors I had testimonies to bear regarding fanaticism in many places. The Spirit of the Lord was in the meetings held.

From Indianapolis we went to Des Moines. I bore the message the Lord gave me in the night season. I was shown that the enemy would make every effort possible to keep up divisions among God's people. I gave the brethren the message God had given me for them, and we had a very earnest meeting. I told them they must humble themselves; that they must come to God, confessing their own sins; that the Lord would have them give up their hard feelings against Dr. Kellogg. The Lord was moving upon Dr. Kellogg to come into line, and we must all help him. The Lord was moving just as surely upon our church members. I told them that all this disunion and jealousy and evil surmising must be put away, and they must come into working order with Dr. Kellogg and he with them. The wrongs were not all on one side. There was a mutual work to be done. Those who had not received the principles of health reform that the

Lord had presented before His people were doing God dishonor. They were injuring themselves and hindering the message God had given regarding health reform.

This message of the need of health reform had been clearly presented to me at a time when I was an invalid. God then presented to me the subjects which are contained in How to Live. I changed my course, gave up the use of flesh meat, and lived on simple, nourishing food. Instruction was also given me that drug medication must not come into our sanitariums. There were simple herbs that could be used, which would not leave any injurious aftereffects on the system. The use of water in case of sickness meant work, and it meant healing.

The principles of healthful living were given me directly from the Lord, and it was God's purpose that His people should realize the great blessings that would come from obeying these principles; but there were among us some who had not received these principles, and who had opposed those advocating them, and they were working against reforms that the Lord had brought in.

I bore these testimonies in Indianapolis, in Des Moines, and in College View. I said all possible to bring about unity, and to prevent our people from pulling apart, declaring that the Lord would have unity prevail. Afterward letters came to me saying that Dr. Kellogg was kindly received and that nothing seemed to be standing in the way of unity.

I will here state that when I found that Dr. Kellogg was pushing the work of binding our sanitariums and treatments rooms to one association, I knew what to expect. The Lord had said in vision, "Dr. Kellogg is My physician, and you can help him." But Dr. Kellogg would not receive the testimonies sent by God. He had stood as did Solomon, following a course of action that God has forbidden. Truth will triumph in every soul that will give it the right of way.

The representation of the work done at College View by Dr. Kellogg gave me distress and pain. I have the matter all written out. On one occasion when my burden of soul was great concerning matters, that were opened before me in Australia, of things which had taken place in Battle Creek concerning College View, Dr. Kellogg went over the whole recital of matters. There were things I was instructed should be adjusted in business transactions, but Dr. Kellogg was very calm through the transaction, for had he not a document in his pocket that these men with whom he was dealing had signed? Could he not carry everything by appealing to law? This is one of the reasons why those who understood the proceedings of Dr. Kellogg on that occasion were not much excited, for they knew just how the matter would turn.

But in the visions of the night this matter was presented to me as a matter that in no case should be repeated, because the Lord would not have any matter treated in this way among the church members of the Seventh-day Adventist denomination. His people are to carry on their business transactions in a way altogether different from the way in which business matters are carried on by worldlings. In every case we are to act according to a high, holy, sanctified rectitude. Not one vestige of oppression or selfishness is to come in to any of our churches. All business transactions are to be performed in accordance with the law given by the great Ruler of the universe. We are to show no unrighteousness in judgment; and before any man who is in a responsible position shall feel at liberty to carry out a business transaction, he should inquire: Is this transaction of such a character that I shall not be ashamed to have it appear in the day of judgment, when the law in the ark shall be brought forth and my deeds compared with the words the Lord gave to Moses while he was forty days in the mount? Is this transaction according to the ten holy precepts

engraved by the finger of Omnipotence? It is best to make this inquiry now before the words of (Revelation 22:10-12) shall be spoken. This instruction has been given me on similar occasions when the law of Jehovah has been discarded because the man who moves unjustly is sustained by the lawyer's interpretation of the law. There is a law that shall judge every man according to God's standard. His holy precepts are without a flaw.

That room in which these things were transacted has its record to present when every man's case shall be tried by a law emanating from the mind of Jehovah. All our actions are weighed in scales that are unerring. This was presented to me. I spoke of that meeting which was unjust and greatly displeasing to God. The day is coming when those present at that meeting will see the transactions that there took place clearly defined in the light of God's law.

In a conversation Dr. Kellogg presented his vindication of the course he had taken. Then I knew the man did not yet understand the words and ways and works of God. I said, "I have no strength to say anything to you. When the Lord shall give me a representation varying from what I have written you, I will surely let you know it."

Later I met Dr. Kellogg at my home in St. Helena, and he repeated his statements of the matter without retraction or confession and in contradiction of the light God has given me. Willie was present. I said to Dr. Kellogg, "I have no change to make in my testimony. Let God be true and every man a liar." Those were my last words to him.

God has vouchsafed mercy to all who err. In His great love wherewith He was loved us, He pardons the transgressions of all who will humble themselves and confess their sins.

Ms 170, 1905

Talk/Marriage and the Christian Home

"Elmshaven," St. Helena, California

May 1, 1905

(Remarks at the wedding of Dores E. Robinson and Ella M. White, Sanitarium, California, May 1, 1905.)

This is an important period in the history of the ones who have stood before you to unite their interests, their sympathies, their love, their labor with each other in the ministry of the saving of souls. In the marriage relation there is a very important step taken—the blending of two lives into one.

I am highly gratified with this choice. I have confidence that the Lord sanctions this union, and that it is in accord with the will of God that man and wife should be liked together in His work, to carry it forward in a wholeness and a holiness. They can do this.

The blessing of God in the home where this union shall exist is as the sunshine of heaven, because it is the Lord's ordained will that man and wife should be linked together in holy bonds of union, under Jesus Christ, with Him to control, and His Spirit to guide, His Holy Spirit to listen to the petitions that shall come up to Him—where two or three, He says, are together, I am in their midst.

God wants the home to be the happiest place on earth, the very symbol of the home in heaven. Bearing the marriage responsibilities in the home, linking their interests with Jesus Christ, learning upon His arm and His assurance, husband and wife may share a happiness in this union that angels of God commend.

Marriage does not lessen their usefulness, but strengthens it. They may make that married life a ministry to win souls to Christ; and I know whereof I speak, because for thirty-six years my husband and myself were united, and we went everywhere that the Lord said, Go.

In this matter we know that we have the commendation of God in the marriage relation. Therefore it is a solemn ordinance. It has always seemed so very inappropriate to me to see the marriage ordinance associated with hilarity and glee and a pretense of something. No, it is an ordinance ordained of God, to be looked upon with the greatest solemnity. As the family relation is formed here below, it is to give demonstration of what they shall be, the family in heaven above. The glory of God is ever to be made first.

And now I can at this time take by the hand this our brother whom we love in the Lord—he has our confidence; and we take by the hand you, his wife, and urge you to carry on the work of God unitedly. I would say, Make God your counselor. Blend, blend together. You each have an identity of your own, but in that identity there must be a unity. There is constantly to be a development of the faculties that God has given you, that you may improve, improve, and that you may indeed be looked upon by the heavenly angels with commendation. We care more for that than everything else besides. Let the light of heaven shine right in the home—and we believe it will—in every word and in every action.

You are not called to give up your identity; you each have an identity of your own. These may not always run in the very same channel, and yet there may be that blending that God required. The husband is the houseband, the husband, the priest of the household; and the wife is the teacher, as she shall fill her place in the household, whatever may be her employment. If she has children to nurse and take care of, let me tell you there is a lesson there, O such a lesson, that God wants every one to learn. The wife, united with the husband in the fear of God, is to be a strength and power in the church. God can make them thus. Well, then, how shall they blend? Counsel together. And if there be any difference of opinion, yet we would say, Counsel together, and the blessing of God will come right into the heart.

Christ was at the marriage in Cana. There He worked the miracle of turning the water into wine. Our Saviour ever honored the marriage relation, and we want to say, wherever you may be, and whatever your circumstances may be, we have a God, One who loves us, One whom we can honor. If we would honor Him, our lips should ever speak in wisdom. Here is the wife, the queen of the home—the blessing of God can rest upon her that she may be a sunshine, a sunbeam in the house. Never, never, in any way, speak in a manner that would irritate. The voice is a talent; it is a talent of God. It is to be so cultivated that it will bring peace and harmony and light and love.

Here are these who are covenanted to the work of God. A great work is before us. Where their ministry will be we cannot say; but unitedly they can carry forward the work much better than separately. They can help one another; they can encourage one another; they can be a blessing to one another; and the Holy Spirit of God can rest on them, as they bear the ministry to those who shall need their help. Both have an experience in this line; both feel an intense interest to cultivate the ability of talents which God has given to them to the very best and highest account; and if they are connected with the God of heaven, what a

power they can be unitedly to blend together, to strengthen one another, and to carry forward the work of God intelligently.

I am very thankful today that I believe the Lord is present in this very assembly to accept this ordinance of marriage; and we thank you all that are here that you are present. We want to say to every one of you, There is a very great and a very grand work before us. We cannot discern it now. Time steals on, steals on so gradually, and the powers of darkness, like a thief, are watching their chance, that they may make all the evil possible.

Now we are as men and women to stand in our allotted place, with the whole armor of righteousness on. To him that, what?—give up to the powers of darkness, and yields to every influence?—No; to him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne. Now here is the work of overcoming. These do not give up this work, but they are blended together, to strengthen themselves in the work, and to go wherever the light of heaven shall shine upon their pathway.

We believe God will lead them; therefore we are fully in harmony with this unity, and we believe heaven is in harmony with it. Therefore, these young people that have worked in the cause of God, that have tried to do His work, can now double their influence, increase their capabilities and their talents, by blending in the work of God. It is not a less work that is before them, but it is a higher, it is a more sacred, it is a more important work that they will have to do in the future than in the past; and may the blessing of God rest upon them right here.

I feel that it would be a privilege for me to bow, right here in this company, and plead with the Lord that His blessing may go with them. I know not when I shall see them again; perhaps never after I leave here. I am in may seventh-eighty year, and yet God has spared my life. There is a great work for us to perform, and I want that every one of us shall feel the importance of laying hold of that work intelligently, with hand put to hand, mind to mind, strength to strength, power to power, to carry forth the work of God, to seek and to save perishing souls. A little longer, and He that is to come will come, and will not carry. I want to offer a prayer here in this congregation before I shall leave:

(Praying) My gracious heavenly Father, I come to Thee at this time because Thou hast invited us. Thou has said, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. Now, my heavenly Father, I ask Thee, when difficulties and trials and opposition that they may have to meet in the work shall come, may they remember this threefold representation—asking, seeking, knocking—with the assurance that they shall be heard, and that the blessing of God will come to them.

We believe Thee, our Lord Jesus; we trust in Thee. We are so grateful that Thou hast thought upon us, and that Thou hast left the heavenly courts, and that Thou hast come to our world to connect with humanity, that humanity might connect with Divinity, through believing in Thee. Oh, my heavenly Father, sweep back every mist and every cloud of darkness, that it may not interpose between this people and the promises which Thou hast made to them. Thou hast given Thy life—a life of suffering, great suffering and abuse, and oh, at last, at last, Thy body was nailed to the tree, and by crucifixion Thou hast died. Now, my Saviour, we want kept before us the great love that Thou hast manifested to us, that we might repose in Thy love.

Let Thy blessing rest, we pray Thee, upon Dores; let it rest upon Ella; and we ask Thee that Thou wouldst take charge of them, that Thy Holy Spirit would rest upon them. May they have an eye single to Thy glory, and may they bear in mind Thy words, He that will come after Me, let him deny himself, and take up his cross, and follow Me. Oh, when oppressed, when weighed down, open the clear light that the sunshine of Thy glory may shine upon them, and that they indeed may reflect Thy light to the world. The light that Thou shalt give them may they impart.

I ask Thee, Lord, that this congregation that is here this evening may realize the presence of God, our Saviour, with the crown of life presented before us; and encouraging us to put on the whole armor of God, and to fight the battles of the Lord, and be prepared that when He shall come in His glory, they may say, Lo, this is our God, we have waited for Him, and He will save us.

Bless this people; bless this sanitarium; let the glory of God be revealed; let the light of heaven shine upon them here; and may prosperity attend the medical missionary work. We pray Thee to sanctify the people and those that shall come here; Thou, the mighty Healer, canst help them, Thou canst save them, if they will give their hearts to Thee. We ask Thee to let Thy power and Thy blessing rest upon the people. Encircle them in the arms of Thy mercy, and love them freely. Oh, my Saviour, my Savior, who is like unto Thee? None, none that can save to the uttermost but Thee. We give ourselves to Thee this evening. Wash away our sins; cleanse us in the blood of the Lamb; and may we be present when the family shall assemble in the kingdom of God and we become members of the royal family and children of the heavenly King; and then we shall strike the golden harp and fill all heaven with music and songs to the Lamb.

We give ourselves to Thee this evening. Accept us as Thy denominated people, and Thy name shall have all the glory. Amen.

Ms 171, 1905

Methods of Labor

1905

I have been instructed to say to all, Will you learn of the great Teacher? Will you drink of the pure waters of Lebanon, or will you drink of the murky human channel and communicate human theories? Do these satisfy the soul? “It is written in the prophets, And they shall be all taught of God.” [John 6:45.] Then if the human agent will accept this higher education, he will not become subject to the fickle changes of men. Human judgment is not infallible.

“Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Verily, verily I say unto you, He that believeth on Me hath everlasting life.” John 6:45-47. How many really and genuinely believe, as little children believe in their earthly parents?

“I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if a man eat of this bread,” meaning spiritual life of Jesus Christ, “he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews

therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." Verses 48-56.

We ask of those who are teaching the truth, Have you been living this oneness with Christ Jesus? I feel alarmed as I see so many striving to make themselves prominent. In doing this they turn others from Christ to human agencies; and because there is a failure in the human agencies to bring about wonderful things, they would be continually making changes, developing and then retrograding. When you build not on your own mighty agency, but on the Book, there will be, when you assemble, much more praying for divine teaching than crowding in such a great store of human wisdom which does not fulfil the words of Christ.

"These things said He in the synagogue, as He taught in Capernaum. Many therefore of His disciples, when they heard this, said, This is a hard saying; who can hear it?" Verses 59, 60. Who can receive it? I am instructed to say there are some Bible teachers who have the same thoughts in their hearts. They have not an abiding Christ. They have theories, but not a living experience; therefore they are in spiritual starvation because they do not eat the flesh and drink the blood of the Son of God. "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." [Verse 56.] There are many who are very active, full of zeal where and when they desire to do something, but are they in Christ and Christ in them? Are they patient in seeking to know the will of Christ and studying His life and His character? He is the light of heaven that has come into our world, and we must be like Christ if we shall ever be so highly favored as to see Him as He is. There is a clear understanding, a clear, sanctified perception of what it means to co-operate with Christ, to be in partnership with the Light of the world, catching the bright beams of the Sun of righteousness and, divested of every selfish motive, becoming one with Christ. Thus work out your own salvation upon sure and never-failing lines, with fear and with trembling, "for it is God which worketh in you both to will and to do of His good pleasure." [Philippians 2:12, 13.]

It is not what man of himself can do, but what Christ can do as they work together in partnership. You work out daily that which Christ works in. You are to communicate that which will make you a light-bearer to the world. You become God's human helping hand in medical missionary work. The true idea is co-operation, which means that the human powers are under subordination to the spirit, the mind, the will, the methods of Christ. As Christ was entirely dependent on the Father, you must be dependent on Christ Jesus and not swell out in your human supposed efficiency. We are all little children in comparison with the Great Teacher, and we are to be apt learners.

Christ has said that what He saw the Father do He did also in His mission and work. We are here below as learners of Christ, when we accept Christ entirely as our Saviour, submerging our will in Christ's will, having no will of our own—for our will is altogether untrustworthy. Believe, my brethren and my sisters, believe that He will do this work with power in and through you, if you do not hinder the Lord Jesus by getting in His way and gathering up a whole burden of human theories you consider very wise, but which hinder His pure, correct working out of heavenly principles. Unless you see your mistakes, He cannot work with you; and you are obliged to work alone. And what perplexities you bring into the work! It is not a genuine, stable work, and your supposed helpfulness is a continual working against Christ's

methods. “He that gathereth not with Me scattereth abroad.” [Matthew 12:30.] Take time to pray. It pays always to get down off your stilts of self-knowledge and self-righteousness and come as a little child to Christ. Feel and do just as He has invited you: “Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [Matthew 11:29.]

If you would first learn of Jesus before you attempt to teach others, we should see the good fruit and take courage. Fellowship with Christ means a great deal to us in our religious experience, and I have a word from the Lord Jesus to the churches. “The anointing which ye have received of Him abideth in you, ... even as it hath taught you, ye shall abide in Him.” [1 John 2:27.] This must be the lesson to be learned, to undo all you suppose needs to be undone in order to work successfully. Undo your individual self, every one of you. Open the heart to Christ and crucify self and self-importance, which is closing the door to Jesus. Have you received the Holy Spirit? Have you been under the guidance of Christ Jesus?

If you are learning of Christ, you will be imparting constantly that which you receive in much prayer and sure faith at the footstool of the throne of God and the Lamb, from whence flows the life-giving waters. Then give expression to your thanksgiving to God because He has helped you to see that you were a little child. Never, never encourage that ruling authority. That education which leads men to honor men and depend on men dishonors God and enfeebles your whole religious experience. “When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before?” John 6:61, 62. He would convey to them that He would receive greater honor than He now claimed as being the bread of life. What will you say when I shall ascend up where I was before? “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” Verse 63.

What is needed in our council meetings, in our church ministry? Mistakes are often made in supposing success means a storm of music and great and wonderful discourses. There is much in such exercises that makes a great showing, but have the workers walked humbly with God? Why do they feel dissatisfied at no special results? Oh, because they have not been coming into the secret chambers of the Most High and confessing their mistakes and errors and weeping out their hard hearts. There has not been much repentance. You may storm at some defect you see in others, when far worse defects abide in your own mind, words and expression of unchristlike character. The emotional element may be stirred, but where is the fruit thereof? Sitting at the feet of Jesus, learning of Christ His will, and feasting upon His words, they become a wellspring of the water of life, refreshing all that they come in connection with.

The Lord would have us as little children look to Him and trust in His love and have that faith that works by love and purifies the soul. You will not be in any way prepared to join the heavenly choir above unless you can sing the precious songs of praise and thanksgiving from the heart. Life in Christ Jesus makes you a true, humble, devoted Christian. How long shall we remain in darkness before the Christian church will learn that its efficiency is in submission and sweet communion with Jesus Christ in God the Father, and that as they go forth from the Father and the Son, having sweet communing with the heavenly agencies, they have a soul full of precious, heavenly blessings to communicate to the church.

The world will become acquainted with the works you do, not by the profession you make. When will every individual member of the church become the helping hand of God in all missionary endeavors? Our whole body of believing Seventh-day Adventists wants to be turned squarely around, to be “looking unto Jesus” [Hebrews 12:2], and by beholding becoming changed into His image. It is not feeling a good

emotion that will last and bear the strains of difficulties and disappointment of suffering and pain. What influence have these had upon my life?

The preaching of the gospel by the most earnest expositor of the truth of the Word must be received into good and honest hearts and heard with a receptive spirit. Have you received the leaves plucked for you and brought to you for the healing of your soul maladies? Have you taken the Word, digested the Word, and have you received new ideas by the impression of the Holy Spirit upon the heart? Do you see Christ our Saviour full of compassion and love for all needy perishing souls? Do you see that you have a part to act with Christ to express that same divine sympathy and tenderness for souls that you long to reach? Upon your knees before God, plead with all the earnestness that it is possible for you to gather, that you can bear some fruit in winning souls to Jesus Christ.

If the church does no better than the world in soul-saving and in the work of overcoming, then they are in no way better than the world. They have not life in themselves. Their light is going out or gone out if they ever had any. Where there is a demonstration of religious zeal, there will be life and earnestness. Expression of character in words is a power of talent all may acquire if they will feel their need of working in companionship with the great Medical Missionary. You need not exalt self. You need not act the commander. But love and fear God, and you will see fruit to the glory of God. Thus will you advance by obtaining a rich experience in expression of character in your efforts to use your God-given ability in the very meekest way and to act wholeheartedly in love and devotion to God.

How many are ready to die, and you do not help them to live through, saying, “Behold”—not me, but—“Behold the Lamb of God which taketh away the sin of the world.” [John 1:29.] Without any climbing up into places of authority, you can by actions demonstrate your faithful service. If the Corneliuses that are outside the church do the work Christ demands, then their religious life is recommended of God as ones who should have advancement, and God will take such ones into covenant relation with Himself.

Let all church members consider: Are you increasing in Christian development? Do you learn of One who is meek and lowly of heart, or are you provoked that you do not have such success in fruit-bearing as some souls who have far less ability, but who are deeply grateful that they have a chance to improve their talents? There can be no growth of power without using the faculties of the soul. Christ comes right with you, and says, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.]

Christian benevolence grows with the exercise of the gift of giving. The Lord said to His disciples just before He left them, “Little children, yet a little while I am with you. Ye shall see Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” John 13:33. The Lord sees all the danger, and how tenderly He uttered the words “little children.” They may safely put their trust in Him as little children, imitating the example of Christ, especially His humility, condescension, and kindness; and in believing in His merits, in His love toward them, and in His declarations to them; and in obeying His Word and keeping His commandments. Christ does not want any who claim to believe in Him to injure their influence to speech or action, for they dishonor Him and put Him to shame and bring reproach upon His name. Love for Christ is evidenced in love for those who believe in Jesus Christ, especially when leading men become exalted and would advocate a ruling, dominating power over others. Leading men will in their wisdom, which is foolishness, reveal they are in no condition to command or to be honored; for they have dishonored themselves in their supposed superiority. Their wisdom stands forth as foolishness.

Christ is speaking to those who have had evidence of His Messiahship. “For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father’s will which hath sent Me, that of all which He hath given Me I shall lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.” John 6:38-40.

Here is faith. Then comes in the natural man, the unconverted man. “The Jews then murmured at Him, because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?” Verses 41, 42. In our day we see the same darkness that existed when Christ in person came into our world at His appointed time. “Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me, except the Father which hath sent Me draw him; and I will raise him up at the last day.” Verses 43, 44.

Read this chapter and then believe humbly as a little child. If you will humble yourselves to learn and receive instruction as little children, each seeing to help each other to understand, what a flood of light would burst in upon us! But those who ought to be learning suppose they may be teaching and are persistent that others shall learn of them in the place of going to the great Teacher and letting the Word He has spoken be studied and appreciated.

The Lord would have the history of Peter’s conversion read and reread. Peter goes up on the housetop to pray, and the angel puts Peter in a way to receive the truth himself concerning the purpose of God to the Gentiles and to take away the barriers between Jew and Gentile. There was to be more than one man converted in this transaction. Peter was to be appointed to become the human instrument in the hands of the heavenly agencies. This puts great honor upon the gospel. Heaven and earth are united in accomplishing the work. Although Cornelius has been accepted of God in his devout piety, although commended, still he has an advance in faith and a new experience to obtain in order to do his work intelligently through Jesus Christ. He that had believed the Word of God promising a Messiah must now have opportunity to receive the fulfilment of the promise. Neither prayer nor almsgiving can take the place of Christ Jesus, for in Him all fulness dwells. He must send forth men to Joppa. All the particulars are given. Acts 10. This is the commandment that Jews and Gentiles are by faith to be joined to Jesus Christ. Prayers and alms are acceptable as far as their knowledge goes, but all can only be complete in Him. Cornelius is not to receive the communication of the gospel from the angel, but Cornelius and Peter must become acquainted in the gospel missionary work; and this man of influence could, in connection with the believers in Jesus Christ, accomplish a great work.

Ms 172, 1905

Testimony Concerning the Establishment of the Publishing Work in Mountain View

Oakland, California

January 26, 1905

We slept in Brother Byington’s house last night. We took the wrong train and after one hour’s ride had to wait at the station for four hours. Then after the next hour’s ride changed cars and waited one hour. We thought best to push on to Oakland and found accommodations in Brother Byington’s home. This

experience was not pleasant, but we are thankful that we have been preserved from accident and harm. I am up, preparing to move from here at seven a.m.

I have been thinking of our experience during the meeting, and I believe that meeting will prove a blessing to those who opened their hearts to receive it.

I do not think it best at this time to persuade Brother Jones to leave Mountain View. There are many things that no one else understands how to do. The light given me is, The Lord accept his humbling himself, and He will be with him to help the work and workers. If all will seeks to harmonize, there will be strength and wisdom imparted. Say to Brother C. H. Jones, The Lord will be with every man who humbles himself, and in due time He will exalt all who do this.

The prayer of Christ is to be lived in our lives. It is in John 17. That prayer for His disciples is the effectual lesson to us all to answer that prayer that His disciples may be one as He is one with the Father. We are in no wise to discourage a soul, but the ones who carry the heavy burdens need the encouragement.

I am now determined to help and lift and encourage those who are transferred to labor in the office at Mountain View. We need much more of the love of Christ in the heart and to keep it in circulation through the office from morning until night. While at the same time there will be mistakes, they can be corrected in only one way—in following the rule Christ has given. We are to deal with one another according to His Word. Let every one of us work on the side of righteousness to cement heart to heart; and when mistakes are made, let there be kindness in conversing as members of one family.

The Lord Jesus has marked out the way, and let every one who will keep his soul in love and obedience follow the Lord's plan of curing evils that will arise. If that love is cherished, we will save ourselves from great evils. The influence of a true friend to prevent any disruption will be owned and blessed of God. The love of unity must lead to a clearer sense of our obligation to each other.

Brother C. H. Jones has done all on his part he could do, and the satisfaction he will have is that the Lord Jesus is a friend that sticketh closer than a brother. It is now a matter of conscience for those who have settled in Mountain View to use their influence aright, to strengthen, to encourage, to draw in even cords, and conscientiously to manifest the Spirit of Christ and use their Christian influence to answer the prayer of Christ.

I fully accept the words of C. H. Jones, and the position Brother Jones has taken should be recognized and the position he has occupied remain unchanged. With what holy jealousy should every man in the church at Mountain View examine himself, whether his own souls is in the love of God. This meeting has been a special meeting, and the Lord has commenced His work on human hearts. Let not one take a course that shall efface the influence that has come into the meeting, but let every soul acknowledge the favor of God and yoke up in unity to bless and build up one another.

The Lord would have a new chapter opened in the experience of every soul connected with the work. Love as brethren; be pitiful; be courteous, tenderhearted, full of forgiveness; and the light of the Sun of righteousness will shine into the mind and soul temple. All the result of connection with the work of Christ is to strengthen and not destroy, is to make the path clear for every soul, that he shall walk straight forward.

With what holy jealousy should every one in the work keep guard over his own thoughts and feelings and sanctify himself in the work, that others shall take knowledge of him that he has learned of Jesus. There are guards we need to place upon ourselves individually, to strengthen the things of spiritual interest, that at critical times our words of advice, of encouragement, or of reproof of a brother or a friend shall come not as from an enemy, but as from a friend. Our words and attitude will command the same respect as the example we have given. The consistency of the daily life in its sincerity can alone command respect. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Matthew 7:5.]

God bless and strengthen every soul that is engaged in the work. Let every soul cleanse himself, for your influence upon the community is to be of a character to express unity and not diversity. The Word of God demands this of His church. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Colossians 3:17. "Whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

One was in our meetings, beholding the assembly, and that One of authority said, "Now is the time, at the very beginning of your influence in this place, to put away everything that shall tend to division, because the spirit of unity and love, which has been so scarcely cherished, should now multiply daily, fitting you for the mansions Christ is preparing for all who love Him and keep His commandments. There is to be no strife. Let every soul follow the requirements and commands of God. Jesus' prayer to His Father is a lesson to be practiced just now. Humble your own souls before God. Confess your own sins and forsake everything that will mar the unity that Christ requires."

Then the messenger said, "The Holy Spirit will come upon His people, and light will be expressed by them. The truth practiced will be a testimony borne that will impress minds that this is the truth. Show that love that was in the heart of Christ. All jealousies are to be put away. Let a thorough work be done in expelling from the heart evil surmisings. Go to your brother, if you see faults in him. Talk with him, pray with him, and cling to him, for his soul must be saved. His behavior will leave an impression upon other minds.

"Angels of God would have every one now, just now, place his feet in the safe path that leads heavenward. Unbelievers are to have such an example from believers that they shall say, 'How these brethren love one another!'" The voice was raised to earnestness: "Come into line; every man engaged in the work of God must advance in spirituality to bear responsibilities. He must be full of energy and yet full of love, ever learning and ever rising to a higher standard. Keep your eye on the model Pattern. By beholding, you become changed into His image. Love, such love as Christ expressed, is now to be developed. Years of experience that you might have had, you have not because you did not give your minds and souls and bodies to the sanctifying of yourselves, that others by seeing your light in good works should glorify God. It is time now to advance as you never have done before."

Figures were represented, but all I can write now is written. Work, work, work while the day lasts! Come up to a higher standard! God help you is my prayer.

Will have more to write; but now, just now, take hold of the work. Delay not.

Ms 173, 1905

Diary, January 1905

January 1-25, 1905

January 1, 1905

St. Helena Sanitarium, California

Sunday, first day of the week, I awoke at one o'clock. It is a cool morning. Built my fire. Bowed before the Lord in prayer. I have so many things burdening my mind. I ask the Lord Jesus to direct me, to guide me. What shall I trace with my pen this morning in my diary?

I need the Great Guide to control my mind. What shall I trace with the pen first? I dare not be left to guesswork. We cannot afford to act by impulse, but intelligently. Oh, how much I feel that I need the guidance of the Holy Spirit! As Christ was about to leave His disciples, He had many things to say unto them; but He withheld some things, saying, "Ye cannot bear them now." [John 16:12.] I pray the Lord, the divine Teacher, to instruct me to understand His Word and to apply His Word in my varied wants and necessities.

January 2, 1905

St. Helena Sanitarium, California

I was not able to sleep after one o'clock. I left my sleeping room as gently as possible after trying one hour to sleep, but [finding it] impossible. I left my room, seeking to make no disturbance of those sleeping. Gladly would I sleep if possible. Every waking moment I am pressed with burdens that are strong, and I plead with my Lord and Saviour to help me, to guide me, to hear my earnest prayers for the deep moving of the Holy Spirit. I am brain weary. In the morning hours I ask my heavenly Father for His grace and healing power. Almost continuously I have the great grace which I claim by faith. I fear the church are many of them asleep. Wickedness is steadily increasing. The church should be continually on guard. The warning is given me that the people need the living testimony of the Word, spoken unto them in decided spiritual power.

January 3, 1905

St. Helena Sanitarium, California

I did not arise at one o'clock this morning, but five o'clock. I was awake several times in the night, and my prayer was going up to God, pleading most earnestly that my head and eyesight might be preserved to write the important matter which is impressed upon my mind during the night season. I have representations. I am before large audiences speaking many words—the words of instruction for the present time. The burden presses me with such force I cannot sleep.

I was so thankful when I looked at my timepiece and found it past four. I thanked the Lord the one-o'clock hour had been passed that night, and I came to my room to find Sister Nelson and Maggie Hare standing before a nice fire. I usually have the coals buried. In the morning take up the ashes, lay on my back log, kindle my fires with the prepared kindlings and smaller wood; but this morning all had been done. My wakefulness had been from time to time in the night, and these are my seasons of prayer. But

that dread twelve-o'clock, one-o'clock hour was passed, and I hoped the spell was broken. I thank the Lord for this blessing. My prayer goes up to God for strength and grace this day to do the very work that the Lord has given me to do, to speak of things that will be needed in time to come when my pen is silent. I will praise the Lord, for on all Bible subjects my mind is clear and my expression in words forceful.

January 3, 1905

St. Helena Sanitarium, California

Received Australian mail and found some very important matter in regard to moving the Echo office from Melbourne to a more-retired location in a rural district. This is now decided, and I thank the Lord that this decision is made. There is an excellent report of a sanitarium that seems to be well patronized. All are of good courage in the Lord. I am grateful to our heavenly Father, that in the expectation this sanitarium would be a decided means of success in reaching many souls in the highways and byways, we will not be disappointed. The report is excellent. May the Lord preside in this institution continually is my prayer. We have not moved from blind impulse in establishing this institution. I have been shown in the visions of the night what might be done in the sanitarium under management that was managed by the great Medical Healer Jesus Christ. We shall then have an intelligent and meaningful service. It is the rejection of light that has come to us in the Word and in the testimonies of His Holy Spirit that has caused a sad state of things in St. Helena. When the directions given of the Lord are obeyed, there will be harmonious action in the mind and the will of man, in harmony with the divine will. Such an important institution as a sanitarium demands consecrated managers in every line.

January 6, 1905

St. Helena Sanitarium, California

I praise the name of the Lord this morning I have slept until two o'clock. I carry a burden continually for those who are in Battle Creek. The time is drawing nigh when every soul will be tested and proved.

Sabbath, January 7, 1905

St. Helena Sanitarium, California

I praise the Lord this morning I slept until four o'clock. There was not the usual awakening through the night. This is a great blessing to me, for which I am thankful. I have been carrying a heavy burden so long as I consider the spiritual condition of the people of God, moving so far below their privilege. I lie awake pleading with my heavenly Saviour to come to our help and raise up messengers that shall bear a message decidedly to the point. "Thy word is truth." [John 17:17.] I long for physical strength and power, that out of the abundance of the heart moved by the Holy Spirit, the mouth may speak. Oft in the vision of the night, I am speaking to large companies; and in strong appeals I am repeatedly urging upon the companies before me: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Colossians 3:1-4.]

What a rich promise is this presented to us! Let us then show that we appreciate these promises and work

to the point to be fully in earnest and to be thankful for such assurance. It is for our good and the good of all with whom we shall associate in all our public labors that we shall reveal that we are seeking those things that are above; that we answer to the figure, “for ye are dead, and your life is hid with Christ in God.” [Verse 3.] Oh, let this be our purpose, to be wide-awake to heed the counsel Christ has given to the Laodicean church! [Revelation 3:18-21 quoted.]

January 20, 1905

Mountain View, California

I thank the Lord I have slept until three o’clock. I am feeling a burden to come to the people Friday and speak a few words to them this morning, or at any time they may choose to have me speak.

We left St. Helena yesterday at half-past six o’clock. It was dark and I feared we might encounter washouts, but our luggage wagon was leading with baggage. We arrived at the station all safe and waited half an hour for cars. We stepped on board, and clouds gathered on the high mountaintops, but there was no rain. We hope our rain this month has ended. We changed for boat, and in a short time again to take the cars. Waited twenty minutes and then took our place in the train. Plenty of seats. Changed at next station.

We are well pleased with the house selected for us as long as our stay shall be. We have sun this morning at eleven o’clock. We have no fire in the rooms, but if the sun shines all day in the balcony adjoining our rooms—which is large as a room—we have plenty of warmth.

I was not well yesterday. I seemed to be tired out in physical and mental powers. This morning I slept until three o’clock. Am better. I am enlightened by the Holy Spirit to present the light which has been given through a series of years, and to repeat the important facts to the churches and keep before our institutions all the matters which the Lord has given me of the refining, uplifting, sanctifying grace of Jesus Christ—matters prepared in books in the past-half century. We are, as churches, handling holy, sacred truth as common things. Write, and place in preparation to handle upon such occasions as we are not having. Write them in a book, and let not any of them be passed over. The publishing houses, the sanitariums, and the schools—every institution established—should have the light given them, which all need, for tests are coming. I shall now save my brain power. These messages have nearly all been carefully copied by typewriter and placed in keeping form. I brought one with me, given me in Cooranbong, which specified in plain words that East and West, North and South there is a deficiency of genuine Christlike work being done in America.

I see no need of my seeking to furnish the things already prepared by typewriter. There is no need of a repetition. These writings bear various dates and were written in different places. I look them over this morning with great interest. I have spoken to the people at Mountain View and read this day, Friday, to the people assembled at half-past twelve o’clock. I read several pages copied from my diary in September 1899, while I was in Australia, and sent to America. This writing was to emphasize the great truth of individual stewardship and of growth in whatever line of business we are engaged to perform in connection with each other in the work. God’s people in every line, in every post of duty are to be His faithful servants.

The audience seemed to be intensely interested in the subject which I read to them. One told me that never, never would he forget the reading—the principles brought out in such striking, forcible light. Oh,

that our institutions may come up to a true, exalted, spiritual condition!

Saturday morning, January 21, 1905

Mountain View, California

I thank the Lord I am rested this morning. Slept until half-past two o'clock. My mind is drawn out during the night season. The one who has been serving as president of California Conference cannot properly represent the position he occupies unless he is reconverted. There was a strong move to select a man that cannot fill the bill. He does not command respect.

January 22, 1905

Mountain View, California

Sunday morning, three o'clock a.m. I could not sleep after two o'clock, but I have much to occupy my thoughts in the night season—in the visions of the night—because a great work is to be done in the home church. What can we say that shall break the spell that is upon many souls right in this place? Many know not the day of their visitation. God calls upon all who are settling at Mountain View to awake.

January 25, 1905

Mountain View, California

This morning I cannot sleep after one o'clock. My mind is on a train of thought. I have been carrying a heavy burden. The perplexities come upon me because there seems to be such departure from the plainest Bible instruction. I have renewed my covenant with God to cast all my burdens upon the great Burden-bearer. Great and precious truths may be brought into little things. Not one soul is left in darkness.

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I am urged to attend meetings in various places, and gladly would I do this and at the same time prepare the books that should come before the people. The Lord's will be done. If I attend meetings and am obliged to meet the various difficulties that come before me, my heart is made sad; for Jesus has invited all with their various difficulties to bring them to Him. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.]

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January 1905

I place in my diary some things from pages I have written. I put them now to be preserved carefully. I am now to make some things plain.

Ms 174, 1905

Diary Fragments, February to March 1905

February 8 &mdash March 6, 1905

February 8, 1905

Elmshaven, Sanitarium, California

I have had a restless night, but thank the Lord I am not sick. The burden of my soul is to prepare the many things that have been already written, that they may come before the people and make the impression upon the minds of the readers that the Lord would have made.

February 13, 1905

Elmshaven, St. Helena, California

I awoke at half-past two o’clock a.m. I arose and made my fire and then commended myself to God in prayer; and I do believe if we will humble our hearts before Him and seek Him with all our hearts, He will be found of us. I am thankful to my heavenly Father for rest in sleep. I retired at eight o’clock p.m. I was awake quarter-past two o’clock, and I will proceed to write further concerning the dangers threatening the people of God and what has kept the work in confusion for some years.

February 13, 1905

Elmshaven, Sanitarium, California

I cannot sleep after quarter-of two o’clock a.m. I have presented to me at this time the necessity of all, who believe the truth, practicing economy in all our buildings and in the furnishing of our houses. Our sanitariums require conveniences that are actually a necessity and cost money to prepare. There will be sanitariums erected in various cities of the South. This is a work that requires the best of talent.

March 3, 1905

St. Helena Sanitarium

The past night has been a very trying one to me. After half-past eleven o'clock I could not sleep. Left my bed at four o'clock. I presented my case before the Lord, and with all my heart I prayed for the healing power of God to remove from me the infirmities which were keeping me from doing the work that burdened my mind.

Oh, my Saviour, we must have a power which Thou, my Saviour, hath promised to give us in this Thy great work that is to be done. My physical strength is gone, my courage weak. I long after Thee, Lord Jesus, the great Medical Missionary Worker, to strengthen my courage; for I tremble before Thee, lest I shall in my weakness fail in emergencies where I must be a success.

I know I can say, Thou, Lord, hath made me Thy messenger. Thou, Lord, hast laid upon me great responsibilities in various lines, and I am grieving my soul because of my physical weakness. Thou hast commissioned me to speak the words Thou hast given me and declare with pen and with voice the things Thou hast shown me. I have tried and am trying to do this in messages of reproof, messages of warning, and also messages of encouragement; but my hope is failing, that those who are departing from the faith will receive the messages.

Grant, oh Lord, that I shall be truly strong in the strength Thou shalt give me, to make clear the representations and figures presented in the power of Thy Spirit, that those who are out of the way may be convicted and return to Thy way. I must have physical strength to carry these important burdens. I must have daily a sense of Thy favor, for I am hungering and thirsting after Thy righteousness.

I am relieved. Praise the Lord, oh my soul. I am rejoicing in the peace of Christ. Hope is strengthening me that this day shall not be as the many days that are past for several weeks—with a tired brain, a burdened heart. Show me Thy ways, oh my Lord. I thank Thee, Lord, that Thy peace and courage have come to me.

I have been able to read and prepare most excellent matter for Oakwood school. I must have courage in the Lord and not faint when I see that the very men who ought to be a help and to be true guides are being misguided by the many, many words and sentiments coming from mind and voice in night sessions. Oh, will he [J. H. Kellogg] ever understand that the enemy has been working to deceive him in order that he shall put his deceiving science into other minds? This now is my burden, that men are so perplexed with the influence going forth from J. H. K. that they are partakers of his deceiving theories; and notwithstanding all the warnings God has given, they will take up with his specious devising. May the Lord awaken him before it shall be everlastingly too late!

March 5, 1905

St. Helena Sanitarium, California

No sleep for me through the night hours until after one o'clock. Awakened at four a.m. I take my pen in hand to trace the exercises of my mind. I lost myself in sleep a short period of time after retiring. I was standing before an audience, speaking to them. The Holy Spirit was upon me. I was relating to the people the necessity of holding the beginning of our confidence firmly to the end. I arose and began to write.

I have come to the narrative in our history when two buildings are now, through much labor, prepared to begin their work in Los Angeles and in Paradise Valley. These places need the very best kind of work done in them, and they can only be a success as their dependence is placed in the Lord God of Israel. We are now to feel that to us are committed the oracles of God, and we must make it our very first work to adorn the doctrine we claim to believe, with a well-ordered life and godly conversation. Self, yes, the self of every soul must no longer strive for the mastery. Christ's character in us must appear as the one altogether perfect in every respect, and His children are to grow up into Christ their living Head. His mind must be revealed through the mind and behaviour of His witnesses. Self must be exercised in good works after the example given in the life of Christ. There is to be no striving for the mastery. Oh, how my mind is drawn out and exercised in regard to the work to be done! And if self will be hid with Christ in God, then all the pettishness of self will die, and Christ, with all the excellencies of His character, will be formed within, "the hope of glory." [Colossians 1:27.] Holy angels in heaven are gazing with pitiful eyes upon the company of workers struggling among themselves to do something, but not laying hold of the One who declared in His resurrected body, "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 alway, even unto the end of the world." [Matthew 28:19, 20.]

March 6, 1905

St. Helena Sanitarium, California

Yesterday was a hard day for me. The wakeful hours passed from one o'clock until six o'clock a.m. I slept and my mind was revived with an intensity that is not easily described as I review the light God has given me of the unworked fields. And those who know the truth are represented like the sleeping virgins. Half are represented as wise enough to shake off their sleep, arise, and trim their lamps, while half, professing godliness, have lamps—their Bibles—and not the oil of grace to make use of the lamps to decide to obey the truth. While they begin to see their defects, they will buy of the wise virgins, or borrow from them; but before they can obtain what they seek, the bridegroom comes, and the chance to trim their lamps and enter into the joy of going into the marriage supper has gone. God calls for those who have lamps to trim them, obtain the oil of grace—the Holy Spirit, refresh their lamps, and reflect the light with rejoicing.

I cannot sleep past one o'clock this morning. I have very much to say, and I am trying to add the oil that Christ is ever wanting to supply, that the light shall shine forth amid the moral darkness; but I dare not even give oil in helping others with that oil, for they would not appreciate it. I remember the words of Christ, "I have many things to say unto you, but ye cannot bear them now." [John 16:12.]

In the visions of the night, I am represented as being in new companies, bearing a straightforward testimony. I am giving the last testing message to the world. The Lord is willing to impart His grace to everyone who seeks it with a humble heart and contrite spirit, wide-awake withal to make the best use of the powers God has given to each. I am so burdened with the spiritual condition of those who should be the light of the world, shining amid the moral darkness of error.

Heaven is full of blessings. The Lord Jesus is inviting every soul: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:28, 29.] "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] A threefold assurance if you will be in earnest to ask, to seek, and to knock. Will you do this?

Ms 175, 1905

Diary Fragments, April to July 1905

April 10 &mdash July 15, 1905

April 10, 1905

Elmshaven, St. Helena, California

My mind is exercised in regard to the southern work. How shall this work be carried?

April 23, 1905

I awoke at twelve o'clock, and my prayers are ascending to God that He would show me my duty distinctly: Shall I journey to Washington, D.C., to attend conference? I am speaking in the night season before large assemblies, bring up chapters of old experiences. I was presenting the words of Christ on one occasion just before His betrayal and death. John 12.

July 10, 1905

St. Helena Sanitarium, California

To all interested managers in our General Conference: I wish you to understand that I am every day grateful to our heavenly Father that our printing plant is to send forth the church paper from Takoma Park to all parts of our world, and more than this I am instructed to say that its circulation should be greatly increased. It is circulated in all places in a limited way. The Lord would have this paper come to many more families in England, yes, in many places. It should go to Australia, where there are located large numbers of English-speaking people. And everything should be carefully written, that light shall shine forth as a lamp that burneth. Much more should be written upon actual experiences and much more given in short articles, right to the point, on Bible present truth. The reasons why we are the denominated people of God are to be repeated and repeated. Deuteronomy 4:1-13; 5:1-33.

July 1905

Elmshaven, St. Helena, California

The hot wave has come.

Elmshaven, St. Helena, California

In my own home this morning, but the rooms seem like an oven. Not a breath of fresh air. Yet I am up before day, writing. I feel strengthless. Glad we left San Jose yesterday, because this day seems to be a burning heat.

July 13, 1905

Elmshaven, St. Helena, California

This morning I have left my bed at four o'clock a.m. Thank the Lord for the rest I have gained through this past night. I have been enabled to lay my burden on the Lord. I have in faith committed my soul to His keeping. I must encourage every soul, Have faith in God. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you.

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This morning, July 13, 1905, I have in the early morning hours, while others are sleeping, written these lines; and the Word of the Lord has given the application; and men who choose to walk in darkness will just as surely realize the representation I have copied in my diary, for thus it will be. When my voice may be silent in death, these words will have force.

July 15, 1905

Elmshaven, St. Helena, California

I have not been able to close my senses to sleep the past night. It is one o'clock. I am seated on my couch writing. My mind is active. Over and over is the mind awake to view scenes that will come to pass shortly.

Ms 176, 1905

Diary, August 1905

August 1-25, 1905

August 1, 1905

St. Helena Sanitarium

My mind is drawn out to write. I cannot sleep, and I am so burdened it is no use to attempt to sleep. The presentation to me is that the whole world is becoming that which will bring about that time of trouble such as never was since there was a nation, and the coming of the Lord Jesus in the clouds of heaven will be speedily brought to a close. Who will be prepared for this great day?

August [21], 1905

Loma Linda, Redlands

I was informed on Sabbath [August 19] there were about two thousand crowded under the very large tent in Los Angeles. I spoke to the people at four p.m. I felt deeply the necessity of the sustaining grace of God. Second Peter, first chapter, was my subject. The people listened with great attention.

But a strange thing happened to me that night. I was taken very violently sick and could not interpret the reason. In the night season I dreamed a physician came to me and said, "You are poisoned, and others will realize the same suffering in consequence of breathing the atmosphere poisoned by many breaths. You will overcome this, but the many and continuous meetings—meeting after meeting—are not advisable. You must have a change at once." I awoke and again I slept and the same was repeated.

I was very, very sick, but all was done for me that could be done. I slept little and could not eat. Yesterday, Sunday, we took an early train for Loma Linda. I am up at three this a.m., writing a few lines. The atmosphere is very much better, and I lay down in the cars and slept, but was so weak I could not eat breakfast or dinner. I loathe food. But this atmosphere is beneficial. There is health in it. I am away where I need not inhale the many breaths, and I can now see I was poisoned as I have been many times. Always at such times there was excruciating pain so violent that I could scarcely endure it. I am not as sick and nauseated this morning as yesterday. I thank the Lord for this relief. The Lord is healing me.

On Sabbath, a twenty-dollar bill was presented to me to apply where it was most needed. I sent it to Elder Haskell to help defray the expenses of his school of workers. May the Lord bless his labors.

I am instructed that these meetings should be carried in a more healthful, precautionary way. The people must have more opportunity to express their minds. So many discourses should not be crowded in, because the people cannot digest so much and are not benefited by crowding in discourse after discourse. I am cautioned that I should guard my strength, for I have much to do, and I will endeavor to do this for the future. May the Lord forgive my imprudence on these important occasions. I am instructed that so many discourses crowded one upon another are not the most successful way to carry such meetings. The people must have a chance to work themselves.

I am really in a very weak condition, and being held in the meetings so continuously is injurious to the health of the body and the health of the soul. There are many things to come before the people, and they cannot digest too many discourses. There has been a decided victory after victory gained, which means much to our future work. But there are positive dangers in sitting so many hours collected together with so little opportunity for exercise of the muscles. There must be a work done to preserve health and strength in these meetings. When so many are collected together, if they are not very careful in their diet, they will suffer. May the Lord teach us to be wise, and may we reason from cause to effect.

Monday, August [21] 1905

Los Angeles, Southern California

I thank the Lord for the health and strength the Lord has given on the journey to this place. I will praise the Lord. It was with fear and trembling that I came. I was awakened Tuesday to write special letters to some who are binding themselves together to raise means to build a sanitarium in Colorado Springs. It is an individual party concerned in the matter. I was awakened from sleep. I had scenes presented before me, and I was alarmed at the outlook. The Lord has not called these men to do any such work at this time, and they have not the means but must use their influence in setting matters before our brethren who should now have their attention called to the southern field. The Lord now would have every soul do his appointed work and not get out of his place.

August 24, 1905

Loma Linda, Redlands, Southern California

Last Sabbath morning I had great pain in my left side and in my breast right over my heart. I may not be able to attend the meeting, but I shall try to do this. But I like not the pain centering about my heart. The whole side is in pain. What shall I do? What shall I do? I see so much to be done and so many things move slowly. There is need of continuous light. The experience of yesterday will not be repeated for today. We need to follow on to know the Lord, that we may know His goings forth are prepared as the morning.

Brother and Sister Burden, W. C. White, and the household generally attended the meeting in Redlands. I was very sick. The beginning was after Sunday meeting in Los Angeles, after speaking at six o'clock to about two thousand people. Pleurisy, it seemed to me, set in, and my pain was very severe in left arm and shoulder extending to the left lung and heart. I was in great pain. Every breath was severe. We did all we could do and then, committing all to the Lord, after some time I obtained peace and rest; but I do not want to do anything to bring on such experiences. I was relieved of the acute pain and was up next morning, knowing it was wisdom to leave the ground. My son Willie, Dores Robinson, and his wife Ella May White Robinson accompanied us. I lay down on the seat most of the way and felt relieved after we arrived at Loma Linda. Went several times to Redlands to meet W. C. White who had gone to San Diego. He came at last and we were glad, for he was needed here to understand what we should do. We must do something to obtain physicians and to get helpers whom the Lord will unite with and who will be true to honor God and not glorify self. We must obtain nurses. We will do our best. We want that class who will not pay honor to man and disrespect God. The truth will triumph.

Last Friday I had another severe attack of pleurisy. We fought it as best we could, and I have not eaten

anything for three days but citrus and melon juice with a couple of eggs beat up in it. No solid food has passed my lips for about four days. I have walked out with Dores and Ella May every day, hoping I might be benefited. The large, commodious tent was crowded full; and having to speak, taking in full inspirations of the air full of the hundreds of impure breaths, and sending out my voice so the congregation could hear, affected me—poisoned me.

Henry Kellogg came to Loma Linda, and I had a few minutes of conversation with him Friday and again on Sunday morning. He left with Willie White and others for Glendale, and will take the cars from Los Angeles for Mountain View, and from there home to St. Helena to attend to his business. Had conversation with Elder Burden and wife. They had consultation with several coming from Redlands. The company were accommodated with seats in the grove of trees and report an excellent meeting. One man who had been a Methodist attended the camp-meeting in Los Angeles and heard the evidence of the truth and accepted the faith and was very happy. He gave one hundred dollars toward the purchasing of Loma Linda. Henry Kellogg left five dollars for his entertainment. All this helps, and may the blessing of the Lord rest upon them is our prayer.

August 25, 1905

Loma Linda, Redlands, Southern California

Friday. We have now reached this place. Brother Burden wrote, “We have secured the reservation of this place.” As I become acquainted with this place, I am surprised more and more that the Lord has in His abundant mercy wrought in our behalf. Here are the grand buildings abundantly prepared with rooms. In the main building there is a large parlor with carpet of best body Brussels covering the floor; and also the hallway—long, very long—is well carpeted with thick body Brussels so a footfall cannot be heard. But I will not undertake this description, for I wish others to do this. I have felt more than thankful that this grand place was placed within our reach. On every occasion that I am called to speak upon the grand subject of temperance and our medical missionary work established in all parts of our world, I have been accustomed to bow before the Lord and cast my helpless soul on One who is ever to be acknowledged our sufficiency, giving us His full assurance, just before He ascended, after His resurrection.

Ms 177, 1905

Diary Fragments, September - October 1905

California

September 1 - October 31, 1905

September 1, 1905

Institution Loma Linda, Redlands, Southern California

I am still under the influence of influenza, but I have felt it to be my duty not to become discouraged and to act as if I were on the sick list and I could do nothing. The Lord will have every one do what he can do—lift, lift. By lifting, you will become stronger to lift. Ways will open before you that you will accomplish a good work, because the Lord’s power is back of you if you walk humbly with God. You can do much.

[September 9, 1905]

Glendale Sanitarium

Notwithstanding the influenza is upon me, I must bear my testimony to the church in Los Angeles. May the Lord strengthen me and direct me in the words I shall speak.

I spoke from (Isaiah 58) chapter, and the Lord strengthened me.

September 11, 1905

Paradise Valley, San Diego, California

I am grieved at heart when I see the continual increase of restaurants. Talents and capabilities are fully employed to create and enlarge them, and what is gained?—Very little to glorify God, and the end is so near.

Sabbath, September [23?], 1905

Elmshaven, St. Helena, California

This morning cannot sleep after two o'clock. I received letters from Dr. Holden and J. E. White, which I have tried to answer Friday. This morning my trust is in the Lord. I know not what a day may bring forth. I look back upon my journey of six weeks.

The camp-meeting was large. About one hundred and fifty tents were on the grounds, neatly arranged. It was a village of tents. I spoke before the congregation seven times. The Lord helped me.

September 28, 1905

St. Helena Sanitarium

I have had a broken night—not suffering with bodily pain, but I am burdened heavily with the contemplation of the work which I see should be done.

October 8, 1905

Elmshaven, St. Helena Sanitarium, California

I have not been able to sleep after one o'clock a.m. My mind is burdened very much more than usual. The question is with me, Why are we not all more deeply stirred as we see the increasing wickedness in our land? We are in possession of the Word of God, which comes to us who believe the Word as light shining amid the moral darkness. The Bible is our instructor and reveals to us how we may each take possession of the inheritance which all who believe in Christ may possess through faith. We have our assurance from the Bible that we have not followed "cunningly devised fables." [2 Peter 1:16.]

October 15, 1905

Elmshaven, St. Helena, California

Awakened at half-past eleven o'clock. I could not sleep, but I could pray. I am asking my heavenly Father for help, special physical help, and clearness of mind, that I may place in proper order the multitudes of books containing testimonies borne, that in any emergency they can be used. Then shall I have finished my work and rest a little moment until the indignation shall be past.

I see such representations of that which will be that will substantiate the truth for this time. We are warned by God through the prophet Daniel. I have an earnest experience of what is and what shall be, and it does seem so difficult to arouse our people to understand the true bearing of the signs of the times. I beseech all who are sleeping at their posts to see and sense how many unimportant, uncalled-for matters are absorbing the minds of those who should be engaged in the very work that God has appointed. They are accumulating extra responsibilities, but not the very work the Lord has set them to do.

I am informed that now, just now, is the period of time when special warnings are to go forth, and the trumpet is to give a certain sound in proclamation of what is to be, and many things are rushing in of lesser consequence to make of none effect the subjects that now should arrest the people. Unimportant matters are stealing in, and the human mind becomes absorbed in trifling matters, and the subjects that mean so much to every soul in our world have little effect. The messages that should come to the people to prepare them for the greatest issues are treated indifferently. The world is now becoming more and more as it was in the days of Noah.

October 1905

St. Helena, California

I cannot sleep after twelve o'clock. A large congregation was before me. I was speaking in regard to the work to be done in our churches. We must encourage them to cultivate genuine trust in Jesus Christ. These days are days of peril and of real trials, but we must bear them right loyally. I will not fail nor be discouraged. Judge not. Matthew 6. Christ gives His disciples a form of prayer; wonderful, it is, in its simplicity.

October 22, 1905

Elmshaven, St. Helena Sanitarium, California

The past night has been one of some sleeping, but more of earnest prayer to our heavenly Father who has given for our salvation His only begotten Son, who gave His own life a sacrifice for the sin of the world.

October 23, 1905

Elmshaven, St. Helena Sanitarium, California

I have not had a night of sleep, but a night of much prayer. The cause of God is in peril as Dr. Kellogg and those who deceived with him are prompted by the same spirit which led to rebellion in the heavenly courts and is very active now in them, working out the plans of the fallen foe. I have special instruction what I shall do, and the Lord has given me light and strength to do this very work.

October 24, 1905

Elmshaven, St. Helena, California

Tuesday morning. I thank the Lord with heart and soul and voice I have slept well during the night, notwithstanding I carry a heavy burden for the responsible men of Battle Creek. Yet the light given me is clear and unobstructed in the course I am to pursue. How grateful I am to my heavenly Father for the peace of mind in and through the manifestations of the grace of God. I have, it seems, a renewal of strength, for the Lord saith, "I have a special work for you to do." The representations made to me in the visions of the night are the same as have been made in regard to Battle Creek.

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October 24, 1905

This has been a day of distress of soul, represented to me by some things I shall trace upon paper. My heart is wrung with anguish. W. C. White and his mother have had a praying season, and it has seemed we were, as represented to me, in a strong current, trying to swim against the tide. This is the case, but it is no use to converse in regard to it.

I learn reports are circulated that W. C. White manipulates his mother's writing. All have known how much W. C. White manipulates his mother's writings, when he has been separated from me very much of the time for the years before this year 1905; and we have, when we could get together, planned much and done so little in issuing books. But I utterly deny the charges.

October 31, 1905

St. Helena, California

I awake at three o'clock. My heart goes forth in grateful thanksgiving that I am free from aches and pains. My right hand is calm and steady, and I can fill my fountain pen without spilling a drop of ink. I thank God that for many years this hand has seldom been weak. I can walk up and down stairs with perfect ease, and some days I go up and down as many as twelve times.

I desire with heart and soul to do the work that God has given me as His messenger. I am anxious to give people the evidences of our faith as found in the Scriptures. There are many today who present strange doctrines, giving the Scriptures a wrong meaning. Elder Ballenger thinks that he has new light and is burdened to give it to the people, but the Lord has instructed me that he has misapplied texts of Scripture and given them a wrong application. The Word of God is always the truth, but the doctrines that Elder Ballenger advances, if received, would unsettle our faith in the sanctuary question. Already Elder Ballenger has mystified minds by his large array of texts. These texts are true, but he has placed them where they do not belong. [This entry from Ms 145, 1905.]

Ms 178, 1905

Diary Fragments, November &mdash December 1905

November 2 &mdash December 20, 1905

November 2, 1905

Sanitarium, California

I thank the Lord for a good night's rest. I slept until three o'clock. I did not sleep much the night after the Sabbath; for during the night a very impressive scene passed before me. There seemed to be great confusion and the conflict of armies. A messenger from the Lord stood before me, and said, "Call your household. I will lead you; follow me." He led me down a dark passage, through a forest, then through the clefts of mountains, and said, "Here you are safe." There were others who had been led to this retreat. The heavenly messenger said, "The time of trouble has come as a thief in the night, as the Lord warned you it would come."

I awoke at twelve o'clock, with such an impression on my mind as I shall never forget. [This entry from Ms 153, 1905.]

November 12, 1905

Elmshaven, St. Helena, California

Sabbath, November 11, I spoke in the church at St. Helena. I read from Revelation 14. I spoke but a short while. That chapter is a sermon to us all. And it is essential that every one who claims to believe the Word read and put to the tax his capabilities to understand every word that is written concerning what shall transpire in the last days of this earth's history.

November 15, 1905

St. Helena, Napa County, California

I am this morning very grateful to my Saviour. Yesterday, through a misstep coming down the back stairs, I fell on the lower platform, with foot bent under me, and had to be helped up before I could straighten my limb. I had much pain, but no bones were broken; and therefore I felt to praise the Lord for His keeping power.

The twenty-sixth of this month I shall be seventy-eight years old—too old to be in the din of the battle, and yet I am not excused. I feel the need of the grace of God every moment. I dare not put confidence in myself. I wish the constant direction of One who understands the very things I need and [who] will supply them.

I am perplexed beyond measure to see and to feel the great mistakes that are being made by men of capability, who can but see the ruin and shaken condition of J. H. Kellogg, and yet will sustain the man in his crooked ways and in his subterfuges and erratic course of action that deceive souls. This strengthens him in his course. All who will stand by his side will reap the result in their perverted action. While God is displeased and the man's soul is becoming more and more in a position to be destroyed, and that without remedy, the best that I could do is to let him alone.

I need in this age of my life the security and serenity of mind that is obtained through the Christian hope, which hope all may have who put their trust in God and rest there as a child in the care of a parent. Paul has represented "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." [Hebrews 6:19.] My anchor is cast within the veil, whither Christ, the forerunner, hath for us entered—gone before. Our hope is fixed upon Christ, the Rock of ages, a Rock

rent purposely that our anchor may find a holding place. “Other foundation can no man lay than that is laid.” [1 Corinthians 3:11.] Our anchor must find its place in the rent Rock. There are even now spiritual shipwrecks. There need not be; but the minds of men who become unbalanced in having their own way will make strange movements, and we must individually know for ourselves that the Word of God is our directory. Christ has taken the mediation between God and man.

December 15, 1905

St. Helena Sanitarium, California

I thank the Lord this morning. Looking at my watch, it is half-past three o’clock. I have not slept as many hours for more than a week. I have in my heart to praise the Lord, and with my voice I will thank and praise His holy name. I will trust in the Lord.

My heart has been greatly troubled and in pain. I have had irregular pulse. I am all the time carrying a heavy burden for souls. There is one case that I long to help, but he will not be helped; and he has, notwithstanding his many reproofs and warnings, refused to humble his heart which has developed so great departure from truth before God. He is presented to me with an attendant hovering about, very busy; and it is the same that visited the holy pair in Eden and was their counselor to partake of the forbidden fruit. The man has his adviser. It is one who was once the covering cherub in the heavenly courts; and notwithstanding, for years this seducing spirit has led Dr. Kellogg; yet his associates have permitted themselves to be blinded, and they have sustained him and confirmed him.

December 20, 1905

St. Helena Sanitarium, California

I am aroused in the night at half-past twelve to write some things that have been presented to me again and again; but I have delayed, hoping, praying that some change would come to break this awful spell, which has been gaining entrance among us since the proposition was made in Battle Creek that the school should be continued there one year. That was the most unfortunate voice and influence that could have come to the cause of God. The Lord inspired no such movement, and the result has been that many souls are confirmed in unbelief in the straight truth that has been proclaimed for half a century among us as a people.

Ms 179, 1905

Problems of the Work in Berkeley

“Camp-meeting,” San Jose, California

July 1, 1905

Elder Corliss solicited my help in advice on Friday. He said it was essential for the interest of the cause in Oakland, and especially Berkeley, that they [Elder and Mrs. Rice] go to some other location. Elder Rice and his wife were to be present, and Elder Knox. They desired them to go to some other section of the country, that their influence was not for the best over the church in Berkeley, and it was not satisfactory that Elder Rice and his wife should both draw wages.

I said I had a great desire for the settlements in the outskirts of Oakland and had spoken in meetings before we left for Australia. These places should have special work done in various ways to lead them to understand the truth; and when Brother and Sister Rice proposed to settle out of Oakland and take up work there, I felt a great joy come to my heart and told them I was much pleased. We were riding in a carriage. I said, "I think the Lord will give you success, for it has been presented to me for many years that the settlements out of the city of Oakland ought to have special help after our camp-meetings have been held, that work should be done to fasten the truth upon minds, and nothing scarcely had been done."

I have much interest in the outskirts of our cities and thought if a work, genuine missionary work, could be done, it would be according to the light given me.

Well, the influence of Brother and Sister Rice is not good [Elder Corliss said]. There is trouble in the church in Berkeley. They had made a proposition for them to go to a certain location in some other place. [I asked,] What other place have you selected? Well, they thought Santa Cruz; and as they have been placed in authority, Elder Corliss and Elder Knox were to attend to the matter, for the church would not be suited with their labor, and they desired my influence to bring this about.

I said, I cannot understand this matter. This report is a surprise to me. This movement means very much to them. They have a home they have fitted up. The mother of Elder Rice has given them a cow. They have worked early and late to make the humble residence comfortable for their family, and unless there was something definite to be brought to charge them with—[such as] unfaithfulness in their work—I should not want to use my influence to have them sent away to another place. This movement means much to them; and were you in their place [it] would mean much to you.

Some things were mentioned in regard to their children. They were visiting theaters; and several such things were mentioned, [such as] she dressed in expensive clothing, and these things did not have a good influence in the church. But is not the work of reaching the higher classes the very work they have been engaged in? Quite a number have been converted, and these people will inquire in regard to the movement, and a very bad impression will be made upon minds. Then you must bear in mind [that] they take themselves with them [wherever they go] and all the objections you charge against them.

Some things were said that hurt my heart. I do not relate all that was said. Brother and Sister Rice wished to have an interview with me evening after the Sabbath, but I could not have any more burden upon my mind. I had Sabbath night scene after scene opened before me. I could not have an interview with them. I must ask the Lord to take this matter in hand. I could not listen to any more, and the Lord presented matters to me that had transpired, and I wrote out some things.

The church in Berkeley were, some of them, confused. But the labors of Elder Rice and his wife were of that character [that] they could reach a class that others had not attempted to reach; and [even] if they should undertake, the work would not make a success. There were persons in the church that would have to have their hearts converted before their tongues could speak the truth in righteousness. There was presented to me, that had your minds been unprejudiced, [had you] done the investigating that in truth was due to Elder Rice and his wife, you never could have taken a course that brings you under the censure of One who judges righteously, who never makes a mistake. I have been in the past night permitted to view many things.

These two the Lord has made His instruments to be workers together with God. Their first consideration has been to seek and search for the lost sheep and spare no pains or [let] selfish desires interpose to draw them from the work. Those who have made their complaints have been engaged in a work that will not stand the tests of the judgment. They [the Rices] are settled as inexpensively as possible, and they do not place themselves in a position of selfish indulgence.

The chapters of their past experience have revealed mistakes and errors in judgment; but the reproof of the Lord has come to correct the mistakes and errors, and the Lord has accepted their reform when light has come, and the Lord has had [His] eye upon both. Straight testimonies have come to Elder Rice to correct his errors, and the Lord has accepted his repentance and has, notwithstanding his mistakes, pardoned and given him favor with Himself.

They have stood ready in the position to leave their work to go at any time to the call of those in the highways, which have not been few, and at early hours or late hours they have had words to speak to the higher classes or the lower classes. The complaint was made that their children were allowed to go to theaters. This they can explain, for the Lord would not have His people give that example. They have had the blessing of God, and souls have been converted from the higher classes. If the church members had acted in a Christianlike manner and co-operated with Elder Rice and his wife, working from the same high platform, there would have been many more souls converted, and minds would have seen the truth and been an advantage in their influence to help others.

But the church was not right with God. The unruly spirit, the unconverted mind and heart, has done mischief that has never been repented of. This is the field which they were adapted to work in, and the Lord has not given them their dismissal from the work. I have never been in their home because there was special labor upon me in preparation of books, and I thought I had all I could possibly carry. If those who ought to have come into unity and helped the church had [had] clear eyesight, they could have seen things more clearly; but the one great trouble has been [that] Elder Rice received pay for his labors and Sister Rice for her labors. Neither has received overpay for his work.

The Lord sees the very inwardness of the whole matter. I was surprised that they should suppose Elder Rice and his wife would uproot from their home and plant themselves in another place; for if his errors and wrongs were so manifest, he would take himself with him to any new place. There is a right way to manage all these matters, and that is, inasmuch as Elder Rice and his wife are the Lord's workers, the Lord will use them to His name's glory where they can accomplish the greatest amount of good on a certain class that others cannot reach.

It is envy and jealousy and evil surmising that has nearly destroyed the healthy influence of the church in Berkeley. The Lord is not glorified by the course pursued toward them by Elder Corliss and Elder Knox. These men should never repeat the course in any place that has been carried on [in] this case. Should these, Elder Rice and wife, consider it was their place to consent to the human judgment of the men, who are human like themselves, to leave the field of their labor without light from the Lord, while the doors were open in high places and calls made for them to explain the Scriptures to the higher classes, and they have no evidence from the Lord concerning their duty to leave an open, inquiring field for the truth and specify to these persons [that] they cannot visit them, they would be walking contrary to the will and Word of God.

Souls are to be visited, hunted for, and the Scriptures opened to them by the ones of their choice. There are precious souls that have been converted through their instrumentality; and had the church in Berkeley appreciated their labors and prayed for the work they were doing to be successful, that church would have been blessed. But the wicked jealousy, the evil speaking [page missing; incomplete]

Had the elder of the Berkeley church humbled his heart before God and put away evil from his heart, there would have been altogether a different state of things, and the Lord would have worked to connect many souls with the Berkeley church. But evil surmisings, jealousies, evil speaking, evil working have been of that character that the Lord's Holy Spirit has been grieved away. I was bearing message after message, especially in the San Jose camp-meeting. I have them reported, but the work that might have been done was not done in that meeting.

I was prepared to say to Elder Rice and wife, if I saw their minds were to heed the orders given them to go to any other place because their influence was not right and what [it was] supposed it should be, [that] they would have stood under the disapproval of God. They would have let the enemy have a victory, and [they] themselves would be under the condemnation of God [in] leaving a work they could do, which the Lord had given them to do, and to uproot under the impression that they were disqualified to do that work. It would be a false statement's power to deprive the very classes they could reach. Those who have served in this kind of work have not dealt justly or loved the Lord supremely and have not been under the sanctification of the Holy Spirit of God.

No man is to be swayed from his duty, and the work the Lord has given him to do, by any human agency. Unless he has some light from the Lord, they would be doing injustice to those who have had marked evidence of the work which they were appointed to do. God has given them a place to work to reach a class of people, that they both could move in unity to accomplish this work, and this is the very work He would have them to do.

Elder Corliss remarked that in the work in foreign countries there were mistakes made, but another in his place might not have done any better. The leader of the church in Berkeley is in need of the courtesy of Jesus Christ. Brother Steel needs the humility of Christ. He [Christ] invites all, everyone in the church at Berkeley, to make diligent work for eternity, to clear the King's highway.

There has come confusion, and many words and feelings have been expressed that hearts under the influence of the Holy Spirit would not have, in words and actions done. Words came to me that movements were being made to carry through a church meeting and expel Brother Rice from the Oakland church. I was so busily engaged in the work that pressed upon me for Battle Creek, and to prepare matters to go to our brethren to guard them from the things that were contemplated there, that if the work was carried out, I would come before the church in Oakland, should take the matter up point by point. Elders Knox and Corliss came to me with the points of accusing Elder Rice and wife. There had been some things concerning visions that claimed to be given back, but I bore my testimony. Elder A. T. Jones was moving quite strongly, and Elder Rice also. Both were out of the way. They saw their mistakes. It had reached other countries; but the Lord corrected this matter and confessions were made, which I am certain the Lord pronounced healed.

Ms 180, 1905

Christ's Object Lessons

1905

[First page missing.]

Place this gift from the Lord Jesus in the hands of those who have not had the light that it contains. Much more might have been done than has been done by the Healdsburg school in the sale of this book if teachers and students had united to make the work a success.

The blessing of God will rest upon the buyer and also upon the seller. My brethren and sister, have you done all that can be done in your vicinity to circulate Christ's Object Lessons? This is an evangelistic work. May the Lord stir up the minds of our people to take hold of this work anew and to act their part in diffusing the precious light contained in Object Lessons. The reading of this book will remove many difficulties from minds. Its circulation is one of the means ordained of God for reaching the people and overcoming prejudice. By the sale of this book, the gospel is introduced into the homes of the people.

The Lord would have young and old obtain the precious experience that is to be gained in selling this book. In His wisdom Christ has given you this work to do, and by its performance you will obtain means for the relief of our schools.

The Huntsville school is in need of help. Let our people take hold earnestly of the circulation of Object Lessons, and they will obtain money for the Huntsville school. If you will act your part faithfully, the school can have the buildings which it so much needs.

Said Christ to His disciples, "Ye are the light of the world." [Matthew 5:14.] My brethren and sisters, act your part in circulating Object Lessons, and thus make these words true to you.

There are many mission schools to be established in the South, and by selling Object Lessons you may help forward this needy work. Let not those living where there is no school feel that no duty in this matter rests upon them. There are many, many colored children and youth who need the advantages of the Huntsville school. This school should have facilities for accommodating a larger number of students. The school farm, intelligently worked, will help to make the students self-supporting, and many more could be received were the necessary buildings provided. And I feel sure that the students at this school will make the most of the advantages provided for them at the institution.

My brethren and sisters in the South, will you not act your part in the good work of helping this school? Have you not some time to spare that you can devote to the sale of Object Lessons? By taking up this work, you will be acting as missionaries for the Lord Jesus. His approval will rest upon you as you try to assist Brother Rogers and his fellow laborers in their work. By circulating Object Lessons, not only will you be helping the Huntsville school, but you will be placing in the hands of men and women a book containing most precious instruction.

I would present to your notice also the school that Brethren Magan and Sutherland are establishing at Madison, Tennessee. Under many difficulties these men built up the Berrien Springs school. Brother Magan always worked with great ardor, often denying himself of needed rest. There were those who looked with suspicion and disfavor upon the removal of the college from Battle Creek, and this made the

work of these men very hard and trying.

Brethren Sutherland and Magan worked beyond their strength, and Brother Magan had three attacks of typhoid fever. For a time he was almost an invalid, and this threw a large amount of work on Brother Sutherland. But he pressed on in the work with his faithful associates. By and by Brother and Sister Druillard joined them, and about two years ago Brother Druillard died at his post. After a year of great suffering, Sister Magan also was laid away to rest. One of the many things at Berrien Springs that shows the deep interest of this faithful sister in the work there is Memorial Hall, a building into which she put five hundred dollars—money that she herself had earned. When attending the Lake Union Conference at Berrien springs, I had the privilege of speaking in this hall.

Sister Magan sleeps in Jesus, the sleep from which none ever wake to weep. “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” [Revelation 14:13.]

Brethren Magan and Sutherland felt that they had a work to do in the South, and they left Berrien Springs, not because they had made a failure of the work there, but because others could carry on the work they had begun, while they felt impressed to take up pioneer work. They went to Nashville and have secured a beautiful location for the school that they desire to establish. There are four hundred acres in the property, but there are no buildings suitable for school work. Suitable buildings must be erected, as was done at Berrien Springs. The purchase of the land left the brethren very short of funds, and they need help in the erection of the school buildings. The workers connected with this school must have help from our people. These men are faithful workers. Whatever duties demand their attention, they are ready to take them up.

Ms 181, 1905

Be Earnest and Steadfast

Never was there a time when it is more plainly the duty of the people of God to understand that actions are determined by motives. Those in positions of responsibility are very apt to judge others by themselves. Doing many things that are not in harmony with their profession, they judge others according to their own deviation from righteousness. But as they pronounce judgment upon others, they condemn themselves.

We need now to repent before God. Those who show a repentance that means reconversion will not be left to beat about in the fog of uncertainty and discouragement. He who knocks at the door of mercy and asks forgiveness will receive that for which he asks. The Lord understands the voice of petition. Ask then; in everything by prayer and supplication let your requests be made known unto God.

“Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” [Matthew 7:8.] Continue to present your requests to God; continue to ask for the blessings which you must receive from His never-failing goodness. Knock at the door of mercy and grace with a sincerity and earnestness which show that you will continue to knock and seek until your efforts are rewarded by the bestowal of the gifts that are needed by all who perfect a Christian character.

“Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me. These things I have spoken unto

you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." [John 16:32, 33.]

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." "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 your's also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." [John 15:16, 18-21.]

Here are two opposing elements, with two different leaders. One party is under the control of Satan. He is their captain. Jesus Christ, the only begotten Son of God, is the leader of the other party. He laid off His royal robe and kingly crown, and clothed Himself with the garment of humanity, that He might stand at the head of the human race, bearing the trials that we must bear, and meeting the temptations that we must meet. The power of the temptations brought against Him was as much greater as He is higher and purer than we are, and yet not for an instant during His sojourn in this earth did He swerve from His loyalty to God. He lived a life pure and undefiled, unmarred by spot or stain of sin. It was in His right to place one hand upon the throne of God in heaven, while with the other He laid hold of fallen human beings, and has raised them from their degradation. To all who receive Him, He gives power to become the sons of God.

"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 alway, even unto the end of the world." [Matthew 28:19, 20.]

Be careful what you teach. Those who are learners of Christ will teach the same things that He taught.

The religious bodies all over Christendom will become more and more closely united in sentiment. They will make of God a peculiar something in order to escape from loyalty to Him who is pure, holy, and undefiled, and who denounces all sin as a production of the apostate. Christ came to counterwork the theories of the great deceiver. In His life no sin appeared. He could say to His enemies, Which of you convinceth Me of sin? He was in a world of sinful human beings, yet He "did no sin, neither was guile found in His mouth." [1 Peter 2:22.]

No requirement is laid upon man that Christ has not obeyed. We can overcome as He overcame, if we will avail ourselves of the help of the three great powers of heaven, who are waiting to answer the demand made upon them by God's people for power to defeat satanic agencies.

"Sanctify them through Thy truth; Thy word is truth." [John 17:17.] Christ's teachings are truth. Those who surrender their wills to the divine guidance will be protected from Satan's snares. Draw nigh to God in your helplessness, and He will draw nigh to you. He will lift up for you a standard against the enemy.

"As thou hast sent Me into the world, even so have I sent them into the world, and for their sakes I sanctify Myself, that they also might be sanctified through the truth." [Verses 18, 19.]

Let not the theory be presented that God would dwell in the soul-temple of a wicked man. No greater

falsehood could be presented.

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.” [Verses 20, 21.]

These words present God and Christ as two distinct personalities.

Christ prays that a pure, holy love may bind His followers to Himself, and to the Father, that this close fellowship may be a sign that God loves as His own Son those who believe in Him.

Still the Son of God urges His petition to His Father. Read John 17:24-26.

Let no man claim that the subjects of the enemy are the temples of God. Read 1 Corinthians 6:9-20.

The Lord is speaking through His apostle to those who claim to be Christians. He is not speaking to those who have made no profession of righteousness. We are to make no concessions to the enemy. We are not to change one principle of the truth that we have received from God. We cannot hold converse with those who are in league with evil angels. Christ never purchased peace by compromise.

Ms 182, 1905

The Christian Life

We are living in a time when there are but two classes in our world: those who trample upon the commandments of God and those who honor God and love His Word, using the weapon that Christ used in His battle with the great deceiver—the sword of the Spirit, “It is written.”

Christ clothed His divinity with humanity to make it possible for human beings to be partakers of the divine nature, overcoming the corruption that is in the world through lust. What is the result when the repentant sinner sees the privilege that is his in being enabled to unite with Christ? He is filled with thankfulness and rejoicing. “Rejoice in the Lord, ye righteous, and give praise at the remembrance of His holiness.” [Psalm 97:12.] And as long as man keeps humble and lowly, God blesses him. But when he gives place to self-exaltation, he ceases to depend on Him who is the source of mercy and peace and love. Self-sufficiency clothes him, and he puts himself in high places.

The Lord desires His servants to be cheerful, but never selfish or filled with pride. “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:28-30.]

Happy and sure experience. The joy of the love of God in the soul is derived from and connected with the service of God. A cheerful, happy temper belongs to the soul who walks humbly in a perfect way of the Lord’s choosing. “Let the heart of them rejoice that seek the Lord.” [Psalm 105:3.]

A strange work is leavening the ranks of Seventh-day Adventists. There is seen pride, self-seeking, self-exaltation, a sense of self-sufficiency. Self is placed where God should be. Those to whom these words apply do not know God. They do not know themselves. They have impulses for good, but their hereditary

and cultivated tendencies to evil spoil their religion and their experience. Self and selfishness bear sway, and the words and acts exert a wrong influence on their associates. They wear a self-satisfied smile, but they have spoiled their record. Hearts are made sad and sore by their course of action, and angels weep while Satan rejoices.

It is religion of this kind that makes so strange a showing. True religion leads men and women to work, not for the exaltation of self, but for the blessing of others. How little pure, sincere, Christlike love is seen! God calls upon His people to be sincere, as true as steel to principle.

"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." [John 17:14.] Their actions do not harmonize with the actions of the world. The pure, unselfish life of the true Christian is a reproach to the worldling. Those who are genuinely converted will not link up with the world. They will not follow the ways and practices of worldlings.

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." [Verses 15, 16.] They are serving a different master from the one served by the world, and they are to keep themselves entirely separate from the evil practices of the world.

Christ labored untiringly to save perishing souls, but in all that He did, He kept God's standard of perfection uplifted. He presented clearly and plainly the requirements of the Word of God, pointing to this Word as the guide by which His workers were to be protected from the evil that they would meet in this world. On every side they would come in contact with polluted sentiments, and Christ prayed, "Sanctify them though Thy truth: Thy word is truth." [Verse 17.]

"As Thou hast sent Me into the world, even so have I also sent them into the world." [Verse 18.] The disciples had not been chosen from the learned men of Israel. They were humble, unlearned fishermen; but they were willing to learn of Christ, and He taught them the highest of all wisdom. Christian worth does not depend on lofty birth or brilliant powers, but upon heeding the invitation, "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 11:29, 30.] A heart that feels its constant dependence on the Lord Jesus is necessary to success in the Christian life. Christ's disciples must work as He worked. As they give themselves wholly to Him for service, the similitude of His character is stamped upon their hearts by His Spirit.

"And for their sakes I sanctify Myself, that they also might be sanctified though the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word." [John 17:19, 20.] These words include all who will come to Christ in repentance, confessing their sins. But there are many who will not do this. They will do anything but confess their sins. They are unwilling to humiliate themselves and will continue to put off the humiliation until at the judgment they will be forced to confess their unworthiness to enter heaven.

I thank God that the way is opened for all to come to Christ and be saved. The words, "Neither pray I for these alone, but for them also which shall believe on Me through their word," come sounding down along the line to our time, gathering out from the world precious, blood-bought souls.

The message that Christ bore we are to bear. There is a sanctification of soul that all may have—a sanctification that will reveal the outworking of the principles of truth in the daily life. It rests with us to

place ourselves where God can give us this sanctification. We are to reveal the purity of character that Christ revealed, that we may set a right example before those who are seeking the right way. God expects us to help them, that their senses may not be confused by the uncertain movements and unchristlike manifestations of character of those whose lives are patterned after the lives of worldlings. It is required of us that we copy the model that Christ has revealed in His life. We shall see evil and vice all about us. There will be seducing spirits, and here is our greatest danger. But the Word is our guide. In contending for the faith once delivered to the saints, we are to speak and act in a way that will be a savor of life unto life. There will be gainsayers who will play upon words, and who will ridicule the most sacred things, but we are not to retaliate. Every word is recorded in the books of heaven.

We shall have to keep up a constant warfare with the evil devices of humanity as exhibited in ourselves. Christ came from heaven to give us strength to do this, to make it possible for us to conquer in the struggle.

Without Christ, human beings cast aside truth and righteousness as if there were no heaven to win, no hell to shun. They seek to trample down the truth. But truth lives, and truth will triumph.

Those who amidst the perils of the last days are seeking the salvation of their souls need to study carefully the prayer that Christ offered for them just before His trial and crucifixion. They will need to cling close to the One who gave His life for them, that they might have power to become the sons of God, power to obtain the victory over sin. They are to live the Christ life, revealing purity and holiness. Never are they to gloss over sin. Never are they to have perverted appetites and passions. These appetites and passions are to be uprooted and cast away. The children of God are not to be slaves of passion. Their lives are to show that the truth has sanctified their souls. The reason is to be sanctified and carefully guarded as a precious, heaven-sent gift. Their hearts are to be gladdened by the rich promises given them and the bright prospects before them. Every feature of their experience is to be radiant with heaven's brightness. Their lives are to be filled with thanksgiving.

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." [Verse 21.] This argument is ever to be borne in mind in every family, in every church, in every school. The unity of believers is the evidence that is to convince the world that God sent His Son to save sinners. Satan says, "I will defeat God's plan. I will make men selfish and bigoted, seeking honor and glory for themselves." Let us not help him to carry out his evil design. Let us have confidence that God sent His Son to save perishing souls.

"And the glory which Thou gavest Me I have given them; that they may be one, even as We are one." [Verse 22.] My brother, my sister, I am bidden to ask you the question: Are you converted? Are you receiving the endowment of glory that the Father gave His Son? Are you revealing the meekness and lowliness of Christ? "I in them," by the faith they have in Me, "and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [Verse 23.] How high and holy the thought! It seems too great for us to comprehend. But the promise is sure and steadfast. Christ is able to save to the uttermost all who come to Him. He is our completeness. He fits human beings to be partakers of the divine nature. He whose heart is sanctified through the truth is one with Christ in God. He has the wisdom that is first pure, then peaceable.

Let those who preach the gospel so present the truth that men and women shall hear the message that God

has given for these last days.

“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 alway, even unto the end of the world.” [Matthew 28:18-20.]

It is through the power of the Word that souls are led to believe in Christ. He who has received the sanctification of the truth will reveal in the life the unity and tenderness and love that bind heart to heart. The Christian does not fix his affections on self. He works for the good of others, receiving and imparting grace for grace. He realizes that Christ is his efficiency, and he seeks most earnestly for the divine presence, that he may be one with Christ, complete in Him.

Christians are to be knit together in the bonds of love and charity. They are to be one in heart and purpose and sentiment, guided and controlled by the Word of God. Are we revealing this oneness? The unity for which Christ prayed is not to be regarded as a sentiment, but as the purpose of God for us. It is in accordance with the councils held by the Father and the Son that there shall be perfect unity among those who name the name of Christ. This is a holy, sanctified unity, which forbids all alienation and strife. Why should it not be seen among us? It will be seen when believers are sanctified by the Holy Spirit. If we expect to be united in the courts above as members of the family of the redeemed, should we not be united in the church here below?

The words “I in them, and Thou in Me” [John 17:23] reveal the nature and character of the union that is to bind His followers together. This union is needed in the church now, just now. Complete union with Christ and with one another is absolutely necessary to the perfection of believers. Christ’s presence by faith in the hearts of believers is their power, their life. It brings union with God. “Thou in Me.” Union with God through Christ makes the church perfect.

“The glory which Thou gavest Me,” as the channel of conveyance, “I have given them, that they may be one, as We are one.” [Verse 22.] We are to bend every energy to the attainment of this oneness. The gifts that God has bestowed upon His people are not to create diversity, but are to blend in harmony. Medical missionary workers are not to regard it as of no consequence whether or not they respect the ministry. God calls for unity. The trumpet that calls His people into line will have a certain sound.

It is an honor to be ambassadors for God, an honor to belong to a church gathered out from the world to stand before the world as God’s commandment-keeping people. The keeping of the Sabbath of the Lord is the sign that is to distinguish God’s people from the world.

“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them!” [Verses 24-26.]

Ms 183, 1905

The Nashville Sanitarium

1905

There is nothing so well adapted for the education of people in healthful living as our sanitariums. Connected with every sanitarium that is established there should be God-fearing, upright physicians whose highest aim it should be to honor and serve the Lord.

A sanitarium is greatly needed in Nashville. It should not be in the city, but out of the city.

Brother Hayward needs to have connected with him as his helpers men not of the same stamp of character as himself, men who will broaden his ideas and increase his usefulness. Brother Hansen also needs to be brought in contact with other minds. Brother Hayward and Brother Hansen are too self-centered. They need to labor in connection with other men, that the work in which they are engaged may be broadened and built up.

Both of these men are carrying a heavy load. Without help they can never accomplish that which needs to be done. Health will be sacrificed, and life. They need to break away from their circumscribed ideas. “Self-centered” was the word spoken of them.

There must be continual growth. When suitable buildings are obtained, and when Brethren Hayward and Hansen unite with helpers who will bring in spiritual methods, [and with] the converting influence of the Holy Spirit, an impression will be made by the medical ministry work that cannot be made by the present staff of workers alone.

God says to Brethren Hayward and Hansen, Blend with your fellow workers. Do not bind yourselves up within yourselves. As medical missionary workers, you need freshness and new trains of thought.

I made the suggestion that a sanitarium building should be put up on some part of the Madison school farm. The two institutions could, I urged, have been far enough apart so as not to interfere with each other, and yet near enough for the workers in each to be a help and blessing to one another. This is God’s plan that each should be a [help and a blessing to the other]. This was the instruction given me regarding the establishment of our institutions at Takoma Park.

The medical workers at Nashville have not seemed to see the advantages of this arrangement; nevertheless, it has great advantages. Fresh ideas and fresh thoughts would be brought in. In the union of the two institutions there would be a life and vitality that would be a great blessing to both, and the best impression would be made on the unbelieving community.

A decided broadening of plans, and a great increase of power, would be the result. Much more would be accomplished in right lines. The physicians from the sanitarium could give the students in the school talks that would be an inspiration to them, and the teachers in the school could give fresh thoughts to those connected with the sanitarium.

I might say much more in reference to the way in which these two institutions might help one another, but I will leave the matter with you all to contemplate, after saying, Get away from your narrow, circumscribed plans. Let fresh suggestions have room, and the medical missionary work that shall be carried on in Nashville will have much more breadth and much more spiritual power and can be carried on with much less expense. You will have a clearer sense of the greatness of the work. The Word will be

fulfilled, “And they shall be all taught of God.” [John 6:45.]

As sensible men, place yourselves where you will not go on doing as you have been doing—expending your strength largely and yet accomplishing less than you might accomplish. You will soon have nothing in the bank of physical capability to draw upon. You are exhausting your capabilities when it is for your present and eternal good to have a deposit to draw upon. The result of using the powers of mind or body unwisely is a deterioration of these powers.

Ms 184, 1905

A Message to Our Leading Physicians

1905

I have a message for our physicians. My brethren, the Lord has committed to each of you a work which is plainly outlined in His Word. You are in great need of clear discernment in order that you may not betray the sacred trust committed to you.

Those who are connected with the Battle Creek Sanitarium have evidence that the testimony borne by me during the General Conference of 1901 was of God. At this meeting the Lord encouraged Dr. Kellogg, but Dr. Kellogg has used this encouragement to exalt and glorify himself. He has lent himself to the service of the archdeceiver, who is playing the game of life for his soul.

“Where,” said the angel of God, “has been your discernment? Could you not discern that in following him, you will soon be adrift in faith and doctrine? Dr. Kellogg does not know that by his course he is ruining himself. He may think to build up the reputation of a great man, but the greatness he would gain is worthless in the estimation of heaven. ‘Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.’ [Matthew 5:19.] Men may call him great, but by the heavenly host he is called the least.”

My brethren, in the name of the Lord, I say to you, be careful how you voice the words and practice the methods of Dr. J. H. Kellogg. Be careful how you accept his version of the testimonies that God has given me for His people. If you sustain his propositions, as you are in danger of doing, you will displease the Lord God of heaven.

The Lord does not acknowledge Dr. Kellogg’s course as pleasing to Him. God condemns the course that he has followed. His boasting is abhorrent to Him. He may think that he has clothed himself in the garments of righteousness; but should he come thus clothed to the marriage supper of the Lamb, it would be seen that he has on the dress of a civilian.

The Lord Jesus was displeased with Dr. Kellogg’s course of action at the Oakland Conference. At one time it was presented to me that angels clothed with beautiful garments were escorting Dr. Kellogg from place to place and inspiring him to speak words of boasting which were offensive to God. Heavenly messengers were viewing all that took place. They heard the words and witnessed the acts that were of a nature to bring glory to man rather than to God.

At this time our brother was not led by the Spirit of God. His threats that he would bring the law to bear upon those who crossed his track showed that he was in the same condition as those to whom the

Laodicean message is addressed.

My experience during the Oakland Conference was a very painful one. The Lord instructed me that I was to have no conversation with Dr. Kellogg, lest I give him occasion to misinterpret me and to present my words in a false light to his fellow physicians. I have repeatedly been instructed to have no controversy with the Doctor, because the enemy works upon his imagination, leading him to make statements that are not true. Those who accept these statements and carry them out in practice will separate themselves from the great Medical Director.

This is a time when Satan's deceptive power is exercised, not only upon the minds of inexperienced youth, but upon the minds of men and women of mature years. Men in positions of responsibility are in danger of changing leaders. This I know, because it has been plainly revealed to me.

Christ never compels men to accept Him or to believe His words. Were He in the Battle Creek Sanitarium in person, He might not be able to lead all to stand on His side, where they could see the terrible deceptive working of satanic influences.

When Christ was on this earth in person, He said of the cities which had seen so many of His mighty works, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been [done] in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you." [Luke 10:13, 14.]

From this scripture we learn that those who place themselves in a position of resistance against holy influences are not affected even by the pleadings of Christ Jesus.

The first three messages that I bore during the Conference of 1901—messages that bore unmistakable evidence of being given under the inspiration of the Spirit of God—made a deep impression on Dr. Kellogg's mind. At one time during the Conference, the Doctor came into my room and told me that during one of my talks, his brother, who was sitting beside him, was deeply touched by what I said. His tears flowed freely, and he said, "John, she speaks by the inspiration of the Spirit of God, as one having authority from God." And as the Doctor told me this, he said, "My own heart was thrilled by the power of God. His Spirit sustained you in speaking."

But the enemy, he who worked on the minds of the angels in heaven to lead them to disloyalty, has been working on human minds. I have been instructed that Satan seeks to link up with men bearing large responsibilities in the Lord's work in order that he may fill their minds with evil devisings. Under his influence, men will suggest many things that are contrary to the mind of God.

Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment, so that they shall not act like blind men. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us; and I greatly desire that our physicians shall not be deceived.

The showing at the Battle Creek Sanitarium is not in harmony with the Lord's design for that institution. I have been instructed that in building so large a sanitarium in Battle Creek, men have followed their own devising. They have not been led by the Lord, but have gone decidedly contrary to the light that He has given. I write these words in order that the example that has been set in Battle Creek shall not be followed

in other places; for it is not in accordance with God's plan. Instead of so large an institution being built in one place, plants should have been made in cities in which there is nothing to represent the truth.

The sanitarium at Battle Creek will place in close association a large number of believers and unbelievers. The Lord is calling for separation from the world, but this institution will call for the mingling of our youth with worldlings. This association will bring great temptation to the youth. The genuine work of soul-saving that could be done, were fewer unbelievers gathered together in one place, will be greatly retarded.

Every believer who constantly realizes his dependence on God has his appointed angel sent from heaven to minister to him. The ministry of these angels is especially essential now; for Satan is making his last desperate effort to secure the world. The movement at Battle Creek is one that will help the enemy to spoil the faith of many. It will tend to destroy the identity of Seventh-day Adventists as the Lord's peculiar people.

Every satanic agency is now at work with power from beneath.

The day of death is not set before us in the Word as the great constraining motive that is to impel us to be zealous and earnest in our service for God. What motive does God present in His Word to His workers, ministers, and gospel medical missionaries?—"The great day of the Lord is near, it is near, and hasteth greatly." [Zephaniah 1:14.] And before the coming of this great day, we are to proclaim to the world the last message of mercy, that men and women may be prepared for Christ's coming.

The enemy will devise many plans to occupy minds and to divert attention from this message. But we are to go forward with our work. The end of all things is at hand. The coming of the Lord in the clouds of heaven, with power and great glory, is very near.

At this time, when wickedness is at its height, ministers of the gospel are crying, "Peace and safety." [1 Thessalonians 5:3.] Upon those whose minds are thus set at rest, sudden destruction cometh. Unprepared, they shall not escape.

When Christ comes to gather to Himself those who have been faithful, the last trump will sound, and the whole earth from the summits of the loftiest mountains to the lowest recesses of the deepest mines will hear. The righteous dead will hear the sound of the trump and will come forth from their graves, to be clothed with immortality and to meet their Lord. And those who pierced the Saviour, those who scourged and crucified Him will also be raised, to behold Him whom they mocked and despised coming in the clouds of heaven, attended by the heavenly host, ten thousand times ten thousand and thousands of thousands.

"The day of the Lord will come as a thief in the night; in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat and the earth also, and the works that are therein shall be burned up." [2 Peter 3:10.]

This scene has been presented before me as fully as I could bear to behold it. Then the scene has changed, and representations of things existing at the present time have passed before me. I have seen men who have been placed in positions of trust as watchmen, molding and fashioning the work in accordance with worldly policy, which God condemns. The medical missionary work is sick and needs the restoring power

of the great Healer before it can accomplish a work in harmony with its name.

“The great day of the Lord is near, it is near, and hasteth greatly.” [Zephaniah 1:14.]

Christ gave His life for the salvation of the world. One place is not to be worked over and over again, while other parts of God’s world are left barren and unworked. God’s only begotten Son gave His life as a propitiation for the sins of the whole world. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. “Christ also hath loved us,” Paul writes, “and hath given Himself for an offering, and a sacrifice to God for a sweet-smelling savor.” [Ephesians 5:2.] This He did that we may be all that He desires us to be—representatives of Him, living lives that reveal His fragrance of character, His purity of thought. He died that others, beholding Him, might be led to desire to be like Him—pure and undefiled, wholly acceptable to God, without spot or wrinkle or any such thing.

Ms 185, 1905

Interview/Regarding Canon City Sanitarium

[September 24,] 1905

Report of Interview with Drs. Wade and Hills Regarding the Canon City Sanitarium

Mrs. E. G. White: There were some things that were presented to me in reference to Dr. Place putting a sanitarium a short distance [from the Boulder Sanitarium]. That is something that was never done in all our experience. It never had been done. Then there were other representations made, which I dare not now say what they were until my mind is just as clear as possible. It is written somewhere, but I have not been able to find where.

(Some conversation ensued in reference to the location of Canon City. It was said to be about one hundred and eighty miles or nearly two hundred miles by rail from Boulder. It was then suggested that in order to refresh her mind with the situation, Sister White reread the statement regarding the enterprise, as dictated by Dr. Hills. The statement was then read.)

E. G. White, reading: “Which remain in the treasury.” What does that mean?

Dr. Hills: It is not sold out. It is not sold to any one.

E. G. White: Now I do not know as I am prepared to say much. The difficulty has ever presented itself with linking up with unbelievers. In every institution that we have had, it has been a forbidden thing to do that. There was a danger. We cannot depend on the minds of any one who is a transgressor of the law of God, with the Bible open before them. We cannot depend on them, because the enemy works the mind, and therefore I would not consider that it was any favor from the light that was presented to me, but it would prove a hindrance in the end that you do not understand now, because the enemy is working constantly through his agents. They may be ever so favorable, but notwithstanding that, there will be crises that will come; and as these crises come, our people will be brought into a position of extreme trials, if they mingle and have been bound up in any way with the worldlings.

Dr. Hills: That whole thing is bound up in that word “treasury.” We saw that thing, and we saw that if we accepted any support whatsoever from the world, and allowed them to have any part in the management

of it, they would do as you say, because they cannot be depended upon. But we arranged it so, and they are willing to have it so, that while they are interested in a money way, they must be absolutely silent as regards the management of it whatsoever.

W. C. White: Is not that contrary to the principles of a stock company? Is not the foundation principle of a stock organization that each man shall be interested according to his investment?

Dr. Hills: I meant to say that they never could control it in any way. They will have their interests, because they own the stock; but the controlling interests will always be with us.

Dr. Wade: When this first came up, that was the very first question brought up by the businessmen, and they made us pledge that it would never pass out of our hands. Mr. Baker said, "I want this fixed so that it will never pass out of Dr. Wade's hands, because we know that the Adventist people are a success in the sanitarium business, and we want it held in their hands."

W. C. White: Well, you can acknowledge your intention, but you cannot bind the thing.

Dr. Hills: But supposing we always owned a majority of the stock, that settles that proposition; they cannot get away from it.

W. C. White: Do not the minorities in a government largely influence a government?

Dr. Hills: They may try, but the government is there just the same.

Dr. Wade: If it was thought best, there are Seventh-day Adventists that will take this stock, without selling a dollar to outsiders.

W. C. White (to E. G. White): The statement was that if they wanted to be free from outsiders, that they could sell this stock to Seventh-day Adventists. There are Seventh-day Adventists that would take it.

E. G. White: The institution that has been established in Colorado, the representation has been to me that that should be cleared out before the means should be drawn from our people that should be cleared off; and let that stand no longer the reproach it has been; and Brother Place has not carried the thing as he ought to have carried it.

Dr. Hills: That could certainly be done, and without interfering with this other matter at all.

Dr. Wade: It really would help the other matter, because it would unify everybody in that Conference.

E. G. White: What is the entire price of this site?

Dr. Hills: It is all paid for, it is all in our hands now, clear of debt. We own the well and own the land.

E. G. White: It is the building you have got to put up?

Dr. Hills: Yes.

E. G. White: Now I do not know as I can say anything more about the matter. I see it looks like a very favorable opportunity, but cannot that institution be cleared before you have to draw from any source to

make your buildings?

Dr. Hills: That is what we were anxious to do—was to get the means without calling upon our people. If we did call, they would respond, but we did not want to do that, because we want their strength and support to go to Boulder, and we can get this money from other people and have it in such a shape that we will have the controlling of it, while they may have a voice in the matter. It never will go out of our possession; it will remain among this people, while we are using this outside means. The people there at Canon City are very anxious for it.

Dr. Wade: Another thing: when a change of politics comes, we may not get that donation.

W. C. White: What are the conditions on which that $20,000 are offered you?

Dr. Wade: We have on our part to agree to expend a certain amount of money in the erection of the building.

W. C. White: How much?

Dr. Wade: Forty thousand dollars. That is substantially correct. If we have the state donate us this labor, this item will come in that, the cement will come in that, the lumber will come in that, so that while the original outlay seemed to be great, the fact is that we can make a good showing on a comparatively small outlay. I am satisfied that less than $20,000 will do it. We were to put 40,000 improvements on the property. Everything that is donated to us counts on the improvements.

Dr. Hills: It has been our purpose to get at this thing with a small actual outlay and at the same time keep it where we could handle it.

W. C. White: Now you see it is this way. If my opinions were of any value, I could talk a lot. If Mother were free to express her own opinions, she could talk a lot; but that is not what you want. Representations made to her led her to write what she did. Certain things were presented to her, and she expressed that the best she could and sends it to you. Now if she does not feel free to say much today, the best way is for you to give a statement of it and let her take the matter before the Lord; and if she gets additional light for you, she will get it to you as soon as she can.

Dr. Hills: We wanted to be sure that everything was understood about it, so that she would know what to consider.

W. C. White: I went over this with her the other morning. She read the matter, and we discussed the different things, and I gave her all the information I could. I see that it is fairly clear in her mind.

Dr. Hills: We want it to be clearly understood that there is a way to do this thing right now without in any ways interfering with Boulder, and that it is possible to have a well-equipped institution without any expense to our people.

E. G. White: How soon do you return?

Dr. Hills: We wanted to go very soon, within a few days. We are planning to leave San Francisco on Friday.

E. G. White: Now if there is anything comes to my mind, and I can find what I had written out, I will let you have it. The presentation is very favorable that you make, but why the matter should have been presented before me, in the matter of warning, I do not know. It was this: one point was, it was not for the best to begin to raise means till that institution was clear.

Dr. Hills: That is why we came to talk with you about it, because we wanted it to be clear to your mind that we are not to interfere with the other institution.

E. G. White: That was one point, that that institution had stood as a reproach so long. It might have been cleared.

W. C. White: Then the other point you have mentioned—the danger of linking up with worldly men and using worldly capital, the danger of that influencing the enterprise differently than the promoters intended. Then you mentioned a third point to me this morning, that you have not spoken this afternoon, and that was the prospect of disappointment in the combination of men. Perhaps you have something to say about that.

E. G. White: There would be, in connection with any combination of outside parties, disappointment. You need not expect anything else than that there would be disappointment; and because the enemy moves upon minds, they will decide one way or the other. You see decisions will be made one way or the other, and that in moving very guardedly, you will save a lot of burden of trouble. The light that has been given me is that the co-operation of outside parties is not safe to link up <with>, and [your] leaning upon them is not safe.

Dr. Wade: In selecting these men, they have promised to resign from that board at any time we wish them to resign. There are two men who are not Seventh-day Adventists who promised to resign at any time we wanted to put another man in their place. One of these men is a banker. He is considering the Sabbath question very seriously, and he has told one of our ministers, Elder Grainger, that he intended some time, as soon as he gets his business in shape, to keep the Sabbath. The other man is a Scandinavian who is very much interested in the truth. We have hoped and prayed for these two men, and hoped that we could bring them into the truth, and that if they did not accept the truth, we would place Seventh-day Adventists in there. It seemed that God directed us in selecting these two men. Dr. Hills and I prayed over this question a great deal, and we were led right back to these men every time. We realize this whole thing, the question of bringing outside men in with us; but they are only elected till the fifteenth day of next December, long before we would commence any active work. We have hoped, especially Mr. Evans, that he would take his stand for the truth. But we have looked ahead. We have seen the truth of what you have said, the danger of having men tied up with us that were not of our faith.

We guarded some of these questions in binding the institution to keep the Sabbath, while that can be literally true, unless we had the complete control they could influence it one way or the other. For that reason we had their term expire December 15, 1905. And the institution, having the control of stock in the treasury, can choose exactly the men they want to take their place. We have hoped that by associating ourselves with these men, and setting a godly example before them, we could help them to the truth; but we ourselves thoroughly believe it is better to have the entire five staunch Seventh-day Adventists, just as you told us. I thoroughly believe that to be a fact; but we hoped, if these two men were associated with us, we could help them. There are five men on the board, and three have the control, and the three are

Seventh-day Adventists. Of the other two men, Mr. Evans is a banker, and Mr. Frederickson is county treasurer. They are both Christian men, though not having accepted the Sabbath. I believe they are free to be led out into more truth. But the thing I wanted to make plain is that their term expires December 15; this coming December they will be directors no longer after that, unless we should reelect them.

W. C. White: It seems to me that I have a very clear picture of what you are doing, and I think that Mother has as clear a picture in her mind as she can get of something she has not personally seen.

Dr. Wade: I have been in private practice for six years and have built up a patronage around there, and I want the institution to give my patients treatment in. In private practice it is impossible to practice medicine without the use of drugs, because the majority of people are too poor to hire a nurse.

W. C. White: Do you expect to leave your practice?

Dr. Wade: I will put my private practice into it. We are about twenty miles from Cripple Creek—65,000 to 75,000 people. They come to Canon City when they get sick, and at the present time they are scattered around amongst houses. If there is a sanitarium there, I can fill it from Cripple Creek many times over, and it would never draw a patient from the Boulder Sanitarium.

E. G. White: About the drawing patients, I do not think that is anything of an objection. Brother and Sister Kress have felt very fearful that some one would establish a sanitarium in Adelaide. I wrote to them that they need not have any fears of that; because [of] the sanitariums existing in cities, there would be plenty that could be accommodated and never interfere with them at all. But the interest that would be awakened would be rather to their advantage. As far as that is concerned, I have not anything on that, it was the combination; and how much this combination takes in, it seemed an element that <would be objectionable>.

Dr. Wade: We can eliminate that entirely. We came to get advice on all these questions.

E. G. White: I believe the Lord will give light on this matter, that you feel that you will understand about the matter. I cannot say anything more now; I must get the particulars that I have in order to see what I have written.

Ms 186, 1905

Remarks/Sister White's Remarks at the Los Angeles Church

Los Angeles, California

June 20, 1905

Extracts Taken From Sister White's Remarks at the Los Angeles, California Church

I am glad to meet so many here and I know the Lord is working for Los Angeles and for San Diego. The Lord wants the work carried on intelligently in these places, and in Riverside and Redlands. All are responsible to God for all the talents He has given them. Their physical strength must be employed to His glory. If we place ourselves in the right relation to God we shall see of His salvation. The Lord wants all in Southern California to have a larger growth in grace, and there can be if every one will consider that

God has given him his work. Now is our favorable opportunity and there never was a more favorable time to work Los Angeles.

Efforts are being made by the ministers to bring the truth before the people, and I hope every member of the church will feel and act as they did in 1842, 1843 and 1844. Then they used to come in the morning and bring their lunch, and eat it there at noon lest they should fail to hear all that was said. The power of God rested upon Elders Himes, Miller, Fleming, and Stockman as they gave the message, and I want to see advance made as we have a knowledge of the truth. The message was carried on in those days in the spirit of sacrifice.

I have been shown again and again that the people, like the foolish virgins, are asleep and have no oil in their lamps. What is the oil? It is the Spirit of God. It is emptied out of the olive trees to the lamps.

The light given in regard to Southern California is that they are far behind in the work because they do not realize the time in which we live. Our God is a God of intelligence and He wants every human being who claims to be a child of God to grasp all he can of the truth. Instead of spending time in preparation of food, have your food simple and bring forth the Word of Life. Christ said, If ye eat my flesh and drink my blood ye shall have eternal life. It is the Word we are to eat. The flesh profiteth nothing. It is the Spirit that is to enter into our lives. As it comes out in our lives it will be imparted to others. We are to have our hearts in constant communion with God, for we are preparing for eternal life. The Lord wants us to put on the whole armor and be prepared for emergencies. It is our work to stand in the right relation to God, and every person must have an individual experience in the truth that comes through the Word, so that you will be prepared to give meat in due season and to sow beside all waters. You want to realize the work resting upon you and prepare for consecrated service, having on the whole armor, and having done all God requires you, to stand. Now you stand for you have principalities and powers. Spiritual wickedness is in high places, therefore we need that power from above.

The time has come to work Redlands, and we have a small but neat meetinghouse there. It is a big problem to reach the people of all these cities. There has been something done in Los Angeles and other of these cities but not a hundredth part of what should be done. I told a number that we ought to have sanitariums around these places to reach the people. Night after night the work was before me that should be done. Around Riverside and Redlands they told us there were already 60 physicians and no room for more and they were afraid if a sanitarium was established it would bring tubercular patients. All this seemed to shut us off. Finally Brother Burden found Loma Linda and wrote the particulars, and I said, This is from the Lord. It is the place where we can reach the people of Riverside and Redlands.

The truth must be preached as represented in the Bible. Give the warning in the highways and hedges. When I heard Brother Simpson was working with success in Los Angeles just as given in the Word, I thought we must reach the people where they are. I felt to weep and to pray to God for His help that Brother Simpson's health might be preserved, and that others might feel the responsibility of going to work and meeting to pray and improve every opportunity.

My message is: Out of the cities. There are places out from the cities that have buildings that we would be able to secure where there was grass and flowers with plenty of grounds, where we could take the sick like a family, and let them drink in the atmosphere of heaven. In the cities there is nothing but walls and enough to keep them sick. We want to get them out where there are singing birds, with flowers, with trees

and shade, where they can be in God's line. Then the sick would have a remedy by using natural methods in securing health. Water, pure air, and to be near nature will restore health. When we began in Battle Creek the Lord blest wonderfully as we used these means. How drugs come in is a mystery to me with all the light God has given. The Lord does not want us to go into the cities to establish sanitariums unless there is some feeder in the cities to lead them out where they can get correct treatment.

The problem is, Where is the means coming from? I have done all I could. I have given Christ's Object Lessons, and not one penny have I used for myself. There have been two hundred thousand dollars raised for 300 thousand books. The sale of these books has been a blessing to those who have sold them. All this had been done for the relief of the schools. Now to relieve the sanitariums of debts we are preparing the book The Ministry of Healing.

There is spiritual wickedness in high places, and we want every piece of the armor on that the Lord has provided for us. When we are fully clothed and have the gospel shoes on, there will be more travelling from house to house and from church to church and you will see the power of God revealed. In establishing the work at Loma Linda we want you all to take hold as though you are interested in it. I have a longing for souls to come to a knowledge of the truth, and I tell you, angels of God are descending that ladder the same as Jacob saw, bringing us help. They carry our prayers and bring us the help we need. Through lack of faith we see we have not the means on hand to go on with the work. If I had done that, the work never would have been established in Australia. That work is now self-sustaining and they are sending their means here.

I want every soul to be working in love and fear of God and to arouse, for doing good will remove prejudice. God will help us in this line of work. We shall see the glory of God revealed through His people. The Lord will help in the work at Loma Linda, and I want them to be sure and secure the property, for I knew God was leading in the move. That was the way I felt when they pointed out the buildings on the way to Washington.

Everyone has a work to do for the Master. There is an individual work to be done in giving the last message of mercy to the world. Not one is to be sleeping at this time. Humanity must be clothed with divinity, because for our sakes He became poor that we might be made rich. He wants us to show that humanity can grasp divinity and can stand. When the sick come to our sanitariums, they will see divinity in humanity ready to help humanity, for as many as received Him to them He gave power to become the sons of God. That is our work, to become the sons of God. And how? Humanity must grasp divinity through Christ. It is the robe of Christ's righteousness that is the channel, and every one in this house is to be a channel to reach others. Those who are partakers of Christ with His sacrifice shall become the sons of God, and through Christ's righteousness we shall escape the corruption that is in the world through lust.

Some shall depart from the faith and give heed to doctrines of devils; they will mix up truth with heresies. They asked me in Battle Creek what will we do when Sister White is taken away? I believe just as I did when the great tent was pitched and ministers and lawyers selected Mrs. White to be their speaker. I never saw more interest, and the blessing of God rested upon me in my weakness so they could hear every word in that large tent. Sister White believes just as she did when she gave that message. If you could see the pile of books I have written you would know if she dies there are views written that will speak. Although dead, she is still speaking.

Light came to me months ago that there was work that must be done. A company of us were praying and the power of God was in our midst. If any come up with modern thoughts of the Holy Spirit which takes off from the sanctuary, we need to be on guard, for God wants us to stand in the right position. This truth has been given us point by point and if we take a piece out of our faith it will leave us, as Christ said, on the sand. If we stand on the Word nothing can move us, for it is riveted to the rock. Ministers may present theories that God has never given. If you have God for the pillars of truth, you will not be turned away, for He is the foundation of gold, silver, and precious stones.

The word that comes to me is that we must revive the testimony of the dead among the living. There will be species of error brought in, but where are they when they are established? There is no more truth to that then. We must not be moved by any sophistry that man can bring in. We need the truth once delivered to the saints—the testimony of the dead to be revived. We know the Holy Ghost spoke these things. I know wherein I believe and what is the foundation of my hope. I stand where I have for the past 50 years. I have not changed. We want to be where we can speak the truth to those in need. We want all to have the truth in the inward parts.

You need to be established in the truth. Don't give away all the things you have heard. (Revelation 3) tells you the things to be brought to mind. Brethren and sisters, we should have more harmony. How will we have it? Take care of number one. Don't complain of others, but go in tenderness, for it will have a wonderful effect on hearts. Our sanitariums are places for the soul-sick to recover as well as those who are sick in body. We want every one who works in them to have a living connection with the Lord. The physicians can feel individual sorrows and tell them what is the truth. Don't tell them the Sabbath the first thing, but let them see Christ, and then they will ask about the Sabbath. Let them see the Bible in the lives about them. Let them lead out and ask you questions and they will see that the Lord is working, and in this way God will manifest Himself through His people. Dress so as not to be slouchy—neat, but natural. Be saving so as to help the work in Nashville, Huntsville, and New Orleans, for these places need help. We hear some talk about their field being hard. We are to endure trials so that you may go where you can be an example as workers. Young men and women should be working. "I write unto you young men because ye are strong." [1 John 2:14.] We want our young men to take hold of the work. We want every one to stand by our institutions, and if you have means you do not use, sell it to prepare souls that are ready to perish, and thus give back to God His own. The Lord has given His people means, and they should be selling out to help carry on the work.

I have done all I can with Christ's Object Lessons. We must do all we can to reach the higher classes. The cities need working. We can reach them be administering to them in sickness. Those who fear God and know how to speak a word in season should present health reform, for every one must be on the side of Christ. We want means to meet the bills as they come due on the Loma Linda Sanitarium and we must go to those who have means and ask them to use self-denial, for we want you to help. The blessing of God will rest upon every one that will help in this work. Loma Linda will become the leading institution for training of workers on the Pacific Coast.

This conference has not stepped as they ought to and have lost much by not doing. When God places anything before them, they are to say, What can I do to help in the matter? The light I have is that there are means that can be secured to go on with this if they would counsel those who have means and let them feel they have a voice by putting in their money. There will be means enough, and the Spirit of God will

help those who will try to secure it in the southern part of the state. From the light I have there is no reason why they should depend upon the General Conference to help. If all in the conference take hold, you can carry it through. All should in accordance with the light God has given. You can have the book Ministry of Healing to help in the matter. I will do my part and am willing to advise with those who have means.

Ms 187, 1905

Talk/Extracts from Remarks at Mountain View, California

Mountain View, California

January 20, 1905

I have been in continual perplexity by the letters of inquiry that have received in regard to certain points in testimonies that are reported, and they want me to explain this and explain that and explain the other. Now, I want to do this, but it has taken time.

For weeks I have not been able to sleep after one o'clock. I am awakened early by the strong representations that are made in regard to the state of things in our work. I steady myself and try to write them. It would open and open and open, until recently a presentation was made to me, "Take the writings that have been given you for the space of so many years. There you will find that these questions are all answered. Take these writings, and put them in book form."

Only last night, I felt as though my life was put out. It seemed as though I could not enter into any kind of labor, but after that was presented to me I said, I will do just as the Lord has said. I have piles and piles and piles of matter in manuscript form, and I did not look at that at all. I try to meet the wants of the present time. The light that is given to me at the present time is that the light that is given in the past will meet the issues of the present and the future. Repeat it over and over and over again. The people need it.

I was able to sleep until nearly three last night, and then this morning I got up and commenced to search. I had just one book with me, and I found many things that I consider just as applicable now as then. Some personal matters I shall not produce here, but here are some things to the managers and foremen of the Review and Herald Publishing House, the Pacific Press, the London House, the Echo Publishing House, the Christiana Publishing House, and the Hamburg Publishing House. It was in 1899 that this was taken off upon the typewriter. Now here I speak of the state of things.

I am alarmed by the spirit of rivalry that is coming into our ranks and our publishing houses. It is most manifest in our older printing houses, but the same spirit is working elsewhere. It is displeasing to God. Not that I am accusing our office here. No, I am not accusing them, but I present the principles which must guard the interests of every soul connected with our offices and with our institutions in any line. If it is allowed to exist, it will grow and strengthen, and as it grows and strengthens it will crush out the missionary spirit.

Bear that in mind. One institution is not to get itself into a fever lest some other institution shall have better advantages than they have. It will grieve the Spirit of God, and lead to such a course of action as will drive away from the institution and its workers.

That is why matters are presented that should not exist. Our institutions are very sacred in the eyes of God, and unless He has free access to every room and to every heart, then there is a hindrance, there is something that needs to be corrected. Every one have our varied phases of character, and we want to be in that position that we shall be under the control of God. Then we shall have none of this spirit arising. As I see our various institutions are coming into existence, sanitariums and such things, it reaches to every institution, and every one of us should be in a position always to help, never to hinder, never to let anything come in that shall spoil our own likeness to Christ. We cannot afford it. It is an expensive business.

Let us consider all these things. I am going to get this out in print, and I thought I would like to speak it out right here, that we may begin the work of searching our individual hearts to see what is there that will in any way mar the spirit of unity for which Christ prayed in the seventeenth chapter of John. He prayed that lack of unity should not exist. Love expressed would be to the world as credentials, if it was cherished, if it was practiced, that God had sent His Son.

Here are a large number that have come into the truth, that believe the seventh day is the Sabbath. But from the light that God has given me, there is not one-hundredth part done which, if they walked individually in the counsel of God, will be done in the future. There will be men taken right from the plow, just as Christ took the fishermen and united them with Him. What did He say to them? Did He say, Go to the Jews, and go to this one and that one, and learn, then come and follow Me? No, He said, Leave your nets and your boats, and come and follow Me. I will make you fishers of men.

Every one of us shall bow in humility to Christ as our Head. He is the power that is to be with us. We look to men, and we are watching men, but we want to be beholding Christ, that by beholding Him we shall be changed into His image. Then when we are changed into His image, we shall work the works of Christ. We shall do just as He did. We shall go out. Our ministers will not be hovering around the cities. If God has called them to bear responsibilities in the work, it is to put themselves to task, to qualify themselves, which they can do if they will, to fit them for any emergency that may arise.

Let the heart be emptied of all selfishness, Brethren, we have a lot of it. We have tugged it along as though it were a precious treasure that we could not let go, unless we placed ourselves in an exalted position. Then we took a course that they could not receive us.

Hereditary and cultivated tendencies cling, and if you let them in, they will get the better of you. These things I am to speak to you. This is preparation day. We want this day to be diligently searching our own hearts, and see what we must do to get in a right position.

It has always been presented to me that our publishing houses, our sanitariums, our schools should be more after the order of the schools of the prophets. We are to be watching every development of our own character, so that it shall not militate against the work of the Holy Spirit of God.

We should have just as large an interest for the youth, no matter what their hereditary tendencies are. When they are the most objectionable, they need your help the most. And when I travel—O what pity I have for families that cannot manage their children. “Send them to me,” said I. One mother said she could not do anything. Said I, “Send them to me,” a brother and sister. I took them, and I know that the Spirit of God helped me in changing their disposition.

In our institutions I have heard surly, repulsive answers to questions asked, when such persons should be treated as students in a school and patiently taught, line upon line—in order to do the most perfect service. Educating for what? That their hearts may become temples for the Holy Spirit to dwell in.

And if you can say very straight things, you may call things by their right name if you manifest the tenderness of Christ. It is no use to put the vim into your voice. Just as soon as you do, there is an opposing influence in that heart that has not been subdued by the Spirit of Christ, which you must know will be developed. You must work with these souls. They may act inconsistently and imprudently, but you are to bring them by your example to a position that is right. These things have been upon my mind for sometime.

The apostle Paul declares—just look at this declaration, how many times I have thought of it—"Ye are our epistle." How can this be more suitable than in the office of publication? There should be a positive, and different influence, with many in our institutions. "Ye are our epistle, ... known and read of all men." [2 Corinthians 3:2.] We understand the character of the heart by the temper of the words. Christ is our efficiency. The lives of His followers are to be an exposition of the sacred truths of His Word. Men on the earth are to see that we are not of the same character as they. And we shall shine as lights amid the moral darkness of this earth.

Just think of it. Just consider it. Buried with Christ in baptism, and the three great powers of heaven, the Father, the Son, and the Holy Ghost take us up. And when in emergency, you feel that you know not how to go, you just plead with Christ, "You told us, Lo I am with you alway even unto the end of the world. [Matthew 28:20.] Now give me power to stand on vantage ground," and you will have it.

The gospel lived in every department of our work is an influence that will save souls from perdition. I know it will. Whatever or whoever they may be, if we will come to them feeling that we have hold of the Lord and His Spirit, it will work upon their hearts. Not every one, because I know that there are some that, although they are impressed, will not yield.

They are thinking, when perhaps they do not know it. All the light of truth has not shone. It may be men living in the world, but living up to the very best light they have, therefore God wants us to come in connection with them that they may have the next page of light opened to them, the great light of present truth.

O, the Lord is willing that we reach a much higher standard. You have greater light, greater advantages.

There is more than one Cornelius. There is more than one whom angels visit. They are connected with the world. They have never had the Sabbath truth brought to them, therefore we want every soul that can to be a representative of Jesus Christ. There are many you will find all ready, if you go to them and introduce the truth. They will just walk right in it.

There are youth and children that need educating. This work should not be done in an impatient, faultfinding manner.

Now I knew that you were from all parts, and I wanted these things to sink into your hearts and minds. Every one who is subordinate to the will of God is under Christ as a learner.

From the Word of God, those at the head of our institution are to learn day by day how to speak as Christ would speak.

The apprentices come and place themselves in a position where they can get advantages, and their parents entrust them there, and expect that men who have years of experience in the printing office will lead them to Christ. They are God's property.

Jesus sat down to eat with the publicans and sinners. Do you suppose He went there to give them no lesson? Every word that He spoke on such occasions was a lesson, and every word that you speak in the company of unconverted men is to be such as will recommend Christ.

I want that every one of us should take these admonitions for close inquiry with ourselves as to whether we are going to receive, at this meeting, divine grace and the power of the Holy Spirit of God, which He has said He is more willing to give to them that ask Him, than parents are to give good gifts unto their children.

Now, there is the promise spread right open before you. You come to the Lord sacrificing your own ideas and your own feelings and grasp the principles, and then carry out the principles, and the power of God will just as surely be with you.

We have one of the greatest works to do, and we are to fashion ourselves to do it. We are not to buy and sell and get gain as though that were our business. "Follow me," says Christ, "and I will make you fishers of men." [Matthew 4:19.] All around here is a community to be warned. You can see souls that are around here, and you can speak to them. You can let your light flash forth. You can be kind and tender and pitiful. God calls upon you to have the sweetness of the Spirit of Christ, that you may win others to the truth.

I wanted to say this much to you this morning, and God help you to work to the point. I think there is a splendid time now, this day, if there is anything between brother and brother, anything that you think should be taken out of the way or that you have suffered to remain, take it out of the way. It is preparation day, and more than that, it is the great day of atonement, when we are to confess our sins. We are not here to make sins, but we are here to confess our sins. There is an examination going on, and God help us that we may meet the standard.

I want to say one word more. When you get the Holy Spirit into the heart, you know what it did on the day of Pentecost. No man had to say that anything was his own. Everything was the Lord's. They were brethren. We want just such a spirit, and you need not be afraid that you will lose all that you have, if you should get in such a spirit, because God will work for us a hundredfold. There were 3,000 converted that day when the Holy Ghost had rested upon them. There were thousands converted in a day. That is the religion we want. Clear the King's highway. Lift up the standard; for Christ's sake lift it up. It has been trampled long enough. Lift up the standard, brethren and sisters, and the grace of God will come right in and you will find that the measures that will take an hour or two hours to bring around, can be accomplished in five minutes. He can do more for you in five minutes than you can do in hours. God wants you to break. Fall upon the Rock and be broken.

Ms 188, 1905

Sermon /Sermon at Mountain View, California

Mountain View, California

January 21, 1905

Acts 1:1-4. Now here is a commandment, that "they should not depart from Jerusalem."

But I want to go on to the second chapter. Acts 2:1. What had they been praying about? Christ had ascended to heaven, and now they had been praying for the Holy Spirit which was promised them. And if we would pray more, if we would be more instant in prayer instead of talking and gossiping about this one's faults and that one's faults, and somebody else's faults, let me tell you we should be approved of God. He wants every one of us to have sanctified tongues and sanctified voices and sanctified brains, which means a sanctified heart. And when the sanctified heart is really as we should have it, then the sanctified brain, and all the powers of the being, will be in accordance with the will of God.

The time is short now, and we have but a little while in which to proclaim the message of mercy to a fallen world. We want to be praying for the Holy Ghost, that we shall be prepared to receive it.

Verses 2-5. It was a special occasion. There was the greatest gathering at Jerusalem. And why should not the disciples depart from Jerusalem until after the Holy Spirit had come upon them? This demonstration must be made so there should be publicly given to the Jews and all that assembled together that Jesus Christ had ascended to heaven. This is why the message must be first commenced at Jerusalem, for they had been so intimidated that they did not dare to take their position in regard to Jesus Christ. They were [one page missing here]

Persecution was permitted to arise to scatter from Jerusalem, to scatter them out into various places where the message of Christ would be proclaimed in new places that had never heard the message.

And it is some marvel to many that our office of publication should be moved here to Mountain View. Well, it is because they knew that they must get out of the cities according to the directions that God had given. This seemed to be in every way a favorable place, and therefore they located here. Now as they have located here in this place, it is not that they should make a Jerusalem of it by any means, but that those who know and understand the truth, you have cities around here; you have places where you may go in. You are to consider that the world is to be warned. You are not to settle down with the idea that we have a cluster of brethren here together, and here we will abide. God wants everyone that is capable of giving the message to exert every power that He has given you, that the truth shall come to those who know it not. He is preparing hearts to receive it.

Now, everyone that is connected with this office of publication here, and is interested in the works that may be established here in this place, is to consider that he must hold himself, while here, in a position of consecration and devotion to God, and prepare to take the message that God has given them to new places.

Keep the work advancing, and never allow commercial business to come to any man that is a preacher, to devote his time part to preaching and part to commercial business.

We have none of us too much brain power; we have none too much capabilities; we have none too much talent, for we are to meet others in the highways and we are to meet them in the byways, and we are to

give them the message of truth. Everywhere that you can enter, where the truth of God should be proclaimed, you are, if they give you permission, to speak the Word of life.

You need not attack their positions. You have a Bible, you can talk from that. You can go into the congregation Sabbath after Sabbath or Sunday after Sunday, and you may take the truth to them, and there are many that will listen to what you say. I can tell you that minds are stirred up and are troubled and worried about the wickedness and the judgments that are abroad in the land, and well they may be; for He that is to come will come, and will not tarry.

Now, we want you to go from this meeting with a consecration to God that you never have had before. We want all evil speaking put away. We want everything like the old man to be crucified. "Ye are dead," says the apostle, "and your life is hid with Christ in God." There is where our life is. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God." [Colossians 3:3, 1.]

We want to be working for the reformation of the unconverted. When you get in their society, see what you can do, and when you feel that you have got a commission to teach the truth, there is a whole world lying in wickedness. You can go from place to place as evangelists. You can enter into their houses with our books. You can become acquainted; you can bow your knees in prayer. You can sing the songs of Zion—two always going together—and you will find you will awaken an interest in hearts. What we want is this house-to-house labor as well as the ministerial labor that you may be called to perform. You want to get acquainted with your neighbors. You want to understand whether they have the truth or not. When we consider that in the judgment these will come right up to us and say, "Why didn't you tell us these things?"

When I was at Nashville, I had been speaking to the people, and in the night season, there was an immense ball of fire that came right from heaven and settled in Nashville. There were flames going out like arrows from that ball; houses were being consumed; houses were tottering and falling. Some of our people were standing there. "It is just as we expected," they said, "we expected this." Others were wringing their hands in agony and crying unto God for mercy. "You knew it," said they, "you knew that this was coming, and never said a word to warn us!" They seemed as though they would almost tear them to pieces, to think they had never told them or given them any warning at all.

The next scene presented was a messenger in a house, who took a map, and showed them on that map where were cities, where were villages, where there were places that should be visited. And there were only a few places dotted here and there where they had visited. Here are those that can go forth, and will they go forth? He pointed to these places, to the cities and villages and the different places that have not been worked—scarcely nothing done in them. Here were men and women that knew the truth.

They may not be ministers, they may not be ordained, but they know the principles of truth and understand the Word of God. And here this messenger of God pointed out the places, and work that must be done in the South. Here was the work right around them in the South.

They came together to the meeting, and we had an excellent meeting. We had a sort of a conference meeting. I spoke some words. "Now," said I, "I am not going to take up all this time. I am going to have you that are here, who have got a word for the Lord, to speak." Well the ministers spoke short, and then

the people began to bear their testimonies. We had a wonderful meeting; it was an excellent meeting. Well, why didn't they preach all the way through? I will tell you why. On the Sabbath, as they assemble together, they have a short discourse, except on special occasions, and then give every one that feels a burden an opportunity to bear his testimony. It is their time. It is their time to bear their testimony. And it is their time to pray to God and get a fitting up, that they may go forth to take up the work that is to be done and that should be done—house-to-house labor in the evangelistic work that can be carried into neighborhoods and cities and villages.

There is abundance to be done if you will only do it. Now there is where it is presented to me, with that map and those places. We feel intensely over these things, and we want to see the work of God done where there is nothing. How do you suppose they are going to be warned? Why do you suppose you have been converted to the truth? It is that you may become God's messenger. You may go to one and another that you know. You may introduce the subject to those you do not know. You may carry these publications with you, and you may distribute these publications. There are works that you may do on the right hand and on the left.

A few nights ago I was awakened with this, "They know not the time of their visitation." [See Luke 19:44.] Why don't they know it? Because nobody is there to tell them. God wants messengers, and He wants us to put on the whole armor of God, and having put it on, "to stand. For we war not against flesh and blood, but against principalities and powers in high places." [Ephesians 6:11-13.]

Now all these things we meet. It is satanic agencies. Do you think that we have not any powers that are arrayed against every one of us to cultivate hereditary tendencies in every soul that does not seek to overcome as we should? Do you think Satan is dead? If you are hasty of speech, you must overcome that. If you have a violent temper, you must overcome that. And if you understand wrongly, and report things that are not true, you have got that to overcome. God expects that every one of us will stand in our lot and stand in our place.

I have thought, What can I say, or what can I do, to awaken our people to understand that if you have the truth, the message, you can handle that message, even if you are not ministers. You can speak a word in season, one here and one there. And you may set the mind in a train of thought so that they will not rest until they search the Scriptures, and see for themselves what saith the Scriptures.

I want to speak to you in Revelation. Now we know that the Revelation came to John, and John was one that was always speaking the truth. His faith did not change at all. There are men who come up and tell you some great fallacy. You just set them aside.

1 John 1:1-5. Don't you distribute our God through nature. He is not to be found in leaves and roots and trees. He ruleth in the heavens, and He imbues His people with light that shines into the chambers of the mind and illuminates the soul temple. John had beheld that light and he could not hold his peace. Even in his old age he would speak of what he had seen and heard. He was the oldest man living that had seen Christ.

Verse 6. Will you bear that in mind? God wants us to catch every divine ray of light that shineth from the Word of God, and carry with us the publications, that they may impart light to every soul. See if you cannot deny yourselves in some way, and put a paper into their hands as a present, that they may have it

with them and read some important things. Now, we have got to be wide awake. We have got to sow the seed in order to have the fruit manifested. You cannot expect fruit unless you plant the tree, or unless you sow the seed. Then you may expect that you will see some harvest.

Verse 7. “as he is in the light.” You see it is our privilege, God wants us. Christ said, “He that will come after me, let him deny himself and take up his cross and follow Me.” [Mark 8:34.] We have a living Christ, who says, “If I go to My Father, then I will send you the Comforter.” [See John 16:7.] Well, the Holy Spirit of God is to come to us in power, as soon as we have faith to embrace it, as soon as we recognize it.

[1 John 1] Verses 7, 8. They had gotten tired of hearing that testimony. They tried to kill John. But God says, “He is my life, he shall live.” He had a work to do through John, and they could not kill him; therefore they took him on the barren isle of Patmos. They thought that if they put him there then his mouth would certainly be stopped. But now we read:

Revelation 1:1-5. Now I want you to mark all these points, how Jesus Christ did come to John as we shall see.

Verses 6, 7. We do not want to be on the wailing side. We want every soul to be convinced with the Spirit of God that there is nothing that enters into the kingdom of heaven that defileth. We want you to understand that point. Those who enter in will be without spot or wrinkle or any such thing. And you want to teach it to your household. You want to sanctify your households unto God. You have no time to lose. We pierce Christ when we pierce His servants, when we say things and do things that will cut off their hope and courage. Let us not do that any more. It does not profit you any. It shows that your hearts are unconverted.

Verse 8. Here is a personage brought to view distinctly. Every effort is going to be made to make a non-entity of Christ and of God. You will see that will come in to be met. You will have to meet all these things, and if you let the enemy come in, he will spoil your faith, and you will find, let me tell you, that you have got nothing to lay hold of to resist all these spiritualistic ideas.

Verse 9. Everyone has a testimony to bear. We must have Christ in our hearts.

Verses 10, 11. Here were the churches. All these things in Revelation represent the churches in the land. We find through the list of the churches that there is a call made. I cannot begin to tell it all, but the latest is the third angel’s message. It is to be proclaimed, and we are to carry the banner with the inscription, “The commandments of God and the faith of Jesus.” [Revelation 14:12.] That is what we are to bear. There is no such thing as these spiritualistic ideas that must come into our mind at all, that we have no personal Christ and we have no personal God. Brethren, hold fast to the sanctuary. Hold fast to Christ Jesus; hold fast to the Father. And every point of present truth that we have heard that we have experienced, we are to proclaim whenever we shall go.

In the judgment you will have to give an account for the neglect, the much talking that you have among yourselves to find fault. Go out and take the truth to others, and you will find that you have not the disposition to find fault that you had. You just go in the name of the Lord. There is a work for you to do, and if you do that work the blessing of the Lord will be upon you.

[Revelation 1] Verses 12, 13-16. He had a countenance, did He not? Yes; He had a personality and He had a countenance that was like the sun shining in his strength.

Verses 17, 18. Praise God! Praise Him! Praise Him that He is alive forever more, and that He has grace and strength and power! He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. Think of these things. Study the book of Revelation.

Verses 18-20. Chapter 2:1. Now you can see that every one of us has a connection if we are children of God. We have a connection with heaven by the angels that descend that ladder of shining brightness, and reflect the light and the glory of God. They are ascending and descending that ladder of shining brightness to give light, to give grace, to give strength. And when you neglect your prayers in your house, you say, We can do without you. That is what your conduct says. We want the living prayers going up to God that we shall be kept by the power of God through faith unto salvation. We must cling to that faith that is unto salvation.

Verses 2-5. Now there is a love that is gone from us, and we had better cultivate the love of Christ in our hearts. We had better devote our strength to pleading with God in prayer that we may have a new heart. "A new heart," He says, "I will give you." [Ezekiel 36:26.] Then if He will give us a new heart, let us take it. Let us stop complaining and faultfinding and talking unbelief. Let us put on the whole armor of righteousness, and let us seek the Lord, and having done all, to stand. Stand firmly for the truth. Do not be wavering this way and that way, because some will bring a fallacious message unto you. We must hold the first message we had from the beginning.

[Revelation 2] Verse 5. Chapter 3:1. I can only touch a point here and there. There are a good many who have a name to live, but they are dead. Why? Because the life-giving power is not in them. They are not connected with the Life-giver. When the life-giving power comes to us we are not dead. "If ye then be risen with Christ, by baptism, seek those things which are above, where Christ sitteth at the right hand of God." [Colossians 3:1.]

[Revelation 3] Verses 2, 3. Will you remember how you received the faith? what convictions did you have when you received it? Now they will come with their sophistries and tell you this story and that story. Be just like John, and hold fast what you have received from the beginning. Do not throw it overboard because somebody has a fallacious story or some sophistry or some science or hypnotism or any such thing as that. Cling to the Mighty One of Israel.

Now here is something a little cheering. Verse 4. Do you not want to be among that number that have not defiled their garments by anything that they have done? And if they have, we have got a testimony to repent.

Verse 5. Is that not what you want? We want a living, personal Christ. And those who are throwing Him away, or burying Him in the leaf or the tree or somewhere else—we want to tell you they do not know Him.

Verse 5. Now you just take that, carry it home with you. Do not, I beg of you, take up the old magazines that are flooding our world, and pay your pennies out for them, and read and search these magazines and keep them so all visitors can get hold of them. Put them away; do not spend your money for them. There is not enough in these magazines that will pay for the reading. God help you that you may search the

Scriptures. We have but a little time. We must not load down our brains with this stale food or such food as you may find in these magazines. We cannot afford it.

We want the food that is the Word of God, that we can digest, and can impart to others the benefits of what we receive. We shall have that food that comes from the living Christ, who says, “I am the living water.” He says, “I will give to you the living water. I am the bread of heaven, that came down from heaven. If they eat My flesh and drink My blood they shall have eternal life.” He did not tell you to eat the food that is in these magazines and these romances. That is why there are nine-tenths of us having such little experience, and have so little to say about the Bible.

Oh, in 1844 we searched it, and day and night we had our praying seasons. In the night season the power of God came in our midst, and the shouts of triumph would come up as we were waiting for our Lord. We are waiting for Him now. He is nearer than when we first believed. We want a rich experience.

Verses 6-8. Don’t make complaints that you have no spirituality. Don’t make complaints of any one but just yourself. “Behold, I have set before thee an open door,” and what you want is to apply right to that open door, and you want the Holy Spirit of God to come right into your heart, and you want it to cleanse the brain temple from every thought that is a hindrance to the will of God. You want Him to take possession of the temple of the soul, and there you may have a healthy atmosphere, and your heart may be joyous.

“I know Him. I know him,” saith the Lord, “for he followed Me. And here is the open door. No man can shut it.” “For thou hast a little strength, and hast kept My word, and hast not denied My name.” [Verse 8.] Shall we not have more strength? Shall we not draw from the living fountain?

Verses 9, 10.—“patience.” You have to have patience. What is His patience, can you tell me? O, if we would come up to our position that we had years ago, thirty years ago, I will tell you Christ would not have had to refer to patience. He is waiting and waiting for you to do your duty. He is waiting for you to carry the message, and when you have done your duty and the world is warned, Christ is coming, and He will take us to Himself. But this laziness, this indolence, this having no speech for God, let me tell you it is bringing condemnation upon our souls.

“Thou hast kept the word of my patience.” [Verse 10.] You have not given it up. You have kept the word. Christ has the patience to wait till He can see the witness carried to all parts of the earth that He meant should be carried long ago, and then the work would have been completed.

But here is the whole army of the powers of darkness, that we are warring against, to keep us from bearing the message of life and salvation to those that know it not. And cities are unwarned all around us. It keeps me awake. I cannot sleep after a few hours in the night. I am planning what we can do to get the message of warning before the people.

Verses 10, 11. The devil is trying to get something else before us, that we shall lose that crown that is waiting for us in the heavenly courts. We have a personal Saviour, one who is pleading for us in the heavenly sanctuary, that we shall have the crown of life. It is not sophistry. It is not an idle tale. It is no story that Satan has connected that we shall give adherence to. It is the very light that God gave away back in 1842 and 1843 and 1844.

And we know that every point was established by the miracles of God's mercy at that times. I know, for I was in the message. I know, for I witnessed the miracles. I know, for I felt them upon my own person. And I can testify to you, we have a personal, living Saviour today that is pleading in our behalf in the heavenly courts, while Satan and his angels are working with all their power and determination to keep the world in sin, and to keep us so occupied with various things that we will not give the last message of mercy to a fallen world. Now, we had better sacrifice a great deal rather than to be found where we are deficient in doing our duty. There is a great work to be done in our world.

The Southern field is to be looked after. And do not anybody, when means is passed in for that Southern field, pass it right out into somebody else's hand to go to some other source. Don't you do it. God will hold you to an account if you do. The field is wide enough, and it wants all that can be produced to carry on the work—not all that can be produced, but your share of it there. There is a great deal to be done, and we cannot afford to be extravagant in anything. We must come right to the point of self-denial and self-sacrifice.

Verses 12, 13-16. Where is our zeal? Where do we see that we have a warmth of love to Christ that draws us out to the erring and those that are falling out by the way. Where, I ask you, is that energy and spirit that we should exercise to save perishing souls? Well, He doesn't leave them there. He spues them out of His mouth. Verse 17. We are not all in that condition, but a good many of us are. We are not left right there to sink.

Verses 18, 19. I bring to you today the repenting message. In the name of Jesus Christ of Nazareth, exercise your repentance. Confess to one another; pray for one another that you may be healed. Whoever has an occasion against any, go to him, pray with him, and the healing grace of God will go with you. Christ says, right there, Where there are two or three together in My name, there am I in their midst, and that to bless. It is the repenting and the confessing, and then Christ comes to relieve us.

Verses 19-22.

I have only touched upon a point here and there, because I wanted to carry through a train of thought. I want to tell you that we have got a great work to do, that where there is alienation, where there is strife, it is for you to repent, and do not go in that way, for so Christ Jesus is being pierced in the person of His saints. Do not go on in this spirit, but go right out in the name of Jesus Christ of Nazareth, and repent and be converted that your sins may be blotted out, that they will not remain.

Now, that is what we want, and will we work to the point? Will we take hold of the work and do as we have never done before, to cleanse our garments and our souls, to get a white garment washed in the blood of the Lamb, to get the gold not obtained by any intrigue, not obtained by any dishonest action, but get that gold that is tried in the fire? Get that gold of character which is virtue and love for one another. Let me tell you you have not a liberty to do underhanded work in any line of transaction of business, but take your stand for God and for heaven. I wish you would do it before you leave the house. I think we had better be in earnest.

Ms 189, 1905

Sermon/Remarks at Mountain View, California

Mountain View, California

January 22, 1905

Mark 1:1-4. We are going to have this experience repeated. It is to be in every place where there is a city and where there is a town. It has to be in every place, colored as well as white. Somehow the enemy seems to work so that everyone shall be disheartened from taking hold of the colored work, but I do not mean it shall be. I shall bear my testimony just as long as I have a breath of life in my body in regard to that.

But I want to read on. Verses 5-8. That is what we need. Not merely to rest upon our baptism, that we have had, as sufficient, but we want the Holy Ghost just as much.

Verses 9-11. O what an occasion that was for the people that were looking for Christ and expecting Him! Verse 12. "And immediately the Spirit driveth Him into the wilderness." Verses 14-17. Now that is their calling. And straightway—instead of going to the priests and the rulers—straightway they forsook their nets and followed Him.

Verses 19-24. Notwithstanding the Satan was opposing them, the Spirit of Christ was at work. There came that message that would acknowledge Him as the Son of God. "And Jesus rebuked him, saying," verses 25-29.

And here it is stated that He healed the mother of Simon. Now He says, verses 35-38. After He had given His message, He did not hang over them. He let that message do its work, but He went right on to other places, that He might publish the message; and this is what we want.

Verses 39-44. Do you know why He did not want them to tell? Priests and rulers would have been right after Him to hedge up His way in every way possible. And they did try.

Verse 45. Now I wanted to say, brethren and sisters, something as I spoke to you on Sabbath. It is no use for us to feel that we are doing all that God wants us to do, because I know we are not. I know it its kept before me night and day, and I have not slept a wink after two o'clock, and I have got up at half past three—I thought I would try to sleep—and have been writing, writing. This is the only way that I can relieve my mind. I want to tell you that we are not doing one-thousandth part, as a people, of what we should do. You have not begun to be awake. You have not begun to rise to the necessities of the case where the people are that have never had the truth.

In regard to what has been said, as he has mentioned it, it is duty for me to say something about this. I have a book that is coming out that gives the whole history of my letters to him [Edson White] and the work that was done, that the people shall have it. Because it is this very thing that should be done that is not being done in many respects. There are the whites all around everywhere, there are the cities, there are the villages, and all these things, I am bearing a message that our people are to be baptized with the Holy Ghost.

Now, I want to know if our people are seeking the Lord with that earnestness and decision. When they receive the Holy Ghost they will be taught of God, and we shall not have any of this misunderstanding that we have tried to strip from the people for so long, and do as we have been doing since we came over

here from Australia. The colored people must have help. But I have wrenched myself every way I can, and I cannot see what I can do, only to bear my testimony in the name of the Lord God of Israel.

And I want to say we have a great interest now pending at Washington. We expect there that this question of the law is coming up, and every soul of you needs to be in prayer that you may beseech the Lord with all the powers of your being. Get ready first; get the Spirit of God first, and be pleading for yourself that God will let the Holy Spirit come upon you, and then you will begin to understand that you have prayers to offer for those in Washington. It now is pending whether a law is passed to forbid any working on Sunday. This is the devil's movement.

And I want to say that we want very much more of a union and connection with God, and if we have it we shall be so moved by the Spirit of God that when we see the work and hear so much about it, we will go just as those disciples went. Christ said to them, Leave your nets, leave your ships, and follow Me. Now they were not called to go to a place like Battle Creek, and stay there five years to get ready. God is not in that business at all. He wants that every one who has a knowledge of the truth should start out and go to work under some ministers if they have not the experience. They should go out among the people and go from house to house.

Now I see that Brother Corliss is looking very anxious. He would be glad to do all this work, but if God has given you the privilege, Brother Corliss, go out where you may feel an interest to go out, God will help you. I want to say, brethren and sisters, we want the healing power of God under the Holy Spirit's influence. We need the healing power of God. I know those that have been working hard all their lives, like Elder Loughborough, have a little home, and he almost wanted to make an apology for it. I find Brother Corliss living in a barn, until he can get means to get a little house. We do not oppose that, Brother Corliss. We do not oppose Brother Loughborough for being here. They are the old hands that have helped with their means and with their physical strength and with their mental powers, and we want to say to you, "Let not your heart be troubled—may be also." John 14:1-3.

Now I want to say that I feel like guarding the old hands in the work. There are a good many things I feel like guarding. I have had it laid open that I was to see that the aged ministers were respected. I wish to give my testimony to the point that we must esteem them very highly for their works' sake. Now I want to tell you that this is repeated to me over and over and over again.

There is not a zeal and earnestness. If the power of the Holy Spirit was upon you, you could no more be so content with unwarned neighbors all around you. I cannot see a man or woman in the street, but what I think, O, do they know the Lord is coming? As I ride on the cars through the cities I think: Have they been warned, has the light been shining into these cities that they shall have the truth? I think, if those fishermen could be called right from their fishing boats and set to work, the very same Jesus Christ calls, the very same teacher calls you to go. "Go," He says, "teach them all that I have commanded you. And lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.]

If there were many more going out and finding places where they could work for the southern people, it would be to your advantage. I know how the first work was commenced. They would come and there would not be room, and little children would be lying right on the platform, while the characters were being made on the blackboard, and they were trying to copy it off. Little children in the school of all ages, old people, they would do their washing, then they would go a mile or two to get to the meeting, that they

might hear what was said of the Bible.

We are half dead. Now what was Christ's message? He tells us that He had somewhat against them because they had left their first love. And then He tells them again that they are sick and ready to die. "I have not found thy works perfect before God." [Revelation 3:2.]

Now, my brethren and sisters, I would not have come here, I would not have felt it was my duty to leave my home, but I said, "I shall go even if it rains." They all said, "You must wait and see if it is going to be fair." "No," said I, "if it rains it rains, and if I have a message I will bear it." And this is the message that I bear.

I believe every soul of us has a responsibility to encourage the men that are trying to work in the colored field, because I have seen it, and I understand it. And I want to say, before ever I saw Huntsville, in the night season there was a people all around in Huntsville. There is an institution right close by Huntsville where there is a colored school—the state normal school for colored teachers. There they are supported, they are sustained. They have people to look after them. But when I went to Huntsville—before I go away, if I can, I will read you something about it.

I want to tell you it is time that we were converted. When my son was in such distress to know what to do, a messenger came into my room. My head was bowed down upon the table and I was in great distress. The messenger came and put his hand upon my head and said, I have a message for you. And that message was to say to the people in the South to put a little receptacle—that was the name—put it in every house where it can be put. Ask the fathers and mothers to educate their children to self-denial instead of spending for candies and those things, to put their money in this little receptacle. And in doing that, said he, the Spirit of Jesus Christ will be operating upon the heart of that child, and upon the heart of the mother, and the mother and the father and every one that is in the house can give to that receptacle, and those that come into the house, believers or unbelievers, tell them what it means, and ask them if they do not want to contribute for the Southern field.

Let me tell you all America is under obligation to the colored people in the South. The whole of America everywhere in every place is responsible for these colored people, that they did not take them just as soon as they were released from slavery. If only they had done it! We are years behind. If only they had taken hold of the work—I do not know how to express it.

He delivered Israel. You see how hard it was for them to be delivered. The whole of Egypt had to be destroyed. The prosperity of the whole of Egypt had to be destroyed in order to get them out. When they had got them out, Pharaoh said, "Go quick," because the firstborn were dead. "Go as quick as you can, but leave your flocks and your herds behind." "No," said Moses, "we will take every head of cattle, and every sheep, and we will take them along with us," and he had to consent. [See Exodus 10:24-26; 12:31, 32.]

Then they went. Now God was leading them. How was it? They thought they had made a terrible mistake. There was the pillar of cloud leading. There they came right in between the mountains, and there was nothing but inaccessible mountains and the Red Sea, and what were they going to do? O, they began to mourn and they laid themselves on the ground, and they were in agony. "We cannot go up these mountains, and it is the Red Sea." God said to Moses, "Go forward." [Exodus 14:15.] "Why," said he,

“the people are ready to kill me.” Said He, “Go forward.” They had not gotten to the Red Sea then. They heard the tramp of horses and chariots, and they saw the king and his armies, and they were following hard after, and there was the Red Sea and there were the mountains.

Now, the Lord just worked with that pillar of cloud. He would go first behind, and then He would go before. He came between the Israelites and the Egyptians, so that the army could not see the children of Israel. And then the light became so great that they could not discern where they were going. But they went right to the Red Sea and the rod of God was laid upon it, and the path was made plain, and the Israel of God marched over on dry land. And there stood Moses and the minstrels singing and glorifying God, and there was Pharaoh’s army that was destroyed.

Do you think that God designed that the colored people should be left in a worse position than when they were in slavery? In slavery, their masters had an object to see that they had enough to eat, and to see that their bodily health was kept in a right condition. But nobody owns them now, and if they have anything to eat, it must be just as little as possible. They are just as much slaves, only in a great deal worse condition.

As it has been opened to me, great care has to be used. I have written to my son over and over. Great care, so as not to act imprudently, and let everything be known that you are going to do. You have got to keep your councils to yourselves, and you have got to work just as carefully as you can. It is the hardest field that there is in this world, and if ever a field should be sustained, it is the southern work.

I began to say that before ever I saw Huntsville, I was taken to a large farm, and there were trees. There was a large peach tree orchard and other trees all in the most flourishing condition, and there was a school for colored people and everything seemed to be nice and pleasant, and I felt so grateful for this. Well, when I began to talk to our brethren about it, they said, There is nothing like that at Huntsville. I was perfectly astonished.

And when I went there and saw what there was, and asked for a bath, they said there was nothing there to get a bath. Haven’t you a tub? We haven’t a tub on the place. Only we have sawed a barrel in two and when we wash we use that barrel.

Well, everything was in a dilapidated condition. There is where they have got a few together to have a school. “Why,” said I, “this is not the place at all that is presented to me.” I was so astonished. I looked around. Said I, “Carry me over the farm.” They had gone a few steps and the harness came to pieces. Then they had to stop to fix the old harness. Then we went round and looked at things. O how my heart ached! “Why,” said I, “this land must be cultivated.” And I began to think where the place was that I had seen. But from the representation they give me now, they are on the road, they are on the way so that that representation will be perfect.

They say that from the peach trees there the peaches have been developed and have been sold, the very best kind. But I told them to cultivate the land. Cultivate the land. And we got different hands to take hold of it, those who had the tact and ability to handle the colored people, and they will make that land blossom like the rose, as you may see. It won’t be roses, it will be something that will be self-supporting. I wanted to say that that was presented to me before I went there. I have my testimony here, and you shall have it in time.

Ms 190, 1905

Remarks/Remarks at the Pacific Press Stockholders' Meeting

January 23, 1905

Since I have been here I have had a representation in regard to the much light that has been sent to the different offices, to open before them all the improvements that they could make by heeding the Word of the Lord. Here is something that was brought when Brother Bartlett and Brother Wood concluded to withdraw themselves from the work and go into speculation. There will be temptations come in every line, no matter what it is that they can take hold of. A man's individuality, train it in the right direction. This was repeated. This is a message to them, but it was repeated.

[Extracts quoted are from Ms 60, 1898.]

"The institutions that God has established, and especially here in Australia ...." The very same repetition has been made in other institutions appointed of God to do a special work by giving to the world by their influence and example the last message of mercy ever to be given to a fallen world.

Every man's soul must be in such connection with God that they can give the Word in season. An angel of God was represented as standing close by their side to make that impression upon the hearts of unbelievers, that they would carry it away with them. And the time would be that they would take their position upon the truth unless they those appointed utterly refused to have any influence upon them.

"As the light from a lighthouse warns of breakers on a rocky coast, so must our institutions stand so that we can give warning. ... Keep in vital connection with the great Master-worker, seeking to use every entrusted talent in an effort to become perfect yourselves in every line of the work through the imparted wisdom of Christ, that you can impart what He will impart to you to the unbelieving ones that shall come within the hearing or under the influence of these institutions. ... This is of more value to the world than sermons, because it is the truth lived. It is the truth practiced. The world is watching you more than you have any idea of, ready to criticize your words and deportment in business transactions.

"No one who is worthy to act a part in connection with the work of God ... healthful condition." We want a healthful atmosphere that is circulating in our own souls, in our own brains, that we may give light, that we may strike the right cord so that we may sow the seeds which God would have us to sow in righteousness.

"They are to do the work. All those that believe the truth are under solemn responsibilities to carry that work. It is to be done as faithfully as it is possible for them to do it. By the exercise of industry, frugality, and economy they will improve, and they will rise to a higher and higher standard, until God can call them to go out. ... Let the aims of every worker be that they will be in co-partnership with the great Worker. No room, not so much as a corner is to be left in the heart for over-reaching, selfishness, underhand work, or any species of these things."

By the grace of God every provision has been made for us in the pledge that is made at our baptism, and He says, "Lo, I am with you, even unto the end of the world." [Matthew 28:20.]

Well, this is carried before me night after night, and it has been night after night until I could not sleep, I have not been able to, but a few nights, past one or two o'clock. This morning I slept till nearly three.

“They should move in harmony with their brethren.” There is a diversity of characters. There is a diversity of leaves on a tree, but the same tree produces the same leaves. And although they are not exactly in form as others, exactly all in one form, yet they are to be perfect in their form, perfect in their development, and yet they are diverse, just as the church varies in their capabilities, in their traits of character. But if they perfect these traits of character they combine together to make a complete whole. And when they do this, the Holy Spirit of God will work with them in such power that the time is just before us—when there will be those to whom you are circulating the manuscripts and the reading matter—that they are all ready to take their position on the truth.

But we must be where we have got a right hold upon God ourselves. The Laodicean message to the church belongs the church at this time, at this period of our history, and He tells us that we are distasteful, that we are neither cold not hot. “I would then that thou wert either cold or hot. So then ... my mouth.” [Revelation 3:15, 16.]

But He does not leave us there. You see His mercy, don’t you? He does not leave us there; He does not drop us right into the pit. “I counsel thee to buy of me ....” [Verse 18.]

Those who with to mingle with their work the commercial, and have their minds affected by that kind of work, they are neither cold nor hot. They may have commercial business to attend to that has got to be done to advance the work and the cause of God, but here is God that wants us, not for the gold’s sake, to give our capabilities, our brain, our nerve power, so that we shall not stand in a position to realize the importance of the truth for this time. It seems as though it is taking the very life and soul out of me, that it is so hard to make our people understand it, and I want that every one of us should appreciate the brother, just as Christ appreciates us.

We are Christ’s heritage. He died on the cross for us. He gave His life for us, and we are to shine as lights in the world. We are to let our light shine before men that they have something to see, that by seeing our good works, they shall glorify our Father which is in heaven. That is how He is glorified. He is not glorified by your occupying a position. It is not the position that glorifies and exalts a man; it is the man that has fast hold of God that exalts the position. And God wants every one of us to stand alone and with Him.

Ye are laborers together with God. Ye are God’s husbandry. Ye are God’s building. Then do not work so that He cannot build you up in the most holy faith.

They should move in harmony with their brethren, and should be educated in these lines that there may be harmony in diversity. One may have something to say very different from what another has to say, but it is in the very same line, it is in the very same work. They must not make a narrow channel that they must speak and act just as the minister speaks and acts. Let God take the young men right from the plow. Let Him take them as Jesus took them, right from the fishing boat. “Follow me.” “I will make you fishers of men.” [Matthew 4:19.]

Christ took human nature, and in His own life worked out the problem, showing how humanity, with all its objectionable features, may link up with humanity. It is by heeding the invitation, “Come unto me” that all may work in Christ’s lines. [Matthew 11:28.]

You will not set yourself up as a criterion, but you will point them to the Man of Calvary who has given

His own life, and can wash our garments and make them white in the blood of the Lamb. Now here is the exhortation. It is to "buy of Me gold tried in the fire, and white raiment, that thou mayest be clothed." [Revelation 3:18.]

We are to see clearly and distinctly what the will of the Lord is, and then He tells them, Behold, I stand at the door, and knock. If you will open the door, I will come in and I will sup with you, and you with Me. What a wonderful thing that is from the pronouncement of their being so worthless. I will sup with you and you with Me. And then the exhortation is given. He is trying every soul; He is trying them to see if they will be true and faithful, and then He says that every man that "overcometh shall sit down with Me in My throne, even as I also overcame and am sat down with My Father on His throne." [Verse 21.] Now the work of overcoming is thrown upon us. The work of diligently guarding our individual selves is thrown upon us, and God help us that we may obtain a right hold of Jesus Christ, that we shall shine as lights in the world.

We want a strength that we have not now. We want a power to prevail with God as did Jacob. There was poor Jacob praying, and the Lord Jesus came to him, and he did not recognize Him. But there the Lord just began to wrestle with him, and wrestled as with an enemy. First one seemed to get the victory and then the other. For Christ just placed Himself in accordance with the being that He was wrestling with. And then at last He touches his thigh. He has got to give an affliction. He cannot gain a victory over the man until He has to afflict him, and then when He afflicts him, he casts his helpless soul upon Jesus Christ. He says, "Let me go." "No," he says, "I will not let thee go except thou bless me." [Genesis 32:26.]

Now we want more Jacobs. We want more that hold on. "I will not let Thee go." [Verse 26.] He wouldn't consent. And then what? The blessing came upon him. He blesses him, and then he was prepared to meet Esau. With the blessing of God shining in his countenance he comes right to meet Esau, and Esau sees that he is with the angel of God. That is the very conviction that Esau had. He came to slay him, but he could not do anything. There was his army, but he just harmonized with Jacob in that very work, and God Himself made the impression upon the mind of Esau. I will not attempt to say any more now, but at some time I may be able to say more.

Ms 191, 1905

Sermon/Thoughts on Revelation 7

Los Angeles, California

August 12, 1905

Scripture reading: Revelation 7.

This chapter contains a message that is to be given to every nation, kindred, tongue, and people upon the earth. In view of the scenes here brought to view, we know that it will not profit us to bury up out talents in worldly business or in commercialism. It will not profit us to become so engrossed in the things of this world that we have neither time not thought for the work of preparing for Christ's coming, that we may be among the number who will be sealed. The important work for us at this time is to make sure that our robes are washed and made white in the blood of the Lamb.

Do you ask how this may be done? John tells us in his gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were by him, and without him was not anything made that was made. In him was life; and the life was the light of men.” [John 1:1-4.]

That is what we are trying to tell you. Our singers sing of it. Our preachers preach it. Christ is our life, and He desires to give to each one of us a life that will measure with the life of God. Do you not desire to understand the science of eternal life?

“The light shineth in darkness, and the darkness comprehendeth it not.” [Verse 5.] The passion for money-getting dulls the comprehension of eternal truth. Farms, real estate, bank stock, and money investments absorb the time and attention of men; and if death comes to them suddenly, they are unprepared. In their anxiety to obtain temporal advantages, they have lost life, eternal life. Such will not be among the number whom Christ will lead by the living waters, to open before them the eternal weight of glory which is theirs.

This company of the redeemed are they who have heeded the words of Christ: “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 not 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.]

We see the conditions existing in our world today. Robbery, bloodshed, and every kind of crime abound. The prophet says of this time, “The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” [Daniel 12:10.] Many do not wish their minds disturbed with the truth that all things are soon to come to an end. They turn away from those who seek to enlighten them. The Spirit of God is being withdrawn from this world. The wickedness of the wicked is increasing. Men are determined to have their own way.

“There was a man sent from God, whose name was John.” In the same way there are men sent from God today to bear a message. “The same came for a witness, to bear witness of the Light, that all men through him might believe.” [John 1:6, 7.]

God’s messengers desire to see you believe. All heaven desires you to believe. Christ gave His life that you should believe in that Light. He says, “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.]

John continues, “He was not that Light, but was sent to bear witness of that Light.” [John 1:8.] Those who are to bear witness of the Light must have the light in them. No one can bear witness to the Light, unless that light is shining into the chambers of the mind and into the soul temple. There must be an abiding witness, that they may proclaim it with all the confidence and all the assurance possible. They will speak the truth, but it is not their words that will impress hearts. It is the power that is back of their words, it is the presence of Christ, the Light, that makes the impression upon the human mind.

“That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not.” [Verses 9, 10.] In their greed for money and worldly gain, the world failed to recognize the Son of the living God, who came to live among men. “He came unto his own, and his own received him not.” [Verse 11.]

Israel had been chosen of the Lord as His peculiar people. Enshrouded in the pillar of cloud, Christ led them forth from their Egyptian bondage. By mighty miracles He prepared the way before them. He communicated the light to Moses at every step. But when He came to His own chosen people, they knew Him not. They refused to acknowledge Him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." [Verses 12-14.]

He guided them through the wilderness. Moses was their visible leader, and he made one mistake. He complained. O, it means something for a child of God to complain. We have a Saviour, why should we complain? If we have a Saviour, why should we not trust in Him? The children of Israel provoked Moses to anger with their complaints and their unbelief. He had been commanded to speak to the rock. He was not told to strike the rock, but he did strike it three times, and turned in anger to the people that they should take such a course of rebellion and charge all their disappointments upon the one who was leading them under the supervision of God. Moses was in a responsible position before God as a teacher and an example to the people. Because of this one mistake, God told him he had forfeited his right to enter into the land of Canaan. He pleaded with God to rescind His judgment, but the Lord could not do it.

Think of the experience of Moses when you do wrong, when you turn out of the way, when you dishonor your God. Think of how you give occasion to the world to reproach the Lord God of heaven. You cannot afford it. The cause of God cannot afford it. The church of God cannot afford it. You who claim to be following the Light of the world must walk worthily and circumspectly.

Mother and fathers, in their family, must give the influence to that family that they are under the control of a personage who left the royal courts of heaven, who laid off His royal crown, who laid aside His royal robe and stepped down from His high command over the angels. For our sakes He left His riches and became poor—born of poor parentage. He might have come and convinced the world if He had only come and taken a multitude of angels with Him, He might have convinced them that He was the Son of God. But no, no. He would stand with His divinity clothed with humanity, that His humanity might encircle all the temptations that should come upon humanity, and much stronger as Jesus Christ was the strength and the power of His people to overcome through Christ. Christ stood in His perfection—not a blot nor a stain upon His character. What? did He bear all this for you and me? He did. Why? That your humanity might have the overcoming power to resist and overcome the darkness in the world through the power of Jesus Christ, divinity united with humanity, that every soul that lives might lay hold of that divinity and overcome every temptation that should come to them.

When we think of the sacrifice of Christ in our behalf, how shall we regard His work? In every part of the world God is working to bring them in, every tongue and from every nation. We have established the work in all these countries, and the workers are there diligently at work. What are you doing with the goods that you claim as yours, which are only loaned you in trust to invest right here in this world in teaching and watching the course of humanity and bearing a testimony to them, just as I am bearing a testimony, and just as you have heard the ministers bear their testimony? There is testimony to be borne which He has told in Matthew. He has given the directions.

I will read a verse or two in Matthew to let you see what He says. He told the disciples, after He had risen from the dead and proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] That means I live for you. It is life for every one of us that will believe in Jesus Christ as our risen Saviour, and we are to take hold of it. He told them that He would go into a mountain that was appointed them.

“And when they saw Him, they worshiped Him: but some doubted.” [Matthew 28:17.] Some are doubting always. Some are criticizing always. Some are finding fault always. But let us stop it. It does not do any good. What will we do? We will just take the words of Christ, and we will educate ourselves in faith to be His little children—educate ourselves to speak the words of Christ.

“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 alway, even to the end of the world.” [Verses 18-20.]

Have you been baptized in these names? These three highest powers in heaven are pledged to you if you have died unto sin, been buried with Christ in baptism, and rise, to live just the same life you did before? No,—in newness of life. These powers are pledged and they will never fail one of you. You can just as surely and utterly rely upon these powers when you are downcast. And when you are oppressed, you may remember that pledge—the three highest powers of heaven—that you need not obey the world; you need not follow their fashions; you need not be corrupted with their society. Come right out from the world. “Be ye separate and touch not the unclean thing, and I will receive you. I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.” [2 Corinthians 6:17, 18.] Are you not glad of that? Have we not reason to rejoice? We certainly have. [Matthew 28] Verse 20.

Now that you have been baptized, you are to go and teach all nations. Many are begging and entreating and pleading, Send us messengers, send us men. Where are they? Are there any consecrated, devoted men right here in Los Angeles? Are there those that will educate and train themselves, that they will be fitted for the work of God to proclaim His Word to those that are in darkness? I have been trying for years to do that work. I have given the royalty upon my books. I have taken nothing from Europe, but thousands and thousands of dollars have I given, that they should educate, that they should translate into all languages; and they are trying to do it.

We have men who have the spirit of the truth upon them, who when they first went to Russia were thrust into prison and did not know when they would come out. But God in mercy opened the prison doors and set them free, and they are at work now in all parts of the foreign countries to establish the truth. But what they want is workers. And they want means to sustain the workers in these fields. And we want those who want to make some sacrifice for Christ. We want them to help in every way possible, that we may even sound the truth in the field here of Southern California, and in the Southern field, and as we go to Washington, into the different cities.

They must hear the truth, and they are unworked. We want that you shall be united with us in doing the very work that God wants done, that you may have the reward of Christ. Now He says, “Go ye therefore and teach all nations ....” [Verse 19.]

There you see you have just to perform this work. You must be on a high level. You must stand on a high platform of eternal truth. You are to be an example so that you may teach others. You cannot afford in your dealing to try to get the best of the bargain. It will not pay. If you want the crown of life, you must imitate and practice the self-denial and self-sacrifice of our dear Redeemer.

I have felt all my life that I could not do too much. God has helped me, till now, in my 78th year, I came here from St. Helena to speak to you here. I have felt all the way, although the burden of writing was upon me so strong that for two nights I was up nearly every hour of the night tracing with my pen the instruction that was needed. I had no chance to rest, and when I was on the cars, I felt just as I have felt many and many a time, all rested. I thought I would catch a nap in the morning, but I could not get the time. I have felt the power of God resting upon me, and I felt that the canopy of peace was encircling me round about as I was there in the boat and in the cars. I felt so peaceful and was so glad. I never had a pleasanter journey in my life. I praise God! I glorify His name! He has done this for me, and He is willing to do just the same for every one of us.

Verse 20. Do you believe that? I believe it. If I did not, I would not be here. I dread to ride on the cars now. There are so may accidents. I would rather remain at home, but then I think if God wants me, I can go and He will protect me, and if I die, I can sleep in the Lord, and say, “It is well, it is well with my soul.” And I want you to be in just the same position. I want you to be where you have a living trust in a living Saviour. I want you to feel that you have the three great powers of heaven, the Father, the Son, and the Holy Ghost, to take supervision of you, and that He will have a care for you unto the end of time.

Now, what are they to teach? Whatsoever I have commanded you. I want to dwell a moment on that. I want to tell you that every conceivable thing is coming in that the devil can bring in. All his science in the name of science, and hypnotism, and various things. He will make people sick, and then he will bring them out of the sickness, and they will say, This miracle is worked by the power of God. Now, it is the power of the devil that will work mightily. It is stated that he would bring down fire from heaven in the sight of men. If it is possible he would deceive the very elect.

But you must stand as the elect, that you cannot be decided? Why? Because you have listened to the Word of God, and you know it is true, and you stand not by the representations of anybody that is around you, but you are clinging to the mighty One. You have hold of the mighty One, and He will keep you, that you will have such faith in Him that you will keep your soul, in what way? By believing in Him and doing the very works that He does, and you will be counted among those who are washed and made white in the blood, the provision that was made to cleanse you from all sin and unrighteousness. I believe in Him. I trust in Him.

We do not want to do as they do with their bank stock, to try to get everything that they can just to themselves. No, we want you to have it, and we are willing even to hire money, that we can produce and build sanitariums. I am in debt today because I have done it. It does not worry me a bit. I pay them every time that it comes around, the interest for the money. Not one fails, and I want to say to you that I want every one of you to have a living connection with Jesus Christ, the Prince of life. I want you to be clothed with His salvation, I want you to be of that number that we have been reading about here in Revelation. We read of the company again. Revelation 14:1-5.

Fathers and mothers, be careful that no guile is found in your mouth in your family. Be careful that you

educate your children for the future, immortal life. It means something for you to have the care of children. Fit them up to be children of God. They are His little ones, He has purchased them with His blood, and you are to seek to prepare them for the courts above.

That is what we are trying to do with all the powers of our being. We are trying to establish sanitariums, that we may teach the people how to live healthfully. We are trying to teach them that their morality, their piety, the very health of the blood flowing through their veins, is at their command if they will follow the light that has been given them to take charge of the brain and bone and muscle that God has given.

You should be very careful what you put into your stomach. You can make yourself and your children all cross-grained by keeping this stomach all the time at work and wearied out and quarrelling with so many mixtures that you put in your stomach. If only you would simply eat the food that would sustain life, and not crowd it.

You hear again and again—I have read it—of men, great men, intelligent men, learned men, who went to a feast and they feasted, and as they were just about to get in the cars they dropped dead. What was the matter? O, heart failure. It was will-failure. It was a failure to preserve themselves in the very best condition of life. The father and the mother may educate their children that they do not live to eat, but eat to live, and therefore the precious mind which God had given us must be kept clear from all the stimulus of tobacco, and from all the rum and everything of the kind.

Isn't it a marvel to you when they have the courts of justice, and the senators and the judges and the witnesses, and you have it through the papers; and then they have to spend time and money to try them, all must be tried, and take their time. O, if that time could be spent in sweeping away every saloon that there is in our land, they could put a stop to it right away. But the senators love the rum. The lawyers love the rum. The people love the rum and the tobacco and all these things. Therefore you cannot make it go.

Satan is taking possession of the human family, and very soon in heaven it will be said, "It is done. He that is holy let him be holy still, and he that is filthy, let him be filthy still." [See Revelation 16:17; 22:11.] That is just the testimony that will be borne. And we want that every soul should be in a position that they shall be where there is no guile found in their mouth. They will not lie to get the advantage of their neighbor, to get their property to undermine them.

We ask you, Will you be laborers together—it does not say alone—together with God? Will you do the work of God's appointment? He wants you to be the light of the world. He says, "Ye are the light of the world." And then He says, "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.] Here is the honor and glory of God that you are to maintain.

He says, "Every dollar of gold and silver is Mine." [See Haggai 2:8.] It is His money, and why do you hold on to it with the world perishing in their sins and in their iniquity, when there is a life for them that measures with the life of God? We want every one to see and understand the truth. How can they do it without a preacher? How can they preach except they be sent? We have the tithe that we gather in from our people. It does not go half as far as we are wanting it to. I want to know who of the congregation will be prepared to take hold of the work intelligently and do something now while you can.

You have only got a few hours. The four winds are ready to blow. We can see the storms; we can see the

threatenings. We can see the multitudes that go down to death. What is the matter? The Spirit of God is being withdrawn from the earth, and we want you that can to come and hear what the truth is. Hear as for your life. It is for your life. It is for the present happiness of your life, and it is for that eternal life, which measures with the life of God. We want you to hear as souls that are ready to perish. But we do not want you to perish. Now He says: [Revelation 14] Verses 6-9.

Now here is another angel. Here is the patience of the saints. This is the third angel. “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” [Verse 12.] Verses 13-18.

Please read these things. The angel came from heaven and found John exiled there on the isle of Patmos, and told him all these things that were to transpire in the last days. He wants us to know it. He wants us to be prepared for it. He wants us to have the crown of life, that we shall not perish with the wicked. We are very anxious that you should have it. I will just read a few words in Revelation, third chapter. Verse 18. “gold.” What is it? He has promised us, “Let not your heart be troubled ....” [John 14:1.] Now that is what He is preparing for us, and we want to prepare for it.

Those that enter heaven, let me tell you, will know it here on this earth, that is, they take right hold of heavenly things. They do not seek the fashions of this degenerate age. They seek the heavenly disposition, and they seek to speak in a heavenly manner. They seek to overcome, and we want every one of you to engage in the warfare. You are soldiers of Jesus Christ. “I counsel thee to buy of me gold tried in the fire ....” [Revelation 3:18.]

This is the Word of the living God. It is the spirituality that is in Jesus Christ that holds us. He came to our earth to represent perfection in humanity, and now we must manifest perfection here on this earth, in order to enter where He is in His glory.

Verse 19. You that have lived a half life to Christ, He wants you now to anoint your eyes with eyesalve that you may see there is something else, that you must go deeper.

Verses 20, 21. “to him that overcometh.” The battle is before us. Do not think you have overcome if anyone stirs your temper, that you will let loose a whole mouthful of bitter words. It will not answer, because your words are a talent, and your spirit is a talent. It is God’s talent, and He wants that talent in brain and bone and muscle, in speech, in voice. All these He had died to have you use to His glory, to wash you and make you white in the blood of the Lamb.

Verse 21. Do you see that He had all that battle to go through, with Satan tempting Him at every step that He would commit sin, that the whole world would be lost? He preached, and then He would go out into the wilderness and pour out His heart and soul before God. He was praying for us. He has left this world, and gone to His Father, but He says, “To him that overcometh ... churches.” [Verses 21, 22.]

Now we want that everything should done by us so that the people that come out to hear, may have food to eat. Christ will be with them, that they may have a hope. You do not need to go to any neighbor and inquire, What shall I do? You have the Word, and then you may inquire, you may go right to the 31st chapter of Exodus and you will find there, from the twelfth verse to the last of the chapter, just why we are keeping the Sabbath. You will find it all stated. It is stated just as plain as ABC why we are keeping the Sabbath, and the result of keeping the Sabbath. “Ye shall know,” God says, “that I am God, that doth

sanctify you." [Verse 13.] That is why we are keeping the seventh-day Sabbath.

There is not one single thread of sanctification placed in Sunday, only the devil makes it a power, that he should intimidate the people that they shall not keep the very day God has given them to keep. Remember, it is the 31st chapter of Exodus, from the 12th to the 18th verse. Then if you will read there, you can trace out the connections with it. It is just as plain as ABC, for He honors it as His everlasting covenant. Does that change? We do not want you to be deceived. We do not want you to come up to the judgment transgressing the law of God.

We want you to know that there is a life that measures with the life of God. We want you to know that you can teach your children. God help every one of you that you may walk in His footsteps, and the money that you are wasting of God's just to gratify pride, we ask you to put it into His treasury. The money that you are wasting on different things is God's money. If you want that the Lord God of heaven should have His own, if you want to return to Him His own, you just help us in the missionary enterprises, which we are seeking to carry out all over our globe. I want to tell you that the success we have, in letters, in papers, and all these things telling them, is not in vain. One soul is worth more than the whole world. I want to know about this money that may be sent.

I call upon you in the name of the Lord God of Israel to make a determined effort that you will come in unity with God, and be co-laborers connected with Jesus Christ to work for the salvation of your fellow men that are around you. And if you do this, the light of heaven will shine into the chambers of the mind and into the soul temple, and you will be all light in the Lord. I thank God from whom all blessings flow.

Ms 192, 1905

Sermon/Thoughts on Isaiah 58

Los Angeles, California

August 13, 1905

Isaiah 58:1-3. Now the answer. You see they are accusing God unjustly. "Behold in the day of your fast, ye find pleasure, and exact all your labors." Now, you can see there are two sides to the question. They say one side, God shows them the other side.

Verse 4. ... "wickedness." We had better not do that any more. We had better make a change in all these things. We had better not be accusers, but we had better take care of individual self, to see that we are walking in the footsteps of the Lord. Shall we not have the strife and debating put away, and come straight to a "Thus saith the Lord"? We are under control of God. We are not amenable to the opinion of men, but what is the opinion of God concerning us individually.

Verses 4, 5, 6. Now turn over the picture. That is God's plan. Verse 7. When you see the necessities of those who need help, relieve them. Do not hide away. Do not go away where you do not come in contact with them, fearing that your conscience would rebuke you.

Verse 8. ... "as the morning." Is not that a wonderful thing? Verse 8. Thy rearward is the glory of God, when you acknowledge your brotherhood, when you are not so selfish as to bring yourself up with your own ideas and your own plans. This is a recipe for sickness, for despondency. It is a recipe for evil

surmisings. It is a recipe for all that are inclined to speak works that will impress their neighbor of their friend. Shall we take it?

Verse 9. Shall we not hear Him? I am ready to hear you. Seek, said Christ,—it is just in harmony with what Christ said, “Ask and ye shall receive.” [John 16:24.] There are no ifs or ands about it, “Ye shall receive.” Do you do it? Or do you go and tell your neighbor of all your troubles and all your difficulties? Can they help you? You want to be educated that you have got a promise from the Lord God of hosts, and you are going to take that promise and you are going to depend upon it, and you are going to ask, for He has said, “Ye shall receive.” He still goes on to give us the promise threefold. “Seek, and ye shall find ... opened unto you.” [Matthew 7:7.]

Then I ask you, Why are you in such a poverty-stricken spiritual condition in the church? I ask you why you do not come right to the help of the Master in taking Him at His word and be co-laborers together—together. You forget the together, don’t you? You forget, when you have your burdens to bear, that there is a together. “Laborers together with God.” [1 Corinthians 3:9.]

What we want is to stir up the gift of faith that is within us. We want to take God at His Word, and we want to rely upon Him as a little child. He calls you His little children, and we want to depend upon Him. We do not need to be barren and unfruitful, mourning and grieving, and sitting in dust and ashes. God did not tell us to do that. He has told some that they had better be sitting in dust and ashes to repent of their hard-heartedness and of their sins. Now, if we will put that away, we do not need to sit in sackcloth nor ashes, for God wants His people to come up on vantage ground. He wants them to stand as the light of the world. And that is what He wants of us. Gathers the divine rays of light, and scatter them in the pathway of others.

[Isaiah 58] Verses 6, 7. Let us work on the right side. Verse 8. There is health in working in that way. As you try to help others, the blessing of God comes upon you. The health springs forth speedily.

Then He tells you to call, and He will answer. “If thou take away from the midst of thee the yoke.” [Verse 9.]

Verse 10. Will you try the recipe? Verse 11. What, I ask you could not our churches do if they would come into this position. They would be like a watered garden and like a spring of water whose waters fail not. What is the matter with the church? They are shut in with themselves, and they do not get out of self. “And they that be of thee.” (Verse 12)—“waste places.”

What is that? Every one of you will see the light that there is in the law of God. Every one who wants the light and will come right to the Bible will see that the Sabbath—it is the Sabbath of the Lord—that He made for every one of us to be observe. It is the man of sin that has put his false day where God’s law should be. It is the man of sin that instituted the Sunday; it is not God.

Verse 12. You read the thirty-first chapter of Exodus, beginning with the twelfth verse and you will see what it means to be a restorer of paths to dwell in. “If thou turn away thy foot from the Sabbath ....” [Isaiah 58] Verses 13, 14.

Is that not plain enough? Let us think of these things. We do not want to come up to the judgment keeping a day of man’s invention, when God has given a day for us to perpetuate until He comes to take us to

Himself, and then even in the new earth, He says, From Sabbath to Sabbath ye shall come up before the Lord. You will keep the Sabbath there. We do not leave it behind; we keep it in the new earth, the day that He created for man and all that was upon the earth.

Isaiah 59:1. Why then do you act as though it was? Why do we act so faithless? Why do we not take right hold? The Lord's hand is not shortened that it cannot save. We have the right; He has told us to go forth in His name. He has told us to baptize in the name of the Father and of the Son and of the Holy Ghost, and to preach His gospel.

Now when they rise up out of the water, they represent Christ rising up out of the sepulcher to proclaim over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] Thank God! Thank His holy name! We will praise Him that there is a resurrection, and as we are raised up out of the water, what do we profess? We are dead unto the world. "If ye then be risen with Christ ... hand of God." [Colossians 3:1.] And you can bring light, and you can give Him power, and you can bring holiness and purity and love, if you will only do just as God tells you to do.

There is so much misery in our world because the commandments of God are trampled upon. It is high time that we take our position more steadfastly in favor of God and His righteousness. The Lord will help every one that will come to Him as learners, as His little children. And if you come as little children, He can give you His wisdom so that He can entrust with you the highest kinds of talent, that you can trade on those talents and increase these talents to the glory of God to the salvation of souls that are ready to perish.

Our life will be filled with light and power, and we shall not be destroying ourselves in any way with the use of tobacco to benumb our brain sensibilities. We do not have one particle of brain to spare. We want every power of our brain organ, that we may use it to be wise in judgment, to teach transgressors the way of life, and to help them in every way to plant their feet on the commandments. Do you think if this world were obedient to the commandments of God that they would be in the condition of strife and adultery and thieving and robbery and every kind of evil influence? It is the result of the transgression of the law of Jehovah. If they had obeyed the law of God, they would have ridden upon the high places of the earth, and they would have been fed with the heritage of Jacob our father, for the mouth of the Lord hath spoken it.

Isaiah 59:1. What is the matter? You do not ask Him? You carry you own will to the Lord and you make a few words of prayer, and instead of saying, Lord, I have asked Thee and now believe Thou wilt give me judgment and wisdom and correctness of ideas, and that I shall not listen to the devil's sophistry, which is just now coming in. And mark my words, it will come in a hundredfold more than you have ever thought of, to deceive, if possible, the very elect. Now the elect had better be sure, in the place of thinking they are the elect, to know that they are the elect, because they keep the commandments of God.

Then you cannot afford to sell your brain into the liquor saloon. You cannot afford to take a glass of liquor, and then you go reeling around. Who are you? Are you the light of the world? No, you are a nuisance in the sight of God when you are in that condition. You have taken the vitality out of your limbs and out of your brain, and that sets your limbs staggering about, and how do you look before men? You do not care. You have the appetite, and you mean to keep it, many of you.

Now, consider there is a world to be saved, and the money, that is God's that you have put into the liquor. You will see it one day just as it is, and that day is fast approaching upon us, when it is said, let him alone. He is joined to his idols; let him alone.

But we do not want to let anyone alone. We want now to let the light of truth come into your mind, that you may see, that you may be saved, that you can take right hold of the name of Jesus Christ, because His "hand ... face from you." verses 2, 3, 4. We cannot afford to give the least countenance by keeping open the liquor saloons, and giving license by law for them to deal in liquor, when they know what it does. Anciently God says, If a man keeps an animal that he knows pushes with his horns and he is not restrained but kills a man, that man's life is something before God. Christ bought that with an infinite price, and that life is not to be thrown away. He gave His own life that every one of us might have that life which measures with the life of God.

Now, the Lord said, speaking right from the holy mount, if it is known that this animal pushes with its horns, is vicious, and kills a man, that man shall lose his life, and the beast too. Now think of it.

Lawyers, senators, judges, if they are here today, I want you to think of it when you give a vote that the liquor shall be sold, and you are guilty with the liquor seller of all the consequences that grow from the disposing of that liquor to human beings. And for what they do under that liquor you will have to give an account to God in the judgment. It will not pay.

What we want now in this world in the little time we have is to make it just as near heaven as we can, and we are to put away every vicious habit. We have none too much brain that we would stupefy it with tobacco or with liquor. We want all the brain nerve power we have, to glorify the Lord God of heaven. We want to learn the best way to reform those that are in sin and iniquity. We want to find out what we can do in the redemption line.

The Lord God of Israel has a tender regard for us, and He gave His precious life, you will read in John 3:12. How did Jesus treat that?

Christ went through the baptism, although He was not a sinner at all. He never committed sin. It was on our behalf, to set an example to every man living to come under the ordinance of baptism. He left us the example. There He goes on and reasons with Nicodemus, and then He tells him that "God so loved ...." [Verse 16.]

Now we have come here in this part of the country, and we have come here to seek in every way, that we may establish sanitariums, to obtain money for ourselves? No, not that. It is to educate those that are sick how to get well. Not to take drug medication; that only leaves the poison in your system, but it is to use the very methods that God wants you to use.

Deny yourselves. Do not indulge in gluttony or in liquor drinking. You do not need it. Here is an education to be obtained—how to keep your bodies in the right condition of health. They take persons just on the borders of the grave, and do their best to save them. They put them under a close diet. These persons will recover, and they will thank God for their recovery, and what they have learned. We want to be health reformers and we want to be temperate in all things, that we may keep a level brain, and that we may know that when we see evil, we will not call evil good and good evil. We want to call righteousness righteousness, and we want to call evil just what it is.

The Lord would have every one of us come under control to the Holy Spirit of God. And if you will do that, the money that you spend in liquor, millions and millions of dollars, you could feed the suffering, you could save that money and could help the poor. We read, and we have notices sent to us, of the sufferings of those that are in foreign countries starving to death. We try to help them all we can. But America and the Southern field demand our attention, and yet we have sent missionaries to other countries, to help them.

I sent to one that was in Africa, a family that had a large amount of property, and they had the light of truth. I sent to them. Now, said I, you young people, I talk to you by letter, the money that you spend in indulgence in wine or any of these pleasure resorts, how much you might accomplish for the cause of God. I asked this son, ten or twelve years ago, I begged of them for Christ's sake to come right out of Africa—the mother was a widow—to come with her children, grown up men and women, physicians among them, and see if it would not break the spell over the young members that were heirs to the large property.

I told the young man, I will make you my agent. I want you, whenever you want to spend any money in liquor, to put it right into a box, a denial box that we have all through the South in every house, that when you want self-indulgence to remember there are souls to save, that we can carry on the missionary work among the colored people. I want you to consider this. Now I will make you my agent. I will ask you to save your soul in doing this thing. You are drinking and you are playing cards, and you are doing this and that and the other. He always claimed to be a friend of Mrs. E. G. White, and I dwelt upon that. You said if I would write to you, you would heed what I told you. Now, I tell you this: I wrote three times, and then I received no answer from him.

About three weeks ago, I received a letter from him. O, he says, Mother White, if I had heeded what you said to me! I have lost nearly all my property, and now what will you say about my coming now? I wrote him a letter; said I, Come, come, it is not too late. If you have lost your money, perhaps you can save your soul. Your mother, yourself, your brothers, Come, said I, we will try to encourage you, to place you on vantage ground.

Now what if he had taken that money and put it where it would have been of use in the place of encouraging other men? But he knew the truth. He repents of it now, and I hope that we shall see him in this country before long.

I want to see those who are throwing away, and worse than throwing away their money for these indulgences—What are you doing? God has given you talents, every one of you, and now what are you doing with those talents? Are you using the talent of means and the talent of influence to lead others down to ruin? You cannot afford it.

I want to say there had ought to be a temperance pledge circulated at every meeting that is held on the grounds where there is a camp-meeting or where there is a tent meeting, that they shall place their name on record to be temperate in eating and to be temperate in drinking, and give God His own means, and this temperance will preserve the health, and this temperance will preserve the mind.

God gives to every man according to his several ability. Then if you have the ability, it is for you to exercise that ability to the honor and glory of God. We have a God, and we want to acknowledge Him. We

want to do His will. We want to glorify His name. We want that every soul that shall come to the knowledge of the truth should become strictly temperate in all things.

O how many times I have been called up to go and see a poor tobacco devotee. “Will you,” he said, “pray for me?” “Certainly,” said I, “I will.” I knelt down and prayed with him. The Spirit of God came in, and he was set free.

In two weeks he sent again. “I have fallen again to the indulgence of appetite. Will you come and pray for me?” Said I, “Yes, I will.” Said he, “This is the last time.” It was the last.

I saw, as I was standing in a congregation in Michigan, a man with a little soldier’s coat around him and all wizened up, and his wife by his side, and he had children. Someway the Spirit of God impressed me to speak to that man right in the congregation. “Now,” said I, “my friend with the soldier’s coat”—I could distinguish him. “I want to know if you will let alone that tobacco. If you don’t, you will go to liquor drinking very soon. You have gotten about to the point now. Will you let it alone? In the name of the Lord, will you let it alone?”

Well, he stood up before the congregation, and he said, “That is a hard question. I will take it up. I may fall, said he, but I will take it up.” I did not see that man there again. The next I heard he was a Sabbath school superintendent, and he was considered one that was doing an excellent work.

One morning he came into my house at Battle Creek, Michigan, and walked up with the tears running down his face, and stretched out his hand to me. Said he, “Sister White.” “Why, I do not know you; you have the advantage of me.” “You do not know that man with the little drawn-up coat on? You do not know him, do you?” “No, I do not,” said I. “You are another man. Thank the Lord, you are born again, and you are another man.” “I am,” said he. He was dressed nicely, and it seemed as though he was a head taller than he was before.

Now, that is what the reformation did for him, and we know that reformations can take place. But you must not let your appetite make you a slave.

There is money enough here among those in this congregation that will support ministers in the field, and there are those that offer themselves for the ministry, but we give them all that we can, and that is all we can do.

We are building sanitariums, and we are trying to bring these poor people, trying to break them off from these habits, and, thank God, we meet with success.

But I am taking more time than I ought to. But I want to say, How much money can be devoted to the missionary work, to try and convert the poor souls that are now under the ban of Satan, and impossible to break away? Now, if we go right to them, and pray with them and for them, and they are converted, we shall see them and meet them in the kingdom of glory. These souls will cast their glittering crowns, if they are saved, at the feet of Christ. Then they will glorify Him, that have been washed in His blood, that they have been saved with the everlasting salvation, and they touch the golden harp, and fill all heaven with rich music and with songs to the Lamb.

And there is nothing that enters into heaven that defileth. There is not a branch on the tree of life that

bears tobacco, and hadn't you better leave it off right here, because a perverted appetite can never enter the kingdom of heaven.

We want you to have a place there. We want you to see the King in His beauty. We want you to behold His matchless charms. And we beg of you, for Christ's sake, to be reconciled to God.

Teach your children self-denial. Sabbath school teachers, or Sunday school teachers that have a pipe in their mouth or use tobacco, it is so disgusting with some of the children. I have known them to come home and vomit, because it had spoiled their stomach and sickened them. Now, these teachers, why not come right up to the help of the Lord to crush this demon appetite? God wants you in His kingdom. Christ paid the price for every soul there is here, and He wants you to be converted from all these sinful ways.

And the money that you have used for tobacco, put it in the self-denial box, and send it to us at Nashville, where we are trying to educate the colored people, and send a little line that you have reformed. It would be worth more than twenty or forty or a hundred dollars a week if one soul was converted from these wrong habits. Talk it, and pray it, and seek to bring this reform right into your homes, and let your children know you are converted. And if it will not be the means of converting them, then it will be a new chapter in my experience.

God wants you to come to the gates of the city of God with all your children, your little children, and He swings back the gates of the holy city. There He bids you welcome in through the gates, and He says, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things." [Matthew 25:21.]

Then who do these persons seek? They seek the very ones that gave them the straightest testimony upon rum and tobacco and all these selfish indulgences, and they clasp their arms right around their necks, and there with face all aglow they praise God for the testimony that they bore them.

Let us wake up. Let us awake out of sleep. Said Christ, "Ye are the light of the world. A city .... Let your light ...." [Matthew 5:14, 16.]

If you are lost, it is because you have ruined yourselves. God has done all He could. He has given you His Son, His only beloved Son, to die a most cruel death. What for? To pay the price for your souls. Now He wants every one to repent, to search the Scriptures. Put away your novels. Put away your romance. Put away all frivolity of conduct. There is a heaven to win, and a hell to shun. And we want to stand right by your side, that you may win heaven.

We want you to save your means that you devote to ruining yourselves, and send it where we can labor for the colored people in America, for they are a legacy to every person that is in America. And means are needed to establish schools to educate and train the colored people to work for the colored people. It is to train the people that we must walk in all humility before God, and to stand in your God-given humanity, and say, I have overcome by the blood of the Lamb, and the word of His testimony.

What a work is to be done for us! Will you take hold of it? Will you help one another, and help in every way possible that you may have a right to the tree of life? Christ will give you the leaves of the tree of life for the healing of the nations right here. What do you mean? I mean the Bible. I mean the words of promise. He will give you the leaves of the tree of life that will heal you from every false habit, and He

will open a way where the peace and glory of God shall be revealed in you.

Now let every one of us see what we can do in standing up in noble dignity to glorify the God of heaven that has given us power—"to as many as received Him, to them gave He power to become the sons of God." [John 1:12.] The Lord help every one of us. My very heart knows not how to let go of you. My very heart yearns after you, and I pray that the Lord will open your understanding to keep as far away from the liquor saloons as possible, and put that money into the treasury, and let me tell you, those that are with you here will let you know just where to put it, so that it will have a converting power to spread the gospel all through our world. We want to send it to the foreign missions. I have been sending to these foreign missions all the royalty on my books that are sold in the foreign countries, thousands and thousands of dollars, and send them the means of these royalties in America that are sold in order to translate into different languages the many books that God has given me to witness before the world of what is truth.

Ms 193, 1905

Remarks/Remarks At Paradise Valley Sanitarium

National City, California

September 18, 1905

Revelation 1:1-3. It seems here at this period of the world that everything in the line of reading trash—love stories, disappointments in love—it is all this trash. From the light that I have we should keep such things out of our hearts and out of our minds. We have something to study.

Verses 3-6. Do we glorify God in our minds when we give it such kind of food as all the trash that is flooding our world? Now, the Lord wants us to act upon the subject of temperance, just as surely as the drunkard that partakes of the liquor, and it benumbs his sensibilities and his faculties so that he does not appreciate righteousness, and judgment, nor even of the common duties of life.

Verses 7-9. "The Word of God"—he would follow it, he would preach it, he would present it wherever he was.

"I was in the Spirit on the Lord's day"—that is the Sabbath—"and heard behind me"—verses 10-20.

So there is a light that is to go forth from us, and here we are to be the light of the world. Christ said it. And if we are to be the light of the world, we are to gather up every divine ray of light and let it shine upon the pathway of others. Never was there a time in our history when it was more essential for us to stand in living communication with God than at the present time. Light is sown for the righteous, and truth for the upright in heart. Now, that is what we want. We want to gather all the divine rays of light that shine on these churches. We want to be one of them, and we want that light to shine upon us. Here we read in the second chapter:

Verses 1-5. Now here is a work that is before us. There is a love that should dwell in the hearts of every one of us that live in response to the love that dwelt in Jesus Christ. He has given His life for us. He has taken us into right relation to Himself if we will exercise that love for one another that He has shown to us. And it is of the highest value to us to be placed in such a connection with Jesus Christ that His light

and His love shall shine into our hearts. I never saw a more opportune time where we ought to be taking heed to the things that are taking place right around us to show us what must come upon the earth soon. Well, why is it that these things are presented to us of losing the first love? Now I will read in the third chapter a verse or two.

Verse 1. “hast received.” They did receive. They did have the quickening influence of the Spirit of God. They did have it so that they appreciated the truth, and He says, (verses 3-4), “few names.” Now here is the blessed part of it. Verses 4, 5. We see that some will have their names there. But others have forfeited all right to have their names there, because they have not walked in the counsel of God. “I will confess his name ... his angels.” That is worth everything to us.

Verses 7, 8. “shut it.” You can have the truth of God, and there is no power on earth that can shut away that truth.

We have a crown. We are running a race here in this life for the crown of glory. Now that is what we want.

Verses 11, 12. Now we are to seek in everything to be overcomers. We have had presented before us a clearness and light, that if we would keep the example of Jesus Christ before us, we should certainly imitate His life. What shall we do? Imitate His teachings, and we should have the pleasantness in our life that Christ has in His life. And when we think of what He has done that He might give us eternal life that He has promised, why what kind of effort shall we make that we may gain that life? What shall we do?

Well, we have the promise, “Seek, and ye shall find.” Now, I come to the Lord in my feebleness in my weakness, which I have borne all my life nearly. I come to Him and say, Now, You said it. I do not say, Make me believe it. I would not insult my Lord when He says, “Ask and ye shall receive ... opened unto you.” [Matthew 7:7.] I want to carry out this principle and if I lack it, it is because I do not come right up to believe that God will do just as He said He would. Now, this is what we want. We are here on trial, and we have established institutions, sanitariums. We have established them in various parts of our world.

When I went to Australia, we felt that just as soon as possible we must have a Health Retreat. I made my house a hospital while I was there, because I pitied the suffering and the sick and had no place to take them. So we opened our house, and when the teachers at the school became overworked, I went to them and told them, You are overworking. Now you must remember that it is your privilege to guard yourself diligently lest you shall put out the life that God has given you. Your appetite, everything. Now I say, Come right to my house and stay a few weeks until you can obtain strength to carry on your work. You must not be discouraged. Come right to my house, and we will help you. We will help you every way that we can, and charge nothing for your board.

Well, we would find believers and unbelievers. It was not all believers, but we found the unbelievers began to take knowledge of us, that we had been with Jesus, that we were trying to carry out the principles of the gospel.

And then they asked us, What will you do now when the Sunday law is carried into execution? Said I, I have got that all mapped out in my mind what I will do, and what I will advise you to do. Make Sunday a missionary day. Go right out from house to house and carry the publications, not the trash of the world, but carry the publications that will teach them how to obtain eternal life. You are giving them in thus

doing an opportunity to read and to inform themselves.

When families would be taken sick, I went to see them. We cooked for them, and we took care of them in their home until they came up from the sick beds. Then, in one family, the head of the family—there were several children that took hold to begin to examine—had ability enough, but he was steeped in drunkenness and tobacco. He was from a high family, but all these intemperate habits had him to pieces. But instead of finding fault with him, I tried to help him to the truth. His wife had been washing for a living, and when she would bring in the money, he must have that tobacco or liquor, he must have it, until he took hold of the truth. He had a mind that he could comprehend it. He took hold of the truth, and said he, "Here goes the pipe, here goes the tobacco, I will take no more. I will have nothing more."

What did his wife do but break out weeping. "Why," said he, "what are you crying for, wife?" "O I have thought how I have felt all these years while I have been dividing my pittance, that I earned, over the tobacco for you to indulge in your appetite for tobacco. I have thought how much better our family would have been." I lifted up the quilt that was near me on a bed, and I saw there nothing but just the coarsest straw, and a blanket spread over it. How my heart ached.

"Now what am I going to do?" he said. "Come to my place. You work, and we will pay you for what you do." We knew that was the way to take up his mind. We brought him in and he commenced to work. Well, he did not earn one fourth of what we gave him, but we wanted to encourage him. He was weak, and he had to gain strength. He did gain strength, and that noble mind exercised itself and began to come back, and we were so grateful for it. He was so weak physically. But we made no difference. We took him right on the place. Whether he earned money or did not earn money, we gave him his wages every time. It was saving a soul from death, that is what we were doing. He did the right thing by his family, and then his influence began to be exercised around in the neighborhood.

Still another, a fisherman, would walk right down and talk to the fishermen. Well, that humble fisherman brought, O, so many into the truth by going to their houses and telling them what the Lord had done for him.

There was one who came up running without a hat on his head, and he said, "Come down. It is two miles, but I cannot stop, I have to go right back." Said he, "There is a young man there who is dying and we want you to come right down." Well, we went down, and there he was. There was a large family, all large, stout grown-up men, and here was one who would not touch liquor. This was the very one that was sick. He would not touch liquor nor tobacco, but he had contracted a fever, and they did not know how to take care of him. Now, this fisherman that was reformed, he had learned from us, and he went right in to take care of that case. He worked with it until he mastered it. The physician had come 25 miles, that would cost 25 dollars. He looked at him, and said, What shall we do for him? "Well, if he gets to be very weak, give him a little liquor." "No," said he, "I will not give him a drop of it."

But he took the case through until it seemed that we had gotten the victory; he stayed there to watch, and came up again, running, without a hat on his head. Said he, "Come down quick." Well, we got the team up and went down that way. There was that poor man. "What is the matter, what has brought him so?" "Well, the doctor said,"—they were all drunkards, his brothers and his father—"he said if he manifested any weakness, give him a little liquor." Well, what was a little liquor to them? They poured that liquor down his throat until he ceased to breathe, kept pouring it down and pouring it down, till they put out his

life. When we came into the house, the mother said, “O you are a little too late. My son—they poured the liquor down his throat until he gurgled and gurgled his life away.” There they were, drunk themselves. That is how the intemperance was doing.

We went to work. We could do nothing for the man, he was dead. But we thought we would do something for that neighborhood, and we went to work, and there were souls converted. We held meetings, one up in our meetinghouse, another would be held there. When they asked what they should do, said I, “On Sunday go right out and take this missionary work. Find souls wherever you can, and work for them.” Now, that is just the way that we have tried to do. We want to see a greater intensity on these subjects.

These sanitariums are a very solemn thing to us. It costs money to put up the building that we are trying to put up, but I say “Amen” to all that is done with it. The Lord is at work, and we want to prepare treatment rooms, so we can give treatments in the right way. There were no treatment rooms. The house is nice, it is good. We praise God for it. I looked at it, and struggled to obtain it. But the missionary works all around had to be seen to, as well, and it was difficult to obtain the money to obtain these institutions. But God has put them within our reach. He saw what we must do. And whenever He put it within our reach, we thanked the Lord.

I feel that we ought to be the most grateful people in the world. I do not want any one that has charge here to feel discouraged, if they see the means is limited, because the Lord will provide the means. He will do it. And we do not want any one to lose their faith, but we do want that there should be exercised in the house here good common sense. We do want that those that shall engage in the work here, that the number should not be so limited to save means that some of the precious ones, the nurses, those that are doing their best, will fail in strength. Now, God has given us strength, and He wants us to preserve it. He does not want us to expend that strength needlessly. He wants us to know that when we have gone far enough we should stop. If anybody should say, “Here you should work more,” let them understand that we have somebody that owns the body, that has bought it with a price, and that we must take care of the body, so as not to use it up needlessly.

Now, we have those that are ministers. Well, they have given themselves to the work until it seems as though there was no hope for them. My husband died because of overwork. We went together, united together for 26 years, and the Lord was with us. The blessing of the Lord was with us, 36 years it was. Now we want that every one of you should feel under solemn obligation to God, that in a sanitarium where there are sick people to be attended to and cared for, it is of the greatest consequence that you have a cheerful countenance, cheerful words to speak, and that you are not willing and waning away because you give too much attention and work yourself too hard.

Those that have been accustomed to the sanitariums may have to learn that there is a limit to endurance. One may have the strength that he can do double what another can do, yet that other mind may be a planner. He may be an architect, and in planning, it wears the brain, it tells on the brain nerve power. He wants every one that shall have any connection with this institution, he wants that there should be a tenderness and a care and a light going forth from us to those very ones, to help them to help themselves.

It is not virtue in me to sacrifice my life and put it out, although I have nearly done it many times. I spoke to 20,000 people in Groveland, Massachusetts, by the count of the tickets they took, and after I had spoken in the forenoon, our people came and said, There is no voice can reach them but yours. Can you

give us a short discourse in the afternoon? Well, I said I would do it, and I did do it.

As soon as I had closed, I knew that I had exercised myself more than I ought to, but there came up 12 men, one a noble-looking man, and he was the head of a large party of temperance people. He said, "We can have the house Monday night, and we can get it for so much less. Will you come and speak to us?" I turned to my husband and said, "How can I do it?" "You know," said I, "that Monday is the gathering in day, the souls gather in Monday. I have got to stand here and work for those that shall be brought in." There were 75 baptized there. But my husband said, "The Lord can give you strength," and I agreed to go there.

When the time came, I was so used up that I could not read a text in the Bible. I could not go to the baptism. I did not know what to do. The distance was 5 or 7 miles. Elder Haskell said, I will take my team and you need not be troubled about getting on and off the cars.

I thought, If I can only get up in the desk, and lean on the desk, perhaps I can stand on my feet. The men went before me, one temperance man, as far as liquor is concerned, but the tobacco was streaming down his beard, and as we went up he said, "Mrs. White, give them the tobacco question strong." I looked at him. "And this from you?" said I. "Yes," said he, "this from me; there is no man to talk against tobacco, but a woman can. A miserable habit," he said. Said he, "You may convert me."

Well, we went up. "Now," said he, "I will give you $20, if you will speak tonight," and I told him I would. My husband was there, and when I got to a certain point, said he, "I will just touch a bell, and you stop, and then take it up again. We want to make the collection then."

I stood upon my feet, tottering. It seemed to me I should fall. Looking to the Lord, it seemed an impossibility. But the blessing of the Lord came upon me and such sweet peace, such comfort of love, it was like a canopy that was shut down over me. Behind me there were 25 men on the platform. I was just as clear as though the matter lay printed out before me, when I could not read a word in the Bible before, I was so weak. But the blessing of God came, and they knew it. My husband said strong men there got hold of his hand and wrung it. "So," said he, "I do not know when I will get over it, they wrung my hand so as you were talking." They said they never heard anything like it. It was God, not me, that gave me that word to speak to the people. That place was Haverhill, Massachusetts. It was Groveland where I spoke to the 20,000.

There had been the greatest opposition to our faith, to the Bible truth that we were presenting. They ridiculed our people right in the streets. Those very persons came up to the stand and begged of me to stay with them that night, spend it in their families. They gave me as many as ten invitations. But I wanted to get back among our own people. I had done my duty. I had done what the Lord wanted me to and I went back. I felt not the evil effects that I dreaded I should feel. But I want to say we cannot be presumptuous. That case took away every particle of opposition. The people that lived there that were trying to keep the Sabbath, they said they should think it was a new world, for every one took off their hat and shook hands with them, when before, they would cross over to the other side of the street.

Now, the Lord will work for us. He has worked for me in such cases. He did in Europe, and it seemed so queer to them that a woman should get up to speak. It was Armory Hall, and there were bishops and ministers, and to think that a woman should get up before them and attempt to speak. But the power of the

Lord was upon me. The grace of Christ carried me through. At first there was sneering, sneering, but I had not talked ten minutes before every sneer was hidden, and the tears were coursing down their cheeks. Well, these are just items in my history as has been in Switzerland, in France, in Norway, and Italy and all through those countries. The Lord has given me a testimony for them.

Now I want to say, The Lord wants every one of us to take care of what capability there is. Now I see here those that need care. I feel sorry for them. I feel as though I could weep as I see them, because the strength is exhausted, but I want to tell you that Christ is the great missionary. He can do great things, and I trust in Him. And every one of us must trust in Him in our weakness.

Do not let us be improvident of our strength because some that do not know our infirmities may feel to blame us because we do not do more. Let each individual take care of his own soul, unless you have evidence that there is lazy neglect. God wants every one of us to make improvement here. He wants that there should be an educational power here.

We hear that there are persons that will come here to this sanitarium, and I shall advise by all means that they come. You do not want to use up every scrap of vitality that there is in this work here. You cannot afford it. Here are the many meals at the different times that have to be gotten. That is a tax. There is a tax here and a tax there and a tax somewhere else.

Let every one of us stand here as sensible men and women, and know that women cannot stand on their feet for ten hours a day. That is impossible. There must be a care of the mortal frame that God has given.

I know that one person can do more than another person in the same time. There will be a slowness in doing the work, and sometimes it is a great trial. I think they might do better if they would handle their hands a little more expeditiously. In some things I think they might do better. But still, we are not to be judge of another's strength. You cannot tell.

Now here we have two nurses to take care of one case. It is a life and death question, and they are giving forth of their strength, until I insist upon one leaving here and going where she can get rest and sleep, and she must do so. But we have got to get somebody in the place, and they ought to be here. Now if there are those—I have been inquiring, and we find that there is a woman and her husband—get them by all means. And when you come to a stand and do not know where the money is coming from, you just write to Sister White, and if necessary she will go right to the bank, as I have done repeatedly, and draw money and pay 8% interest.

I stood there in Australia. I worked there for the teachers, bringing them to my house and keeping them until they would gain strength to go one with their work. The strength that we have is very precious, the intelligent strength to be nurses, that they can give lessons of instruction to those that shall come here. We want this to be an educational school. We want that the power of God shall be revealed as the great Master Healer in the restoration to health of those that are sick.

But you have to have courage for yourself; you cannot sit down in unbelief; you must do what you can do.

When they came to St. Helena—our sanitarium was there—there were those that were given up to die. Said I, "They are not going to die." Brother St. John, they said he could not live, it was no use. I went in

and spoke to him. Said I, “St. John, what is it?” Well, he said there was no life in his limbs, he was chilly all the day. Said I, “We will cure that.” I went and got two great mill blankets and folded them up. I got hot water in hot water bags, and put them right over the blankets, and let the blankets come clear up around him, and we kept him right there in bed from morning till night for three weeks; and then he began to feel as though he was getting a little life in his body. He was all used up. He is alive today. How astonished we were when he came and said, I have bought a piece of land right next to yours and I am going to clear it. And he did clear it.

It is not best to place ourselves in peril. I shall advise some here to make a change, in order to preserve the strength that God has given them. I cannot do otherwise, that is my mission. They say, Are you a prophet, Mrs. White? I do not claim to a be a prophet. Then what are you?—A messenger. Well, what does that mean? To look after the orphans and the fatherless, the overworked and the motherless, and to take the youth that are where nothing can reach them and bring them into my home and educate and train them. And when I see a man of hoary hairs, when I see him toiling, toiling, I think of the past—of what he was—and when I see him in such a position, I want to speak a word to him in season. Now, my work is not to allow oppression anywhere, to go right to them and ask them: “What are you doing?”

God wants us to love one another, and He wants this institution to stand. What is our work? The medical missionary work, that is our work. Why? Because they can anticipate, they can read, they can understand enough to know that the human being is God’s property, and that they must take care of what little strength they have, if they will continue to have strength.

What is money to us? What will a man be profited if he gain the whole world and lose his own soul? Well, if souls are so precious as that, what will a man give in exchange for his soul? Now, if it is presented in that light before us, every one of us must have hearts of flesh, and not of steel. Every one of us must be in a position where we must watch, watch, watch. In the sanitariums that I have been acquainted with, there would be a poor young man struggling to get a medical education, but where were the fathers and mothers to see that they were going down into the grave, where were those to watch for them? One was brought home to live a few days, and then die. What good did their education do them?

Every one of those should have had men and women of sensibility to read in their countenance just what was going on, the physician especially.

Now, this is a sanitarium. It is not a hotel. People are not working here as in a hotel, they are working here because they want to help the sick and the suffering. And God will give them intuition, He will give them understanding of mind, He will give them judgment, every man that is in connection with the work.

We want every one to link together; we do not want any one that shall have communications that had not ought to be, finding fault, we do not want any such spirit here. We want this to be a place where angels of God can come in. We want this to be a place where the mighty power of God can work through human agencies.

Now, if one is so indolent that he cannot be kept, then separate him from the institution, but do not let a lack of harmony come in. We want perfect unity. We want that not a soul should be in discord. If you have anything to say, do just as the Bible says, Go right to the one and talk with him. Do not tell what somebody said, but go right to the one and talk with him, and tell him. You may talk with me, because the

Lord has given me the burden of these souls, but do not go to a poor weak soul, just as weak as you are in spiritual things, what good will that do? God help us to come to the light as He is in the light.

You may have the happiest time here in this sanitarium. The glory of God may be revealed, and you can seek God and He will help you. He will give you understanding; He will give you wisdom. Our sanitariums are to stand upon the highest level of any kind of enterprise in our world. In commercial business, in mines they may have, they may come and ask you to invest your means in these. I told them at the camp-meeting, we have got our institutions that we are establishing, and we cannot afford for you to try anything for to gain money to put into mining stock. We have got the highest mine to work in that was ever touched or thought of. It is the hidden treasure of Christ. He declares that this treasure shall be found, and we want to teach the men and women how to find it.

Our sanitariums were to be built so that we could have a communication with those that have been unnecessarily against us. We want them to have the truth as it is in Jesus, and we calculate to do all that we can to bring souls to a knowledge of the truth.

Now, I do not know but that I have talked long enough, and we will have a little season of prayer. This is the last day I shall be with you for I do not know how long, so you will bear with me. Let every one have faith in God. I cannot have faith for you. You must have faith for yourself. I can ask Christ to look upon every sick and afflicted one, but you must cast your helpless soul upon the merits of a crucified and risen Saviour.

Ms 194, 1905

Interview on School Verandah; The Berrien Springs Meeting

1904

Mrs. E. G. White: The Lord intends that we shall attend to our work as men and women who have ears to hear—men and women who refuse to be led away from the work of preparing a people to stand in the day of God. We are engaged in a great work, and we cannot come down.

If Dr. Kellogg insists on calling our workers to Battle Creek to hold a council, as they have been called again and again—if he insists on carrying out this plan, there is one thing that I must do. I must present before our people the testimonies of reproof given to our physicians. Of these testimonies the great majority of our people know but little.

When I talked with Dr. Kellogg in regard to the rebuilding of the Sanitarium in Battle Creek, he replied, “I consulted with Elder Daniells and with Elder Prescott in regard to it, and they consented.” “But,” I said, “they knew but little about the messages of warning that you had received. You are responsible, not they, because they had not the light that was given you.”

I had said to Elder Daniells and Elder Prescott, “Try to harmonize with Dr. Kellogg all you can,” hoping that thus they would be able to help him. In consenting to the rebuilding of the Sanitarium in Battle Creek, they really did not act out their own judgment. And now Dr. Kellogg uses their consent as an excuse for laying the responsibility on them.

The burden is laid upon me to take the testimonies of warning, and present them before the people, that

they may know what has been said. Our people all over the field are ignorant of much that is contained in these testimonies. They do not know what has been written to Dr. Kellogg and his associate physicians. This instruction must be presented before our people, that they may understand. And it must be done at once, if the medical workers at Battle Creek bring a pressure in regard to holding a council there at this time.

Our ministers at Battle Creek do not clearly understand the situation. I said to Elder A. T. Jones, "I do not feel free to put any writings in Dr. Kellogg's hands. Satan would lead him to read between the lines that which is not there, and therefore I cannot place the testimonies in his hands. Keep them in your own hands, and read them to him, and tell him what I tell you—that they are not to be placed in his hands. He is weaving his web of deception round you, and the first thing you know you will be saying that The Living Temple contains nothing very objectionable." Brother Jones said, "O no, because it tears down the foundations of our faith." But unless he takes heed, he will not always think so.

The battle is before me, and I thought that I would say these things to you that you might be on your guard.

J. E. Tenney: I feel very thankful for these words. I went to Battle Creek just after the Berrien Springs meeting, and Dr. Kellogg talked with me in regard to the meeting. I think he felt as if the meeting had been a victory for his work.

Mrs. E. G. White: Every such meeting he represents in such a way afterward as to leave him on vantage ground in carrying out his opposition against the ministers. My work is to say to him, "If you call for a meeting at this time, I shall send a message to our people to pay no heed whatever."

I wanted to tell you what is before us, that your minds may be prepared. You are to put on the whole armor of God, that, having done all, you may stand. We wrestle not against flesh and blood, but against principalities and powers, and against spiritual wickedness in high places.

I feel that I must put our people on their guard. Again and again our ministers have been called to Battle Creek. At such meetings Dr. Kellogg thinks that he is gaining their minds, and he is, because they do not understand the underlying principles. To our brethren in Washington, I write: It is presented to me that we are in the same position that Nehemiah was in, when he was building the walls of Jerusalem. His enemies came to him, trying to persuade him to come down and talk with them. But he said, "I am engaged in a great work, and I cannot come down." [Nehemiah 6:3.] This is what we are to say in all our conferences. The matter is to stand on a footing different from any on which it has stood before.

Ms 195, 1905

Fragments — Truth is to be Cherished

Circa 1905

Truth is to be cherished, and if you barricade your soul with solid principles of Bible truth, you will not fail to [know] that His word can be relied upon. But when giving to your children an education of the greatest importance, bear in mind truth, always truth, is to be sacredly cherished as their shield and buckler.

Truth is to be kept prominent. Him whom the Lord makes free is free indeed when you would educate your children to go forth in the world to become useful by practical labor. You may speak to them to be industrious, to be constantly studying how to be ingenious and increasing [in] capabilities, to avoid companionship with those who are seeking the company of worldly, irreligious associates. But dwell more especially upon the [truth], always speaking the truth, even when it appears to be against your individual interest. Have truth ever kept before the members of your family. Tell them with the most earnest manner to never suppose they can favor their own reputation by speaking a lie.

Many professing to be Christians and standing in exalted positions of trust are not to be depended upon. A man that has educated himself to be false in his statements and will hide himself from acknowledging what is truth by stating a lie will make lies his refuge and make any statement to accomplish his purpose. Such a man will not do equity and justice under trial, but will falsify and degrade sacred responsibilities rather than to tell the truth, which would place him at [an] inconvenience to gain some advantage [unless] a lie is [found] easily coming from his lips.

Influence

“Gather up my influence and bury it with me,” said a youth. That request can never be fulfilled. Past influence has gone forth and is unchangeable, repeating itself in the future. Future influence alone can be moulded and refined and sanctified through earnest effort, depending upon our Lord Jesus Christ whose property we are, having purchased us by a contract with His Father.

The skeptical words spoken are a seed sown and therefore may be acted upon by some mind and produce its fruit of tares. That evil seed sown in the mind produced fruit. We have the need of the converting grace of Jesus Christ [that] will make clean thoughts and pure words. That angry glance, that infidel seed sown, may produce its results on one mind and may cause much unhappy reflection to some sensitive soul. Influence that is produced by a converted soul is ever bearing the right fruit as long as that soul feels his dependence upon God.

Ms 196, 1905

Testimony Regarding A. T. Jones

1905

This early morning, 1905, I am deeply impressed. A scene was presented before me in [regard to] the deportment and actions of A. T. Jones. You have not the power of mind to act advisedly on other minds as has J. H. Kellogg [just] because your ideas and your deportment is of the same character as J.H.K.; for his influence is acting a lie—insidious, deceptive, and so assuming that his (J.H.K.'s) influence is seductive. Handling a lie, he makes it appear as verity and truth. But as A. T. Jones lacks refinement and appearance, his influence is not as dangerous under the hand of the tempter. He will exhibit a coarse, unrefined, untrained element of character. He possesses extraordinary expressions of coarse-grained character, and [with] the enemy working on that mind, he will be changeable according to the influence brought to bear on the individual expression of mind.

I knew that A. T. Jones was in danger and therefore we thought he would change if more important responsibilities were laid upon him; and, believing the testimonies as expressed in the Conference Bulletins, he could, if he heeded the testimonies—[following] his own published words—become a man led and taught of God through his own expressed assertions. But his own spirit, unless under the control of the Spirit of God, would develop its coarseness, and its impulsiveness, and unenviable character, for character speaks. Therefore we used our influence, W. C. White and myself, to save the man, to draw him to the Pacific Coast, and to place him in California over a conference where we could see and advise him. But his own spirit became unruly under any restraint. The power of the mind uncontrolled acts upon others and the love of supremacy would [cause him to] become an oppressor if everything did not go according to his dictation, unless under the constant influence of the Holy Spirit to make him what he should be—a faithful minister of Christ.

As is the mind, so is the impression it makes. As the image must first be in the die before it can impress the coin, so must the impression be made upon other minds. It must first exist in the spirit and in the mind of the person. There is an impossibility of assimilating a lovely spirit if it be not converted after the divine similitude. Unless the soul itself bears the converting impress of the divine character the coarseness and the unamiable will appear—the general character, unconverted, will appear. The unamiable animal in the man will appear and become natural and produce its objectionable fruit. We need not have it thus. We must try to save the man if possible, for one sinner doeth much harm, and I must guard our people from the evils.

I now have a very plain expression which I must give at some period of time. There is an expression upon human actions and the human attitude that reveals the deformity of the human mind. The Lord God is high and lifted up and all expressions will be in accordance to the verity and bear the stamp of the impression made on the mind, whether it be good or evil. We have a work to do, but we have to be guarded never to entrust such persons with leading positions.

We thought that the fear of God, and the value of the human soul's will and important positions, would have an influence to guard A. T. Jones, that he would reason from cause to effect and altogether a far superior mould would appear in his character, but the opposite has been revealed. His lack of refinement and self-discipline remains unchanged, unconverted to refinement in his manners. Hence, I am to say he must not give his habits of coarseness to the people to be occupying a position to guide others. God is dishonored in his independence, in his rough manners, for he will spoil the flock of God and the ones connected with him must suffer.

Ms 197, 1905

Diary Fragment Regarding Dr. J. H. Kellogg and Judge Arthur

October 1905

I have a representation that Dr. Kellogg is making a spoil of souls. He has tried his arts upon Lawyer Arthur in business transactions, and although I have conversed plainly with Judge Arthur to be guarded, I have heard much talk passing between Lawyer Arthur and Dr. Kellogg. And the result is [that] the sophistries presented by Dr. Kellogg will have their influence and he [Judge Arthur] will demand unjustly for his services. An unseen messenger of heaven is in every assembly and is taking record of all the

exactions, which is not a personal matter but the work [that is] connected with the Lord's work. There was a book [and] the angel was tracing the overexaction which [should] never be represented, neither before saints nor sinners. No Christian [in] dealing with his fellowmen in any respect has an excuse, because it is the fashion, to charge a high price for any of [the] work which he does.

Lawyer Arthur is to beware, for he must not engage in any enterprise that leaves a shade of dishonesty upon his Christian profession. We are all under supervision of God and He, the Lord, is making His account in the books of heaven. Mistakes have been made in dealing unjustly, in dealing with brethren, members of the Lord's family. Whatever their calling—as lawyer, as minister, as physician—they are dealing with the workmanship of God. Whatever their calling, they have to meet their accounts traced in the books of heaven. But there is one that is doing his best to make it appear that unrighteousness is justice. Dr. Kellogg has done much that he will wish in that day when the case comes up in the heavenly courts that [he had not done]. He would be glad if he could begin over again and present a different record. So also will Judge Arthur. Being a lawyer, if he has the fear of God before him in all his cases which he has to handle, he receives his reward in the effort to [do] justice and equity in every case. But he has listened to an adviser and his judgment and justice have been perverted. Strong lawyer fees were exacted to be met on the great day of final accounts. The judge, the lawyer, may have acted their part shrewdly, but it will be at a greater expense than any lawyer or accountant had calculated when the word is heard, “Woe unto you lawyers.” [Luke 11:52.]

Ms 198, 1905

Jesus, the Friend of the Tempted

Circa 1905

Not because we first loved Him did Christ love us; but “while we were yet sinners,” He died for us. [Romans 5:8.] He does not treat us according to our desert. Although our sins have merited condemnation He does not condemn us. Year after year He has borne with our weakness and ignorance, with our ingratitude and waywardness. Notwithstanding our wanderings, our hardness of heart, our neglect of His Holy Word, His hand is stretched out still.

Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need.

The Lord God through Jesus Christ holds out His hand all the day long in invitation to the sinful and fallen. He will receive all. He welcomes all. It is His glory to pardon the chief of sinners. He will take the prey from the mighty, He will deliver the captive, He will pluck the brand from the burning. He will lower the golden chain of His mercy to the lowest depths of human wretchedness, and lift up the debased soul contaminated with sin.

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock.

It was the outcast, the publican and sinner, the despised of the nations, that Christ compelled to come to

Him. The one class that He would never countenance was those who stood apart in their self-esteem, and looked down upon others.

"We are saved by hope." [Romans 8:24.] The fallen must be led to feel that it is not too late for them to be men. Christ honored man with His confidence, and thus placed him on his honor. Even those who had fallen the lowest, He treated with respect. It was a continual pain to Christ to be brought into contact with enmity, depravity, and impurity; but never did He utter one expression to show that His sensibilities were shocked or His refined tastes offended. Whatever the evil habits, the strong prejudices, or the overbearing passions of human beings, He met them all with pitying tenderness. As we partake of His Spirit, we shall regard all men as brethren with similar temptations and trials, often falling and struggling to rise again, battling with discouragements and difficulties, craving sympathy and help. Then we shall meet them in such a way as to encourage them, that they may say with confidence, "Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." [Micah 7:8.]

The world is out of joint. As we look at the picture, the outlook seems discouraging. But Christ greets with hopeful assurance the very men and women that cause us discouragement. In them He sees qualifications that will enable them to take a place in His vineyard. If they will constantly be learners, through His providence, He will make them men and women fitted to do a work that is not beyond their capabilities; through the impartation of His Holy Spirit, He will give them power.

Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness, by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He corrects our erring piety, giving the burden of the work for the poor and needy in the rough places of the earth to men and women who have hearts that can feel for the ignorant and for those that are out of the way. When the Light of the world passes by, privileges appear in all hardships, order in confusion, the success and wisdom of God in that which has seemed to be failure.

It is not the saint but the sinner that needs compassion. The angels have special charge of weak and trembling souls, those who have many defects, many objectionable traits of character. "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.] If any injustice is done to them, it is counted as if done to Jesus Himself; for Jesus identifies His interests with that of the souls He has purchased at an infinite cost.

Angels are ever present where they are most needed. They are with those who have the hardest battles to fight, with those who must battle against inclination and hereditary tendencies, whose surroundings are the most discouraging.

Temptations may come to us, but we need not be overcome; for Christ has conquered in our behalf. In His strength we can successfully resist every assault of the enemy. Let us put our whole trust in the One who understands our temptations and trials, the One who alone can master temptation. Many are premature in their efforts; in their own strength they enter the conflict, not realizing that the Captain of their salvation is at work for them, ready to do for them that which they cannot do for themselves. If they would talk with God in prayer, by faith grasping His promises, they would receive strength for the conflict, and need not fight so terrible a battle.

When we believe the promise, “Lo, I am with you alway, even unto the end of the world,” we shall be strong to endure. [Matthew 28:20.] We need a constant sense of the abiding presence of Christ. He is our righteousness.