Ellen G. White 1907 Manuscripts 1-198

Ms 1, 1907

Sermon/Soldiers of Christ

Grythyttehed, Sweden

October 24, 1885

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

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

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

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

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

I thank God that light has come to this place. Although it may seem that you are alone, yet you are not alone; for Christ is with you; you are in blessed company. And you have the words sounding down along the line from the prophets and apostles to encourage you in steadfastness. Many of these holy men lost their lives because of their faithfulness to God. If you suffer for the truth's sake,

remember that this is no more than others have done before you. What trials and afflictions Paul endured, and yet he says, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” 2 Corinthians 4:17, 18.

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

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

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

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

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

discharge of the daily duties that come to us, we shall at last have a place in the mansions that Christ has gone to prepare for those who love Him.

Ms 3 1907

A Chosen People Sermon by Ellen G. White

Minneapolis, Minnesota, October 21, 1888

Manuscript 17, 1888

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.... Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshy lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:9-12).

These words point out the high standard that we should maintain before the world. The God of heaven has done everything that He could do to win our allegiance. He made an infinite sacrifice that we might be brought out of darkness into His marvelous light. Claiming possession of the world, Satan determined to get possession also of the minds of men. He comes to them with the advantages offered by the world, and says, "All these shall be yours if you will worship me." And many, lured on by the prize held out by him, bow at his shrine. With a mighty arm and with wonderful manifestations of His power, God brought Israel out of Egypt. He made them His chosen people, and gave them His law. He said to them: "Thou art an holy people unto the Lord thy God.... Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deuteronomy 7:6-9).

To us also have been spoken the words, "Ye are a chosen nation." Our work is to show forth the praises of Him who hath called us out of darkness into His marvelous light. How are we to do this? By showing to the world that we are a commandment-keeping people, walking in harmony with God's law. By never losing sight of His goodness and love, and by making everything in our lives subordinate to the claims of His Word. Thus we shall be representatives of Christ, showing forth in our lives a transcript of His character.

"But," one says, "I thought the commandments were a yoke of bondage." It is those only who break the law that find it a yoke of bondage. To those who keep the law it is life and joy and peace and happiness. The law is a mirror, into which we may look and discern the defects in our characters. Should we not be grateful that God has provided a means whereby we may discover our shortcomings? There is no power in the law to save or to pardon the transgressor. What, then, does it do? It brings the repentant sinner to Christ. Paul declares, "I ...have taught you publicly, and from house to house, testifying to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:20, 21). Why did he preach repentance? Because the law of God had been transgressed. Those who have broken the law must repent. Why did he preach faith in Christ? Because Christ is the One who has redeemed sinners from the penalty of the law. The law points to the remedy for sin— repentance toward God and faith in Christ.

Do you wonder that Satan wants to get rid of the law? He and all his agencies are striving to trample underfoot the commandments of Jehovah, and to erect a standard of their own. We are to show that God's chosen people will keep His commandments, refusing to swerve to the right or to the left in disobedience. They are to show that the truth of heavenly origin has done great things for them, that its converting power has taken hold of their souls.

Paul declares, "I had not known sin, but by the law.... I was alive without the law once: but when the commandment came, sin revived, and I died" (Romans 7:7-9). The commandments remained the same, but Paul died.

In true conversion, the sinner is first convicted of his real condition. He realizes that he is a transgressor of God's law, and that the Lord has claims upon him which He will not relinquish. He sees that the connection between himself and God has been broken, but that if he repents of his transgression, confesses his sin, and takes hold by faith upon the grace of Christ, the connection that has been broken will be restored.

If God could have changed His law to meet man in his fallen condition, Christ need not have come to this world. Because the law was immutable, unchangeable, God sent His only-begotten Son to die for the fallen race. But did the Saviour take upon Himself the guilt of human beings and impute to them His righteousness in order that they might continue to violate the precepts of Jehovah? No, no! Christ came because there was no possibility of man's keeping the law in his own strength. He came to bring him strength to obey the precepts of the law. And the sinner, repenting of his transgression, may come to God and say, "O Father, I plead forgiveness through the merits of a crucified and risen Saviour." God will accept all who [131] come to Him in the name of Jesus.

In order for man to obtain eternal life, divine power must unite with human effort, and this power Christ came to place within our reach. He says, "Without me ye can do nothing" (John 15:5). And He says again, "If ye shall ask any thing in my name, I will do it" (John 14:14). We have a right to lay hold of the arm of infinite power. When Christ came to the world, all heaven was poured out in this one great gift. God Himself came to us in Christ. "Have I been so long time with you, and yet hast thou not known me, Philip?" Christ said. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9).

My object in speaking these words to you today is to lead you to take your minds off the things of this world, and place them on the things of eternity. If your affections are set on things above, if in the daily life you are seeking to follow the perfect pattern, you need never be discouraged. The enemy may seek to cast his dark shadow between you and Christ, but your faith is to pierce the gloom. What are we in this world for? To represent Christ and to be a blessing to our fellow men. Christ is to be formed in us, the hope of glory. We are to live His life, that our lives may show forth to the world the love of God and the power of the gospel.

When God's people take their eyes off the things of this world, and place them on heaven and heavenly things, they will be a peculiar people, because they will see the mercy and goodness and compassion that God has shown to the children of men. His love will call forth a response from them, and their lives will show to those around them that the Spirit of God is controlling them, that they are setting their affections on things above, not on the things of the earth. In thinking of heaven we may put our imagination to the utmost stretch, and think the loftiest thoughts that we are

capable of thinking, and our minds will grow weary in the effort to comprehend the breadth and depth and height of the subject. It is impossible for our minds to take in the great themes of eternity. It is impossible for us even to make an effort to understand these things without the effort affecting our whole character for good, and having an uplifting influence on our minds. As we think of how Christ came to our world to die for fallen man, we understand something of the price that was paid for our redemption, and we realize that there is no true goodness or greatness apart from God.

Only by the light shining from the cross of Calvary can we know to what depths of sin and degradation the human race has fallen through sin. Only by the length of the chain let down from heaven to draw us up can we know the depths to which we had sunk. And it is only by keeping the unseen realties in view that we can understand anything of the wonderful theme of redemption.

Ms 5, 1907

Sermon/Building on the Rock

Copenhagen, Denmark

July 25, 1886

July 25, 1886

(Morning talk at Copenhagen by Mrs. E. G. White,)

“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 the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.

“And everyone 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.

As the people sat upon the hillside, listening to the words of Christ, they could see valleys and ravines through which the mountain streams found their way to the sea. In summer these streams often wholly disappeared, leaving only a dry and dusty channel. But when the wintry storms burst upon the hills, the rivers became fierce, raging torrents, at times overspreading the valleys, and bearing everything away on their resistless flood. Often, then, the hovels reared by the peasants on the grassy plain, apparently beyond reach of danger, were swept away. But high upon the hill were houses built upon the rock. In some parts of the land were dwellings built wholly of rock, and many of them had withstood the tempests of a thousand years. These houses were reared with toil and great difficulty. They were not easy of access, and their location appeared less easy of access than the grassy plain. But they were founded upon the rock; and wind and flood and tempest beat upon them in vain.

Those who hear and obey the words of Christ are building upon the rock, and when the tempest comes, their house will not be overthrown. They will through faith in Christ Jesus gain eternal life. Those who are hearers, but not doers of His words, are building upon a foundation of uncertainty which is sand, and calamity will overtake them. Had Adam and Eve heeded the words that God spoke to them in the beginning, they would not have fallen from their first estate. Our Saviour met

temptation in a stronger, fiercer form than it was presented to Adam, and His only weapon was one that is within the reach of all—the Word of God. When Satan came to Christ in His weakness, and told him to satisfy His hunger by turning the stones into bread, and thus prove Himself to be the Son of God, Christ answered, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew 4:4.

Just before speaking the words that I have taken for my text, Christ spoke words of special warning: “Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.” Matthew 7:13.

The reason so few find the way that leads to heaven and safety is that they do not heed the words of Christ. They may hear them, but this does not avail if, after hearing, they still follow in their own course of unbelief and sinful indulgences, and then when they are not blessed, complain, as is represented in the 58th chapter of Isaiah. To lose eternal life is to lose everything. Let us put forth every effort in our power to press through the strait gate and walk in the narrow path that leads to heaven.

We shall meet with false doctrines of every kind, and unless we are acquainted with what Christ has said, and are following His instructions, we shall be led astray. One of the most dangerous of these doctrines is that of false sanctification. There are those who claim to be holy, and yet are breaking God’s commandments. Their assertion that they are sinless is false and should not be received.

Holiness means perfect obedience to God’s law—“Thou shalt” and “thou shalt not.” Those who pay no heed to this law, except to tear it down by their unsanctified actions, are in rebellion against God and cannot possibly be holy. Not only do they break the law themselves, but by their transgression they teach others to break it; and unless they repent, heavy will be their punishment.

Christ declared, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. And He says again, “By their fruits ye shall know them.” Matthew 7:20. Are those who so boldly claim to be sanctified doing the works of Christ? Are they holding up before the people the law of God given on Mount Sinai? They declare that they have with them the power of God, but the Scriptures declare: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20.

Christ declares, “Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils: and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.” Matthew 7:21-23.

Another doctrine that will be presented is that all that we have to do is to believe in Christ—to believe that He has forgiven our sins, and that after we are forgiven, it is impossible for us to sin. This is a snare of Satan. It is true that we must believe in Christ. He is our only hope of salvation. But it is also true that we must work out our individual salvation daily in faith, not boastingly, but with fear and trembling. We are to use every power of our being in His service, and after we have done our

utmost, we are still to regard ourselves as unprofitable servants. Divine power will unite with our efforts, and as we cling to God with the hand of faith, Christ will impart to us His wisdom and His righteousness. Thus, by His grace we shall be enabled to build upon the sure foundation.

It is not the purpose of God that we should be dwarfs in the religious life. He desires us to be constantly growing in grace and the knowledge of the truth. He wants us to be able to do better work for Him today than we did yesterday. He has for us a heaven full of blessings, and He wants us to claim these blessings, and in our humanity sanctified, glorify God as His obedient disciples.

As we follow on step by step to know the Lord, we need not expect that the way will be free from hindrances. Just as surely as we strive to serve the Lord, so surely will Satan put forth every effort in his power to accomplish our ruin. But help has been laid upon One that is mighty, and to every struggling child of His who asks Him for grace, believing, He comes with the needed aid. We have an all-powerful Saviour who was victorious in His assumed humanity, and we are to press forward in the work of overcoming in the name of Jesus Christ of Nazareth. In His strength, which we claim by faith, we are gaining the victory over sin. As temptation after temptation comes to us, we shall remember the conflict that we last gained and shall be armed with increased strength for the next conflict before us. Thus, through the blood of the Lamb and the word of His testimony, we are to overcome evil and become established.

Let us make the Scriptures our rule of life. Let us search them diligently and carry out in the daily life the principles that they teach. This is the only genuine higher education possible for us to obtain. In doing this, we shall not only be placing ourselves in close connection with Christ, but we shall help those around us to reveal the power of His grace in doing His commandments. We are enjoined: “Make straight paths for your feet, lest that which is lame be turned out of the way.” Hebrews 12:13. We are to keep the example ever before us. If we allow our own feet to be turned out of the narrow path, there are others who will follow the wrong example we set. But if we walk in the narrow path that leads to life eternal, many others may follow us in safe paths. We cannot afford to make a mistake in our steps, lest others be led in false paths.

We cannot be too careful of our influence. If thoughts of unbelief come into your mind, do not utter them. To speak words of unbelief is to sow the seeds of doubt. Those who talk unbelief not only weaken their own faith, but the faith of others. It is our privilege to talk faith and to act faith. The harvest reaped by those who do this will be one of hope and blessedness.

Wherever we go, we may hear words of skepticism. But it is not so common to hear words that establish faith in Jesus. God wants us to be channels of light, not of darkness. He desires us to use in His service every power that He has given us. Our eyes, our ears, our lips, our feet and hands—every gift and capability that we possess—belong to God. All that we do and say should tend to build one another up in love and unity. In unity there is strength; in division, weakness. God wants us to press together. He is waiting to give us the strength that will enable us to overcome the powers of darkness.

In the last days, Satan will work with great power, doing wonders and performing miracles in the sight of men. Why? because he knows his time is short. His agents will have power to deceive. The Word of God declares that if it were possible, they would deceive the very elect. Therefore, we must have a sanctified spirit and discernment. Our only safety is in doing just as Christ has told us. The

Saviour has said, “Many shall come in My name, saying, I am Christ; and shall deceive many.” Matthew 24:5. Those who are heeding the words of Christ will not be deceived. They have an infallible guide. Their house is built on the eternal rock, and the storms of trial and temptation cannot overthrow it.

Ms 7, 1907

Talk/Sanctification

Orebro, Sweden

June 20, 1886

June 20, 1886

(Morning Talk by E. G. White, at Orebro, Sweden,)

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:8, 9.

These words show us the importance of occupying a position of humility and self-abasement instead of pride. We are to keep the mirror—the law of God—ever before us, that we may discover our defects of character. By this law we are to test our lives.

There is one point that I wish to emphasize: Those who are striving to keep the law of God never boast of their holiness. But many of those who are trampling the law under their unsanctified feet claim that they are without sin, that they have attained perfect sanctification. When the claims of the law of God are presented to them, they at once show feelings of opposition and hatred. Such feelings do not reveal sanctification; for sanctification is entire conformity to God’s will.

Sanctification is not the work of a moment, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly believing and living to Christ, practicing the virtues of Christ. The law shows us the defects in our character, and then God promises that “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [Verse 9.]

When we are convicted that we are sinners in God’s sight, we are not to sink down in discouragement, feeling that our case is hopeless. Neither are we to seek to break the mirror that reveals our defects. Instead, we should bow before God humbly, confessing our sins and claiming the promise of forgiveness.

We are living in the great day of atonement. O how many forget this! In the typical day of atonement, the people of Israel humbled themselves before God and confessed their sins. The high priest took the prayers of the repentant people and, standing before the ark in the most holy place, made intercession to God in their behalf. And the Lord heard his petition and granted pardon.

This is an illustration of the work that is today going on in the heavenly sanctuary. Our great High Priest is standing before the mercy seat and is making an atonement for us. And should not we be

constantly humbling our hearts before God, with confession and repentance? Christ takes the prayers that are offered by contrite hearts and presents them to the Father mingled with the incense of His righteousness. Then pardon is written opposite their names, and the sins of those who have offered these prayers are pardoned.

Every day our faith should increase. While we say, “I know that I am a sinner,” we can say also, “I know I have a Saviour.” Jesus died for sinners, and He will pardon my sins, if I sincerely repent. It is of no avail to claim to believe on Christ unless we acknowledge the claims of God’s law and daily strive to obey its precepts.

It is our duty to believe that Christ will pardon our transgressions. We are to plant our feet upon His promises, remembering that faith, not feeling, is to be our guide. We are to walk by faith, not by sight.

He who keeps his eyes fixed upon Jesus will not claim to be holy. It is those who have lost sight of the sinless Saviour who say boastingly, “I am holy.” It is those who break God’s commandments most defiantly who boast most loudly of being without sin.

Ms 9, 1907

Sermon/Evil Speaking

Christiania, Norway

July 15, 1886

“Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” Psalm 15.

We all know what mischief an unruly tongue will do if left to run at will. Those who have been brought together in church capacity have bound themselves by their act in joining the church to keep evil speaking out of their ranks. It is the duty of those in responsible positions in the church to closely guard this matter to see that order and harmony are preserved in the church. From the light given me by God in regard to the church here in Christiania, this work has been greatly neglected. Because of this, the enemy has worked through unruly elements to weaken the church.

When I was here last year, I bore my testimony on this point, through my interpreters. At that time there was a demoralized condition of things in the church. And those occupying positions of responsibility did not seem to understand the harm that the mischiefmakers were doing.

There are those whose propensity it is to talk. They seem to think it their duty to watch for faults and mistakes in the lives of others. Such do not see the necessity of taking vigilant watchcare of themselves. There was one in this church who was working in this way, watching for defects, and then talking unkindly about her brethren and sisters. There were others who were just as guilty as she, because they listened to her, and in listening, partook of her spirit. Her words were as cruel as

the grave, but they did not seem to realize this. There were those who took real pleasure in listening to tales that blackened the character of this one and that one. This was a cruel work; and had the individual members of the church taken the right stand, it would not have been done. They would not have allowed it for a moment. But instead of rebuking the one who carried these reports, they listened to the scandal; and in the books of heaven they are charged as being equally guilty with the one who did the talking.

This kind of work brought the displeasure of God and left a stain upon the church and has greatly weakened the church. If I could set this matter before you as it has been before me, I think you would change very materially your course of action. Those who felt pleased as they listened to reports that blackened the character of others are guilty before God. But so far have some of the members of this church departed from the Bible rule in regard to this matter that their eyes are blinded. Unsanctified tongues need to be converted. Every member of the church should strive with all his power to obey the directions laid down in the Word of God. If there are those who refuse to do this, it should be made a matter of church discipline.

As a church you should stand where you can represent the character of Christ to the world. You should stand where you can build one another up in the most holy faith. Never are you to tear one another down, for you are doing Satan's work. Day by day you are to help one another to grow up to full stature of men and women in Christ. In this work you close the door to the enemy. The power of speech is a great talent to bless others or a great curse to cause dissension and strife.

The one who gives himself up to finding fault with this one and that one is neglecting his own precious soul. And those who allow such a one to carry on his unchristlike work unrebuked are themselves accountable before God of injury to their brethren. You, my brethren and sisters, have seen this spirit of faultfinding in the church and have gone right on as if it were regarded as the work committed you to do.

Can we expect the blessing of God to rest upon a church when the members are cherishing bitterness against one another? Why is it, that when such a condition as this exists among you, that you do not drive it out? Meet together and faithfully show from the Word the wrong done to the whole church. The Word of God declares, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." 1 John 4:20. Those in whose hearts Christ abides will show in their lives the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness. Those who are controlled by the enemy will be filled with envy, strife, malice, and evil surmising.

If tonight I can speak words strong enough to arouse you to see the evil that the unruly tongues amongst you are doing in the church, I shall be thankful that I came to Christiania at this time. There are those among you who have precious talents, but they dare not improve these talents; for they fear that wherever they might go or whatever they might do, they would be followed by the cruel words of the scandal-mongers. There are in this church some who are suffering martyrdom from these unruly tongues. They feel no surety, no peace. They feel sure that they will be followed by backbiting and reproach, and they dare not take a position of trust, in which they might improve their gifts, because they fear the envy that would be aroused by the agents of the enemy, who would follow on their track and find fault with them.

If one of those of whom these cruel words are spoken were tonight lying cold in death, how different would be the words spoken of him. How often this is the case! While a person is living and could be blessed by kind words, unkind, bitter words are spoken of him. But when his work is ended, and his hands are folded in death, words of love and appreciation are spoken. But the words of love fall upon ears that hear not. They are spoken to hearts that cannot be comforted. It is too late! O if some of these words of love could have been spoken in life, how much better it would have been for the persons and closed the door of reflection after them. Let us be kind and helpful to one another.

At the day of judgment we shall meet those with whom we have associated in this life, and every one will then be judged according to the things written in the books. “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matthew 12:37. Then those who have given themselves up to evil thinking and evil speaking, and who have refused to change this course, will see plainly revealed the words of censure and falsehood that they have spoken. And they will see the souls who have been turned from the truth by these words. There are in this city those who today would be united with the church had it not been for the envy and malice cherished and revealed by some of the members. How will those who have turned these souls from the truth meet their record in the judgment?

God desires His people to bring into their homes all the peace and joy and love that it is possible for them to have. The love that they bring into the home they will bring into the church. My brethren and sisters, you can bring the peace of heaven into the home and into the church if you will sanctify to God the talent of speech.

If it were possible for those who have brought turmoil into the church to be admitted to heaven, would they not reveal the same spirit there? If their way were crossed, would they not become impatient and begin to find fault? Would they not be jealous of those whose crowns were brighter than their own?

In the Scriptures the question is asked, “What shall be given unto thee? or what shall be done unto thee, thou false tongue?” What treatment shall be given the unruly member? The answer is, “Sharp arrows of the mighty, with coals of juniper.” Psalm 120:3, 4.

The Bible is full of instruction enjoining us to show in speech love, patience, and respect in our treatment of one another. The love of Jesus in the soul never leads to malice and envy. The tender plant of Christlike love must be carefully cherished. It will not grow unless it is cultivated.

Heaven takes notice of the one who carries about with him an atmosphere of peace and love. Such a one will receive his reward. He will stand in the great day of the Lord.

The Importance of Obedience

The Sabbath of the fourth commandment has not been exalted and honored by some of the members of this church as it should have been. God blessed and sanctified the seventh day and said that during its hours no secular work should be done. He declared that His Sabbath was to be a sign between Him and His people forever, throughout their generations. [Exodus 31:13.] Of the week, God has given us six days on which to labor, but the seventh He has reserved for Himself. And to spend the hours of this day in doing our own work is to rob Him.

I desire tonight to show you the importance of strict obedience to God's commands. It is dangerous to attempt to go through the world without living in obedience to God. The Scriptures declare that those who offend on one point are guilty of all. [James 2:10.] Those who love God will honor Him by keeping His commandments.

We are now living in the great day of atonement. Christ is standing in the heavenly sanctuary, before the mercy seat, making an atonement for the sins of His people. He died to exalt the law of God and make it honorable, and shall we dare to manipulate it to suit our own convenience? Shall we dare to spend for ourselves the hours of His holy Sabbath?

Among those who embraced the truth at Basel last winter was a young man who left the school that he was attending in order to keep the Sabbath. He was asked what he expected to do for a living. He replied, "God has given me physical strength, and I will work in any capacity rather than break His commandments." Some felt anxious that he should be given a place in the printing office, but one said. "No. When he shows that he will obey God at any cost, then we shall know that he is the very man we need in this office. But if he has not principle enough to do this, he is just the man that we do not want."

Elder Whitney came to me and asked me if he ought to give the young man encouragement to think that he would be given a place in the office. I said, "The God of heaven has presented before him the eternal weight of glory that awaits the overcomer; and if like Moses he has respect unto the recompense of reward, he will take his position decidedly on the side of truth. But it would do harm and not good to hold out before him any bribe or attraction. And yet your duty is to help him see that he must walk out by faith, but do not leave him to wrestle this battle out alone, for Satan will tempt him, and you must render him every help possible."

God has not given us the commandments so that we can change them to suit our own convenience. The idea that the law of God is of little consequence has prevailed with many in this church, and a change must come. When all the members surrender to God, placing heart and mind in His keeping, a different condition of things will exist. Courage and faith will come in.

"What shall it profit a man if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" Mark 8:36. "To obey is better than sacrifice and to hearken than the fat of rams." 1 Samuel 15:22. God sent Saul to destroy the Amalakites utterly. Feeling at liberty to use his own judgment to depart a little from what the Lord had said, Saul supposed it his prerogative to save the best of the sheep and oxen to sacrifice in offerings to God.

"Then came the word of the Lord unto Samuel, saying, It repenteth Me that I have set up Saul to be king: for he is turned back from following Me, and hath not performed My commandments." 1 Samuel 15:11.

Meeting Samuel at Gilgal, Saul accosted him with the words, "Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." 1 Samuel 15:13-15.

“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.” 1 Samuel 15:22, 23.

To those who have been trying to serve God and mammon in any line, I would say, Is it not time that you took your position on the Lord’s side? You may say that you cannot keep the Sabbath and attend to your business. Then change your business whatever the consequence may be. Can you not trust God? He does not ask you whether or not it is convenient for you to keep the Sabbath. He asks you to keep it at whatever cost. The Sabbath is often desecrated because it is convenient. God forbid. On this point there is great danger in all our churches.

Ms 11, 1907

Sermon/The Price of Eternal Life

Orebro, Sweden

October 27, 1885

The Price of Eternal Life

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

Those who follow Christ must lift the cross. When we realize the cost of the sacrifice that Christ made for us, we shall comprehend the meaning of the words, “Whosoever shall save his life shall lose it.” [Matthew 16:25.] Christ gave up His own life to provide a way for the ransomed of the Lord to walk in. He says, “Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” [Matthew 7:13, 14.]

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

How can man be led to estimate aright the value of his soul? How can he be led to turn away from the attractions of the world, and fix his eyes upon heaven? Only by studying and striving to understand the great plan of redemption. Those who realize something of the cost of the sacrifice that Christ made in order to uplift and ennoble the human race will count no sacrifice too great that will help them to fulfil His purpose of love to save them, that they should not perish, but have

eternal life. They will lay at the feet of Christ all that they are, all that they possess, and their highest aim will be to be doers of His Word. Luke 18:18-30.

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

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

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

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

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

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

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

“Ye cannot serve God and mammon.” Matthew 6:24. This does not mean that those who serve God must sever all business connections. It means that all that they do in securing the earthly is to be made secondary to the business of serving God, and that in their business they are to show that they have a sacred connection with heaven. It means that they are to use their entrusted means as the Lord’s means to win souls to Christ (and to) shed light on all around them, keeping their lives pure and upright, and bringing the nobility of Christ into all that they do. Never are they to forget that they are living epistles to be known and read of all men. Never are they to allow anything to come between them and obedience to God. Do riches look desirable to you? Christ promises you eternal riches in the kingdom of heaven. Do you desire to prolong your life? Christ promises you immortal life if you will believe on Him and obey His words. Those who suffer with Him in this life will one day be crowned with glory and honor and will be given an abundant entrance into the city of God, to live forever with the redeemed.

Ms 13, 1907

Sermon/The Christian Pathway

Villar Pellice, Italy

November 7, 1886

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father’s commandments, and abide in His love.” [John 15:7-10.] God holds up before us a high standard—perfect obedience to His law. Only through obedience, and faith in the Saviour, can we gain eternal life. Christ pitied the fallen race, and gave

His life for them, that, through His grace, they might be overcomers, and at last enter the city of God. Should we not show our appreciation for the great sacrifice made in our behalf? Should not our hearts be filled with gratitude to God for the gift of His Son? Should not the love shown for us awaken in us an earnest desire to bring our lives into conformity to the will of God?

Christ came to this earth because the law was so sacred and so immutable that not one jot or tittle of it could be changed to meet man in his fallen condition. Christ clothed His divinity with humanity and by His death made it possible for man to be restored to the favor that Adam lost.

It is our duty to search the Scriptures and from them learn our duty. My brethren and sisters, go to the Bible, and from it learn God's will concerning you. If you rely upon human beings for instruction, you may be misled in regard to your duty. Let us not hold the doctrines of men, but the truths of God's Word.

We must not think that by walking in the path of obedience we shall escape trials; for the enemy will do all in his power to hinder us from gaining heaven. But the Saviour has promised to help us. Have you trials? So had Jesus. Are you tempted? So was He—in all points like as we are. 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." [John 1:12.] "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [1 Corinthians 10:13.]

When Christ was upon this earth, the people flocked to hear Him. So simple and plain were His words that the most unlearned among the people could understand Him, and His hearers listened as if spellbound. This enraged the scribes and Pharisees. They were filled with envy because the people listened so attentively to the words of this new teacher. They determined to break His hold upon the multitudes. They began by attacking His character, saying that He was born in sin, and that He cast out devils through the prince of the devils. Thus were fulfilled the words, "They hated Me without a cause." [John 15:25.] The Jewish leaders maligned and persecuted the One who is chiefest among ten thousand and altogether lovely.

As we separate from the world and its customs, we shall meet with the displeasure of worldlings. The world hated the One who was the very embodiment of virtue, because He was better than they were. The servant is not greater than his Lord. If our ways please God, the world will hate us. If the Majesty of heaven came to this world, and endured a life of humiliation and a death of shame, why should we shrink back because obedience involves a cross. If He was persecuted can we expect better treatment?

Christ laid the truth before the Jewish people and called them to obedience. If they had accepted His counsel, they would not have cherished hatred in their hearts. But Christ declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." [Matthew 5:20.]

It is not enough to profess the religion of Christ. This religion must be lived. All sin is to be put away, and the law of God is to be obeyed. The truth must be given the first place in the life. Christ

represents the truth as leaven, which a woman hid in three measures of meal, till the whole was leavened. The truth is to continue to work in the life until the whole character is transformed.

“The entrance of Thy word giveth light; it giveth understanding unto the simple.” [Psalm 119:130.] A casual reading of the Scriptures will not answer. The Bible must be closely and diligently searched. As we make this book the man of our counsel, our hearts will be filled with love for the heavenly Father, who, through the ministration of angels, is ever watching over us. Could our eyes be opened, we should see heavenly messengers guarding and keeping us from the attacks of evil angels and protecting us from harm and accident.

I point you to the Lamb of God, who takes away the sin of the world. He will comfort and sustain all who come to Him for help. Our Saviour did not remain in the tomb. He rose from the dead and is now making intercession for us. He wants to take the garments of sin from those who desire a better world than this and clothe them with the robes of His righteousness. He is a living, all-powerful Saviour, and we ought to have unwavering faith in Him; for He says, “Whatsoever ye shall ask in My name, that will I do.” [John 14:13.] Let us seek a close connection with Christ; for thus only can we grow in grace and in a knowledge of the truth.

An eternal weight of glory and a life that measures with the life of God await the overcomer. Our minds should be constantly dwelling on the goodness of God and the future home of the saints, and we should ever be striving for perfection of character, that at last we may be given entrance into the city of God. Outside of the city there will be those who love and make a lie, and with them there will be those who have distrusted God. How important, then, that we have the love of Christ in our hearts and cherish constantly the Spirit that will lead us to obey our Creator.

Let us take our stand under the blood-stained banner of Prince Emmanuel. Those who at the coming of Christ are standing under the black banner of rebellion cannot enter into immortal life. “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:14.] When you are tried and tempted, remember that Jesus is your helper. He will give you grace to resist every temptation, if you will strive to walk in harmony with the precepts of God.

Ms 15, 1907

Sermon/God’s Purpose For Us

Grythyttehed, Sweden

October [24], 1885

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

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

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

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

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

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

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

Jesus asks for our love and confidence. He knows that we need Him, that we need the peace which He alone can give, the rest which He alone can bestow. "Come unto Me," He says, "all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek

and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Matthew 11:28-30.]

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

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

The power of the enemy is increasing. He is coming down with great power and is working with all deceivableness of unrighteousness in them that perish. But God will not allow those who trust in Him to be overcome by the power of Satan. Let each believer lay his hand in the hand of Jesus, saying, "Lead me and guide me." [Psalm 31:3.] If we commit the keeping of our souls unto Him as unto a faithful Creator, He will keep that which we have committed unto Him "against that day." [2 Timothy 1:12.] He will protect us against Satan's devices. He will shelter us from the storms of temptation.

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

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

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

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

Ms 17, 1907

Sermon/The Hope Set Before Us

Nimes, France

October 24, 1886

As John thought of the love of Christ, he was led to exclaim, “Behold, what manner of love the Father hath bestowed upon us, that we might be called the sons of God.” [1 John 3:1.]

People think it a privilege to see a royal personage, and thousands go great distances to see one. How much greater privilege it is to be sons and daughters of the Most High. What greater privilege could be conferred on us than to be given entrance into the royal family?

In order to become the sons and daughters of God, we must separate from the world. “Come out from among them, and be ye separate,” the Lord says, “and I will be a Father unto you, and ye shall be My sons and daughters.” [2 Corinthians 6:17, 18.]

In separating from the world, we shall encounter difficulties on every hand. But here is comfort for us: “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” [1 John 3:2.]

There is a heaven before us, a crown of life to win. But to the overcomer only is the reward given. He who gains heaven must be clothed with the robe of righteousness. “Every man that hath this hope in Him purifieth himself, even as He is pure.” [Verse 3.] In the character of Christ there was no discord of any kind. And this must be our experience. Our lives must be controlled by the principles that controlled His life.

Are we keeping our eyes fixed upon the perfect pattern, or are we lowering the standard? We need the faith that works by love and purifies the heart. We need to bring Christ into our homes. We cannot afford to be without His help. He says, “Ye are the light of the world.” [Matthew 5:14.] He has brought His people together in church capacity in order that He may teach them to put off the world and prepare for heaven. He came to this world to raise men and women from the degradation of sin and fit them for heaven. What more could God have done for us than He has done? And how shall we escape if we neglect so great salvation?

The love that Christ has shown for us is without a parallel. He died that we might have everlasting life. But in order to obtain this life, we must have strength from the Source of all strength. The way of salvation has been opened before us. Shall we not walk in the path of duty? Many think that Christ is a long way off and cannot hear when we cry to Him. But He is close to us, and He is acquainted with our weakness and our needs. He has borne our griefs and carried our sorrows. He understands our true condition. We should study His life more closely, and gain a deeper knowledge of Him and of what He has done for us. If we are His representatives, we must seek to be like Him.

We must work while it is day, and watch constantly. Our hearts must be imbued with the love of Christ. Then we can obey. Then we shall be prepared to reach out after others. If Christ is in our hearts, we shall reveal this to those whom we are trying to help, and they will be drawn to Him.

Christ is soon to come the second time. Of this we should often talk. It should be the uppermost thought in our minds. He is coming, with power and great glory, and every eye shall see Him. All the

holy angels will accompany Him. Of this company John writes, “I beheld and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands.” [Revelation 5:11.]

The trumpet has not yet sounded. Those who have gone down into the grave have not yet cried, “O death, where is thy sting? O grave, where is thy victory?” [1 Corinthians 15:55.] The righteous dead have not yet been caught up with the living saints to meet their Lord in the air. But the time is near when the words spoken by the apostle Paul will have their fulfilment, “The Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to met the Lord in the air; and so shall we ever be with the Lord.” [1 Thessalonians 4:16, 17.]

In order for us to be like the Saviour, we must be changed. Now is the time for us to bring into the daily life the virtues of Christ’s life. We have no time to lose. Should we fail in our character building, we shall lose eternal life. We must build on the true foundation. If we bring to the foundation material represented by hay, wood, and stubble, our building will not stand the test of the judgment. We must do the work of Christ and be constantly watching and praying. Then we shall be ready for His appearing, prepared to receive eternal life.

All who will can be overcomers. Let us strive earnestly to reach the standard set before us. Christ knows our weakness, and to Him we can go daily for help. It is not necessary for us to gain strength a month ahead. We are to conquer from day to day.

This earth is the place of preparation for heaven. The time spent here is the Christian’s winter. Here the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian’s summer. All trials will be over, and there will be no more sickness or death. “God shall wipe away all tears from their eyes, and there shall be no more death, neither shall there be any more pain; for the former things have passed away.” [Revelation 21:4.]

Ms 19, 1907

Talk/Gaining a Fitness for Heaven

Nimes, France

October 31, 1886

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and were thieves break through and steal. ... For were your treasure is, there will your heart be also.” [Matthew 6:19-21.]

While it is lawful for us to acquire means, the money that we possess should be regarded as ours only in trust, not to be squandered, but spent in the Lord’s service. It should be our determined purpose to obey the orders of our Captain, and thus lay up for ourselves heavenly riches. Then when everything in this world perishes, we shall have a treasure in the heavens, which faileth not.

There is force in the following words, “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.” [Verse 24.]

If we are constantly thinking of and struggling for the things that pertain to this life, we cannot keep our thoughts fixed on the things of heaven. Satan is seeking to lead our minds away from God and to center them on the fashions, the customs, and the demands of the world, which bring disease and death. God has given us reasoning powers, and these powers we should use to the best account in preserving the strength of our bodies, that we may have strong, healthy minds.

In this world we are to obtain a fitness for the higher world. God has left a trust with us, and He expects us to use all our faculties in helping and blessing our fellow men. He calls for our best affections, our highest powers, and He is dishonored when we follow a course that brings weakness and disease upon the physical and mental powers.

“Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.” [Verses 28, 29.]

Let the mother take her children with her into the field or garden and from the things of nature draw lessons that will point them to nature’s God and aid them in the struggle against evil. Let her point them to the lofty trees, the shrubs, and the carpet of green that covers the earth. Let her teach them how the lily, striking its roots down deep through the mire into the sand below, gains nourishment that enables it to send up a pure, beautiful blossom. Then let her show them how, by rejecting that which is impure, and choosing that which is pure, they may grow up into pure, noble men and women.

The children need to be given lessons that will nurture in them courage to resist evil. Point them from nature to nature’s God, and they will thus become acquainted with the Creator. “How can I best teach my children to serve and glorify God?” should be the question occupying the minds of parents. If all heaven is interested in the welfare of the human race, should not we be diligent to do all in our power for the welfare of our children?

“The hand that rocks the cradle is the hand that rules the world.” In rightly training and molding the minds of their children, mothers are entrusted with the greatest mission ever given to mortals. Yet how often we see mothers taxing their physical strength in adorning the bodies of their children, and spending thus the precious time that ought to be used in training aright their mental and spiritual faculties. Mothers need to study the Scriptures more and the fashion plates less; for we are on this earth to form characters for eternal life.

Parents should exercise great care in regard to the food placed before their children. Drunkards are only too often made by lessons of intemperance learned in the home. Let the children be given food that will build up mind and body, but keep away from them the highly seasoned dishes that would arouse a desire for still stronger stimulants.

The use of tobacco and strong drink has a great deal to do with the increase of disease and crime. Tobacco is a slow, insidious, but most malignant poison, and its use is working untold harm. Boys begin the use of tobacco at a very early age. The habit thus formed, when body and mind are especially susceptible to its effects, undermines the physical strength and corrupts the morals.

No argument is needed to show the evils of the use of intoxicating drink. The bleared, besotted wrecks of humanity—souls for whom Christ died, and over whom angels weep—are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land.

Paul declared that he kept his body under, lest after he had preached to others, he himself should be a castaway. [1 Corinthians 9:27.] Those who in ancient time ran for a prize realized the importance of temperate habits, and how much more should we, who are running a race for a heavenly crown. We should put forth every effort to overcome evil. Christ came to set us an example of how to overcome. He endured a fast of forty days, and He has made it possible for man to overcome on the point of appetite. The battle is before us. We must fight valiantly. If we are successful, we shall one day realize the fulfilment of the promise, "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.]

Precious promises have been given us, and in view of this, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.

Christ left heaven that we might be redeemed from the depths of sin and degradation, and that we might have eternal riches. Our characters are photographed on the books of heaven, and from these books we are to be judged. What have we done with the talents that God has given us? Have we exerted our influence on the right side? Have we set the proper example, or have we been following the fashions of the world? Have we used our powers in God's service? Do our lives reflect light to those around us? God expects every one to make the best use of his faculties. If we fulfil the mission that has been assigned us, the results will be seen in the kingdom of God, and to us will be spoken the words, "Well done, good and faithful servant: ... enter thou into the joy of thy Lord." [Matthew 25:23.]

Ms 21, 1907

Sermon/Giving Up Our Will for God's Will

Torre Pellice, Italy

November 7, 1886

"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.]

Those who walk in obedience will know what truth is. But the heart that is separated from the truth has no relish for sacred things, because the truth condemns that which it holds dear.

Christ says, "I am the good shepherd, and know My sheep, and am known of Mine." [John 10:14.] In order to know the truth, we must be willing to obey. Those whose affections are placed on the world are not willing to give up their plans for the plans of Christ. They walk in darkness, not knowing whither they go.

The precious light of truth flashes upon the pathway of every one who seeks for it. But iniquity abounds, and for this reason the love of many waxes cold. Those who would be successful in fighting the battles of the Lord must have on the whole armor. They must hold up before the world the One

who is able to save to the uttermost all who come to Him. They must put away sin; for this God hates.

What is sin? John defines it in these words, “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” [1 John 3:4.] Obedience to the law is the standard held up before us. There is no reason why we should be transgressors. We may be Christians in every sense of the word. By constant prayer we are to bring Christ into our lives. From Him we are to receive the grace that will enable us to overcome. Only by receiving this grace can we go on from strength to strength and gain a fitness for eternal life. We shall have conflicts and temptations to meet, and we are to meet them in the Spirit of Christ. The Saviour says, “My grace is sufficient.” [2 Corinthians 12:9.]

We shall be known by the fruit that appears in our lives. A pure fountain will not send forth an impure stream, neither will a true Christian utter words of abuse, or enter into contention with those around him. When we set our hearts on God, we shall have a constant battle to fight; for we have the enemy of all righteousness to contend with. In every conceivable way he will seek to discourage us and cast us down. The world stands opposed to Christ and His work. But those who are striving to do the will of God have this consolation—they are united with the highest authorities of heaven. Trusting in Christ, and advancing step by step, the children of God will gain the victory.

If we desire a place in the world to come, we must bring our will into subjection to the will of God. We must follow the light that shines upon our pathway. To go contrary to this light is to walk away from Christ.

It should be our highest aim in life to get ready for heaven. Sanctification is not the work of a moment, but of a lifetime. The sinner must repent of his sin and come to Jesus for pardon. The promise is, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 John 1:9.] “We know that He was manifested to take away our sins, and in Him is no sin.” “Whosoever abideth in Him sinneth not.” [1 John 3:5, 6.] Many are deceived on this point. Their minds are confused, and they do not know what sin is. But they can know, by studying the Word of God.

There is a higher standard for us to reach than we have yet reached. We must be cleansed from all unrighteousness. Paul says, “I have not ceased to warn you from house to house.” [Acts 20:31, 20.] Why did he do this? Because the law was transgressed. He himself, when he saw his true condition, exercised repentance toward God and faith toward our Lord Jesus Christ. Let no one think that while he is living in transgression he will be allowed to enter the gates of the holy city. Those who when Christ comes are in rebellion against God will not be admitted to the courts above. No rebel will enter heaven.

Daily we are to be preparing for the kingdom of glory. God’s standard is to test our character. If we endure the test, we shall be given a place among the redeemed.

We must bring heaven into our hearts, into the daily life. Christ is an all-powerful helper, and those who follow Him will not walk in darkness, but will understand the thoughts of heaven. They will understand the voice of the true Shepherd and will walk in obedience.

We must search the Scriptures for ourselves. As we search them as for hidden treasure, the truths that we find will give us strength to stand in the day of God. God holds us responsible for those around us. There are sinners to save, souls to be won. Shall we allow iniquity to separate us from Christ, from the work that He has given us. Let each one of us say, I will not disappoint the Saviour. He shall not have died for me in vain. I want to praise Him through all eternity. I must have heaven at any cost.

Would you see the King in His beauty? Would you stand around the great white throne? Then you must obey God's commandments, because none will enter heaven who refuse to accept the law of Jehovah as the rule of life.

Ms 23, 1907

Sermon/Waiting and Watching for Christ's Appearing

Orebro, Sweden

October 28, 1885

Waiting and Watching for Christ's Appearing

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

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

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

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

If for some crime that you had committed you were incarcerated within prison walls, with the sentence of death passed upon you, and a friend should come to you and say, "I will take your place, and you may go free," would not your heart be filled with gratitude for such unselfish love? Christ

has done infinitely more than this for us. We were lost; the sentence of death had been passed upon us; and Christ died for us, and thus set us free. He said, “I will take upon Myself the guilt of the sinner, that he may have another trial. I will put within his reach power that will enable him to overcome in the struggle with evil.”

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

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

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

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

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

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

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

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

While in this world, men and women must work. Labor is not a disgrace, but a blessing. Christ Himself worked with His hands, and so did the apostles. Christ does not want us to spend our time in idle contemplation. While we are working with our hands, we can be thinking of God and heaven.

We can take the Saviour with us to our work. We can know, if we will, that He is at our right hand, ready to help us in every time of need.

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

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

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

Ms 25, 1907

A Practical Faith

January 18, 1907 [typed]

I have words to speak to the churches. We need to examine ourselves closely, to see whether we are in the faith.

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. Wherein ye greatly rejoice, though now, for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” [1 Peter 1:1-7.]

This is the word of God to us. What largeness of expectation is held out, what encouragement. Shall we not grasp the encouragement, and work out in our lives the faith presented? We are living in the last days of this earth's history. Shall we not lay hold of these principles that will make us grow in grace? The gracious promise is for every one who will lay hold of it, and work according to a sincere reception of the grace that it is our privilege to have. Let us grasp these assurances by faith, that we may realize daily that we are kept by the power of God through faith unto salvation, ready to be revealed at the last time. Laying hold of this hope, we shall become true laborers together with God. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] God is honored when we lay hold of His Word and act upon it, weaving His promises into our labors for souls who are ready to perish.

Our faith will be seen and felt by those who associate with us. We must not show the least distrust of God. At this time, when we need so much the faith that works by love and purifies the soul, we are to trust in the verity of God's promises, showing our faith by our works. By doing this we become an educating power, inspiring others with the same faith in God. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls." [1 Peter 1:8, 9.]

You have everything to gain. In order to cultivate faith, you have only to receive the Word and weave it into your life experience. When you speak, let your words be words of faith. You cannot afford to live one day without the exercise of faith in word and action. In 1844 we witnessed the fulfilment of God's promises when we talked faith, and prayed faith, and worked by faith. The strength and power of God was with us.

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." [Verses 10-12.]

All heaven is interested in the plan of salvation. The end of the great conflict is near; the signs foretelling the end are rapidly fulfilling. We should be earnestly preparing our hearts for the ministration of the Holy Spirit that, it may be revealed in our lives in a marked manner. Human beings have a decided part to act in the plan of salvation; angels are doing their part by guarding the souls who work according to God's Word. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation and godliness; because it is written, Be ye holy; for I am holy." "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." [Verses 13-17.] You are to be cheerful and pleasant and courteous; but all trifling is to be put away; for "the fear of the Lord is the beginning of wisdom." [Psalm 111:10.]

Peter continues his charge: "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was

foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him from the dead and gave Him glory; that your faith and hope might be in God.

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord abideth forever. And this is the word which by the gospel is preached unto you.

“Wherefore laying aside all malice and all guile, and hypocrisies and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” [1 Peter 1:18-25; 2:1-5.]

There must be changes made in our churches that have had light from the Word of God. Peter urges those who are faithful to fulfil the Word. There are those among us who are cultivating a taste for fictitious reading. These are not walking in accordance with the precious instruction given here. I ask such souls to make a decided change in your religious life. Is it not high time that each one examine his life and character and cut away every perverted appetite and taste? Now, just now, before it may be forever too late, look closely to yourselves; it is for your eternal interest that you delay not.

“Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed the same is become the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him that hath called you out of darkness into His marvellous light: which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [Verses 6-12.]

When the Word of God defines our duty so clearly, what excuse can we render to God if we do not place ourselves in right relation to Him? What excuse shall we give why we have selfishly used His means that should have been spent in advancing a knowledge of the truth in all parts of the world? In the night season I was addressing a large company of our people. I said to them, Will you open your hearts and minds to the influences of the Holy Spirit? Will you seek the Lord in humility of soul, confessing your sins? Will you who have not given the trumpet a certain sound now confess your backslidings, and repent and be converted? Will you draw nigh to God, as obedient children lay hold of the rich promises of His Word, and exert a saving influence to bring souls to a knowledge of the

truth? If you will do this, you will receive the rich blessings of God. I call upon the churches to repent of their neglect to obey God, to seek the Lord, and meet His requirements, that you may receive the blessings that the apostle Peter brings to your view. God help us all to come up on a high platform of purity and righteousness.

Ms 27, 1907

Extracts regarding the New England Sanitarium

January 22, 1907 [typed]

Compiled from earlier published and unpublished sources.

A Compilation of Extracts From the Testimonies Regarding the New England Sanitarium

In a testimony entitled “Instruction to Men in Positions of Responsibility,” dated October 24, 1902, the following statements are found:

The New England Sanitarium

The Lord in His providence has opened the way for His workers to take an advance step in New England—a field where much special work should be done. Through the manifest providence of God, the brethren there have been enabled to arrange to change the location of the sanitarium from South Lancaster to Melrose, a place much nearer Boston, and yet far enough removed from that city to give patients the most favorable conditions for recovery of health. The transfer of the New England Sanitarium to this place, so convenient to the city of Boston, is in God’s providence. Where the Lord sets His hand to prepare the way before us, God forbid that anyone should stand back, questioning the wisdom of going forward, or refusing to give encouragement and help.

The removal of the New England Sanitarium from South Lancaster to Melrose has been presented to me as being directed by the Lord. The buildings are of a character to recommend our medical missionary work, which is to be carried forward not only in Boston, but in many other unworked cities in New England. The Melrose property is such that convenience can be provided that will draw to that sanitarium persons not of our faith. The aristocratic as well as the common people will visit that institution to avail themselves of the advantages offered for restoration of health.

Let all who are connected with the New England Sanitarium labor to make it a model institution, where the living principles of righteousness shall prevail. All our institutions for the care of the sick and the suffering are to stand upon the elevated platform of truth. They are to carry out the eternal principles of equity and righteousness. Those who are working in them are to weigh their actions in the scales of justice and practice strict equity. God desires every man and every woman in His service to stand before Him in purity and truth, obedient to all His commandments. Cleanness of spirit must be preserved wherever the light of truth is to shine forth. All the workers in our sanitariums should ever remember that they are laboring in institutions dedicated to the Lord.

Unselfishness Essential

In planning for the advancement of medical missionary work, we should use sanctified judgment. We should not attempt in any place to erect a mammoth sanitarium so extensive and so expensive

that we have nothing left with which to provide institutions in other parts of the Lord's vineyard to carry out the same benevolent designs of our heavenly Father as were specified when the first sanitarium building was erected in Battle Creek.

God's purpose in giving the third angel's message to the world is to prepare a people to stand true to Him during the investigative judgment. This is the purpose for which we establish and maintain our publishing houses, our schools, our sanitariums, hygienic restaurants, treatment rooms, and food factories. This is our purpose in carrying forward every line of work in the cause.

From the New England Gleaner, of September 7, 1904, the following is copied:

August 21, 1904

Melrose, Mass.

Ever since the removal of the New England Sanitarium to Melrose, I have had a desire to see the new location and to tell those connected with the institution of the importance which its work may exert to benefit the people of Boston.

I have now been at the Melrose Sanitarium for a week, and I find it to be one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around answer to the representations given me of what our sanitariums ought to be. Everything is attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision—patients lying out in the sunshine in wheel chairs and in cots. I see before me the sights that the Lord has helped me to present before our people in print.

Our sanitariums should be attractive places, and the surroundings of this sanitarium correspond more closely than anything else I have seen to the representations that have been given me by the Lord. Several sanitariums in favorable locations have been presented before me; but the strikingly attractive beauty of this place leads me to recognize it as the most favorable sanitarium site that I have ever looked upon. And here is to be done the very work that the Lord has specified must be done in our medical institutions—a work resembling the ministry of Christ, the greatest Medical Missionary that our world has ever known, a noble, helpful, sympathetic work. The manifestation of the cheerfulness and hope and grace of Christ is the highest ministry of truth, and the most effective. I have been instructed that our institutions for the relief of suffering humanity are to be working agencies for the healing of both soul and body.

During my stay here, I have had an opportunity to see a great deal of the surroundings of the sanitarium. The forty acres belonging to the institution are in the midst of the Middlesex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the lake and the trees and inhaling the health-giving fragrance of the pines. It is delightful to ride through the forest. There are many beautiful drives and much lovely scenery. I enjoy looking at the many different kinds of tress in the forest, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere."

It is impossible for me to find words to describe the beauty of this place. Just in front of the sanitarium there is a beautiful lake called Spot Pond. This lake is one of the water supplies of the city of Boston, and it is most carefully guarded from contamination. No bathing or boating is allowed on it.

What of the buildings? They are well built and fairly convenient. In one of the cottages, the doors and window casings are made of heavy black walnut, and many of the washstands, bureaus, chairs, and bedsteads are also of black walnut. There was about six thousand dollars' worth of furniture in the buildings when they were purchased. The buildings, with the forty acres of land, cost thirty-nine thousand dollars.

This property has come to us in the providence of God, and we should be thankful and grateful, realizing that the Lord has been working in behalf of His people, so that they shall have courage to press forward in His work. Let those who are connected with this sanitarium remember that the Lord is to be praised. He has worked on human minds to keep this place from passing into the hands of those who could not appreciate its advantages. In this institution, a work is to be done that will bring health to soul and body. And the praise of God is to be in the hearts and minds of the workers.

Additional facilities should be provided for the care of the patients. Many from Boston and from other places will come here to be away from the din and bustle of the city. Other buildings will be needed. Rooms must be provided for the rich who are accustomed to many conveniences.

Boston has been pointed out to me as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. This sanitarium is one of the greatest facilities that can be employed to reach Boston with the truth. This city and its suburbs must hear the last message of mercy to be given to our world. Tent meetings must be held in many places. The workers must put to the very best use the abilities that God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalized by the revelation of the Holy Spirit, if we will walk humbly with God.

The worker for God is not left without a pattern. He is given an example which, if followed, will make him a spectacle to the world, to angels, and to men. He is bidden to glorify God by carrying out unselfish aims and purposes. The Lord understands man's nature, and He holds up before him the laws of the kingdom of heaven, which he is to honor and obey. He places the Bible in his hands, as the guide book that will show him what is truth, and what he must do in order to inherit eternal life. This book draws the attention from temporal interests to spiritual realities. It tells man, fallen and sinful though he is, that he can become a prince and a king in the heavenly courts, an heir of God and a joint heir with Christ.

God sees how strong man's inclination is to accumulate earthly treasure, and in the highways and byways of life His voice is heard, saying, "What shall it profit a man if he shall gain the whole world and lose his own soul?" [Mark 8:36.] "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 rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also." [Matthew 6:19-21.]

God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that He carried on. With earnestness and sincerity they are to tell men of the unsearchable riches and the immortal treasures of heaven. They are to be filled with the Holy Spirit. They are to repeat Heaven's offers of peace and pardon. They are to point to the gates of the city of God, saying, "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city." [Revelation 22:14.]

The Lord is ready and waiting to help the workers in every sanitarium to do the work that needs to be done. He expects every one to work for Him according to his several ability. Man's activity is not to be repressed, but sanctified and rightly directed. Let the workers in our sanitariums take heed to their character building. Let them not think that God values them according to their position. Let them remember that they must unite with God, carrying on their work with humility and learning each day the meekness and lowliness of Christ. It is this that brings true greatness.—Mrs. E. G. White

In The Review and Herald, September 29, 1904, a portion of the foregoing article was published, and the following was added:

I am instructed that Boston must be worked; and I know that the possession of this sanitarium site is one of the greatest blessings that could come to our work in the eastern states. A hundred or more might be cared for here were there suitable accommodations. Therefore we advise that the work on the new building be begun soon, so that patients of the wealthy class may be cared for. This class must hear the message. Let those in charge counsel together and make arrangements to put up a building that will provide the necessary accommodations. The material now lying in the barn can be utilized. Remember, this material was a gift.

We rejoice that the Lord in His providence has guided us to this place. No buildings can be put up near the sanitarium. There is here nothing to offend the sense of sight or the sense of smell, and care must be taken that there shall be nothing of the kind. I am instructed that close inspection is being made by those who are not supposed to be inspectors. Everything about the building will be investigated. Note will be taken of the care given to the barns and stables; therefore there must be no laxness or looseness in the care of the premises. Let everything be such that it will bear favorable testimony to the institution.

Those who are acting a prominent part in connection with this sanitarium should be encouraged by what the Lord has done in behalf of the institution. Let all move forward unitedly. Let every one strive to become better acquainted with Christ Jesus, the great Medical Missionary. Let all strive with every power of the being to control the blind passions, which, if not purged from the life, would lead to the dishonor of God's holy name. Self is to be subdued. Every thought, word, and act is to brought into obedience to the will of Christ.

Let all who are connected with the sanitarium inquire at every crisis, What would Christ do were He in my place? Keeping the way of the Lord always leads men into paths of truth and righteousness. We are to make advance moves; we are not to stagnate. ... Caution should be exercised not to bring an unnecessary burden of debt upon the institution. Stand in the light and freedom, without a yoke upon your necks. Come up to the help of the Lord, to the help of the Lord against the mighty. Satanic agencies are constantly seeking to discourage and destroy those who will listen to the counsel of the

enemy. Keep close to the Word of God; for it is spirit and life. Then the Lord will be able to say of you, “Ye are laborers together with God; ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.]

In a letter written to Elder A. E. Place, dated Jan. 17, 1905, are the following statements regarding the burning of a portion of the main building, and the duty of our brethren to help in the rebuilding:

I have recently learned in regard to the burning of a portion of the Melrose Sanitarium. At first I felt almost overcome, but later I learned that only a part of the main building has been destroyed. I want you to see, my brother, that the Lord is good. Do not mourn over the loss, as long as the best part of the building is saved. Thank the Lord that considerable of the furniture was saved, and above all, that no one was hurt or killed.

Can you not do something to arouse our people in the East to arise and rebuild the sanitarium? I feel a deep anxiety that Boston shall hear the Word of the Lord and the reasons of our faith. Ask the Lord to raise up laborers to enter the field. Ask Him to raise up laborers who can gain access to the people of Boston. The message must be sounding forth. There are thousands in Boston craving for the simple truth as it is in Jesus. Cannot you who minister in word and doctrine prepare the way for this truth to reach souls?

O how I long to see the Holy Spirit’s working on human minds. For hours during the night I lie awake, unable to sleep, pleading with God to let the power of His Spirit come upon the minds and hearts of the people in our cities.

Let us regard the fire that has destroyed a part of the sanitarium a blessing in disguise. The Lord is in this cutting away of the objectionable portion of the building. It was a firetrap and made but a poor representation. After considering the matter, I said, “Amen and amen. Refined and purified by fire.”

Our people in the East are to do their part in helping to rebuild the destroyed portion of the building. May the Lord impress the hearts of those who have money to come up to His help and assist in the erection of a building that will be wholesome and safe and convenient. Work to this point.

I must close now; for I am very weary. I ask you to do all in your power to help Dr. Nicola in the erection of the buildings that are essential for the accommodation of patients. Ellen G. White.

In a letter to Dr. C. C. Nicola, dated May 14, 1906, the dedication of the Loma Linda Sanitarium is described; and then the purpose of God in placing these wonderful places in the hands of His people is spoken of as follows:

Loma Linda cost us forty thousand dollars. The original cost was nearly three times this sum. There were seventy-six acres of land in the tract, and thirty have been added since. As a sanitarium site, the property is a valuable one. The grounds have been carefully laid out, at great expense to the original owners, and are beautified by well-kept lawns and flower gardens. The surrounding scenery varies, in many respects, from that seen from the grounds of the New England Sanitarium: but the extensive view is fully as magnificent as the Melrose view. There is more improved land about Loma Linda, including many square miles of bearing orange groves. Like Melrose, one of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery. We believe that

both places have come in our possession to be used to the very best advantage possible for sanitarium purposes.

But more important than magnificent scenery, and beautiful buildings and spacious grounds, is the close proximity of these institutions to densely populated districts, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established—the advancement of God's closing work in the earth.

Loma Linda is in the midst of a very rich district, including three important cities—Redlands, Riverside, and San Bernardino. This field must be worked from Loma Linda, as Boston must be worked from Melrose.

When the New England Sanitarium was removed from South Lancaster to Melrose, the Lord instructed me that this was in the order of His opening providence. The buildings and grounds at Melrose are of a character to recommend our medical missionary work, which is to be carried forward not only in Boston, but in many other unworked cities in New England. The Melrose property is such that conveniences can be provided that will draw to that sanitarium persons not of our faith. The aristocratic as well as the common people will visit that institution to avail themselves of the advantages offered for restoration of health. ... We hear that something is now being down in Boston. We are rejoiced to learn, through a report in a recent Review, of Elder L. S. Wheeler's work as pastor of the Boston church, and of the work of his faithful co-laborers. We are also pleased to learn that Elder F. C. Gilbert has been laboring in Everett, a suburb. We hope that those in charge of the work in New England will co-operate with the Melrose Sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be laboring to advantage different portions of the city in varied lines of service.

The terrible disasters that are befalling great cities ought to arouse us to intense activity in giving the warning message to the people in these congested centers of population while we still have an opportunity. The most favorable time for the presentation of our message in the cities has passed by. Sin and wickedness are rapidly increasing; and now we shall have to redeem the time by laboring all the more earnestly.

The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message. The judgments of God are impending. Why do we not awaken to the peril threatening the men and women living in the cities of America? Our people do not realize as keenly as they should the responsibility resting upon them to proclaim the truth to the millions dwelling in these unwarned cities.

There are many souls to be saved. Our own souls are to be firmly grounded in a knowledge of the truth, that we may win others from error to the truth. We need now to search the Scriptures diligently; and as we become acquainted with unbelievers, we are to hold up Christ as the anointed,

the crucified, the risen Saviour, witnessed to by the prophets, testified of by believers, and through whose name we receive the forgiveness of our sins.

We need now a firm belief in the truth. Let us understand what is truth. Time is very short. Whole cities are being swept away. Are we doing our part to give the message that will prepare a people for the coming of their Lord? May the Lord help us to improve the opportunities that are ours. Ellen G. White.

In a letter to Dr. and Mrs. Nicola, sent in May 1906, the following words were written:

It was a wonderful providence that brought us into possession of the Melrose Sanitarium property. Let us work out by faith God's purpose for this institution. It is to be an important outpost center, from which to work the city of Boston. You, Brother Nicola, understand the instruction that the Lord has given regarding this matter.

Never in any way should the Melrose Sanitarium be placed under the influence of any man or set of men at Battle Creek. Not one of our sanitariums should be swayed by plans of human devising. The Lord is to manage our sanitariums, and He positively forbids that the sanitarium at Melrose shall in any respect be under the guidance of those who have resisted the counsel of the Lord regarding the proper union of the evangelical and medical work. Were men outside of New England to have a controlling voice in your organization and plans, great perplexity would attend your work.

I now say to you, in the name of the Lord, Cut loose from Battle Creek, sever every connection. The course recently taken by some to hinder the Melrose Sanitarium from forming a perfect organic union with the conferences from which its support and patronage come is exactly the course that God has warned us would be taken. When listening to the men who have taken this course, you are under an influence, the character of which you do not realize. The spiritual understanding of some men whom we have greatly respected in past years is not now to be depended on. ...

Brother Nicola, the Lord will lead you—but never, never through a human agency who is under the influence of the enemy of our souls. The Lord has given you a most favorable place in which to care for the sick, and to labor in His service; and He will bless you and your wife so long as you look to Him for guidance. But if you lean upon human help, you will find that your dependence is as a broken reed. I am bidden to say to you and your wife, Guard yourselves against every deceptive influence. As you do this, God will tenderly lead and guide you, and bless you in your position of responsibility.

In past years, you have taken a special interest in the upbuilding of the Melrose Sanitarium, and the Lord has blessed your efforts. He will still help you, if you will to do His will. Do not, I beseech of you, break away from Melrose now, when you have before you so many wonderful opportunities for service. The Lord has a special work for you to do in Boston. The standard of present truth is to be exalted in that great city, and, in God's providence, you and your co-laborers are situated where you can co-operate with others in doing a noble and far-reaching work in that important center of influence.

Brother Nicola, I wish to express my great thankfulness to God that you have the privilege of engaging in so good a work. This is the very work you ought to do in connection with the medical missionary work. Your position as a physician of experience and your wife's position give you

influence. It has been very plainly represented to me by the Lord that you and your wife have been placed where you have many opportunities for accomplishing much good. A second physician—one who is competent to assist you, and who, withal, is sound in the faith—should be connected with you; and reliable help should also be provided your wife. This would give both of you more freedom.

It is the will of the Lord, Brother Nicola, that you and your associates shall blend your talents in carrying forward the work of the Melrose Sanitarium. He desires that our people shall conduct this institution in harmony with the light that He has given. God established this sanitarium, to be a means in His hands of accomplishing great good.

I am instructed to say to you, my brother and sister, that you and your associates in the work at Melrose are to guard yourselves carefully against the danger of linking up with those who are handling sacred things as they have been handled by some in Battle Creek. And as the Lord has given light that Elder E. W. Farnsworth and his wife, with other workers of God's appointment, should remain in this country for a time to give the trumpet a certain sound, I would bespeak for these tried laborers your hearty co-operation in all their efforts to stand in defense of the faith.

God's judgments are in the land. Whole cities and villages will be blotted out. Boston is to be warned now, and we are to allow nothing to divert our minds from the responsibility of fulfilling God's purpose in establishing the Melrose Sanitarium, which purpose He desires to work out through us. As physicians and ministers, let us labor in unity. The Lord will work with power, as we strive to do our part faithfully. He will cause Boston to hear the message of present truth. Co-operate with Him in bringing this about, my brother, my sister, and He will help you, strengthen you, and encourage your hearts through the salvation of many precious souls.—Ellen G. White.

From a letter addressed to "Dear Friends at Melrose," dated May 28, 1906, the following is taken:

I see that the prosperity and success of our work in this time is dependent wholly on the Lord. Yet we must all stand in our lot and place as the Lord's servants, depending on His counsel. "My presence shall go with thee" [Exodus 33:14], has been repeated so many times, and I have had the assurance that He will never fail me. We must, as children of God, press onward in the way of obedience. God is our frontguard and our rereward. Great is the Lord, and greatly to be praised. ...

Melrose and Loma Linda are both very beautiful places. Each has excellent advantages, and these two places near cities will open the way for the truth to find access to many people who have never heard it.

Elder Haskell and wife have begun work at San Bernardino, and they are sparing no pains. They are doing their best. They labor earnestly to keep the workers all alive and interested to sell the literature, and the work is certainly taking hold. Some souls have already taken their stand.

We feel deeply interested to see our cities worked. We hope that our workers in Boston will have courage in the Lord. The Lord is soon to come, and there is need that every talent shall be improved.

I have seen the city of San Francisco, and what a scene of devastation it presents. We were an hour and a half riding through the ruins. As we looked at such complete destruction, we could hardly realize that the largest city in California was in ruins.

We shall do all we possibly can to get the truth before the people now. The special number of the Signs of the Times is a medium through which much good will be accomplished.

If I were twenty-five years younger, I would certainly take up labor in the cities. But I must reach them with the pen.

Looking at the tall buildings in San Francisco, some of them having one side still standing, it seemed to say, The touch of the Lord's finger will lay in ruins the most costly and the highest of buildings. One of the standing walls of these high structures came down with a crash as we were looking at it. The completeness of the ruin cannot be described; but our meetinghouse on Laguna Street is safe. ...

We know not what may come next to arouse the people to investigate Bible truth. The day of the Lord will come unlooked for, as a thief in the night. If these awful calamities do not make an impression on our minds, what will?

"Be ye also ready; for in such an hour as ye think not, the Son of man cometh." [Matthew 24:44.]

Ms 29, 1907

Individual Responsibility and Christian Unity

St. Helena, California

January 16, 1907

We are living in a time when every true Christian must maintain a living connection with God. The world is flooded with sophistries of the enemy, and we are safe only as we learn lessons of truth from the great Teacher. The great work in which we are engaged demands of us a strong, united effort under divine leadership.

The Lord desires His workers to counsel together, not to move independently. Those who are set as ministers and guides to the people should pray much when they meet together. This will give wonderful help and courage, binding heart to heart and soul to soul, leading every man to unity and peace and strength in his endeavors.

Our strength lies in taking our burdens to the great Burden-bearer. God confers honor on those who come to Him and ask Him for help, in faith believing that they will receive.

Human help is feeble. But we may unite in seeking help and favor from Him who has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] Divine power is infallible. Then let us come to God, pleading for the guidance of His Holy Spirit. Let our united prayers ascend to the throne of grace.

Let our requests be mingled with praise and thanksgiving.

Individual Accountability

Christ, our Advocate with the Father, knows how to sympathize with every soul. To those who receive Him as their Saviour, He gives power to become sons and daughters of God. His life of

perfect freedom from sin has prepared the way for us; through Him the entrance into the Holiest of all is made manifest.

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “He that hath received His testimony hath set to his seal that God is true. For 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 3:16, 33-36.]

A religious education is greatly needed by all who act a part in the work of Jesus Christ. They are to be laborers together with God, engaged in a sacred, solemn work. Each is to have an individual experience in being taught by the great Teacher, an individual communion with God. There is to be imparted a new life, and that life is to be nourished by the Holy Spirit. When there is a spiritual union with the Lord Jesus, He will move and impress the heart. He will lead, and in the life there will be a growth of fellowship with Christ.

Christ is our only hope. We may look to Him, for He is our Saviour. We may take Him at His word and make Him our dependence. He knows just the help we need, and we can safely put our trust in Him. If we depend on human wisdom to guide us, we shall find ourselves on the losing side. But we may come direct to the Lord Jesus; for He has said, “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.] It is our privilege to be taught of Him who said, “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” [John 6:53.]

We have a divine audience to which to present our requests. Then let nothing prevent us from offering our petitions in the name of Jesus, believing with unwavering faith that God hears us and that He will answer us. Let us carry our difficulties to God, humbling ourselves before Him. There is a great work to be done, and while it is our privilege to counsel together, we must be very sure to counsel with God; for He will never mislead us. We are not to make flesh our arm. If we do, depending upon human help, human guidance, unbelief will steal in, and our faith will die.

Frequently I receive letters from individuals, telling me of their troubles and perplexities and asking me to inquire of God what is their duty. I reply to them, I have not been appointed by God to do such a work as you ask. The Lord Jesus has invited you to bring your troubles to One who understands every circumstance of your life.

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” [Mark 11:24-26.]

I shall not dishonor my Lord by encouraging people to come to me for counsel when they have a standing invitation to go to the One who is able to carry them and all their burdens.

“It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. ... 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." [John 6:45, 51.]

God deals with men as individuals, giving to every one his work. All are to be taught of God. Through the grace of Christ, every soul must work out his own righteousness, maintaining a living connection with the Father and the Son. This is a genuine experience that is of value.

Necessity of Harmonious Action

While it is true that the Lord guides individuals, it is also true that He is leading out a people, not a few separate individuals, here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly.

Those who were in our work at the beginning are passing away. Only a few of the pioneers of the cause now remain among us. Many of the heavy burdens formerly borne by men of long experience are now falling upon younger men.

This transfer of responsibilities to laborers whose experience is more or less limited is attended with some dangers against which we need to guard. The world is filled with strife for the supremacy. The spirit of pulling away from our fellow laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous—as a restriction of personal liberty, and hence to be feared as popery. They declare that they will not take any man's say-so, that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren.

Herein lies a grave danger to the prosperity of our work. We must move discreetly, sensibly, in harmony with the judgment of God-fearing counselors; for in this course alone lies our safety and strength. Otherwise God cannot work with us and by us and for us.

O how Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep our spurious uprisings, and to refute claims not endorsed by the Word of God. We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.

Unity of Effort

Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And, in order that the Lord's work may advance healthfully and solidly, His people must draw together.

The spasmodic, fitful movements of some who claim to be Christians is well represented by the work of strong but untrained horses. When one pulls forward, another pulls back; and at the voice of their master, one plunges ahead, and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren and prefer to act alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their labor is worse than wasted.

Men to be Counselors, not Rulers

"Wait on the Lord; be of good courage, and He shall strengthen thine heart." [Psalm 27:14.] Let us each wait on the Lord, and He will teach us how to work. He will reveal to us what work we are best adapted to perform. This will not lead men to start out in an independent spirit, to promulgate new theories. The workers should be in harmony with the truth, and with their brethren. There should be counsel and co-operation. But men are not to feel that at every step they must wait to ask some higher officer if they may do this or that. They may look to the God of Israel for guidance.

Among all God's workers there should be a spirit of unity and harmony. The Lord has especially blessed some with experience that has fitted them to be wise counselors. In our several callings there is to be a mutual dependence on one another for assistance. Of this Peter says:

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace unto the humble." [1 Peter 5:5.]

But this does not authorize any to undertake the work of ordering his brethren to do as he thinks advisable, irrespective of their own personal convictions. Any man who is placed in a position where he is regarded by others as an authority, as one to whom they must go for permission to do what they feel is right, is in a dangerous position. He is likely to become exulted; for he is but human. The Lord has not appointed to any one such a work. We are to look to Christ to direct His workers.

One man is not to act as mind and judgment for another man whom the Lord is using in His work. No one is to lay down manmade rules and regulations to govern his fellow laborers who have a living experience in the truth.

Let every one be amenable to the great Teacher. His words are spirit and life. He does not sanction any plan by which men who have been entrusted with the guardianship of souls are placed under another man and compelled to do as he shall decide. Those whom God is leading by His Holy Spirit need not always, before they make any move, first ask permission of some one else.

The Lord Jesus is the one to whom men must go for wisdom. The gifts of grace will increase by wise use, but there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith.

To my brethren in the ministry, I wrote in 1896 as follows:

“I must speak to my brethren nigh and afar off. I cannot hold my peace. They are not working on correct principles. Those who stand in responsible positions must not feel that their position of importance makes them men of infallible judgment.

“All the works of men are under the Lord’s jurisdiction. It will be altogether safe to consider that there is knowledge with the Most High. Those who trust in God and His wisdom, and not in their own, are walking in safe paths. They will never feel that they are authorized to muzzle even the ox that treads out the grain; and how offensive it is for men to control the human agent who is in partnership with God, and whom the Lord Jesus has invited, ‘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.] ‘We are laborers together with God; ye are God’s husbandry, ye are God’s building.’ [1 Corinthians 3:9.]

“The Lord has not placed any one of his human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and you shall not do that. ...

“No man is a proper judge of another man’s duty. Man is responsible to God; and as finite, erring men take into their hands the jurisdiction of their fellow men, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation. There are strange principles being established in regard to the control of the minds and works of men, by human judges, as though these finite men were gods. ...

“Organizations, institutions, unless kept by the power of God, will work under Satan’s dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal and truth, and for the advancement of the kingdom of God. ...

“God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow men. The only hope for fallen man is to look to Jesus and receive Him as the only Saviour. As soon as a man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its roots in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, not to make flesh our arm.”

The foregoing was printed in Special Testimonies for Ministers and Workers, No. 9.

In 1903, I wrote to the president of a conference:

“By means of one agency, Christ Jesus, God has mysteriously linked all men together. To every man He has assigned some special line of service; and we should be quick to comprehend that we are to guard against leaving the work given us in order that we may interfere with other human agencies who are doing a work not precisely the same as our own. To no man has been assigned the work of interfering with the work of one of his fellow laborers, trying to take it in hand himself; for he would

so handle it that he would spoil it. To one, God gives a work different from the work that He gives another.

“Let us all remember that we are not dealing with ideal men, but with real men of God’s appointment, men precisely like ourselves, men who fall into the same errors that we do, men of like ambitions and infirmities. No man has been made a master, to rule the mind and conscience of a fellow being. Let us be very careful how we deal with God’s blood-bought heritage.

“To no man has been appointed the work of being a ruler over his fellow men. Every man is to bear his own burden. He may speak words of encouragement, faith, and hope to his fellow workers; he may help them to bear their special burdens by suggesting to them improved methods of labor; but in no case is he to discourage and enfeeble them, lest the enemy shall obtain an advantage over their minds, an advantage that in time would react upon himself.

“By the cords of tender love and sympathy the Lord linked all men to Himself. Of us He says, Ye ‘are laborers together with God. Ye are God’s husbandry; ye are God’s building.’ [1 Corinthians 3:9.] This relationship we should recognize. If we are bound up with Christ, we shall constantly manifest Christlike sympathy and forbearance toward those who are striving with all their God-given ability to bear their burdens, even as we endeavor to bear our appointed burdens.

“In our several callings there is to be a mutual dependence on one another for assistance. A spirit of authority is not to be exercised, even by the president of a conference; for position does not change a man into a creature that cannot err. Every laborer entrusted with the management of a conference is to work as Christ worked, wearing His yoke and learning of Him His meekness and lowliness. A conference president’s spirit and demeanor, in word and in deed, reveal whether he realizes his weakness and places his dependence on God, or whether he thinks that his position of influence has given him superior wisdom. If he loves and fears God, if he realizes the value of souls, if he appreciates every jot of the help that the Lord has qualified a brother-worker to render, he will be able to bind heart to heart by the love that Christ revealed during His ministry. He will speak words of comfort to the sick and the sorrowing. If he does not cultivate a masterly manner, but bears in mind always that One is his Master, even Christ, he can counsel the inexperienced, encouraging them to be God’s helping hand.

“The feeble hands are not to be deterred from doing something for the Master. Those whose knees are weak are not to be caused to stumble. God desires us to encourage those whose hands are weak to grasp more firmly the hand of Christ and to work hopefully. Every hand should be outstretched to help the hand that is doing something for the Master. The time may come when the hands that have upheld the feeble hands of another may, in turn, be upheld by the hands to whom they ministered. God has so ordered matters that no man is absolutely independent of his fellow men.”

Counsel to Men in Official Position

Among God’s people are some who have had long experience in His work, men who have not departed from the faith. Notwithstanding the great trials through which they have passed, they have remained faithful. These men should be regarded as tried and chosen counselors. They should be respected, and their judgment should be honored by those who are younger or who have had less experience, even though these younger men may be in official positions.

We are engaged in a great work, and there are many opportunities for service in various lines. Let all pray earnestly that God may guide them into the right channels of service. God's workmen should not neglect any opportunity to help others in every possible way. If they seek God unselfishly for counsel, His Word, which bringeth salvation, will lead them. They will engage in labor on the right hand and on the left, doing their best to remove from the minds of others every doubt and every difficulty in understanding the truth. The Spirit of God will make their labors effectual.

The Lord calls for minutemen, men who will be prepared to speak words in season and out of season, that will arrest the attention and convict the heart. The kingdom of God consisteth not in outward show. Light will not be received by following selfish plans, but by looking unto Jesus, following Christ's leadings, not the suppositions of men. The kingdom of God is righteousness and peace and joy in the Holy Ghost.

It often happens that circumstances arise which demand prompt action. And sometimes precious opportunities have been lost because of delay. The one who should have acted promptly felt that he must first consult with some one who was far away and who was unacquainted with the true conditions. Much time has thus been lost in asking advice and counsel from men who were not in a position to give wise counsel. Let all God's workers be guided by the Word of truth which points out their duty, following implicitly the directions Christ has given.

In 1883, I said to our brethren assembled in General Conference:

"Satan exults when men look to and trust in man. The one who is the object of this undue confidence is exposed to strong temptations. Satan will, if possible, lead him to self-confidence, in order that human defects may mar the work. He will be in danger of encouraging his brethren in their dependence upon him, and feeling that all things that pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God. But if all will learn to depend upon God for themselves, many dangers that assail the one who stands at the head of the work will be averted. If he errs, if he permits human influence to sway his judgment, or yields to temptation, he can be corrected and helped by his brethren. And those who learn to go to God for themselves for help and counsel are learning lessons that will be of the highest value to them.

"But if the officers of a conference bear successfully the burdens laid upon them, they must pray, they must believe, they must trust God to use them as His agents in keeping the churches of the conference in good working order. This is their part of the vineyard to cultivate. There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master. This would enlarge the capacity of the mind and give keener perceptions as to what to do and how. Brethren, you will have to wrestle with difficulties, carry burdens, give advice, plan and execute, constantly looking to God for help. Pray and labor, labor and pray; as pupils in the school of Christ, learn of Jesus.

"The Lord has given us the promise, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' [James 1:5.] It is in the order of God that those who bear responsibilities should often meet together to counsel with one another, and to pray earnestly for that wisdom which He alone can impart. Unitedly make known your troubles to

God. Talk less; much precious time is lost in talk that brings no light. Let brethren unite in fasting and prayer for the wisdom that God has promised to supply liberally.

"Go to God and tell Him as did Moses, 'I cannot lead this people unless Thy presence shall go with me.' [Exodus 33:15.] And then ask still more; pray with Moses, 'Show me Thy glory.' [Verse 18.] What is this glory?—The character of God. This is what He proclaimed to Moses. Let the soul, in living faith, fasten upon God. Let the tongue speak His praise. When you associate together, let the mind be reverently turned to the contemplation of eternal realities. Thus you will be helping one another to be spiritually minded. When your will is in harmony with the divine will, you will be in harmony with one another; you will have Christ by your side as a counselor."—Gospel Workers, 235-237 [1892 ed.]

Unsanctified Independence

The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and abilities of one is supplied by the experience and abilities of another. We should all study carefully the instruction given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ.

In our work we must consider the relation that each worker sustains to the other worker connected with the cause of God. We must remember that others as well as ourselves have a work to do in connection with this cause. We must not bar the mind against counsel. In our plans for the carrying forward of the work, our mind must blend with other minds.

Let us cherish a spirit of confidence in the wisdom of our brethren. We must be willing to take advice and caution from our fellow laborers. Connected with the service of God, we must individually realize that we are parts of a great whole. We must seek wisdom from God, learning what it means to have a waiting, watching spirit, and to go to our Saviour when tired and depressed.

It is a mistake to withdraw from those who do not agree with our ideas. This will not inspire our brethren with confidence in our judgment. It is our duty to counsel with our brethren and to heed their advice. We are to seek their counsel; and when they give it, we are not to cast it away, as though they were our enemies. Unless we humble our hearts before God, we shall not know His will.

Let us be determined to be in unity with our brethren. This duty God has placed upon us. We shall make their hearts glad by following their counsel, and make ourselves strong through the influence that this will give us. Moreover if we feel that we do not need the counsel of our brethren, we close the door of our usefulness as a counselor to them.

To every church I would bear the message that man is not to exalt his own judgment. Meekness and lowliness of heart will lead men to desire counsel at every step. And the Lord will say, "Take My yoke upon you, and learn of Me." [Matthew 11:29.] It is our privilege to learn of Jesus. But when men, full of self-confidence, think that it is their place to give counsel, instead of desiring to be counseled by their experienced brethren, they will listen to voices that will lead them in strange paths.

The angels of God are in our world, and satanic agencies are here also. I am permitted to see the inclination of certain ones to follow their own strong traits of character. If they refuse to yoke up

with others who have had a long experience in the work, they will become blinded by self-confidence, not discerning between the false and the true. It is not safe that such ones should stand in the position of leaders, to follow their own judgment and plans.

It is those who accept the warnings and cautions given them who will walk in safe paths. Let not men yield to the burning desire to become great leaders, or to the desire independently to devise and lay plans for themselves and for the work of God. It is easy for the enemy to work through some who, having themselves need of counsel at every step, undertake the guardianship of souls without having learned the lowliness of Christ. These need counsel from the One who says, "Come unto Me, all ye that labor and are heavy laden." [Verse 28.]

Our ministers and leaders need to realize the necessity of counseling with their brethren who have been long in the work, and who have gained a deep experience in the ways of the Lord. The disposition of some to shut themselves up to themselves, and to feel competent to plan and execute, according to their own judgment and preferences, brings them into strait places. Such an independent way of working is not right and should not be followed. The ministers and teachers in our Conferences are to work unitedly with their brethren of experience, asking them for their counsel and paying heed to their advice.

I am free to say to our brethren who with humility of heart are following the counsel of the Lord: If you know that God would have you engage in any work, go forward. Those who have the light and consciousness that God is leading need not be told by any human agent what is their work. They are to follow the counsel of the highest authority. Safety and peace and calm assurance are to be found only by following the counsel of the greatest Teacher that ever lived in our world. Let us not turn away from His unerring counsel.

But our impressions are not always a safe guide to duty. Human impulse will try to make us believe that it is God who is guiding us when we are following our own way. But if we watch carefully and counsel with our brethren, we shall understand; for the promise is, "The meek will He guide in judgment: the meek will He teach His way." [Psalm 25:9.] We must not allow human ideas and natural inclinations to gain the supremacy.

An Appeal for Unity

Our work is to strive for unity. We are the children of the same family and have one heavenly Father. Let us not put on garments of heaviness and mistrust and lack of confidence in our brethren. We should not hurt our souls by gathering the thistles and the thorns, but instead gather the roses and the lilies and the pinks, and express their fragrance in our words and acts.

The following is part of a talk given to the ministers assembled at the General Conference in 1883:

"'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.' [Philippians 4:8.]

"The dealings of God with His people often appear mysterious. His ways are not our ways, nor His thoughts our thoughts. Many times His way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when

we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer, that, according to His promise, the Lord may give us wisdom.

"Though we have an individual work and an individual responsibility before God, we are not to follow our own judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no division among us. Some are inclined to be disorderly and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit.

"Brethren sometimes associate together for years and think they can trust those they know so well, just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist among those not of the same faith. This is very pleasant while brotherly love continues; but let the 'accuser of the brethren' [Revelation 12:10] gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil, lest he dishonor God and wound Christ in the person of His saints; and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable. ...

"If Satan can employ professed believers to act as accusers of the brethren, he is justly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will manifest his spirit.

"Floating rumors are often the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, 'Report, and we will report it.' [Jeremiah 20:10.] These tale-bearers are doing Satan's work with surprising fidelity, little knowing how offensive their course is to God. ... The door of the mind should be closed against, 'They say' or 'I have heard.' Why should we not, instead of allowing jealousy or evil surmising to come into our hearts, go to our brethren and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot fellowship with those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master—a love that thinketh no evil, and is not easily provoked. ...

"Let us diligently cultivate the pure principles of the gospel of Christ—the religion, not of self-esteem but of love, meekness, and lowliness of heart. Then we shall love our brethren and esteem them better than ourselves. Our minds will not dwell on scandal and flying reports. But 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,' we shall 'think on these things.'" [Philippians 4:8.]—Gospel Workers, 443-447 [1892 ed.].

As a people we have been reproved by God for doing so little. How important then that we guard carefully against everything that might dishearten or weaken the influence of one soul who is doing a work that God would have done. There are victories to be gained if we present a united front and individually seek the Lord for strength and guidance.

Ms 31, 1907

Awake! Awake! Awake!

January 24, 1907 [typed]

I have a message from the Lord for all our churches. Divine truth is to be received and communicated; its saving principles are to enlighten the world. Those who are truly converted must become more and more intelligent in their understanding of the Scriptures, that they may be able to speak words of light and salvation to those who are in darkness, perishing in their sins.

"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.] By His life of sacrifice, Christ has made it possible for man to become a partaker of the divine nature, having escaped the corruption that is in the world through lust. The salvation of souls was the great object for which Christ sacrificed His royal robe and kingly crown, the glory of heaven, and the homage of the angels, and laying aside His divinity, came to this earth to labor and suffer with humanity upon Him. As workers together with Him, we are to expect special blessings and definite results as we strive to save souls from the snares of Satan, that they may become the children of light.

My brethren and sisters, when a camp-meeting is held, take pain to become acquainted with those who attend the meeting. Interest yourself in their soul's salvation. If in no other way, you can give the truth to the people by handing them papers and pamphlets. And not only during the camp-meeting, but in the neighborhood where you live, seek to gain access to souls. Get acquainted with your neighbors. O how many have never opened their lips to inquire of their neighbors and friends if they would be willing to hear something of the truths for the time in which we are living. My brethren and sisters, study your plans. Grasp every opportunity of speaking to your neighbors and associates, or of reading to them something from books that contain present truth. Show that you regard as of first importance the salvation of the souls for whom Christ made so great a sacrifice.

Ministers, preach the truths that will lead to personal labor for those who are out of Christ. Encourage personal effort in every possible way. Remember that a minister's work does not consist merely of preaching. He is to visit families at their homes, to pray with them, and to open to them the Scriptures. He who does faithful work outside of the pulpit will accomplish tenfold more than he who confines his labors to the desk. Let our ministers carry their load of responsibility with fear and trembling, looking to the Lord for wisdom and asking constantly for His grace. Let them make Jesus their pattern, diligently studying His life and bringing into the daily practice the principles that actuated Him in His service while upon the earth.

The end of this earth's history is near. The world is seeking for those things that perish with the using; its diligence and activity are not exerted to obtain the salvation gained through the imparted righteousness of Christ. At such a time as this, should professing Christians be indifferent to the needs of those who are perishing in their sins?

Church members, the world is your field, and it is white unto the harvest. “Say not ye, There are yet four months, and then cometh harvest,” Christ said to His disciples; “behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor.” [John 4:35-38.]

Christ referred to the sending forth of His disciples—first the twelve, and later the seventy who were to go out into the towns and villages and preach the kingdom of God. “I sent you to reap that whereon ye bestowed no labor,” He said; “other men labored, and ye have entered into their labors.” [Verse 38.]

The times in which we live have a peculiar importance. Countries hitherto closed to the gospel are opening their doors and are pleading for the Word of God to be explained to them. Kings and princes will open their long-closed gates, inviting the heralds of the cross to enter. The harvest truly is great, but the laborers are few. Can the Christian, who has the world for his field, fold his hands in idleness and leave the sheaves ungathered? Eternity alone will reveal the results of well-directed efforts put forth now. Let every family who claims to believe the third angel’s message put forth earnest, untiring efforts to proclaim the truth.

My sisters, do not spend your money needlessly for dress, but dress plainly. Fathers and mothers, educate your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family practice self-denial. Christ is our example. He was the Prince of glory, but He had such an interest in our world, that He left His riches and came to this earth to live a life that should be an example to rich and poor alike. He taught that all should come together in love and unity, to work as He worked, to sacrifice as He sacrificed, and to love as children of God.

My brethren and sisters, you must be willing to be converted yourselves, in order to practice the self-denial of Christ. Dress plainly, but neatly. Spend as little as possible upon yourselves. Keep in your homes a self-denial box, into which you put the money saved by little acts of self-denial. Day by day gain a clearer understanding of the Word of God, and improve every opportunity to impart the knowledge you have gained. Do not become weary in well-doing; for God is constantly imparting to you the great blessing of His Gift to the world. Co-operate with the Lord Jesus, and He will teach you the priceless lessons of His love. Time is short; in due season, when time shall be no longer, you will receive your reward.

In working for perishing souls, you have the companionship of angels. Thousands upon thousands and ten thousand times ten thousand angels are waiting to co-operate with members of our churches in communicating the light that God has generously given, that a people may be prepared for the coming of Christ.

“Now is the accepted time; behold, now is the day of salvation.” [2 Corinthians 6:2.] Let every family seek the Lord in earnest prayer for help to do the work of God. Let them overcome the habits of hasty speech and the desire to blame others. Let them study to be kind and courteous in the home, to form habits of thoughtfulness and care.

To those who love God sincerely and have means, I am bidden to say, Now is the time to invest your means in sustaining the work of the Lord. Now is the time to hold up the hands of the ministers in their self-denying efforts to save perishing souls. When you meet in the heavenly courts the souls you have helped to save, will you not have a glorious reward?

From many places calls are coming for ministers, for teachers, for physicians to carry on the work in sanitariums; but we have not the trained workers to send. We have sanitariums, but we need more of these institutions in various places. We need schools that will be self-supporting, and this can be if teachers and students will be helpful, industrious, and economical. There is no need for debts to accumulate on our schools. And the old debts should be cleared away.

Sacrifices must be made on every hand; we must devise and plan and labor to the utmost to be thrifty and economical.

Those who have helped with their means in the purchase and operation of our sanitariums have placed their money where it has accomplished much good. These should rejoice that they have been able to put their Lord's money in the hands of the exchangers, that at His coming He may receive His own with usury.

Let none withhold their mites; and let those who have much rejoice that they can lay up in heaven a treasure that fadeth not. The money that we refuse to invest in the work of the Lord will perish. On it no interest will accumulate in the bank of heaven.

In the following words Timothy describes those who withhold from God His own: "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." [1 Timothy 6:9, 10.]

Those who have had advantages for knowing the Word are to communicate the truth to others. God has placed upon us the solemn obligation of bearing fruit unto righteousness. In harmony with Christ we are to work for the salvation of souls. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them which preach the gospel of peace, and bring glad tidings of good things." [Romans 10:13-15.]

Ms 33, 1907

Faithful Stewardship

January 24, 1907 [typed]

Christ has purchased us by the price of His own blood. He has paid the purchase money for our redemption; and if we will lay hold upon the treasure, it is ours by the free gift of God.

"How much owest thou unto my Lord?" [Luke 16:5.] It is impossible to tell. All that we have is from God. He lays His hand upon our possessions, saying, I am the rightful owner of the whole universe; these are My goods. Consecrate to Me the tithes and offerings. As you bring in these specified goods

as a token of your loyalty, and your submission to My sovereignty, My blessing shall increase your substance, and you will have abundance.

God is testing every soul that claims to believe in Him. All are entrusted with talents. The Lord has given men His goods upon which to trade. He has made them His stewards and has placed in their possession money, houses, and lands. All these are to be treated as the Lord's goods, and used to advance His work, to build up His kingdom in the world. In trading with the Lord's goods we are to seek Him for wisdom that we may not use His sacred trust to glorify ourselves, to indulge selfish impulses. The amount entrusted varies, but those who have the smallest gifts must not feel that because they are small, they can do nothing with them.

Every Christian is a steward of God, entrusted with His goods. Remember the words, "Moreover it is required in stewards that a man be found faithful." [1 Corinthians 4:2.] Let us be sure that we are not robbing God in any jots or tittles: for much is involved in this question.

All things belong to God. Men may ignore His claims. While He bountifully bestows His blessings upon them, they may use His gifts for their own selfish gratification; but they will be called to give an account for their stewardship.

A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity, because his master trusts him. If in any wise he acts selfishly, and turns the advantages gained by trading with his lord's goods, to his own advantage, he has perverted the trust reposed in him.

The Lord has made the proclamation of the gospel dependent upon the labors and voluntary gifts of all His people. The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God and is to be sacredly devoted to His work. This lesson he should present both by precept and example. And he should beware that he does not by his own course lesson the force of his teaching.

Use of the Tithe

That which has been set apart according to the Scriptures as belonging to the Lord constitutes the revenue of the gospel and is no longer ours. It is no better than sacrilege for a man to take from God's treasury to serve himself or to serve others in their secular business. Some have been at fault in diverting from the altar of God that which has been especially dedicated to Him. All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes and use it for his advantage, soothing his conscience by saying that he will repay it at some future time. Far better cut down the expenses to correspond with the income, to restrict the wants, and live within the means, than to use the Lord's money for secular purposes. This subject is not regarded as it should be. Under no pretext is the money paid into the treasury of God to be used for the benefit of any one in temporal affairs.

God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted

to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work.

God has shown honor to men in taking them into partnership with Himself in the great work of redemption. The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it, according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in His treasury and held sacred for His service as He has appointed.

God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity, or giving some gift or some offering, when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan and invent a makeshift, averaging up their good impulses on this and that occasion and off-setting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known; and all who would co-operate with Him must carry out this plan, instead of daring to attempt an improvement on it.

"Thou shalt command the children of Israel that they bring thee pure olive oil, beaten, for the light, to cause the lamp to burn always." [Exodus 27:20.] This was to be a continual offering, that the house of God might be properly supplied with that which was necessary for His service. His people today are to remember that the house of worship is the Lord's property, and that it is to be scrupulously cared for. But the funds for this work are not to come from the tithe.

A very plain, definite message has been given to me to give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe is to be applied. Those who make this use of the tithe are departing from the Lord's arrangement.

God will judge for these things. One reasons that the tithe may be applied to school purposes. Still others would reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should be today in the field one hundred well-qualified laborers where now there is but one.

The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion.

Some have been dissatisfied, and have said, I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work. But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God and prove unfaithful because others are not doing right.

Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's Word, and be faithful in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld tithes, or made use of them to support others lines of work.

God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained; but not from the tithe. God has not changed; the tithe is still to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury.

Duty of Ministers to Educate

Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. Some enjoy preaching, but they do not give personal labor to the churches. There is great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe. Our ministers would feel sadly aggrieved if they were not promptly paid for their labor; but will they consider that there must be meat in the treasure house of God wherewith to sustain the laborers? If they fail to do their whole duty in educating the people to be faithful in paying to God His own, there will be a shortage of means in the treasury to carry forward the Lord's work.

The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him he will leave it for some one else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord, charging the people with robbery toward God in withholding the tithes. The mighty God declares, "Ye are cursed with the curse." [Verse 9.] When the one who ministers in word and doctrine sees the people pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? Every church member should be taught to be faithful in paying an honest tithe.

"Bring ye all the tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Verse 10.]

Ms 35, 1907

Counsel to Conference Presidents

St. Helena, California

September 27, 1906

In a vision of the night I was given a message for those bearing large responsibility in the work of God in California.

“So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.” [Ezekiel 33:7-9.] The chapter in which these words are found will need to be understood, or men will plead a contradiction in the work and messages that God gives His servants.

The prophet continues: “When I say to the righteous man that he shall surely live; if he trust in his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for the iniquity that he has committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right, if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall not surely die, he shall live. None of the sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

“Yet the children of thy people say, The way of the Lord is not equal; but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.” [Verses 13-19.]

“Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak to one another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come) then shall they know that a prophet hath been among them.” [Verses 30-33.]

Our relation to God and His government is one of personal responsibility. No man can perform his neighbor’s duty for him or carry his neighbor’s responsibility. He will not be excused if he neglects his duty in any line; for the Lord requires the strictest fidelity.

The minister will be called to give a strict account of his work in the ministry. If, though understanding what the will of the Lord is, he weaves his own ideas into the work, and carries out his own purposes in the giving of the message; if, instead of giving to the people a “Thus saith the Lord,” he gives a “Thus saith man,” God will bring his work to nought. He will not suffer His case to be misrepresented, His faithful workmen to be distressed, by the course of those who seek to carry out their own ideas and plans rather than the plans of God.

God looks to every worker for a faithful presentation of the message entrusted to him; but no man is to take upon himself responsibilities and burdens that the Lord has not laid upon him. No messenger, however responsible his position, is to seek to dominate the consciences of others.

Again and again the case of the Southern California Conference has been presented to me. In this conference some who have been long in the message have warped the work and greatly hindered its

progress. At one of the camp-meetings in Los Angeles, it was proposed that all members of the conference should be delegates. I had to meet this proposition and say that it ought not to be adopted. In various conferences this plan has worked confusion, and light was given me that we should not follow a plan that would open so wide a door for perplexity and confusion.

Our Instructor pointed out to me the dangers of young men who are placed in positions of large responsibility, and who, because they have not experience and wisdom to comprehend their office, are inclined to embrace too much responsibility and authority. In the Southern California Conference there has been a failure to discern talent and to use it. Experienced men, upon whom the Lord has again and again laid responsibility, have been lightly esteemed. At some of the meetings held, old, grey-headed men, who were experienced in teaching the truth, and upon whom the Lord had placed the burden of showing His people where we stand in this earth's history, sat by and listened, while young men preached to the people.

In some of the eastern states, the same idea has prevailed—that the young ministers of the conference should be brought to the front to preach, while the old, experienced ministers listened. But when the young men are pushed to the front, and the experience of the pioneers in the cause is not appreciated, God is dishonored; for thus the people lose the message that the Lord wishes them to hear.

I counsel my brethren in responsible positions not to let young men carry heavy responsibilities in preaching when they should be listening to the Word of the Lord from the men who for many years have been preaching the truth and carrying the burden of the work.

The words of the apostle, "Feed the flock of God," mean very much. [1 Peter 5:2.] Those who attend our large gatherings are to hear the Word of God explained by our most experienced men. And the same plan should be followed in our business meetings. Christ's aged ministers are to bear the messages of truth in our large conferences and in our camp-meetings.

Ms 37 1907

Popular Holiness Meetings

[From a Sermon to the General Conference of 1883.]

Those who would follow Christ must be grounded upon the principles of truth. They need to understand what the Bible teaches in regard to faith, and sanctification through the truth. They must be so established in this knowledge that they cannot be moved to take false positions on the doctrine of holiness, but will be able to illustrate in their lives the practical workings of this heaven-given principle. The people of God must be able to distinguish between the genuine and the spurious.

There are those who profess holiness, who declare that they are wholly the Lord's, who claim a right to the promises of God, while they do not render obedience to his commandments. These transgressors of the law claim everything that is promised to the children of God, but this is simply presumption; for John tells us that "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." Jesus says, "I have kept my Father's commandments, and abide in his love." [John 15:10.] Obedience is the true sign of discipleship. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." [Matthew 7:21.]

It is true that there are many who have never had the light of present truth, who, through the grace given them of Christ, are keeping the law as far as they understand it. Those who are thus living up to the best light they have, are not of the class whom the apostle John condemns. His words apply to those who boast of believing in Jesus, who claim holiness, while they lightly regard the requirements of the law of God. While they talk of the love of Jesus, their love is not deep enough to lead to obedience. The fruit they bear, shows the character of the tree. It proves that their faith is not genuine. Yet this class, though entitled to nothing, though they have no right to the promises of God, boldly claim all his blessings. While they give nothing, they claim everything. They close their ears to the truth, refuse to listen to the plain "Thus saith the Lord," but by professing holiness they deceive many, leading souls away by their pretentious faith that has no foundation.

We as a people have fallen into the opposite error. We acknowledge the claims of God's law, and teach the people the duty of rendering obedience. We believe in giving everything, but we do not see that we must take as well as give. We fail to have that trust, that faith, which keeps the soul abiding in Christ. We claim little, when we might claim much; for there is no limit to the promises of God. Through a lack of faith, many who seek to obey the commandments of God have little peace and joy; they do not correctly represent the sanctification that is to come through obedience to the truth. They are not anchored in Christ. Many feel a lack in their experience; they desire something which they have not; and thus some are led to attend holiness meetings, and are charmed with the sentiments of those who break the law of God.

It is our duty to preach faith, to present the love of Christ in connection with the claims of the law; for neither can be rightly understood without the other. In every discourse the love of God, as manifested in Christ, the sinner's only hope, should be dwelt upon until the people realize something of its power and preciousness. If this is done as it should be, it will not be said of this people that they teach the law but do not believe in repentance, faith, and conversion. We want these subjects to be blended as God has blended them; then will the truth be presented in its completeness, not as a mere theory, but as a power that will transform the character. It will then be preached in demonstration of the Spirit and with power. Then those who have accepted the doctrines of the Bible will not be unfed; they will feel the vivifying influence of the Holy Spirit.

There is no safety, much less benefit, for our people in attending these popular holiness meetings; let us rather search the Scriptures with much carefulness and earnest prayer, that we may understand the ground of our faith. Then we shall not be tempted to mingle with those who, while making high claims, are in opposition to the law of God.

We must not have a sensational religion, which has no root in truth. Solid instruction must be given to the people upon the reasons of our faith. They must be educated to a far greater extent than they have been in the doctrines of the Bible, and especially in the practical lessons that Jesus gave to his disciples. The believers must be impressed with their great need of Bible knowledge. There must be pains-taking effort to fasten in the minds of all, the solid arguments of the truth; for every one will be tested, and those who are rooted and grounded in the work of God will be unmoved by the

heresies that will arise on all sides; but if any neglect to obtain the necessary preparation, they will be swept away by errors that have the appearance of truth. At our camp-meetings, sermons should be delivered of such a character as will prepare the hearers to give a reason of the hope that is in them with meekness and fear. I have been shown that but a small number of the people in our churches know for themselves what constitutes the third angel's message. This fact should enable us to realize the need of Bible classes. At our camp-meetings especially, there should be daily classes for Bible study. Instruction should be given on the subjects of faith and Christian experience, and there should be seasons of earnest prayer. Then the influence of our camp-meetings would not be of so transitory a character, but would leave an abiding impression.—MS.

Ms 39, 1907

Erroneous Teaching Regarding Holy Flesh

1907

During the General Conference of 1901, instruction was given me in regard to the experience of some of our brethren in Indiana, and regarding the doctrines they had been teaching in the churches. I was shown that through this experience and the doctrines taught, the enemy has been working to lead souls astray.

The teaching given in regard to what is called “holy flesh” is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. The apostle Paul declares, “I know that in me (that is, in my flesh) dwelleth no good thing.” Romans 7:18. To those who have tried by faith to obtain so called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility.

If those who speak so freely of perfection in the flesh could see things in the true light, they would recoil in horror from their presumptuous ideas. In showing their fallacy of their assumptions in regard to holy flesh, the Lord is seeking to prevent men and women from putting on His words a construction which leads to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh, their actions are all holy. What a door of temptation would thus be opened!

The Scriptures teach us to seek to God for the sanctification of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul.

Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all can be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God.

We are not to be anxious about what Christ and God think of us, but of what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows to the repenting, believing one that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness.

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh, and having an high priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for He is faithful that promised): and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another; and so much more, as ye see the day approaching.” Hebrews 10:19-25.

I have been instructed to say to those who are advocating this strange doctrine, You are giving a wrong mold to the precious and important work of God. Keep within the bounds of the Bible. Take Christ’s lessons, and repeat them over and over again. Remember that “the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” James 3:17, 18.

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not wholly removed. It is at His coming that Christ is to “change our vile body, that it may be fashioned like unto His glorious body.” Philippians 3:21.

When Christ shall come with a great sound of a trumpet, and shall call the dead from their prison house, then the saints will receive holy flesh. Then this mortal shall put on immortality, and this corruptible shall put on incorruption. Then Christ will be admired in all them that believe. He will see of the travail of His soul, and will be satisfied. Then will break forth from immortal beings the song of triumph, “Worthy, worthy is the Lamb.” [Revelation 5:12.]

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.” Hebrews 12:28, 29.

Those who meet Christ in peace at His coming must in this life walk before Him in humility, meekness, and lowliness of mind. It becomes every human being to walk modestly and circumspectly before God, in harmony with the great testing truths He has given to the world. But the late experience of the brethren in Indiana has not been in accordance with the Lord’s instruction. In the past such sentiments have led to very sad results.

In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. Some held that the resurrection of the righteous dead had already taken place. They declared that they were perfected, that body, soul, and spirit were holy. They made strange demonstrations and confused their own minds and the minds of others by their wonderful suppositions. Yet these persons were our beloved brethren, and we were longing to help them.

I went to their meetings. There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations.

Some who had engaged in these movements were brought to their right mind and saw their delusion. Some had been excellent, honest people; but they thought that sanctified flesh could not sin, and thus they had been taken in Satan's trap. They had carried their strong ideas so far that they became a reproach to the precious cause of God. Some repented and were afterward numbered among our most reliable men and women. But there were others who ever after walked in sadness. They could not feel that they were worthy to work for the Master, whose precious cause they had so greatly dishonored. Many such movements will arise, when the Lord's work should stand elevated, pure, unadulterated with superstition and fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan's devices.

The Lord desires to have in His service order and discipline, not excitement and confusion. We are not now able to describe with accuracy the scenes to be enacted in our world in the future; but this we do know, that this is a time when we must watch unto prayer: for the great day of the Lord is at hand. Satan is rallying his forces. We need to be thoughtful and quiet and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the Spirit.

God wants us to deal with sacred truth. This alone will convince the gainsayer. Calm, sensible labor must be put forth, to convince souls of their condition, to show them the character building which must be carried on if a beautiful structure is raised to the Lord. Minds that are awakened must be patiently instructed if they rightly understand and duly appreciate the truths of the word.

God calls upon His people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this, unbelievers are led to believe that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion.

There are few who really taste the sweets of communion with the risen Saviour. All are too largely occupied with the things of this earth. Worldly things are too much thought of and talked of. We are too well satisfied with breathing the atmosphere of earth. Self is too often consulted, and it sways the perception and judgment into wrong channels. There must be more beholding of our Saviour and more talking of heavenly things. Our secular work must be done, but every business transaction needs the closest criticism, else we shall find interwoven with it threads of selfishness, and it will become a snare to our feet.

The Lord will not serve with our sins. There is no virtue in judging others. Our time and work are too important for this. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Corinthians 13:5. Study James 1:19-27 and Colossians 2:1-10; also Titus 2:1-8.

The work of self-examination must go forward. When Christ is enshrined in our hearts, we have reached the position which God desires us to occupy. The examples and lessons of Christ are to be our study; for in Christ dwells all the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge. Looking unto Jesus, the author and finisher of our faith, we are to move onward and upward. And who can describe the benefits of appreciating Him who is invisible? "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory—from character to character—even as by the Spirit of the Lord." 2 Corinthians 3:18.

We need to contemplate Christ and become assimilated to His image through the transforming power of the Holy Spirit. This is our only safeguard against being entangled in Satan's delusive snares.

Ms 41, 1907

Encourage the Workers

St. Helena, California

March 4, 1907

I have been instructed that encouragement should be given to the work in the South, and that special help should come to the work in Nashville, Madison, and Huntsville.

At the school in Madison it has been necessary to work with the strictest economy, that the educational work undertaken there might be carried forward. Let our brethren who have means remember this school and its needs.

A good work was done by Brethren Magan and Sutherland at Berrien Springs, and in their labors in that place they labored beyond their strength, imperiling their health and even their lives. In their work at Madison, they are working too hard, and amid many difficulties. These brethren need not only our confidence, but also our help, that they may place the Madison school where it can accomplish the work that God designs it to do. I pray that the Lord will sanctify the understanding of our people, that these men will not be left to so work as to sacrifice their health in what they are trying to do. I pray that teachers and students may have wisdom and courage to act well their part, and that they may be especially blessed in making the school a success.

It is impossible to make the Madison school what it should be unless it is given a liberal share in the means that shall be appropriated for the work in the South. Will our brethren act their part in the spirit of Christ?

The neglected South is to be especially favored now, because of the neglect of the past. The atonement for the failure of the past to meet the needs of this field should be full and ample. The institutions in the South that for years should have stood on vantage ground are now to be especially favored. The Huntsville school must be encouraged to enlarge its work. Every possible advantage should be given to these schools that they may show what can be done in making the earth to yield her treasures. The Madison and Huntsville schools are to be an object lesson to the people in their vicinity.

I was shown that there is danger of these schools being circumscribed in their plans and limited in their advantages. This should not be. Everything possible should be done to encourage the students who need the class of instruction that can be given at these schools, that they may go forth properly instructed to do a work for others who need the same education and training that they have received. Fields are opening on every side to the work that such laborers could do.

At Huntsville a sanitarium is needed in connection with the school. I am interested to see a building on that school farm equipped for the treatment of the sick.

Cannot the students at Madison and Huntsville be trained to sell the books Christ's Object Lessons and Ministry of Healing? And will not many of our people join them in this work?

For the work in and about Nashville, we should do all we can to put it on a solid basis. The work should be conducted in a simple way, but in a way that will recommend the truth. There are many places in the South open to our work; but by all means begin the work in the important cities, and carry the message now. "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations will come: and I will fill this house with glory, saith the Lord of hosts." [Haggai 2:6, 7.]

Ms 43, 1907

Exhortation to Faithfulness

March 12, 1907 [typed]

Exhortation to Faithfulness to Church Members and Elders

We greatly desire that the work of the Lord shall move forward in right lines. As a people we are to make an entire surrender of ourselves to God. God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

When the early Christians of the church at Antioch ministered before the Lord, and fasted, the Lord directed them in the sending forth of their laborers. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost departed." [Acts 13:2-4.]

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in their work. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples." [Acts 14:27, 28.]

"And 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 then 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 hands on them, the Holy Ghost came on 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 concerning the things of the kingdom of God." [Acts 19:1-8.]

The experience of Paul and Barnabas is recorded for the instruction of the churches today. "Arise, shine," the Lord commands, "for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] The Holy Spirit was given to these disciples who were especially set apart, and the same presence will go with every one who will be a laborer together with God, seeking His counsel and surrendering the will to His will. The Holy Spirit—this is the sacred endowment of those who humble their hearts before God and submit to His guidance; this is the secret of their power. Much prayer and a humbling of the heart, a constant surrender of the will to God, will bring the help pledged to every worker by the Father, the Son, and the Holy Spirit. Angels of God will work for those who yield themselves to the leading of the Spirit.

Believers must not expect to gain eternal life without meeting trial and difficulty. They are to prepare to do the work that Christ did and to meet the trials that He daily experienced. Christ and Belial are at work in the world, and there is no peace or unity between them. The enmity which in the garden of Eden God declared should exist between the serpent and the Seed of the woman is very apparent. Satan is constantly seeking to lead men into error. He is the god of all dissension, and he has no lack of isms to bring forward to delude. New sects are constantly arising to lead from the truth; and instead of being fed with the bread of life, the people are served with a dish of fables. The Scriptures are wrested and, taken from their true connection, are quoted to give falsehood the appearance of truth. The garments of truth are stolen to hide the features of heresy.

Paul planted the pure truths of the gospel in Galatia. He preached the doctrine of righteousness by faith, and his work was rewarded in seeing the Galatian church converted to the gospel. Then Satan began to work through false teachers to confuse the minds of some of the believers. The boasting of these teachers, and the setting forth of their wonder-working powers, blinded the spiritual eyesight of many of the new converts, and they were led into error. Writing to them in this experience, Paul said:

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble [you] and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? ... He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" [Galatians 1:6-8; 3:1-3, 5.]

For a time Paul lost his hold on the minds of those who had been deceived; but relying on the Word and power of God, and refusing the interpretations of the apostate teachers, he was able to lead the converts to see that they had been deceived, and thus defeat the purposes of Satan. The new converts came back to the faith, prepared to take their position intelligently for the truth.

Paul's object was to preach the righteousness that comes by faith on Jesus Christ. He took the position that every soul must have a genuine experience in this righteousness. The burning zeal in the heart of Paul compelled him to give the message. He gave assurance of his own faith in the message he bore, and the Holy Spirit accompanied his words with convincing power.

It was a tremendous step for Paul to take when he first acknowledged Christ as the Son of God; but he knew that which he affirmed. In heavenly vision God revealed to him a knowledge of the Word. This revelation led him to speak with assurance of his faith. In clear and unanswerable argument he set forth Christ as the resurrection and the life to all who would believe in Him. The enemies tried again and again to take the life of Paul, but truth bore away the victory. Angels of God were on the ground to fight for the one who would not fight for himself.

Those who engage in the work of God's cause today will meet just such trials as Paul endured in his work. By the same boastful and deceptive work Satan will seek to draw converts from the faith. Theories will be brought in that it will not be wise for us to handle. Satan is a cunning worker, and he will bring in subtle fallacies to darken and confuse the mind and root out the doctrines of salvation. Those who do not accept the Word of God just as it reads will be snared in his trap. Today we need to speak the truth with holy boldness. The testimony borne to the early church by the Lord's messenger His people are to hear in this time: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." [Galatians 1:8.]

The man who makes the working of miracles the test of his faith will find that Satan can, through a species of deceptions, perform wonders that will appear to be genuine miracles. It was this he hoped to make a test question with the Israelites at the time of their deliverance from Egypt. The instruction given to Moses for Israel is timely instruction for us: "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." [Deuteronomy 6:6-9.]

When we bring our lives to complete obedience to the law of God, regarding God as our supreme Guide, and clinging to Christ as our hope of righteousness, God will work in our behalf. This is a righteousness of faith, a righteousness hidden in a mystery of which the worldling knows nothing, and which he cannot understand. Sophistry and strife follow in the train of the serpent; but the commandments of God, diligently studied and practiced, open to us communication with heaven and distinguish for us the true from the false. This obedience works out for us the divine will, bringing into our lives the righteousness and perfection that was seen in the life of Christ.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among

you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but as ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." [1 Peter 5:1-4.]

Those who occupy the position of undershepherds, as elders of the church, are to exercise a watchful diligence over the Lord's flock. This is not to be a lording, dictatorial vigilance. They are to encourage and strengthen.

"Likewise ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him, for He careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." [Verses 5-10.]

Those who receive the holy calling to bear God's message to the world will exalt the message, not self. They will walk humbly with God day by day. If they will work under the guidance of the Great Shepherd, proving themselves caretakers, worthy of such responsibility, God will exalt them in due time. Whatever his position, man is never to teach his fellow man to look to him for wisdom. Human beings are never to take the place of God; man is never to put his trust in man, nor make flesh his arm. The Lord is to be our trust. We are to look to Him for guidance. And when we receive counsel from the Lord, we are to follow that counsel.

Heresies are now arising among the people of God, and they will continue to arise. As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error.

We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith and to look to Him for wisdom. The ministers who teach the truth for this time are to strengthen their hearts by studying the Word of God. "It is the spirit that quickeneth," Christ said, "the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." [John 6:63.] Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." [2 Corinthians 2:14-17.]

These words of Paul do not denote a spiritual pride, but a deep knowledge of Christ. As one of God's messengers sent to confirm the truth of the Word, he knew what was truth; and with the boldness of a sanctified conscience he gloried in that knowledge. He knew that he was called of God to preach the gospel with all the assurance which his confidence in the message gave him. He was called to be God's ambassador to the people, and he preached the gospel as one who was called.

"I thank my God always on your behalf," he wrote, "for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." [1 Corinthians 1:4-10.]

Ms 45, 1907

The Misappropriation of Gifts

March 20, 1907 [typed]

Extracts from Ms 67, 1902 and Ms 68, 1902.

There is need of a definite understanding in regard to the gifts and offerings made for the various lines of work in the South. Let it be understood that when a call is made for means to establish the work in a specific place, in a new field where the workers are in great need of funds, the money given in response is to go directly to the work in this place. Every offering should be used for the specific purpose for which it was given. But many offerings have never reached the places that the donors supposed they were helping. Calls have been made for means to open the work in destitute, unentered fields, but in some cases the money given in answer to these calls has gone to places where the work is already established. Those by whom the gifts were received in trust have sometimes used them elsewhere in the South than the places for which they were solicited, and for which they were intended by the donors. The gifts did not reach the places mentioned in the appeal. Money has thus been diverted from the work in Nashville to others places in the South.

We are instructed by the Lord to call upon the long-established publishing houses to favor the Nashville Publishing House as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institution by gifts and offerings.

Our Redeemer came to earth to give His life for us. By creation and by redemption we are His. He gives to His servants varied abilities. To one He gives five talents, to another two, and to another one. Every talent bestowed by Him is to be used in the work of saving fallen humanity. His servants as faithful almoners are to use every gift in rescuing perishing souls from Satan's power.

The Lord is calling upon His stewards to use their entrusted goods in advancing the work that has been begun in Nashville. Those who have deposited their means in banks, or have invested it in property, are to put into circulation the monies God has lent them to be used in His work. Thus their talent of means will be multiplied. My brethren, heed the instruction of Christ. He says, "Sell that ye have, and give alms; provide yourselves which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." [Luke 12:33, 34.]

Ms 47, 1907

A Broader Work

April 1, 1907 [typed]

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar." [Psalm 51:17-19.]

I have been shown that in the opening of new fields too much pride has often been manifested by our workers. In our work in the southern field, we have kept too much to ourselves. Our efforts ought not to have been so closely confined to our own institutions. The light given me and which I have given to our people is that if workers of experience and wisdom would visit the colored schools established in different places, and manifest an interest in their work, our workers would be invited to speak to the colored people in many places and could thus impart to them precious truths that they do not understand. An excellent work has been done by these schools; and in drawing apart from them, we are not following the Lord's plan. An earnest sympathy should exist between our teachers and other teachers of colored schools in the South.

When the question of our establishing a printing plant in the southern states was being considered, I was shown that the very existence of the large educational institutions for colored people in Nashville made it a favorable place for the opening of our work; for in these schools lay opportunities for building up the cause of present truth. In failing to manifest an interest in the work of the colored schools, and to become acquainted with the work they were doing, an advantage was lost that might have been used to remove much prejudice. A judicious effort to open up to the teachers in these large institutions the principles and plans of our educational work would have been productive of much good. Young men of firm principles should be selected to attend these schools and watch for opportunities to drop the seeds of truth into the hearts of the teachers.

I was also instructed that in the South a first-class sanitarium should have been erected where the colored people could be treated by hygienic methods, and where many youth could be trained to be skilful nurses and teachers of the gospel of Christ. Our people in the South must be quick in laying hold of advantages that are needed there. The true missionary spirit must be cherished in the hearts of all of our workers. We have a school at Huntsville. If we are wise, we will make very decided efforts that the work of this school may be strengthened and conducted in no inferior way.

We need to be less diffident about making known our needs to those who can help us in carrying forward the work. The Lord will surely acknowledge determined efforts made to help the people

who are in need of help. We should study carefully the second chapter of Nehemiah which records Nehemiah's request of the king and the king's liberal response to his plea. The experiences of Nehemiah teach us that God does not prohibit His people from asking men in power for favors to advance the cause of God. Much more might be received for the advancement of the cause of God from men who have abundant resources if the Lord's servants would lay their necessities before them. In the work of erecting sanitariums and school buildings in foreign countries, God designs that the highest authorities shall be appealed to for assistance. This work should be done with prudence, taking care to present it as something that is being done for the benefit of the people, and as a work of God.

To those workers who are preparing to be teachers, I would say, Begin to work in a humble way as missionaries for God. Bear in mind the example of those who for the sake of the truth are subjecting themselves to all manner of inconveniences in foreign fields—to the hardships of an unsuitable climate and to the opposition of people of an idolatrous faith. God asks you to begin your mission work at home. Those who are seeking to be first need to humble their hearts before God. Let each one take up the missionary work that lies neglected at his very door. The Lord calls for laborers for our cities. Every true believer has a message.

In visions of the night I seemed to be in a large congregation of our people in Nashville. One of authority stood before us. Reaching out His hand, He turned Himself in every direction, saying, There is missionary work to be done in all the settlements about Nashville. There are among you those who should exercise their inventive faculties to devise plans for reaching the perishing souls whom you have neglected. When you take up the work that should be done in needy settlements right within your borders, the presence of the Lord will be with you, and angels will go before you. Your faculties will develop and your capability for work increase. And from Nashville you will pass to other cities to do the work that is waiting to be done. There is dearth of men and dearth of means; but when the missionary spirit shall be awakened, and you take hold of the work wherever you see souls hungering for the truth, then you will grow in grace and efficiency. There is work for all who want to work in the way Christ worked.

"Who among you," said the heavenly Messenger, "have tried to come in connection with the colored schools, that they might become acquainted with the teachers? How many have you converted to obedience to the truth?" The Lord is not pleased with the young men and the middle-aged men who have felt no burden for the souls who are right around them. God desires that His servants shall explain the truths of His Word in the darkest as well as in the most enlightened places. Consecration to God and prayer, earnest prayer, must be blended with the work.

So little genuine missionary work is being done, so little of the missionary spirit is being cultivated, that the Lord is displeased. The great cities of the South lie unworked. Those who feel no desire to educate themselves for missionary work need a new conversion.

Our young men and young women need a more pronounced experience in the work of God. Those who have learned the truths of the Word must not be unwilling to place themselves in trying places in order to meet the people where they are. Work is waiting everywhere, and it is not all of the most pleasant kind. The Lord calls for young men who have cultivated a spirit of cheerfulness to go forth to convince others of the possibility of maintaining cheerfulness and refinement amid the most unfavorable circumstances. The message of truth must be given by means of practical missionary

effort. Wake up, brethren, wake up. Watch and pray, and consecrate yourselves to the great work that is waiting to be done.

All who have educated yourselves in a love of criticism have lost the love of beauty and holiness out of your lives. Arouse, and rid yourselves of these hindrances to progress in the Christian life. When you feel disposed to criticize the work of some of your brethren, take hold yourselves of the hardest work you can find to be done, and do it in Christ's name. This you will find to be a most valuable education.

The children of God should never be rough and discourteous in their bearing toward one another. They should never blame and condemn. To those who want to give vent to a spirit of faultfinding, I would say, Go out among the rocks and stumps, and there relieve your mind of its evil thoughts; for these inanimate objects will not be harmed by your words. Only your own soul will suffer. After you have talked it all out, consider that it is written in the books of heaven what manner of spirit you are of. Then come to God with a broken heart and a contrite spirit, confess your need, and plead for His grace to make you one of His humble children. Let the ambition you have be exercised in a way that will bless needy souls.

There are some who need to give expression to their religion in a different way than they have done in the past. They need to be ashamed of their past course of action, their lack of consecration and love, and to be reconverted. Then they will take hold humbly of any part of the work that needs their help. They need to learn how to pray and work for souls. The truth for these last days is to be proclaimed by purified human lips. When the live coal from the altar shall touch the lips of the believers, and they have been refined and purified by the Holy Spirit of God, then God can entrust them with His solemn message and use them to glorify His name. Then they can teach transgressors the way of the Lord, and sinners will be converted unto Him.

Ms 49, 1907

The Work in New Orleans

April 8, 1907 [typed]

In response to your letter in which you speak of entering upon work in New Orleans, I would say, This is one of the places which has been specified to me as a needy field. The cities of the South need our labor. They have not been worked as they should be.

In 1904, at the meeting at Berrien Springs, I gave the following message in regard to the work in New Orleans and other cities of the South:

"There is a great work to be done, and we have only a little while in which to do it. There are cities in the South—New Orleans, Memphis, St. Louis—in which but little has been done; and there are others that have not been entered. In these places the standard of truth must be uplifted. With might and with power we are to carry the truth to the people. ...

"It is not the Lord's will that His people shall be forever discouraged by dissension and strife. Let all go to work for perishing souls, and as a result a work of grace will be done for their own souls. This year we desire to do the work that should have been done in the years past, but which has been

neglected. We desire to see the truth proclaimed this year in places where as yet no real effort has been made to save those who are ignorant of the truth for this time."

At another time I gave the instruction:

"New Orleans is to be worked. At a proper time of the year a public effort is to be made there. Camp-meetings are to be held in many places, and evangelistic work is to be done after the camp-meeting is over. Thus the sheaves are to be gathered in.

"We stand rebuked before God because the large cities right within our sight are unworked and unwarned. A terrible charge of neglect is brought against those who have been long in the work, and yet have not entered the large cities. We have done none too much for foreign fields, but we have done comparatively nothing for the great cities right beside our own doors."

Now that the work in New Orleans is to be more fully entered upon, I am bidden to say, Let men and women who have a knowledge of the truth, and understand the way of the Lord, enter this city to work with wisdom and in the fear of the Lord. The laborers who are chosen for the work in New Orleans should be those who have the good of the cause at heart, men who will keep the glory of God always in view, and who will make the strength of the God of Israel their frontguard and their rearward. The Lord will certainly hear and answer the prayers of His workers if they will seek Him for counsel and instruction.

To the workers who enter that field, I would say, Exercise faith in God; and in your association with those not of our faith, let the practice of the truth appear in your lives. In presenting the doctrines of your faith, use the persuasive arguments of the Word of God, and let your hearers see that it is your desire not to have controversy with them over their beliefs, but to present to them a "Thus saith the Lord." "It is written," was Christ's forcible appeal on every occasion.

Preach in your lives the practical godliness of the faith that you believe. Let it be seen that the truth never degrades the receiver, making him rough and coarse, or fretful and impatient. Make apparent to all your patience, your kindness, your long-suffering, gentleness, compassion, and true goodness; for these graces are the expression of the character of the God whom you serve.

Christ came to correct the evils that existed in the human family. He gave His life that He might purchase man's freedom from the claims of Satan. In order to make man a partaker of His nature, He took humanity upon Himself from His earliest years, bearing the trials and temptations which the human family must bear. He identified Himself with man's weakness, that man might identify himself with His strength. By enduring without sin, He would make it possible for man through faith in Him to become a partaker of the divine nature and escape the corruption that is in the world through lust.

While Christ was seeking to correct existing evils, Satan was constantly engendering evil and seeking to spoil the work of God. It was to defeat this enemy of God that Christ laid aside His glory with the Father and took the form of humanity. The Son of God, He became man, and as a man overcame the sophistries of Satan, that He might demonstrate to men and women that they, relying on His power, can resist the designing arts of Satan and refuse to be led into sin. Standing among the professing religionists of His day, whose lives were devoid of true religion, Christ gave evidence of a power against which Satan's attacks could avail nothing.

“What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” [Mark 8:36, 37.]

The affections of the pleasure lover are drawn away from heavenly to earthly things. He subordinates the glories of eternity to the engrossing interests of time. In his desire to possess earthly riches, the heavenly treasure is lost from view. The claims of the future life are disregarded, and the interests of this life hold sway. In the question Christ asks, He virtually says, “You are in a world of the dying. Soon Death will rob you of your earthly treasure. If you fail to secure a character that will fit you for membership in the heavenly family, you fail to gain eternal life in the city of God.”

Christ brings the nobler world to view. He presents the advantages of citizenship in that city which hath foundations, whose builder and maker is God. He takes us to the threshold of infinity and shows us its glories, declaring them to be within the reach of all who will live in harmony with the laws of God. Through obedience to the laws of Jehovah, the human family may become a united, happy family in the city of God; but there is no room there for those who have no regard for the will of the Lord. All who will may gain everlasting life, but they must gain it by accepting the law of God as their guide in this life instead of seeking to follow their own laws.

It was by seeking to carry out his will instead of the will of God that Satan aroused rebellion in heaven and was finally cast out. In heaven all must be perfect harmony and peace. Satan, the originator of dissension and strife, with all who have united with him in his work, must be utterly destroyed.

God gave His Son to the world, that He might live a life before men that was pure and straightforward, full of mercy and goodness and love, and by this means to become the Saviour of the fallen race. To those who will live a life that is in harmony with the Father, Christ will impart the virtues of His life.

Obedience to the laws of God develops in man a beautiful character that is in harmony with all that is pure and holy and undefiled. In the life of such a man the message of the gospel of Christ is made clear. Accepting the mercy of Christ and His healing from the power of sin, he is brought into right relation with God. His life, cleansed from vanity and selfishness, is filled with the love of God. His daily obedience to the law of God obtains for him a character that assures him eternal life in the kingdom of God.

In His earthly life, the Saviour gives us an example of the hallowed lives that may be ours if we will devote our days to doing good to the souls that need our help. It is our privilege to bring joy to the sorrowful, light to the darkened, and life to the perishing. The Lord’s message comes to us, “Why stand ye here all the day idle; work while it is day; for the night cometh when no man can work.” [See Matthew 20:6; John 9:4.] Every word we speak, every act we perform that conduces to the happiness of others will conduce to our own happiness and make our lives like the life of Christ. Our daily duties are to be cheerfully accepted and cheerfully performed. Our chief duty is to reveal in words and deportment a life which will make manifest the attributes of heaven. The Word of life is given to us to study and practice. Our actions are to be in strict conformity to the laws of the kingdom of heaven. Then heaven can approve our work, and the talents we employ in His service

will multiply for greater usefulness. The consecrated life will shine amid the moral darkness of the world, guiding perishing souls to the truth of the Word.

The Lord calls us to act as His almoners; we are His appointed agencies to supply the needs of humanity. If our interest in worldly things so absorbs our attention that we have no time to give to blessing our fellow men, our religion is not one that the Word of God can sustain. “Pure religion before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” [James 1:27.]

Christ engages us in His work, that by a life of usefulness and consecration to duty, we may form a character after the divine similitude. By a well-ordered life and a godly conversation we may make manifest the transformation that may be wrought in the human life. In His Gift to the world, the Lord has revealed how solicitous He is that we bear in our lives the marks of our heavenly citizenship by letting every ray of light we have received shine forth in good works to our fellow men.

Ms 51, 1907

An Expression of Gratitude

Berkeley, California

September 10, 1906

I am grateful this morning for my heavenly Father’s grace and for His salvation. I open my Bible to the one hundred and eighteenth Psalm.

“O give thanks unto the Lord; for He is good: because His mercy endureth forever. Let Israel now say that His mercy endureth forever. Let the house of Aaron now say, that His mercy endureth forever. Let them now that fear the Lord say, that His mercy endureth forever. I called upon the Lord in distress: the Lord answered me, and set me in a large place. ...

“The Lord is on my side; I will not fear: what can man do unto me?” “It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.” [Verses 1-5, 8, 9.]

Such is the language of my soul. I thank the Lord for the strength He has given me and for a clear conception of His will. Oh, that His people would awake, that we might see more of His saving grace. To our people I must continue to bear the message, There is a higher standard to be reached.

God’s Chosen People

If the “first covenant had been faultless, then would no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people.” [Hebrews 8:7-10.]

Such had been God's purpose for Israel among the nations of the earth. According to the terms of the covenant, they were to be, in contrast to all other nations, a people especially consecrated to the service of the true God. The laws by which they were to be governed had been given them by God Himself. They were to live under His immediate protection. He would dwell among them, and they were to have assess freely to the throne of His grace. His purpose for His people is expressed in the words:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the things of the Spirit." [Romans 8:1-4.]

God has ever a chosen people, a people in whom He will rejoice. He has a tender regard for all who serve Him in humility of mind. But no man can stand before God in truth and righteousness, while disregarding the divine laws. God cannot work through those who turn aside from His requirements, and who in self-exaltation glorify themselves.

To all who yield themselves to God in willing and entire obedience, He will say, "Thou art My people." And the response will be, "Thou art our God." [Hosea 2:23.] He regards them as His treasure, above all people that dwell on the face of the earth.

God's chosen people are to stand as a peculiar people, separate from all the false pretense and the evil practices of the world. Neither in spirit, nor word, nor action will they deny their heavenly Sovereign. From the world they are to be distinguished by their kindness, by their love for their fellow men. They will be ever careful, lest by any means they injure the influence of the Lord's chosen servants.

It is not in the province of man to estimate the influence of his fellow workers. Let no one stand aloof from his brethren, by his attitude virtually saying, I am holier than thou. We cannot read the human heart. God will not acknowledge with approval the efforts of any to measure themselves with others by human standards. He is the Judge, by whom every man is to be judged according as his work shall be. He alone can discern between the wood, hay, and stubble of human devising, and the gold, silver, and precious stones of the true doctrines of the grace that come through Jesus Christ. Let His truth alone be exalted.

Ms 53, 1907

The Work of Christian Physicians

St. Helena, California

June 3, 1907

The physician stands in a difficult place. Strong temptations will come to him; and unless kept by the power of God, that which he hears and sees in his work will discourage his heart and pollute his soul. His thoughts should be constantly uplifted to God. This is his only safety.

Countless are the opportunities that a physician has for winning souls to God, for cheering the discouraged, and relieving the despair that comes to the soul when the body is tortured with pain.

But some who have chosen the medical profession are too easily led away from the duties resting upon the physician. Some by misuse enfeeble their powers so that they cannot render to God perfect service. They place themselves where they cannot act with vigor, tact and skill, and do not realize that by the disregard of physical laws, they bring upon themselves inefficiency, and thus they rob and dishonor God.

Physicians should not allow their attention to be diverted from their work. Neither should they confine themselves so closely to professional work that health will be injured. In the fear of God, they should be wise in the use of the strength that God has given them. Never should they disregard the means that God has provided for the preservation of health. It is their duty to bring under the control of reason every power that God has given them.

Of all men the physician should, as far as possible, take regular hours for rest. This will give him power of endurance to bear the taxing burdens of his work. In his busy life the physician will find that the searching of the Scriptures and earnest prayer will give vigor of mind and stability of character.

Seek to meet the expectations of Jesus Christ. He will help in every effort in the right direction. Remember that there is not an action of life, nor a motive of the heart, that is not open to the gaze of our Saviour.

The way to the throne of God is always open. You cannot always be on your knees in prayer, but your silent petitions may constantly ascend to God for strength and guidance. When tempted, as you will be, you may flee to the secret place of the Most High. His everlasting arms will be underneath you. Let these words cheer you, “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me in white; for they are worthy.” [Revelation 3:4.]

When Christ is formed within, the hope of glory, you will be well balanced; you will not be changeable, but will rise above the influences that discourage and discompose those who are not stayed upon Christ. You will be enabled to prove that it is possible to be a wise, successful physician, and at the same time an active Christian, serving the Lord in sincerity. Godliness is the foundation of true dignity and completeness of character.

Promptness and Fidelity

Unless the physicians in our sanitariums are men of thorough habits, unless they attend promptly to their duties, their work will become a reproach, and the Lord’s appointed agencies will lose their influence. By a course of negligence to duty, the physician humiliates the great Physician, of whom he should be a representative. Strict hours should be kept with all patients, high or low. No careless neglect should be allowed in any of the nurses. Ever be true to your word, prompt in meeting your appointments; for this means much to the sick.

Refinement and Delicacy

Among Christian physicians there should ever be a striving for the maintenance of the highest order of true refinement and delicacy, a preservation of those barriers of reserve that should exist between men and women.

We are living in a time when the world is represented as in Noah's time, and as in the days of Sodom. I am constantly being shown the great dangers to which youth, and men and woman who have just reached manhood and womanhood, and also men and women of mature years, are exposed, and I dare not hold my peace. There is need of greater refinement, both in thought and association. There is need of Christians being more elevated and delicate in words and deportment.

The work of a physician is of that character that if there is a coarseness in his nature, it will be revealed. Therefore the physician should guard carefully his speech and avoid all commonness in conversation. Every patient he treats is reading the traits of his character and the tone of his morals by his action and conversation.

The light given me of the Lord regarding this matter is that as far as possible lady physicians should have the care of lady patients and gentleman physicians the care of gentleman patients. Every physician should respect the delicacy of the patients. Any unnecessary exposure of ladies before male physicians is wrong. Its influence is detrimental.

Delicate treatments should not be given by male physicians to women in our institutions. Never should a lady patient be alone with a gentleman physician, either for special examination of for treatment. Let physicians be faithful in preserving delicacy and modesty under all circumstances.

In our medical institutions there ought always to be women of mature age and of good experience who have been trained to give the treatments to the lady patients. Women should be educated and qualified just as thoroughly as possible to become practitioners in the delicate diseases which afflict women, that their secret parts should not be exposed to the notice of men. There should be a much larger number of lady physicians, educated not only to act as trained nurses, but also as physicians. It is a most horrible practice, this revealing the secret parts of women to men, or men being treated by women.

Women physicians should utterly refuse to look upon the secret parts of men. Women should be thoroughly educated to work for women, and men to work for men. Let men know that they must go to those of their own sex, and not apply to lady physicians. It is an insult to women, and God looks upon these things of commonness with abhorrence.

While physicians are called upon to teach social purity, let them practice that delicacy which is a constant lesson in practical purity. Women may do a noble work as practicing physicians; but when men ask a lady physician to give them examinations and treatments which demand the exposure of private parts, let her refuse decidedly to do this work.

In the medical work there are dangers which the physician should understand and constantly guard against. Truly converted men are the ones who should be employed as physicians in our sanitariums. Some physicians are self-sufficient, and consider themselves able to guard their own ways; whereas, if they but knew themselves, they would feel their great heed of help from above.

Some medical men are unfit to act as physicians to women because of the attitude they assume toward them. They take liberties until it becomes a common thing with them to transgress the laws of chastity. Our physicians should have the highest regard for the directions given by God to His church when they were delivered from Egypt. This will keep them from becoming loose in manners and careless in regard to the laws of chastity. All who will live by the laws that God gave from Sinai may be safely trusted.

It is not in harmony with the instruction given at Sinai that gentleman physicians should do the work of midwives. The Bible speaks of women at childbirth being attended by women, and thus it ought always to be. Women should be educated and trained to act skilfully as midwives and physicians to their sex. It is just as important that a line of study be given to educate women to deal with women's diseases as it is that there should be gentlemen thoroughly trained to act as physicians and surgeons. And the wages of the woman should be proportionate to her service. She should be as much appreciated in her work as the gentleman physician is appreciated in his work.

Let us educate ladies to become intelligent in the work of treating the diseases of their sex. They will sometimes need the counsel and assistance of experienced gentleman physicians. When brought into trying places, let all be led by supreme wisdom. Let all bear in mind that they need and may have the wisdom of the great Physician in their work.

We ought to have a school where women can be educated by women physicians to do the best possible work in treating the diseases of women.

Among us as a people, the medical profession should stand at its highest. Physicians should bear in mind that it is their work to fit souls as well as bodies for healthy life. Their service for God is to be uncorrupted by any evil practice.

Every practitioner needs to study carefully the Word of God. Read the story of the sons of Aaron in the tenth chapter of Leviticus, verses one to eleven. Here was a case where the use of wine benumbed the senses. The Lord demands that the appetites and all the habits of life of the physician be kept under strict control. While dealing with the bodies of their patients, they are to constantly remember that the eye of God is upon all their work.

The most exalted part of the physician's work is to lead the men and women under his care to see that the cause of disease lies in violation of the laws of health, and to encourage them to hold higher and holier views of life. Instruction should be given that will prove an antidote for the diseases of the soul as well as for the sicknesses of the body. Only that sanitarium will be a healthful institution where right principles are established. The physician who, knowing the remedy for the diseases of soul and body, neglects the educational part of his work will have to give an account for his neglect in the day of judgment.

Ms 55, 1907

The Work in Washington, D.C.

St. Helena, California

May 30, 1907

I have a message to bear to our people throughout the field. There is a decided and thorough work to be done in Washington, D.C. The time is long past that should have seen this field faithfully worked. The last message of warning must be carried to those who need the truth. Men of God who have this message in their hearts should be chosen to carry it to the people of Washington and neighboring towns. One of authority was represented to me as standing before our people, and pleading that workers be sent to Washington; and I was instructed to urge this subject upon the minds of our laborers.

Brethren and sisters, God has given to every man his work. He calls upon church members in every place to dedicate themselves to the Lord and to His service. Let us go forth and present the truth from house to house to souls who are starving for the bread of life. We must come into line.

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." [Matthew 9:38.] These words teach us how the field is to be supplied with workers who will labor for the salvation of souls. When church members bring the precepts of Christ into the life practice; when they confess their sins to one another, and offer up prayers to God, He will graciously manifest His power through them.

In every possible way, humble efforts should be made to win souls to the truth. The third angel's message is to be proclaimed all through the suburbs of Washington. The people living in these suburbs are precious to God. Those who believe the truth for this time must now arouse and earnestly take hold of the work that needs to be done. We must be wide-awake to the needs of the situation and perform the work with wisdom.

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to these statesmen, whose only knowledge, perhaps, of this people and the third angel's message may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled.

We need to realize that we are living in critical times. There is no time to be lost if we would make the right impression regarding the work. Satan is making every effort possible to undermine the confidence of men in the law of God, causing them to regard it as of little importance. But men should remember that the God of heaven proclaimed His law from Mt. Sinai with His own voice, that men might realize its importance. The Lord does not want the people who stand for His law in the earth, and who are to accomplish his closing work in the world, to represent that law and that work in a cheap manner. God's purposes in guiding us to Washington, the capital of our nation, was that we might represent His work there in a sensible way. In connection with His work, He would not have anything of a cheap and faulty character.

It would also be a great mistake to close up the work of the branch sanitarium we have operated in Washington. Some have thought that when our institution at Takoma Park should be in running order, we might do this. But instruction regarding this matter has been given me by higher authority than that of man; and I have been shown that to close up the work of the first institution would be a grievous mistake. There are men holding positions of responsibility in the world who are patronizing

our treatment rooms there, and we must not cut off from them this opportunity of gaining a knowledge of the truth for this time.

A branch sanitarium in the city will lead to an acquaintance with the larger institution at Takoma Park. Through these institutions the light of truth is to shine forth to counselors and statesmen.

From the light the Lord has given me, I know there is a great work to be accomplished in Washington, and every laggard power must be aroused to act its part. A special work should also be done in this city in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the Word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type.

God calls for us to advance step by step in the building up of His work. We are now doing what should have been done twenty years ago. Some have thought that we as a people were unable to stem the current of inquiry and criticism. But I have been shown that if we had advanced in the way of reform as the light came to us, we would have a very different showing than now appears. In following the instruction of our great Leader, difficulties would have been overcome; the consciousness of the approval of God would have made our ministers and physicians, and the teachers in our schools, valiant men of God. In the fullest sense of the word, they would have been laborers together with God.

We must individually learn the lesson that the treasures of knowledge are with the Most High. The discourses of the men who profess to honor and reverence the law of God must be earnest, sincere, and solemn, as befits the time in which they live. Their appeals for temperance must speak powerfully to the senses of men. The love of God is to be expressed in word and action.

Those who are engaged in the work for these last days must identify themselves with Christ. They must become partakers of the divine nature, and thus escape the corruption that is in the world through lust.

I appeal to my brethren and sisters throughout the American field. See that the work in Washington is not delayed for want of means. It is very important that the sanitarium be fully equipped for its work. Let the cause of truth in Washington triumph gloriously.

These words were spoken regarding the work in Washington: “The work at the heart of the nation is not to be handicapped. The sanitarium must do its part in convincing the influential men of America of the importance of the third angel’s message. And our books must be handled in a way that will secure their largest circulation.”

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against the Spirit of God. Gird on the armor of Christ’s righteousness. Be strong; yea, be strong.

Ms 57, 1907

Make a Covenant by Sacrifice

May 20, 1907 [typed]

“God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.” [Hebrews 1:1-3.]

The prophets, through whom God spake anciently, were men chosen especially by Him and qualified for the sacred office of revealing His will to man. “No man taketh this honor unto himself, but he that is called of God.” [Hebrews 5:4.] The Lord imparted unto the prophets special light, and they were bidden to communicate to the people that which the Lord bade them speak. “If there be a prophet among you,” said Jehovah to Israel, “I the Lord will make Myself known unto him ..., and will speak unto him in a dream.” [Numbers 12:6.]

“Being made so much better than the angels, as He has by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? (Note the two distinct personalities.) And again, I will be to Him a Father, and He shall be to Me a Son. And again, when He bringeth His first begotten into the world, He saith, And let all the angels of God worship Him. And of the angels He saith, Who maketh His angels spirits and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.” [Hebrews 1:4-12.]

In this language is represented the omnipotence of the Lord Jesus. He is introduced to the Bible student as the Creator of the world, and as its rightful Ruler.

“But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool? Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?” [Verses 13, 14.]

This first chapter of Hebrews contrasts the position of the angels and the position of Christ. God has spoken words concerning Christ that are not to be applied to the angels. They are “sent forth to minister for them who shall be heirs of salvation,” but Christ, as Mediator, is the great Minister in the work of redemption. The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer.

All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word, and angels are commissioned to minister unto them. They are baptized in the name of the Father, of the son, and of the Holy Ghost. They pledge themselves to become active members of His church in the earth. They are to be dead to all the

allurements of worldly desires; but in conversation and godliness, they are, through sanctification of the Spirit, to exert a living influence for God.

“Heirs of God, and joint-heirs with Jesus Christ” [Romans 8:17]—what an exalted, dignified position! separate and distinct from the world, secure from the wily snares of Satan! By their baptismal vows, God’s professed followers have pledged themselves to stand in opposition to evil. The enemy of souls will work with all craft to corrupt their minds. He will seek to introduce his methods into their service for the Master. But there is safety for them if they will heed the injunction:

“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [Ephesians 6:10-18.]

I am instructed that there is a decided need of close personal self-examination to see if our faith is pure, our spirit clean, and our zeal operated by the Holy Spirit. A great reformatory movement must sweep through our churches. There is no time to be lost. All selfishness must be put away; for we must stand securely on the broad platform of eternal truth.

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” [Philippians 1:9-11.]

The church of Christ is to be clean, pure, and sanctified unto God. Its members stand before the world as representatives of the heavenly government. They are embarked, so long as time shall last, upon an enterprise of mercy.

It is God’s desire that all who profess to believe in the truth of His word shall make it known. Their persevering fidelity will be richly rewarded. “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.” [Daniel 7:27.]

Let us then not be weary in well-doing. Let us yield our hearts entirely to the teachings of the Word of the great Medical Missionary. According to our own faith in the message will be our earnestness and our power in promoting the knowledge of Jesus Christ. We are to become “laborers together with God,” “always abounding in the work of the Lord.” [1 Corinthians 3:9; 15:58.]

Every day of our lives we face new obligations. The termination of one duty is the beginning of the next. Our lives are to be spent in solemn service for the Master. We are the Lord’s servants. The

members of Christ's church are to be examples of life service, of complete obedience to our great Example. Every day our work will be appointed unto us according to our several ability. In prayerful, watchful service, we shall perfect characters after the divine similitude, characters with which God will be pleased, and that will fit us for an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Ms 59, 1907

A Missionary Education

June 18, 1907 [typed]

In the work of soul-saving, the Lord calls together laborers who have different plans and ideas and various methods of labor. But with this diversity of minds, there is to be revealed a unity of purpose. Oftentimes in the past the work which the Lord designed should prosper has been hindered because men have tried to place a yoke upon their fellow workers who did not follow the methods which they supposed to be the best.

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work must all bear a part in shaping the work. The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth.

"Ye are the light of the world," Christ declares. "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.] God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages. Men and women in heathen darkness are to be reached by those who at one time were in a similar condition of ignorance, but who have received the knowledge of the truth of God's Word. These heathen nations will accept eagerly the efforts made to instruct them in a knowledge of God.

Very precious to God is His work in the earth. Christ and heavenly angels are watching it every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will be carried to every country and clime until the truth shall belt the world. Of the number of them that shall be sealed will be those who have come from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb in worship, crying, "Salvation unto our God which sitteth upon the throne, and unto the Lamb." [Revelation 7:10.] But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts.

God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order from those we have instituted in the past.

For this reason, God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building and to fit them for usefulness in the fields to which they will go.

God will bless the work of those schools that are conducted according to His design. When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. The school was organized on the plan that God had given us, and He has prospered its work.

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen as the results of missionary efforts.

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their field of labor, will make them a blessing even in heathen lands.

Before we can carry the message of present truth in all its fulness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.

A Neglected Work

There has been a decided failure to meet the requirements of God in the southern field. We need to ask the Lord to give us understanding that we may see our lack and take in the situation in the South and the need of doing the missionary work that lies right at hand. The uneducated people of the South need the knowledge of the gospel just as verily as do the heathen in far-off lands. God requires us to study how we may reach the neglected classes of the white and colored people in the South, and with all the skill we can gain, to work for the souls of these men and women.

The Madison School

It was quite a problem with Brethren Sutherland and Magan and their faithful associates as to how, with limited means, they were to adapt themselves to the work in Madison, Tennessee. They had many obstacles and difficulties to meet, some of which need never have come into the work. The reason Brethren Sutherland and Magan were persuaded to purchase the place now occupied by the Madison School was because special light was given to me that this place was well adapted for the educational work that was most needed now in all our educational interests. It was presented to me that this was a place where an all-round education could be given advantageously to students who should come from the North and the South for instruction. In what has been already accomplished by the Madison School, the Lord is making it manifest that He is blessing the work that is being carried forward there, and is leading the teachers who are associated together in bearing the burdens of the work.

Many obstacles have been placed in the way of the pioneers at the Madison School of a nature to discourage them and drive them from the field. These obstacles were not placed there by the Lord. In some things the finite planning and devisings of men have worked counter to the work of God.

Let us be careful, brethren, lest in our work we counterwork and hinder the progress of true laborers, and so delay the sending forth of the gospel message. This has been done, and this is why I am now compelled to speak so plainly. If proper aid had been given to the school enterprise at Madison, its work might now be in a far more advanced stage of development. The work at Madison has made slow advancement, and yet in spite of the obstacles and hindrances, these workers have not failed nor become discouraged; and they have been enabled to accomplish a good work in the cause of God.

The Lord does not set limits about His workers in some lines of the work as men are wont to set. In their work, Brethren Magan and Sutherland have been hindered unnecessarily. Means have been withheld from them because in the organization and management of the Madison School, it was not placed under the control of the conference. But the reasons why this school was not owned and controlled by the conference have not been duly considered.

The lack of interest in this work, by some who should have highly valued it, is decidedly wrong. Our brethren must guard themselves against the repetition of such experiences.

To me it has been shown that the leaders in the work of the Madison School have an equal right with other school men to share in the means given to the cause.

It is not the duty of these men to place themselves under the control of the conference. The Lord does not require that the educational work at Madison shall be changed all about before it can receive the hearty support of our people. The work that has been done there is approved of God, and He forbids that this line of work shall be broken up. The Lord will continue to bless and sustain the workers as long as they follow His counsel. Ere long decided changes will take place in the work in the southern field, and it will be more difficult to carry on the work there. Even now an agency is at work to prevent that school from being any longer under the control of people who, it is declared, do not know what they are talking about.

Brethren Sutherland and Magan are as verily set to do the work of the Lord at Madison as other workers appointed to do their part in the cause of present truth. The light given me is that we should

help Brethren Sutherland and Magan and their associates who have worked beyond their strength, under great disadvantages. Let us seek to understand the situation, and see that justice and mercy are not forgotten in the distribution of funds. The brethren in Madison are laborers together with God, and He is not pleased that so little has been done in their behalf by some of their brethren. The Lord's money is to sustain them in their labors. They should be given a proportionate share of the means that come in for the furtherance of the work.

Ms 61, 1907

Address to Young People

St. Helena, California

June 27, 1907

June 27, 1907

Address by Mrs. E. G. White, St. Helena Camp Meeting

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." [Hebrews 12:1.]

The weights that are here referred to are the evil habits and practices we have formed by following our own natural dispositions. Who are the witnesses? They are those spoken of in the previous chapter—those who have breasted the evils and difficulties in their way, and who in the name of the Lord have braced themselves successfully against the opposing forces of evil. They were sustained and strengthened, and the Lord held them by His hand.

There are other witnesses. All about us are those who are watching us closely, to see how we who profess a belief in the truth conduct ourselves. At all times and in all places, so far as possible, we must magnify the truth before the world.

Now "let us lay aside every weight." Let us divorce ourselves from our own evil dispositions. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." [Verse 1.] We are not to stand still: We must advance, advance, and still advance.

"Looking unto Jesus, the author and finisher of our faith." Thank the Lord that He is both the author and also the finisher of our faith. "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." [Verse 2.]

There is a joy and a cross set before each one of you. You may think the cross is hard to bear, but remember that there is a joy before you. You need not feel, if a little cloud passes before your mind, that God has forsaken you. Take your Bible, turn right to the Psalms, and read of how we are to praise the Lord at all times. "I will bless the Lord at all times; His praise shall continually be in my mouth." [Psalm 34:1.] God is full of mercy. All He wants for you is that you will open the door of your heart, and let Him come in and sanctify your heart and your mind.

Christ is presented before us as our example. He “endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?” [Hebrews 12:2-7.]

There is a great work before us, and each individual has a special part to act. We shall not all have the very same line of service, but if we will commit our ways fully unto the Lord, He will direct our paths. Oh, that there were hundreds more of consecrated young people! God wants a large army of earnest, consecrated youth to gird on the armor, and to fight manfully the battles of the Lord. There is a work for each one to do.

If you will only follow on to know the Lord, and do His bidding, you will know by your experience that God will suggest thoughts to you as you attempt to speak words to those who are around you, to restrain them from doing wrong, and to point out to them the way of life. It is your privilege to tell them of the Word of the living God and to counsel them in kindness and in love. Never get impatient, even if their requirements may seem unreasonable, but thank the Lord with heart and soul and voice that you have the privilege of becoming a child of God, an heir of heaven. “Rejoice in the Lord always,” and through His grace you may overcome one difficulty after another. [Philippians 4:4.] Such an experience will strengthen your faith, that you may believe that it is possible for you to be an overcomer.

There are young people in this place for whom I have felt a great burden. I have talked with them. I have said to them, “God has designed that you should become members of the royal family, children of the heavenly King. In the name of the Lord you may perfect Christian characters. You are members of Christ’s body. He died for you, and He has in heaven a crown laid up for you, if you will be overcomers.”

But some for whom I have been burdened have placed themselves in positions where it was difficult for them to keep the love of the truth. They formed associations with other youth who in their words and actions manifested objectionable traits of character. They lost a sense of what God requires of them, and what He longs to do for them. Oh, if they had but followed on to know the Lord, they might have known that His going forth was prepared as the morning. I tried to encourage them. But when such ones form companionship with others who give themselves up to cheap conversation, and who indulge in smoking and in liquor-drinking, they are lost, unless they repent and become converted.

“Make straight paths for your feet, lest that which is lame be turned out of the way.” [Hebrews 12:13.] We cannot realize how powerful for good or for evil is our influence upon those with whom we associate. Let us be careful that there be not found on our garments in the day of judgment the blood of precious souls.

We hope that there are some here in this congregation who will believe in Jesus Christ, who will be buried with Him in the watery grave. Let them remember that their baptism is a semblance of death

to the world, to its fashions, its customs, and its evil practices. They are to be dead to the world, but alive unto God. In Him there is for us the power of life.

In whose name are we baptized? In the name of the Father, and of the Son, and of the Holy Ghost—the three highest powers in the heavenly courts. They pledge themselves in our behalf. We may claim the strength and the victory that they may give us, as we stand before the world, not to ape its fashions, not to study the fashion books, but to walk humbly with our God. “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 3:3, 4.] Then do not dishonor your Saviour by lightness, or trifling, or by seeking for the things of the world.

My dear young friends, you may maintain the simplicity of true godliness. You may follow on to know the Lord, that His going forth is prepared as the morning. You may know that He is your helper. You will have an increase of light and joy and hope and consolation in Jesus Christ, as you commit the keeping of your souls to the heavenly powers and become separated from corrupt worldly influences.

To make straight paths for our feet—this is our work. “Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.” [Hebrews 12:1, 2.] He will be with us every day as we advance in the narrow path, and through the straight gate that leads to life everlasting. He will be your Helper and your Strength. Let us praise Him more. We all have received very much for which to praise Him. Then let us talk much of Him, and let us love Him.

Here are younger children. Christ loves you. When the mothers brought the little children to Jesus that He might place His hands on them in blessing, the disciples were going to send them away. The Master was giving important lessons to the people, and the disciples thought He should not be disturbed. Jesus heard their words. Said He, “Forbid them not.” “Suffer little children, and forbid them not to come to Me; for of such is the kingdom of heaven.” [Matthew 19:14.]

I feel a deep interest in every one of these little children, and we hope that you will all treat them very tenderly. In the family, let those who are older be patient and kind to their younger brothers and sisters. They may help to educate the little ones in a knowledge of the Bible. Do not put the vim into your voice when you speak to them. Put in the blessedness that comes from doing right, from pleasing the Lord.

Young ladies, you may greatly lighten the burdens and prolong the life of your mother, if you will relieve her from the care of many of the home duties. This will be more profitable than merely to be able to play the piano, or to dress in the latest fashion, that you may “act the lady.”

If you will continually seek help of the Lord, you will not, when you come to the evening season of prayer, feel that you must repent of harsh or discouraging words and unkind actions during the day. Take right hold of Christ by a living faith, and then encourage the younger children. They will do wrong sometimes, and they may get into mischief, but do not become discouraged. Shield them so far as possible from temptation, and encourage them to obey the Lord.

“Bless the Lord, O my soul, and all that is within me bless His holy name,” that there are so many youth before me. [Psalm 103:1.] Let us plead with the Lord in the home, and in the church, that we may be of good courage, and may go forward step by step, onward and upward toward heaven.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight through Jesus Christ; to whom be glory for ever and ever. Amen.” [Hebrews 13:20, 21.]

Ms 63, 1907

Individual Responsibility

St. Helena, California

June 18, 1907

I have a message to bear to all our churches. There is a matter that should be clearly understood by all. Every one who claims to be a Christian is to bear the responsibility of keeping himself in harmony with the guidance of the Word of God. God holds each soul accountable for following, for himself, the pattern given in the life of Christ and for having a character that is cleansed and sanctified.

I am bidden to say the plan of following the guidance of men, and of being controlled by their direction, is a mistake from beginning to end. God now calls for genuine conversion on the part of those who have taken up the work of telling other men just where they shall go and how they shall labor. No man has been delegated by God to act as a director of his fellow laborers in such a manner, telling them what is their duty. In undertaking this work, weak and erring men assume that which belongs to God alone. By taking such a course, they are teaching men to seek the direction and guidance of man instead of the control and guidance of God. Our brethren should refuse to accept such responsibility. Our Christian activity is to be greatly increased, and in this work the Lord alone is to be the guide and counsellor of His servants.

One great object in the mission of Christ was to establish in every believer a sense of the guiding and controlling power of God. This lesson is to be repeated again and again. No greater injury can be done to our churches than for members to be taught to look to their fellow men for guidance. And there is no man so humble in heart and so respectful to his brethren, that he can safely take upon himself this work.

The grace of humility is rare in these times; but he who possesses it will reveal the grace of Christ in word and spirit and action. We need individually to seek the Lord until we find Him, and then to follow on to know the beauty of His character. Christ invites His believing people: “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.] The worker who responds to this invitation will have a correct estimation of his individual duty.

Ms 65, 1907

Sowing Beside All Waters

St. Helena, California

June 18, 1907

The commission that Christ gave to His disciples was not merely for the building up of His cause in a few places. Every nation on the earth was to have the light of sacred truth. The churches that have not by Christian zeal and activity been light-bearers to some needy part of the Lord's vineyard have failed to fulfil the commission of Christ.

Consider the work that our churches in America have done to extend the knowledge of the truth in foreign fields. Has not this promoted the work of the message in our own country? Has it not lent power and influence to the cause of present truth at home? Had the money and labor that have been given to the cause in other lands been confined to the work in the homeland, would not the church have lost materially in spiritual life?

God has been honored in the work that has been done for the people in distant lands. We must increase our liberalities to missions. And while we increase our labor and our gifts for foreign fields, we must not neglect the work that needs to be done at home.

The message is given to us at this time, Act your part in your home field. There is a decided work to be done in all our cities and towns. Had the churches labored faithfully for the cities and towns in which they are located, a great work would have been done in bringing the message of present truth before the people of all nationalities in America, and multitudes would have accepted the truth; and with the burden of communicating to their countrymen the light they had received, they would have gone forth as missionaries to their home fields. Thus thousands would have been reached that are yet unwarned, and the foreign fields that now have so few workers would have hundreds of laborers engaged in teaching the truths of the third angel's message.

The Lord designed that the cities of America should be thoroughly warned, that her people, gathered here from many nations, should be converted to carry the message of warning to all the world. Had the commission of Christ been accepted in all its fulness by the people of God, a great and noble work would be accomplished that is still to be done. Commercial interests would have been made of secondary importance. The command, "Go ye into all the world" [Mark 16:15], would have closed the door to selfish indulgence and needless expenditure of means for dress and adornments. The Lord would have opened the way for the truth to extend to all the world.

Our field is the world. Repeat it again and again: Our field is the world. We rejoice for those who have made a willing offering of their property to the Lord. We encourage all to help with their means in the cause of God. Christians who are fully awake to the needs of the work will not spend the Lord's money needlessly. They will consider the great missionary field to be worked; and viewing their obligations in the light of the cross of Calvary, they will consider no sacrifice too great to make for Him who gave His life for the life of the world.

The Lord is calling upon His people to take up different lines of missionary work. Those who are in the highways and the hedges are to hear the saving gospel message. Church members are to do evangelistic work in the homes of their friends and neighbors who have not received full evidence of the truth. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to His disciples when He sent them out on their first missionary tour. By songs of praise to God, by humble, heart-felt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine Worker will be present to send conviction to

hearts. “I am with you alway,” is His promise. [Matthew 28:20.] With the assurance of the abiding presence of such a Helper, we may labor with faith and hope and courage.

All who surrender themselves to God in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ’s sufferings, sharing His sympathies, they help to swell the tide of His joy and bring honor and praise to His exalted name.

Precious are God’s promises to those who minister in His name. He says, “Then shall thy light break forth as the morning, and thine health shall spring forth speedily.” Thou shalt “call, and the Lord shall answer; thou shalt cry, and He shall say, Here am I.” Thy light shall “rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [Isaiah 58:8-11.]

Ms 67, 1907

God’s People to be Living Epistles

July 6, 1907 [typed]

In God’s covenant with His people in ancient times, directions were given for the faithful recognition of the gracious and marvelous works which He had done for them. God delivered His people Israel from bondage in Egypt. He brought them into their own land and gave them goodly heritage and sure dwelling places. And He asked of them a recognition of His marvelous works. The first fruits of the earth were to be consecrated to God and given back to Him as an offering of gratitude, an acknowledgement of His goodness to them. For they said: “When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with terribleness, and with signs, and with wonders: and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which Thou, O Lord, hast given me.” [Deuteronomy 26:7-10.]

Concerning these offerings the Lord said, “And thou shalt set it before the Lord God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given thee, and unto thine house, thou, and the Levite, and the stranger that is among you.” They were to remember “the Levite, the stranger, the fatherless, and the widow.” [Verses 10-12.] This was a standing requirement.

“This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice.” [Verses 16, 17.] This is not the voice of man. It is the voice of Christ from the infolding pillar of cloud. Read carefully all of (Deuteronomy 26), also chapters 27 and 28; for here are stated plainly the blessings of obedience.

These directions, which the Lord has given to His people, express the principles of the law of the kingdom of God; and they are made specific, so that the minds of the people may not be left in

ignorance and uncertainty. These Scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things. The message has not grown weak because of age. God's claims are just as binding now, just as fresh in their importance, as God's gifts are fresh and continual.

Lest any should forget these important directions, Christ has repeated them with His own voice. He calls His followers to a life of consecration and self-denial. He says: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] This means what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ.

Christ counted it essential to remind His people that obedience to the commandments of God is for their present and future good. Obedience brings a blessing, disobedience a curse. Besides, when the Lord in a special manner favors His people, He exhorts them publicly to acknowledge His goodness. In this way, His name will be glorified; for such an acknowledgement is a testimony that His words are faithful and true.

"Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee." [Deuteronomy 26:11.] Thanksgiving and praise should be expressed to God for temporal blessings and for whatever comforts He bestows upon us. God would have every family that He is preparing to inhabit the eternal mansions above give glory to Him for the rich treasures of His grace. Were children, in the home life, educated and trained to be grateful to the Giver of all good things, we would see an element of heavenly grace manifest in our families. Cheerfulness would be seen in the home life, and coming from such homes, the youth would bring a spirit of respect and reverence with them into the school room and into the church. There would be an attendance in the sanctuary where God meets with His people, a reverence for all the ordinances of His worship, and grateful praise and thanksgiving would be offered for all the gifts of His providence.

If the Word of the Lord were now as strictly carried out as it was then enjoined upon ancient Israel, fathers and mothers would give to their children an example which would be of the highest value. Instruction in the Word would be given, line upon line, precept upon precept, here a little, and there a little, and in such households God and heavenly angels would continually minister. Every temporal blessing would be received with gratitude and every spiritual blessing become doubly precious because the perception of each member of the household had become sanctified by the Word of truth. The Lord Jesus is very near to those who thus appreciate His gracious gifts, tracing all their good things back to the benevolent, loving, care-taking God and recognizing Him as the great Fountain of all comfort and consolation, the inexhaustible Source of grace.

The offering that is made to God without a spirit of reverence and gratitude He does not accept. It is the humble, grateful, reverential heart that makes the offering as a sweet-smelling savor acceptable to God. The children of Israel might have given all their substance, but given in a spirit of self-sufficiency or Pharisaism, as though God were indebted to them for their favors, their offerings would have been unaccepted and utterly contemned by Him. It is our privilege, by diligently trading on our Lord's goods, to increase our store, so that we may impart to those who have fallen into distress. Thus we become the Lord's right hand to work out His benevolent purposes.

There must be no withholding on our part, of our service or our means, if we would fulfil our covenant with God. "This day the Lord thy God hath commanded thee to do these statutes and

judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul." [Verse 16.] The purpose of all God's commandments is to reveal man's duty not only to God, but to his fellow man. In this late age of the world's history, we are not, because of the selfishness of our hearts, to question or dispute the right of God to make these requirements, or we will deceive ourselves and rob our souls of the richest blessings of the grace of God. Heart and mind and soul are to be merged in the will of God. Then the covenant, framed by the dictates of infinite wisdom, and made binding by the power and authority of the King of kings and Lord of lords, will be our pleasure. God will have no controversy with us in regard to these binding precepts. It is enough that He has said that obedience to His statutes and laws is the life and prosperity of His people.

The blessings of God's covenant are mutual. "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou hast shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken." [Verses 18, 19.] God accepts those who will work for His name's glory, to make His name a praise in a world of apostasy and idolatry. He will be exalted by His commandment-keeping people, that He may make them "high above all nations which He hath made, in praise, and in name, and in honor."

By our baptismal pledge we avouched and solemnly confessed the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the name of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be merged into the life of these three great agencies, that the life we should live in the flesh would be lived in faithful obedience to God's sacred law. We declared ourselves dead, and our life hid with Christ in God, that henceforth we should walk with Him in newness of life, as men and women having experienced the new birth. We acknowledged God's covenant with us and pledged ourselves to seek those things which are above, where Christ sitteth on the right hand of God. By our profession of faith we acknowledged the Lord as our God and yielded ourselves to obey His commandments. By obedience to God's Word we testify before angels and men that we live by every word that proceedeth out of the mouth of God.

Through the prophet Zephaniah God declares the position He purposes His people shall occupy before the nations of the earth: "Sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. ... The Lord the God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing. ... Behold at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them fame and praise in every land where they have been put to shame. And at that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord." [Zephaniah 3:14, 17, 19, 20.]

The Lord would have His people stand true to His honor and guard carefully the interests of one another. "All ye are brethren," He declares. [Matthew 23:8.] No injustice, no false dealing is to mark their actions. The Lord entrusts means and advantages to His stewards, that they may guard the interests of one another, that there may be unity among His covenant-keeping people, and that they may be a praise to Him in the earth. He calls them to be a people whom He can ever bless with still greater advantages, both temporal and spiritual, and thus honor them above the transgressors of

His law. He would have them ever keep in memory the fact that they are to do His work in the earth, to be His hands of ministration, imparting His blessings and gifts to men. It is the design of God that in the unity of those who believe in Christ, the gospel of Jesus shall be proclaimed to the world. Those who have accepted the gift of His Son are to co-operate with Him in saving others.

All the children of God are embraced in the sonship of Christ. They are members of one family and should enjoy that unity one with another that exists between the Father and the Son. They are to love as brethren. If this characteristic is not manifest in the lives of those who profess to believe the truth, if in their lives the principles of the law of God are not demonstrated to an unbelieving world, if professed believers act out the perversity of the sinner, God must treat them as sinners. Such souls need to be converted before they can be trusted with responsibilities; for they give evidence that there is a deficiency in their lives, a departure from the righteous principles of the law of Jehovah. This separates the soul from God, so that they do not receive the quickening, discerning power of the divine mind. The mind is not fashioned and molded by God, because the capabilities are not working out the divine principles contained in the law of God. The power of God is not seen in their discernment, in their choice of words, or in a care to preserve the fragrance of the Holy Spirit in their lives. Self, unsanctified self, spoils their influence.

The third chapter of Ephesians contains a lesson for all teachers, for ministers of the gospel, and for all who occupy positions of responsibility in the work of God. When imperfections of character are manifest in those who should be ensamples to the flock, those who set a wrong example in the school, in the church, in the world—wherever they may be—should be advised to take up some other work where they will not lead others in a wrong direction.

The message of the gospel, from Genesis to Revelation, is God's appointed means through which to reveal His will to men. It is to be appreciated, respected, and carefully studied. In a humble, prayerful spirit, Scripture is to be compared with Scripture. In the fourth chapter of Ephesians, the plan of God is so plainly and simply revealed, that all His children may lay hold upon the truth. Here the means which He has appointed to keep unity in His church, that its members may reveal to the world a healthy religious experience, is plainly declared. Those who conform their lives to obedience to the commandments of God, and are united in the faith of the Scriptures; those who are bound together as one in Christ Jesus, their lives hid with Christ in God, will practice the golden rule, doing to others as they would have others do to them. They will bear a living, abiding testimony that the Father loves them even as He loves His Son, and their testimony will have a powerful influence with the unbelieving world. These souls appreciate the great gift of God to our world; their course in life testifies that Christ has not died for them in vain. They make use of the provision made by heaven at infinite cost to draw souls to obedience to the law of God. Co-operating with the great Master Worker, they become laborers together with God. They become partakers of the divine nature, having escaped the corruption that is in the world through lust. Their consistent Christian lives magnify the law of God and make it honorable before the gainsaying world. Their deportment in courtesy and unwavering fidelity, their justice and mercy demonstrate to the world that the law of the Lord is perfect, converting the soul.

"Ye are God's husbandry; ye are God's building," the apostle declares. [1 Corinthians 3:9.] The perfecting of a Christian character is a living testimony that God lives, and that His power is working miracles upon His consecrated followers. Those who love one another as Christ has loved them bear

a living testimony that unseen agencies are working upon human hearts, bringing them into conformity to the divine Word.

The blessings of grace, which for Christ's sake the Lord bestows upon those who believe, are the fruits of His eternal purpose, given that all believers may adorn the doctrine of Christ our Saviour. This doctrine must permeate the whole being in order that its influence may be felt in the family, in the church, and all the associations of life. This alone can distinguish us as those who keep the commandments of God. As did Christ in His human nature, so we are to show to the universe of heaven, to the church, and to the world that we are living the principles of the law of the kingdom of heaven.

We should not be as orphans, sad and discouraged. We are to show forth the praises of Him who hath called us out of darkness into His marvelous light. We are not only to acknowledge the Lord as our God and our Ruler, but we may call Him by the endearing name of Father. Our countenances should express His love and peace, His hope and joy; our lips should sing the praises of His holy name; our lives should tell of His goodness; our hearts should meditate upon His loving-kindness, his patience, and compassion, and His long-forbearance.

Ms 69, 1907

The High Standard for Sanitarium Workers

St. Helena, California

July 12, 1907

Those who are connected with sanitarium work need to understand that the Lord requires the thoughts of the heart as well as the words and actions to be sanctified. If any suppose that they can carry on the work in the sanitarium without the grace of Christ in the heart, they will experience disappointment and sorrow. Only when the heart and mind are in harmony with the principles of truth and righteousness can we cherish a spirit that Christ will accept. Those who sense their responsibility as workers with God in His cause will seek Him daily in earnest prayer, that they may be led and instructed by His Holy Spirit.

Satan is ever working to bring his spirit into the work of our institutions, that he may create strife and confusion. There is great need that we watch unto prayer, that we hold fast to the truth of the Word. O what a change would be brought about if all our workers in all our institutions would recognize the eternal nature of these principles and would weave them into life and character by implicit obedience to every command of God.

The Lord has signified that His institutions are to be conducted by those who believe and obey the truths of His Word. They are to be conducted as missionary enterprises, that the truth may be brought before those who have need of its message of healing. Those who accept a position in any of our sanitariums by this step acknowledge their desire to be missionaries; and whatever position they occupy, they will need much of the grace of Christ. The physician and matron, and those who hold responsible positions, will have to deal with many and varied minds, and for this reason they will need to reach a high standard of spirituality. Self must be hid with Christ in God. Those who hold

positions as nurses, as cooks, and as other helpers need to carry the principles of the Word into the life practice. The grace of Christ is needed for the sanctification of the soul.

The workers in our institutions may learn precious lessons from the fifth chapter of Matthew. “And seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him. And He opened His mouth, and taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.” [Verses 1-12.]

It is our privilege to study the Word of God until we understand clearly our relation to the work of God. “Ye are the salt of the earth,” Christ continued; “but if the salt have lost its savor, wherewith shall it be salted. It is thenceforth good for nothing but to be cast out and trodden under foot of men. 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 13-16.]

We need to make straight paths for our own feet and for the feet of others. We need to feel the deep movings of the Spirit of God upon our own hearts; we need to watch unto prayer, and live by our prayers; then we will be prepared to give a true representation of Christ to the world.

“Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [Verses 17-20.] When will we consider the breadth and the depth of the work we have pledged ourselves to do?

The Lord has been dishonored by some of the workers in the San Diego Sanitarium. A spirit of criticism and fault-finding has been cherished, when the workers should have gathered themselves together for prayer and humbling of the heart before God. The Holy Spirit has been grieved by their lack of consecration and neglect to seek the Lord with full purpose of heart. The Lord cannot vindicate the conduct of these workers; for it was not of a character to inspire confidence in the work of God. Such workers do great injury to their own souls and to the souls of others.

Ms 71, 1907

Sermon/Clear the King’s Highway

Berkeley, California

February 16, 1907

“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. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness: and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself.” [Exodus 19:1-4.]

These words are written for us, as truly as they were for the children of Israel. God must bring each one of us to Himself before He can work through us in the great work of preparing a people to stand in the day of the Lord. It is our individual duty to understand what God means and to do whatever He bids us.

“Now therefore, if ye will obey My voice indeed, and keep My covenant, then shall ye 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.” [Verses 5-8.]

The Lord told Moses to sanctify the people, because He was coming near to them. He requires of His people today that they shall stand as a separate and distinct people, free from all worldly influences. They are to be a peculiar people unto the Lord. And then He gave them His commandments, promising them life if they would keep the commandments. And we, if we obey them, shall find an entrance into the kingdom of our God, where we shall continue to observe the law of God. Let no one dare to trifle with the commandments of God.

In the past few months, during and since the camp-meeting, I have spoken several times to our brethren and sisters in Oakland. The Lord has greatly strengthened me and has given me a message for His people. But I must tell you today, brethren and sisters, that you have lost a rich and valuable experience, because you have not carried out the Word of the Lord. If you had carried out the words of the Lord and had humbled your hearts before Him, you would today be far in advance of where you are standing. He presented before you a picture of what He would do if you would comply with the specified conditions, if you would break your hearts before God. But you did not do your part; and therefore the Lord could not work for you, as He desired to work.

I feel an intense burden for the work here in the vicinity of Oakland. Two or three nights ago I seemed to be addressing our people in Oakland and Berkeley. I have some things here today that I will read to you, and this is only a portion of what I might say. This letter contains some instruction that was given at the San Jose camp-meeting in 1905, but it is of importance to our people in the Berkeley church.

(Lt 48, 1907 was then read to the end of page 7.)

There is more that I might read, but I will leave it to be read to you. There are some things I wish to say. My dear brethren and sisters, what are we here for?—We are here like little children, to learn lessons from the great Teacher. We are here to teach others. “Ye are the light of the world,” said the

Saviour. [Matthew 5:14.] We are to let our light shine before others. We should feel an interest for every soul that has not accepted the truth. We may take an interest in working for our neighbors. We need not secure a license before we can speak the truth to them in love, or pray with them. What can we say in the day of judgment, if this work has been neglected, and, though we have known the truth, we have allowed souls, without warning, to perish in their sins?

Christ 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.]

Here is your commission. How will you account to Christ for your course, if instead of laboring to save your fellow men, you have poured into their ears your troubles, and perplexities, and even complaints against your brethren? You may often find relief from your troubles if you will speak to others of Christ and talk to them about the precious truth. But do not speak words that are prompted by jealousy and evil surmising and suspicion. Do not circulate evil reports concerning your brethren. Because of such things the Lord cannot come into the church as He desires. Will you not clear the King’s highway? Not all have had a part in this evil work, but let those who have now come into line.

God desires that the work that was begun here in Berkeley should extend to many places. God had worked upon many hearts to prepare them to receive the truth, and persons were needed here who understood the truth, and to whom the Lord could give power of access to the people.

When it was proposed that the work of Brother and Sister Rice in Berkeley should be broken up, I said, “Who is fitted to take up the work, and to carry it as it should be carried with an intense interest? Are these laborers to be robbed of all their influence? The Lord forbid that I should in any way lend my influence to uproot Brother and Sister Rice from Berkeley and send them to Santa Cruz or to any other place.”

You have heard me, as I have stood before you in the tent, speak of those who were finding fault and who were taking a course to injure the influence of some who were finding access to souls. I related to you what was presented to me in the night season, how, as our people were leaving the tent, there was lifted before them a standard that seemed to be a looking glass. As one and another looked in it, they saw a true representation of their own character. Those who had been so talkative, who had labored to tear down God’s workers, were filled with an agony of mind that is indescribable. They prostrated themselves on the ground and pleaded for God to have compassion on them and to blot out their transgressions. As I beheld the scene, I was filled with such distress of mind that I awoke. I found myself walking the room, wringing my hands, and in an agony of soul.

There are men, who would be capable men, if they would be humble. They might help and strengthen one another. They know the truth, but they cannot exert a saving influence because they have to practice Bible truth. The angels of God cannot work with them to impress hearts.

When there are those who can find access to hearts, do give them a chance. What will you, who have been so indifferent, bring to the Master at last? “Love one another,” He says, “as I have loved you.” [John 13:34.] He left the royal courts. He might have brought with Him legions of angels, but

He did not. He took upon Himself humanity, that He might touch humanity, and that humanity might lay hold upon divine power to carry out the work of God.

The judgment is nearer than you have any idea of. I have laid these matters before you again and again and have hoped that you might allow the Lord to work upon your hearts. But the change has not come. Unless some of you are converted, you will soon be separated from the people of God.

Christ has said, "Ye are the light of the world." [Matthew 5:14.] Where shall His light be found if not among those who love God and keep His commandments? If you keep His commandments in truth, the light will shine forth through Oakland, through Berkeley, and through all these neighboring cities. "Ye are the light of the world;" and then He says further, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Verse 16.] It is the good works that are needed. We need the power to lay hold of divinity, a power that will never fail us so long as we keep our hold upon it. That power makes us a "partaker of the divine nature," and enables us to escape "the corruption that is in the world through lust." [2 Peter 1:4.] Let us now come humbly before God, confessing our sins, and let us by faith take hold of the divine nature. Then the angels of God will come into our midst.

There are two powers at work in our world. One is the power of Satan. He seeks to stir up our minds to lead us to disobey God. Then there is the power of Christ. He clothed His divinity with humanity, that we in our humanity might obtain strength from His divinity. He is the saving power of the world. We want to be kept by the power of God through Christ unto salvation.

These cities must be worked; San Francisco and Oakland and the cities about the Bay must be warned; and I beg of you not to injure yourselves by working against those that are trying to do the very best they can to save souls. It is not every one who knows how to reach souls. But all who sustain the hands of those who can labor are acceptable.

Brethren and sisters, isn't it time that we were awake? The judgments of God are falling upon the earth. The wickedness of the wicked is increasing to an alarming extent. Should we not lay hold of the righteousness of Christ, and hold Him up before the people? May God help us to work intelligently.

To each one I bear a message today: Humble your soul before God, confess your sins, or some day, as was represented by the standard raised before the people, you will stand before God with a record of sins unconfessed and unforgiven. O how I have longed that this people would seek the Lord with all their hearts; but the word of the Lord has come to me, "Pride, pride is ruining them. Satan has hold of their souls; and in their pride and self-esteem, they will not come to Me to humble themselves before Me."

How long must these testimonies be borne? Why do not individuals act their part? The enemy is working among our people to get up first one thing, and then another, to absorb the minds and draw people away from the truth.

Wake up, brethren, wake up, for Christ's sake. "Seek the Lord while He may be found, call ye upon Him while He is near." [Isaiah 55:6.] He will hear your prayers; He will answer your petitions. But do not grieve the heart of my Saviour any longer by standing where you are at this time, when His judgments are being poured right upon the world for their wickedness. We are living in the days of

which it is said that “as it was in the days of Noah, so shall it be also in the days of the Son of man.” [Luke 17:26.]

Let us now seek the Lord with all our hearts and humble ourselves before Him, so that He can bless us. He can use us if we are humble; He can use us if we are His obedient children. But if we will not be ordered, and guided, and directed by Him, He cannot work through us. Then the enemy will work through us.

May God help us that the light that is within us may not become darkness, that we may be the light of the world, a light shining amid its moral darkness. We have no liberty to depart from the Word of God. May God help us to humble ourselves.

Elder S. N. Haskell: Christ is knocking at the door of our hearts. He wants to help us. Shall we let Him help us? Now, if we will be free before God, and open our hearts, Christ will come in. There is a divine reality to the Christian religion, and there is a power in it to transform the character and to connect us with heaven. May the Lord grant His blessing, and each one of us be free. Now there is an opportunity for any one that wishes to bear testimony.

Brother Steele: I will say, brethren and sisters, I have longed for this meeting for quite a long time. I am glad that it has come, and I hope that the Spirit of God will lead in all that is done. I have consecrated my life to the Master. For years my work has been to get the light and truth before those that were in darkness. That has been my labor, carrying the light of truth from house to house, and getting people to read and know the way of life. The salvation of souls is the dearest thing on earth to me. I rejoice in this work, and personally I am looking after it as best I know; and with Paul I can say—I can add a little to it—and say I am the chief of the chief sinners—that means a little more. But Christ can save even that. I thank God today for the hope that I enjoy in my soul personally. I am glad that I love my brethren, and love the sinners, because I am sorry for them. I love all that are in error or wrong, and I can pray for them.

I hope that a good many things that have appeared to be brought before us today, that there may be some things that you may look at that will prove to be not so. I hope this is so. I find that Satan likes to have us imagine many things and injures us in that way. If we would only rely on the Word of God alone, search it for ourselves personally, walk in the light of His Word, we would not have any trouble much with anybody. The knowledge that is from heaven is first pure, then peaceable. That is the kind of knowledge that I ask for.

I have known with regard to Brother and Sister Rice—I have loved them much. But there are some things that have sprung up in the church that it seems some could not look over. “If we suffer sin upon our brethren,” what does it say? [See Leviticus 19:17.]—The question is, would we not be guilty? Now if Brother Steele has been sinning personally, come to me, and I will try to make it right. If there is a soul here, or anywhere, that has got anything against me, I wish they would come to me, and I am sure that we could settle it very easily. Let us come on higher ground. Let us get the King’s highway cleared in Berkeley. Souls are at stake all around us. May the Lord help us to get right before Him today. I want to be a better man. O that I could be more like my Saviour is the anxiety of my heart. Pray for me, that I may be a better man than I ever have.

W. C. White: I thank the Lord with a full heart for the presence of His Holy Spirit here today. It seems to me that if we look at the work of God as David looked at it, we will see that we have sinned against Him. David had sinned against men; but when he saw the influence that this had had upon the cause of God, he lost sight of everything else in the thought of his sin against God. And I want to confess my sin here today. When I knew of the perplexities you were suffering here, when I heard the criticism and the complaints, I joined in urging Brother and Sister Rice that they should drop the work here and go somewhere else—anything for peace. When I thought of the burden that Mother was carrying, all the burden for the work in the world's great centers, I have regretted and I have felt rebellious, because her energy and her time and her strength must be devoted to what seemed a local interest. But God, who sees the end from the beginning, knew that the earthquake was coming, and He knew of the work they might do at a time when the minds of men were looking for a true explanation of these judgments.

Brother Hughes: Brethren and sisters, this meeting is worth thousands of dollars to me today. (Speaks of his experience since the earthquake, during which time he had been working on the Sabbath. Had now made up his mind to return to God, and asked the members of the church to forgive him, and receive him back. Spoke of Brother and Sister Rice as dear friends, as the ones through whom the truth had been brought to his wife and felt that their prayers had been a power to lead him to return.)

J. D. Rice: I am thankful to be with you here today, thankful for the message. There is but one purpose in my life and in my heart, and that is to finish, as the apostle says, my course with joy and the ministry that God has committed to me. When I ministered to the Berkeley church, this was my purpose. I love the brethren. I have appreciated something of the importance of the work in this center. I have deplored that which has cut us off from carrying out the work that we felt ought to be done here. This has grieved my heart more than anything else. It is not anything of a personal nature, it is not for myself. By the grace of God, He lifts me above this.

I am conscious, as the testimony has stated here today, that I am not without fault; but whom I serve knows that I have sought to serve Him faithfully. I want to say, dear brethren and sisters here today, that this is still the purpose of my heart and my life, to do the work that the Master has for me to do. And I want to say with reference to accusations that have been made against us, I am responsible to God for my every act; I am not responsible to man. And as far as I see and know that I have made mistakes, I shall right it with the Lord. That is the position that I occupy. I may have done that, and I have done that which my brethren think is not in harmony with the Word of God; and while I allow my brethren to think that of me if they will, I claim the same right to think for myself. I am a man, and I have my calling to this ministry of the gospel, to fill that ministry according to my best understanding. I may differ to my brethren in the church in regard to some things, but I trust and I hope, by the grace of Christ and by the help that He is ready to give to every one of us, that we shall all see eye to eye in everything.

In the meantime, brethren, we can afford to be large-hearted and charitable one with another. If you think that I have made mistakes, I may think that you have made mistakes, and thus the matter stands. And I can only say today again that, as the apostle Paul, I have lived with a conscience void of offense before God, and the Berkeley church, and my fellow men, and my own conscience was clear in this matter.

I am conscious, truly I am conscious, and have been conscious of wrong, that I am faulty before God; but I know that my Saviour is perfect, and I know that His precious righteousness covers my imperfections. I know that I am not altogether right. I see new beauties in my Lord, and I know that He is altogether light, and that he will lighten all my darkness, and show me all the way. If you are right in some things, and I am wrong, bear with me. The Master will show it when He sees fit. I will walk in the light, brethren. Perchance I am right, and you are wrong; we shall continue to pray that God will lighten your eyes that you may see some things more clearly. You may have some occasion, probably we have given occasion; we would not say that our faults have not been manifest to others as well as to ourselves in some things; but I am sorry that the enemy has taken advantage of this and has stirred up the opposition that he has and has hindered us in the work to which God has called us for the people of this place. I am sorry that we have given any occasion, whether justly or unjustly.

Brethren and sisters, I want your prayers, that God will help me, that those things that are faults with me may not be manifest, that God will give me overcoming grace; for I am purposed to do His work. I only regret that these things have come in to entangle me and have hindered my work. I regret that I have allowed these things to depress my spirits to that degree that I have not always risen above them, and pressed the battle a little harder than we might have done it in other ways. But the Lord knows all about that.

Brother Giddings then made some remarks. He expressed his belief in the testimonies and would accept them, even though he could not yet see all things clearly. He could not see how they should accept one who acknowledged his mistakes, but who would not acknowledge that they were wrong.

Sister White then offered prayer:

“My heavenly Father, we come to Thee at this time, needy and dependent upon Thee. We pray that Thou wouldst clear away, by the operation of Thy Holy Spirit upon human hearts, all the rubbish that has been coming in to hinder the work of God, which ought to have advanced so much. O God, we pray that Thou wouldst work upon human minds, and open the eyes, that they may see where they themselves have made mistakes. I ask Thee, Lord, that Thou wouldst work. Thou knowest all about it; and when we shall come up to the judgment, shall it be with Thy people, that their sins will come there unconfessed, and therefore they can have no part with Thee in Thy kingdom?

“Lord, save Thy people, I pray Thee. Break human hearts. May their hearts be broken before Thee, and may there be a time now, just now, without waiting for any future period, when they will clear the King’s highway, when they will put away from their hearts the things which they have entertained which have hindered the work of God from going in Berkeley, in Oakland, and in the suburbs.

“O Lord, Thou hast given Thine own precious life to buy these souls. Thou hast bought them with the price of Thine own blood. Thou didst hang in agony upon the cross of Calvary in order to pay the debt of their transgression, and now, Lord, we do not want that one shall be lost. We want that the melting power of God, the softening influence of the Holy Spirit, shall come into our midst, to clear away everything that would hinder the true light from shining forth unto the people at this present time.

“We believe Thou art soon to come in the clouds of heaven, and that then every one shall receive according as his works have been. O let every soul be humbled before Thee. May there be a breaking away from the powers of darkness. We have had meeting after meeting, but Satan has held minds, and they are just where they were before. O God, break this spell. Break it, I beseech of Thee, break it. Let Thy stately steppings be felt here.

“And I ask Thee, Lord, that Thou wouldest make clear to human minds just what they have done to hinder the Spirit of God from taking possession of mind and heart.

“O God, clear it away. May there be a break here in this meeting. How long shall this go on in this way? Help the people, that they may fall on the Rock and be broken, lest the Rock should fall on them. O God, Thou seest the value of the human soul. Thou didst give Thine only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. It is everlasting life that we desire every soul here to have. May self die right here. Here today may there be the agonizing of the death struggle. May self be broken, and may Jesus Christ take possession of the human heart. How long shall we tamper with the enemy? How long shall we let him tamper with us? O Lord, speak; and let Thy Holy Spirit go through this congregation, from heart to heart. Let the break be so complete, that it shall remain broken, that Christ may come in to heal every difficulty, every wound, and that there may be a pressing of shoulder to shoulder and of heart to heart. Let the confessions come from human lips that ought to come. O Lord, I ask Thee that while there is a seeking after God and the truth, there shall not be those who stand to hinder the progress of Thy Spirit. O let Thine angels walk through our midst.

“And we pray that the rebuke of God may be upon Satan and his working. Sweep back the mists of darkness; sweep back the things that have been building up here for months and years; sweep them back, and give us access to the people who are inquiring for the way of eternal life. Thou hast presented to me that an interest has been awakened. Many souls are trembling on the very verge, and they want to have help to plant their feet upon the Rock of Ages. O my Father, my Father, leave not these people in darkness and unbelief.

“O quicken the sensibilities of Thy people, and let it be known that there is a God in Israel. Soften the hard hearts, and, O God, we do pray that there may be confessions made here that we have not yet heard, that souls may stand up here and break away from the powers of darkness. Let Thy Spirit take hold upon the souls and hearts, and clear the King’s highway. My Father, my Father, break this spell of the enemy. Let the subduing grace of Christ come into human hearts. Let the heart break before Thee; let self die. May there be the dying struggles of self right here in this meeting. How many meetings, O God, have we had, hoping, and praying, and trying to believe that the break would come; and it has not yet come. Lord, help us now to make clean work for eternity. We know that there are souls here whom Thou dost want to break the spell. Help them to do it. We commit them to Thee, Lord. O walk through our midst, I pray Thee, Thou pitying Redeemer, and let Thy life and Thy power come to pardon transgressions, to say, Thy sins are pardoned; go in peace, and sin no more.”

Bro. Steele: I would like to understand the object of this meeting. Is it to reinstate Brother and Sister Rice in the Berkeley church? Is that the object of the meeting? I would also like to know another thing. As long as Brother Rice is not in harmony with the conference, and with the leading brethren, how could the Berkeley church receive him back, being out of harmony with the leading brethren? I

would like to know if it is required of us. Is that the object of the meeting—to take back Brother and Sister Rice when they are not in harmony with the conference and with the leading brethren? As far as personality is concerned, I guess everything is right with the Berkeley church; and if we are standing in the way of the cause of God, the Berkeley church had better move out of the way and let Brother and Sister Rice take possession, if they are going to stand in the way. I do not want to stand in the way of God and His work at all. I would sell out and leave Berkeley in the next week, if God presents that I am in His way. Do you want me to accept Brother Rice's position against the conference and the leading brethren, or do you want me to stand with them?

Elder Haskell: I did not know that he was not in harmony with the brethren of the conference. If this is true, this is the first I had heard of it.

W. C. White expressed his mind that the testimony clearly stated the object of the meeting—that those whose hearts were not right might have opportunity to stand right with God and before their brethren—that the question of reinstating Brother and Sister Rice in the Berkeley church was not the main point at issue, but that would settle itself satisfactorily, when everything was cleared away.

E. G. White: Has God been honored in the attempt that has been made to break up, by strife of tongues, the work that His servants were doing in Berkeley? Envy, jealousy, and evil surmising have with some been growing to vast proportions. If all the meetings that have been held and all the testimonies that God has given have not made impression enough upon the hearts of these individuals to enable them to see that they have made serious mistakes in their course of action, I greatly fear that they will become spiritually blind, unless they humble their hearts before God. Their plain duty now is to get their own souls right before God; for they have had no reason for their bitter feelings. ...

The converting power of God needs to come upon hearts here. I am so surprised that any can fail to understand the workings of the Spirit of God. God wants a break to be made right here. Let those who have been an opposing force to God's work confess their wrongs. It is a terrible wrong. You have been striking against God's ministers, through whom He is working to convert souls. And you have been striking against the hand of Christ, whose property they are. There may now be a slight change for the better; but unless you are thoroughly converted, and your souls are changed, you will go on as you have gone before. Christ wants us to learn of Him. "Come unto me," He says, "all ye that labor and are heavy laden; and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for My yoke is easy, and My burden is light." [Matthew 11:28-30.]

Let the work of conversion begin with those who are supposed to be laboring for souls. They need the converting power of God upon their minds. And those who talk so much, let them take their Bibles, and go to their neighbors and speak to them about the truth. Let them never again feel it their duty to heap reproach upon the ministry.

God has instructed me to stand as a wall against those who are tearing down the work of His servants. I have been instructed to say to them that God rebukes them. This I have tried to do in a general manner. I have stated the principles before the people. The last time I spoke to the people in the church in Oakland, the power of God rested upon me, and I hoped that there would be a break. But the break did not come, and the very same spirit has continued to be exercised. I do not know

how long God will bear with such a course and suffer His work to be hindered. Shall the break come now, or shall we continue to go on as in the past?

We have had meeting after meeting, I have borne testimony after testimony right to the point, but I have not called the names to whom I referred. I have not considered that my duty. I have felt that if these individuals were so dull of comprehension that they could not understand unless their names were called, it would do them no good. If they have sensitive consciences, they can see how much they have hindered and brought reproach upon the cause of God. Under the labors of Brother and Sister Rice, souls were being brought to a knowledge of the truth from the higher classes. Then the enemy began to work to cast a reproach upon these workers and to give the impression that Elder Rice and his wife were not worthy of church fellowship. Now God was not in such work. And those who have by false statements, by envy, jealousy, and evil surmisings oppressed God's workers—why do they not humble their hearts before God? They have been on the wrong side. Let them now stand on the right side. They can talk fast enough when they are heaping reproach upon God's servants. Is it not time that a change took place? God grant that His Spirit may take hold of the mischief-makers; and instead of having liberty to go out as missionaries, let them be converted. They do not know by experience what true conversion is. If things continue without a change, we shall soon be in a place where we shall not know who is on the Lord's side, or who is on the side of the enemy.

We want the Lord to work. We want to see something done. We have had these troubles for years. How many more years will God bear with His church? Evidence after evidence is given, and yet the same spirit of criticism exists. How long is it to continue? In the name of the Lord, I ask you to remove the stumbling blocks, to clear the King's highway, that the salvation of God may go forth as a lamp that burneth.

Who will now take their position that there has been light enough given to show that Elder Rice and his wife have been working on the Lord's side? "By their fruits ye shall know them." [Matthew 7:20.] Who will testify that God has accepted their labors, and that souls have been brought into the truth by these, God's missionaries? Even in the midst of all this counterworking and strife of tongues, Brother Rice has baptized new converts. Who will venture to say that Elder Rice and his wife are unworthy to occupy a place in God's work? You have seen the labor, the souls brought into the truth and baptized; will you say that they shall not continue their labor? If not, why not settle the matter today, and let all take their stand that they will sustain God's servants whom He has been using in the highways and the byways.

Bro. Steele: I am not going to—unless an individual confesses the wrong, says it is wrong, and will stop it; then we can forgive it. But I cannot. My soul will be lost before I can say that a brother who is wrong, and who acknowledges he has done wrong, [is right in refusing to] confess it. I cannot, and I am not going to, act the hypocrite. I love the truth. I speak the truth with my neighbor as I understand it; but I do not intend to go to tale-bearing with my neighbor or to injure people. If you ask me a question, however, I shall answer it to the best of my ability. I cannot accept a person who has done a wrong, and yet will not acknowledge that it is wrong.

E. G. White: I want all to understand that I have not heard that which has been said today. But I want to add a few words. In the night season I seemed to be in a meeting where many were speaking words of accusation against Brother and Sister Rice. One of dignity stood up and asked, Who was it

that made room and put themselves to inconvenience to care for the homeless after the disaster in San Francisco? Where were those who would take them and care for them? Who took a special burden to help the needy? “By their works ye shall know them.”

Brother and Sister Rice have not turned the needy from their doors; they have helped them. They have been among the foremost to relieve those in distress. They have ever held themselves ready to help those who were interested in the truth. Night after night they have been holding Bible readings; and at any time [that] they might be called, they were ready. Now God approves of such things. “By their works ye shall know them.”

We cannot allow these workers to stand under suspicion and reproach. Who will not pledge themselves to take their position to stand by Elder Rice and his wife. Who will recognize by their works that God is using them? And God gives them credit for the labor of love; and why should any refuse to recognize them? When there is sickness, when others are brought into straight places, and they have not known what to do, or where to go for a home, Brother and Sister Rice have brought them right to their house and have cared for them just as many others ought to have done, but who did not do it. I shall, in the name of the Lord, take my position that they should be recognized and honored for what they have done. I feel that this is only justice.

A few present then spoke, taking the position that they [did] not understand all things clearly, but that they had confidence enough in the testimonies to take their position in harmony with what they had heard. Nearly all, by rising to their feet in response to a question by Elder Haskell, signified that they would accept the testimony and act on it. Meeting was then appointed to continue the subject the following afternoon at 2:30.

Ms 73, 1907

Jehovah Is Our King

August 15, 1907 [typed]

God has revealed many things to me which He has bidden me give to His people by pen and voice. Through this message of the Holy Spirit, God’s people are given sacred instruction concerning their duty to God and to their fellow men.

A strange thing has come into our churches. Men who are placed in positions of responsibility, that they might be wise helpers to their fellow workers, have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this, to another, Do that, and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that, if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld.

It is right for the workers to counsel together as brethren; but that man who endeavors to lead his fellow workers to seek his counsel and advice regarding the details of their work, and to learn their duty from him, is in a dangerous position and needs to learn what responsibilities are really comprehended in his office. God has appointed no man to be conscience for his fellow man, and it is not wise to lay so much responsibility upon an officer that he will feel that he is forced to become a dictator.

A Constant Peril

For years there has been a growing tendency for men placed in positions of responsibility to lord it over God's heritage, thus removing from church members their keen sense of the need of divine instruction and an appreciation of the privilege to counsel with God regarding their duty. This order of things must be changed. There must be a reform. Men who have not a rich measure of that wisdom, which cometh from above, should not be called to serve in positions where their influence means so much to church members.

In my earlier experience in the message, I was called to meet this evil. During my labors in Europe and Australia, and again at the San Jose camp meeting, I had to bear my testimony of warning against it, because souls were being taught to look to man for wisdom, instead of looking to God who is our wisdom, our sanctification, and our righteousness. Recently the same message has again been given me, more definite and decisive, because there has been a deeper offense to the Spirit of God.

An Exalted Privilege

God is the teacher of His people. All who humble their hearts before Him will be taught of God. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." [James 1:5.] The Lord wants every church member to pray earnestly for wisdom, that he may know what the Lord would have him do. It is the privilege of every believer to obtain an individual experience, learning to carry his cares and perplexities to God. It is written, "Draw nigh to God, and He will draw nigh to you." [James 4:8.]

Through His servant Isaiah, God is calling His church to appreciate her exalted privilege in having the wisdom of the Infinite at her demand: "O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gentle lead those that are with young." [Isaiah 40:9-11.] Isaiah 40:12-17, 28-31.

In the forty-first to the forty-fifth chapters of Isaiah, God very fully reveals His purpose for His people, and these chapters should be prayerfully studied. God does not here instruct His people to turn away from Him and look to finite man for wisdom.

Isaiah 44:21-23; 45:21-25.

I write thus fully because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents and men in responsible places, I bear this message: Break the bands and fetters that have been placed upon God's people. To you the word is spoken, "Break every yoke." [Isaiah 58:6.] Unless you cease the work of making man amenable to man, unless you become humble in heart, and yourselves learn the way of the Lord as little children, the Lord will divorce you from His work. We are to treat one another as brethren, as fellow laborers, as men and women who are, with us, seeking for light and understanding of the way of the Lord, and who are jealous for His glory.

God declares, “I will be glorified in My people;” but the self-confident management of men has resulted in putting God aside and accepting the devisings of men. If you allow this to continue, your faith will soon become extinct. God is in every place, beholding the conduct of the people who profess to represent the principles of His Word. He asks that a change be made. He wants His people to be molded and fashioned, not after man’s ideas, but after the similitude of God. I entreat of you to search the Scriptures as you have never yet searched them, that you may know the way and will of God. O that every soul might be impressed with this message, and put away the wrong!

Paul’s Experience

We would do well to study carefully the first and second chapters of First Corinthians. “We preach Christ crucified,” the apostle declared, “unto the Jews a stumblingblock, and unto the Greeks foolishness; but to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” 1 Corinthians 1:23-2:8, 16.

Read also the third chapter of this book, and study and pray over these words. As a people our faith and practice need to be energized by the Holy Spirit. No ruling power that would compel men to obey the dictates of the finite mind should be exercised. “Cease ye from man, whose breath is in his nostrils,” the Lord commands. [Isaiah 2:22.] By turning the minds of men to lean on human wisdom, we place a veil between God and man, so that there is not a seeing of Him who is invisible.

In our individual experience we are to be taught of God. When we seek Him with a sincere heart, we will confess to Him our defects of character; and He has promised to receive all who come to Him in humble dependence. The one who yields to the claims of God will have the abiding presence of Christ, and this companionship will be to him a very precious thing. Taking hold of divine wisdom, he will escape the corruptions that are in the world through lust. Day by day he will learn more fully how to carry his infirmities to the One who has promised to be a very present help in every time of need.

This message is spoken to our churches in every place. In the false experience that has been coming in, a decided influence is at work to exalt human agencies and to lead some to depend on human judgment and to follow the control of human minds. This influence is diverting the mind from God, and God forbid that any such experience should deepen and grow in our ranks as Seventh-day Adventists. Our petitions are to reach higher than erring man—to God. ... God does not confine Himself to one place or person. He looks down from heaven upon the children of men; He sees their perplexities and is acquainted with the circumstances of every issue of life. He understands His own work upon the human heart, and He needs not that any man should direct the workings of His Spirit.

“This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, we know that we have the petitions that we desired of Him.” [1 John 5:14, 15.] God has appointed the angels that do His will to respond to the prayers of the meek of the earth and to guide His ministers with counsel and judgment. Heavenly agencies are constantly seeking to impart grace and strength and counsel to God’s faithful children, that they may act their part in the work of communicating light to the world. The wonderful sacrifice of Christ has made it possible for every man to do a special work. When the worker receives wisdom from the only true Source, he will become a pure channel of light and blessing; for he will receive his capability for service in rich currents of grace and light from the throne of God.

Ms 75, 1907

God's Wisdom to be Sought

St. Helena, California

July 29, 1907

The Lord has given me a message for the laborers in the Southern California Conferences. The Lord Jesus wants us to believe that He is our Wisdom, and Sanctification, and Redemption. Influences are appearing among us that are decidedly opposed to the healthy development of the work which the Lord would have carried in straight lines.

God has instructed me to say to conference presidents and to ministers, Teach every church in the conference to look to God for an understanding of present truth and duty. The Lord has not placed upon presidents or ministers the responsibilities of the position that He alone, as head of His church, can occupy. Church and conference organization do not give to man any such responsibility.

Listen to the words of the Saviour, "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.] "My sheep hear My voice and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." [John 10:27, 28.]

The exercise of authority has been carried to such extremes that it is now time to call a halt; for church members are receiving a false education. A mistake has been made that should be corrected before it is too late. Those who dare to accept responsibilities that are contrary to the gospel plan are in a dangerous place. They need to see its course of action in its true light. Their permissions and their forbiddings have fostered wrong ideas regarding the responsibility that individuals should carry and have led believers to look to man instead of looking to God.

Brethren, the Lord will bless you in an effort to break up this wrong influence. Ministers will become weak and unchristlike if they continue to encourage this kind of work. God is to be the strength and wisdom of His people. Man power is not to rule the church of Christ.

A Change of Heart Needed

The men who have accepted kingly authority need to be converted; for the self-esteem and self-exaltation they have manifested is dishonoring to God. The Word of God is to be exalted as the rule of faith and practice; for this Word reveals the standard of character we are to reach and teaches us our duty to love as brethren. Its requirements are to be strictly obeyed. At this time, when God is calling every man to put away his natural and cultivated tendencies to wrong, and to rid himself of his preconceived opinions; at this time, when satanic influences are coming into our ranks with such power, God's servants must understand the way of the Lord. The word of man is fallible, imperfect, unreliable; but the Word of the Lord standeth sure and is done in truth and uprightness.

The men bearing chief responsibility in our conferences must not seek to embrace too much authority. I have been shown that men receive ideas from men, and follow their own judgment and the judgment of their fellows, and that the Lord is not always their counselor. The work of setting up

erring man to judge and dictate to their fellows is folly. When men suppose that they must watch God's laborers, and exercise over them their human judgment, the sure result must be confusion, and dishonor to God.

"The sweet psalmist of Israel said, The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." [2 Samuel 23:1-4.]

The work of judgment has not been given to any minister or conference president. "Judge not," the Saviour says, "that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, and considereth not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" [Matthew 7:1-4.]

The God of power and glory, the Strength of Israel, is being put out of sight by man's glorification of human capabilities. A change must be brought about. There is no need of so much of man's devising. We are nearing the close of this earth's history. God says: I will overturn, overturn, until man stands in his appointed place. I am the true Shepherd of My flock. The voice and judgment of man is not to be the voice and judgment of My people. Church members are to be educated, line upon line, and precept upon precept, to look to God for wisdom and counsel.

"As every man hath received the gift, even so minister the same one to another," the apostle Paul exhorts, "as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." [1 Peter 4:10, 11.] When the principles of the Word of God are brought into the life practice of the workers, we shall have men of God's appointment.

There are those who, had they placed themselves in a position where the Spirit of God could lead them, would have been a great help and blessing to God's people; but they have hindered the work that God purposed to do through them by taking upon themselves responsibilities which God never required them to carry. To all who have thus exalted themselves, I am bidden to say, Let the principles of the Word of God find a place in your work. Let the strong traits of character, that would eclipse the attributes of mercy and love and compassion, be put away. Every principle of the Word of God is to stand magnified in the life of the servant of God.

Ms 77, 1907

Extracts From Letters to Mrs. S. M. I. Henry

"Sunnyside," Cooranbong, Australia

August 15, 1907 [typed]

(Showing the relation that may be sustained toward the Women's Christian Temperance Union by Seventh-day Adventist women of ability who have influence among the members of this organization.)

"Sunnyside," Cooranbong, Australia

December 1, 1898

Dear Sister Henry:

I am thankful that the Lord is leading you. I believe that the Lord has appointed you to do His work in His way. Let us in our work have faith in God, and trust Him. While we may take pleasure in counseling with our brethren, an individual work is to be done which is beyond the power of any mind to comprehend. ...

I thank the Lord with heart, and soul, and voice that you have been a prominent and influential member of the Women's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth. ... This light and knowledge you need to bring into your work, as you associate with women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure. For twenty years I have seen that the light would come to the women workers in temperance lines. But with sadness I have discerned that many of them are becoming politicians, and that against God. They enter into questions and debates and theories that they have no need to touch. Christ said, "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.] ...

The Lord, I fully believe, is leading you that you may keep the principles of temperance clear and distinct, in all their purity, in connection with the truth for these last days. They that do His will shall know of the doctrine. The Lord designs that women shall learn of Him meekness and lowliness of heart, and co-operate with the greatest Teacher the world has ever known. When this is done, there will be no strife for the supremacy, no pride of opinion; for it will be realized that mind, and voice, and every jot of ability are only lent talents, given by God to be used in His work, to accumulate for Him, and to be returned to the Giver with all the increase. We are expected to grow in capability, in influence, and in power, ever looking unto Jesus. And by beholding, we shall be changed into His likeness.

The woman's work is a power in our world, but it is lost when, with the Word of God before her, she sees a "Thus saith the Lord" and refuses to obey. The great and difficult thing for the soul to do is to part with its own supposed works of merit. It is not an easy matter to understand what it means to refuse self the least place of honor in the service of God. All unconsciously, we act out the attributes of our own character and the bias of our own mind in the very presence of God, in our prayer and worship, in our service, and fail to see that we are absolutely dependent upon the leading of the Holy Spirit. Self is expected to do a work that is simply out of its power to do. This is the great peril of woman's work in Christian temperance lines.

The Lord does not bid you separate from the Women's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Women's Christian Temperance Union. "Behold," said Christ, "I

send you forth as lambs among wolves." [Luke 10:3.] If He sends His disciples on such a mission, will He not work through you to open the Scriptures to those who are in error? Cherish the fragrance of that love that Christ has revealed for fallen humanity, and by precept and example teach the truth as it is in Jesus.

The Holy Spirit alone is able to develop in the human agent that which is acceptable in the sight of God. The Lord has given you capabilities and talents to be preserved uncorrupted in their simplicity. Through Jesus Christ you may do a good work. As souls shall be converted to the truth, have them unite with you in teaching those women who are willing to be taught, to live and labor intelligently and unitedly.

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"Sunnyside," Cooranbong, Australia

March 24, 1899

Dear Sister Henry:

... I am so glad, my sister, that you did not sever your connection with the Women's Christian Temperance Union. You may have to sever this connection, but not yet, not yet. Hold your place. Speak the words given you by God, and the Lord will certainly work with you. You may see many things you do not approve of, but do not fail nor be discouraged. I hope and pray that you may be clothed daily with the righteousness of Christ.

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"Sunnyside," Cooranbong, Australia

June 21, 1899

Dear Sister Henry:

My sister, let your heart ever repose in confidence in God. The Lord will be to you a present help in every time of need. He does not need to work through other minds in order to lead His chosen ones. He is desirous of communicating through those who seek Him with all the heart. While we put our entire trust in our Redeemer, we are perfectly safe. We have a large work to do, and we are to have respect unto the recompense of reward. And more than this, we are to use every God-given faculty, that others, through our influence and Christlike example, may have the same respect that we have.

I hope, my sister, that you will have an influence in the Women's Christian Temperance Association to draw many precious souls to the standard of truth. The Lord is drawing many to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell publicly upon the prominent features of our faith. It would not be wise to be too definite. The oil of grace revealed in your conscious and unconscious influence will make known that you have the light of life. This will shine forth to others in your direct, positive testimony upon subjects on which you can all agree, and this will have a telling influence.

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“Sunnyside,” Cooranbong, Australia

December 1899

Dear Sister Henry:

I was greatly pleased with your letter, in which you give me the history of your experience with the Women’s Christian Temperance Union. When I read it, I said, “Thank the Lord. That is seed-sowing which is of value.” I am pleased, so much pleased. The Lord has certainly opened your way. Keep it open, if possible. A work can be accomplished by you. Preserve your strength for such efforts. Attend important gatherings when you can. These occasions will be very trying seasons; but when the Lord gives His loved ones a special work to do, He sends His angels to be round about them.

There are very many precious souls whom the Lord would have reached by the light of truth. Labor is to be put forth to help them to understand the Scriptures. I have felt an intense interest in the Women’s Christian Temperance Union workers. These heroic women know what it means to have an individuality of their own. I desire so much that they shall triumph with the redeemed around the great white throne. My prayers shall rise in your behalf that you may be given special opportunities to attend their large gatherings, and that your voice may be heard in defense of the truth.

I dare not give you advice in this important matter. You are on the ground, and Christ is on the ground. Be assured that He will work with you and through you and by you.

It ought to be a great encouragement to you in your work to think of the compassion and tender love of God for those who are seeking and praying for light. We should hold convocations for prayer to ask the Lord to open the way that the truth may enter the strongholds, where Satan has set up his throne, and dispel the shadow which he has cast athwart the pathway of those he is seeking to deceive and to destroy. We have the promise, or rather, the assurance, “The effectual, fervent prayer of a righteous man availeth much.” [James 5:16.]

Ms 79, 1907

The Temperance Work

August 15, 1907 [typed]

(Extracts from printed testimonies and from unpublished MSS., outlining work done thirty years ago, and in more recent years; also, the work that should be done today.)

Soon after my husband and I returned from California to Michigan in the spring of 1877, we were earnestly solicited to take part in a temperance mass-meeting, a very praiseworthy effort in progress among the better portion of the citizens of Battle Creek. This movement embraced the Battle Creek Reform Club, six hundred strong, and the Women’s Christian Temperance Union, two hundred and sixty strong. God, Christ, the Holy Spirit, and the Bible were familiar words with these earnest workers. Much good had already been accomplished, and the activity of the workers, the system by which they labored, and the spirit of their meetings promised greater good in time to come.

It was on the occasion of the visit of Barnum's great menagerie to this city on the 28th of June, that the ladies of the Women's Christian Temperance Union struck a telling blow for temperance and reform by organizing an immense temperance restaurant to accommodate the crowds of people who gathered in from the country to visit the menagerie, thus preventing them from visiting the saloons and groggeries, where they would be exposed to temptation. The mammoth tent, capable of holding five thousand people, used by the Michigan Conference for camp-meeting purposes, was tendered for the occasion. Beneath this immense canvas temple were erected fifteen or twenty tables for the accommodation of guests.

By invitation, the sanitarium set a large table in the center of the great pavilion, bountifully supplied with delicious fruits, grains, and vegetables. This table formed the chief attraction and was more largely patronized than any other. Although it was more than thirty feet long, it became so crowded that it was necessary to set another about two-thirds as long, which was also thronged.

By invitation of the Committee of Arrangements, Mayor Austin, W. H. Skinner, cashier of the First National Bank, and C. C. Peavey, I spoke in the mammoth tent, Sunday evening, July 1, upon the subject of Christian Temperance. God helped me that evening; and although I spoke ninety minutes, the crowd of fully five thousand persons listened in almost breathless silence.—Testimonies for the Church 4:274, 275.

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On Sunday, June 23, 1878, I spoke in the Methodist Church of Salem, Oregon, on the subject of temperance. The attendance was unusually good, and I had freedom in treating this, my favorite subject. I was requested to speak again in the same place on the Sunday following the camp-meeting, but was prevented by hoarseness. On the next Tuesday evening, however, I again spoke in this church. Many invitations were tendered me to speak on temperance in various cities and towns of Oregon, but the state of my health forbade my complying with these requests.—Testimonies for the Church 4:290, 291.

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Early in August, 1878, we visited Boulder City, Colorado, and beheld with joy our canvas meetinghouse, where Elder Cornell was holding a series of meetings. The tent had been loaned to hold temperance meetings in, and, by special invitation, I spoke to a tent full of attentive hearers. Though wearied by my journey, the Lord helped me to successfully present before the people the necessity of practicing strict temperance in all things.—Testimonies for the Church 4:297.

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Monday morning, June 2, 1879, while in attendance at a camp-meeting held at Nevada, Missouri, we assembled under the tent to attend the organization of a temperance association. There was a fair representation of our people present. Elder Butler spoke and confessed that he had not been as forward in the temperance reform as he should have been. He stated that he had always been strictly a temperance man, discarding the use of liquor, tea, and coffee, but he had not signed the pledge being circulated among our people. But he was now convinced that in not doing so he was hindering others who ought to sign it. He then placed his name under Col. Hunter's; my husband

placed his name beneath Brother Butler's, I wrote mine next, and Brother Farnsworth's followed. Thus the work was well started.

My husband continued to talk while the pledge was circulating. Some hesitated, thinking that the platform was too broad in including tea and coffee; but finally their names were given, pledging themselves to total abstinence.

Brother Hunter, who was then called upon to speak, responded by giving a very impressive testimony as to how the truth found him and what it had done for him. He stated that he had drank liquor enough to float a ship, and that now he wanted to accept the whole truth, reform and all. He had given up liquor and tobacco, and this morning he had drank his last cup of coffee. He believed the testimonies were of God, and he wished to be led by the will of God expressed in them.

As the result of the meeting, one hundred and thirty-two names were signed to the teetotal pledge, and a decided victory was gained in behalf of temperance.—The Review and Herald, June 12, 1879

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In our public meetings in Australia, we took special pains to present clearly the fundamental principles of temperance reform. Generally, when I spoke to the people on Sunday, my theme was health and temperance. During some of the camp-meetings, daily instruction was given on this subject. In several places, the interest aroused over our position on the use of stimulants and narcotics led the friends of temperance to attend our meetings and learn more of the various doctrines of our faith.

During a series of meetings held late in the year 1899, at Maitland, New South Wales, I was requested by the president of the Maitland branch of the Women's Christian Temperance Union to speak to them one evening. She said that they would be very glad to hear me, even if I should speak for only ten minutes. I asked her if the ten minutes that she proposed for me to speak was all the time that was allowed, because sometimes the Spirit of the Lord came upon me, and I had more than a ten minutes' talk to give. "Oh," she said, "your people told me that you did not speak in the evening, and I specified ten minutes as the time, thinking that I would not get you at all if I made it longer. The longer you can speak to us, the more thankful we shall be."

I asked Mrs. Winter, the president, if it was her custom to read a portion of Scripture at the opening of the meeting. She said that it was. I then asked for the privilege of praying, which was gladly granted. I spoke with freedom to them for an hour. Some of the women present that night afterward attended the meetings in the tent.—Mss.

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In our work, more attention should be given to the temperance reform. Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. At our camp-meetings, we should call attention to this work and make it a living issue. We should present to the people the principles of true temperance and call for signers to the temperance pledge. Careful attention should be given to those who are enslaved by evil habits. We must lead them to the cross of Christ.

Our camp-meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the Word and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to the dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel with power to condemn sin and exalt righteousness. Those ministers or doctors who do not make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them.

In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost.

If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp-meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor-drinking; if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea thousands, from ruin.

Only eternity will reveal what has been accomplished by this kind of ministry—how many souls, sick with doubt, and tired of worldliness and unrest, have been brought to the Great Physician, who longs to save to the uttermost all who come unto Him. Christ is a risen Saviour, and there is healing in His wings.—Testimonies for the Church 5:110, 111.

Ms 81, 1907

"To Seek and To Save That Which Was Lost"

August 15, 1907 [typed]

Extracts from 5T and Lt 17, 1900.

(A statement from the writings of Mrs. E. G. White, compiled by C. C. Crisler, showing the relation that Seventh-day Adventists may sustain toward temperance organizations.)

In former years, when health and temperance meetings were held regularly in many of our churches, cautions were given against the tendency, on the part of some, to lower the standard. In Testimony for the Church, No. 31, published in 1882, is the following instruction regarding this matter:

"The temperance work is ... worthy of your best endeavors. But great care should be taken to make the temperance meetings as elevated and ennobling as possible. Avoid a surface work and everything of a theatrical character. Those who realize the solemn character of this work will keep the standard high. But there is a class who have no real respect for the cause of temperance; their only concern is to show off their smartness upon the stage. The pure, the thoughtful, and those who understand the object of the work should be encouraged to labor in these great branches of reform.

They may not be intellectually great, but if pure and humble, God-fearing and true, the Lord will accept their labors."—Testimonies for the Church 5:127.

By some, this paragraph was taken as a permission to regard with disfavor the health and temperance movement in our church and kindred organizations in other churches, and it became necessary to write out the instruction found in Testimony for the Church, No. 32 (published in 1885), as follows:

"Some of you in _____ developed wonderful zeal in denouncing the red-ribbon clubs. So far as you were actuated by a desire to condemn the evil in these societies, you were right; but when you acted as though it were a crime to speak at all in their favor, or to show them the least good will, you carried matters to extremes. You should be consistent in all things. You have cherished a hatred for the very name 'red-ribbon club' that savors not of the Spirit of Christ; and your feelings of bitterness have not helped you or any one else.

"You have taken the Testimonies given in reference to our people mingling with the temperance societies to the detriment of their spiritual interest, and by perverting them have used them to oppress and burden souls. By this treatment of the light given, you have brought my work into disrepute. There was not the least necessity for this, and some of you have a work to do to make this matter right. You would make an iron bedstead for others; if too short, they must be stretched; if too long, they must be cut off. 'Judge not, that ye be not judged.'" [Matthew 7:1.]—Testimonies for the Church 5:355, 356.

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A similar mistake was made by some of our brethren several years ago, regarding the attitude we should sustain toward the Women's Christian Temperance Union. In 1898, testimonies were sent to some of our brethren in America, cautioning them against the inclination to give undue praise to the leaders of the W.C.T.U. In these communications, the following important principles were set forth:

1. That many of the members of the W.C.T.U. are unwittingly working in opposition to the divine law, in their efforts to enact and enforce Sunday laws—laws that will bring oppression upon God's commandment-keeping people.

2. That those who are engaged in such work are neither to be demerited nor extolled.

3. That if the members of the W.C.T.U. had not lent their influence toward the support of the Sabbath Reform Movement, they would have had far greater power than they now have in their warfare against intemperance.

4. That these noble women must be dealt with tenderly, patiently, in order that they may be won to the truth.

5. That wise, discreet workers are to unite with them on the temperance question and seek to enlighten them regarding the things concerning which they are ignorant.

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A little over a year after this instruction was given, there appeared in one of our periodicals a series of articles pointing out the relation sustained by the Women's Christian Temperance Union to the National Reform Association, and critically analyzing the statements of the leaders of the W.C.T.U. with respect to their attitude toward Sunday legislation. A testimony was sent to the author of these articles, showing the great danger of repelling those whom we desire to win to the truth. A portion of the letter is as follows:

"Sunnyside," Cooranbong, Australia

Feb. 6, 1900

Dear Brother:

My attention has been called to your articles in reference to the Women's Christian Temperance Union. In the work of temperance, all church members are supposed to stand upon the platform of union. The putting on of an appearance of antagonism is natural to the human heart, but it is not after the order of Christ. You are building up barricades that should not be made to appear. After reading these articles, will those who know not what our faith is feel inclined to make an attempt to unite with us? The tone of such articles savors of Pharisaism. The man who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influences. One concession made on their part would prepare the way, after patient enlightenment, for a second concession. ...

If far move earnest, devoted, determined efforts were made for such associations as the W.C.T.U., light would shine forth to souls who are as honest as Cornelius. It was the Lord's design that work should be done for the Women's Christian Temperance Union, that those who are seeking the light might be gathered out from those who are so bitterly opposed to the message God is giving to the world.

The ideas expressed in your articles savor so strongly of antagonism that you will do harm, more harm than you can possibly conceive. Remember that if by the injudicious use of your pen you close the door to even one soul, that soul will confront you in the judgment. Oh, how much has been said that has turned souls to bitterness and gall against the truth! Words that should have been a savor of life unto life have been made a savor of death unto death by the spirit which accompanied them.

"Take My yoke upon you, and 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.] Have you made this appear as Christ has stated it? For what reason do you put on the armor of warfare and battle so strongly? Sit down with Christ and learn of the divine Teacher. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [2 Timothy 2:24-26.]

Ms 83, 1907

The Colorado Conference and the Boulder Sanitarium

St. Helena, California

August 14, 1907

The Lord has a special work to be carried on in Colorado, and He calls upon the members of all the churches to arouse and act a part. He has need of strong men who have placed their feet upon the solid Rock, men who will be as true as steel to principle, to take up His work in Colorado; for there are men of strong character there who are seeking determinedly to carry out the devisings of their human minds. The Lord is not with them in this work. Light abundant has been given them, but in their determination to carry out their own ideas, they reject the light. The churches in Colorado need at this time men who will not seek to follow their own way, but who will come up to the help of the Lord and stand firmly for the principles of righteousness.

The establishment of a second sanitarium at Boulder, Colorado, was an action opposed to the rule of righteousness. The conference workers who encouraged that movement did a work that was contrary to the principles which should govern us as a people. There must now be a work done to set things in order. Righteousness and judgment must be brought in.

I have been shown that the churches in Colorado are constantly kept in controversy because of this rival sanitarium in Boulder. Our sanitarium should stand in Colorado as a beacon light for the cause of health reform, and it is not right that it be constantly harassed by an opposing influence. In our sanitarium work there is a hard battle to be fought against the indulgence of appetite, against the use of flesh meats, and against many habits and practices that are not calculated to prepare a people to stand firmly for the principles of temperance and true godliness. The first established sanitarium stands firmly for this work of reform, but in the rival institution a counterworking influence is constantly exerted.

God is not inspiring the keeping up of this disunion; He is not honored by the working and counterworking that now exists. In Boulder there are strong elements at work against those who love the truth, and some loyal souls have become weary of the conflict; but the time has come when Colorado must have help. Men who are true and sincere and unselfish, who will work for the glory of God, must be encouraged to come to the aid of those who are struggling with many difficulties. The very best help must now come to the churches in Colorado. And especially in Boulder should men be stationed who will be firm to build up the work of health reform. This is a time for decided action. Those who stand in positions of responsibility must not follow the example of Aaron.

When Moses went up to the Mount of God to receive from Jehovah the tables of stone, the children of Israel were for the time left under the leadership of Aaron. But Aaron showed himself to be weak and yielding, when he should have stood firm for the principles of righteousness. Yielding to the request of the people, he made the golden calf they demanded. He placed it in a prominent place, where all Israel could see it; and they bowed down in worship before it, crying, “These be thy gods, O Israel, which brought thee out of the land of Egypt.” [Exodus 32:4.]

Read carefully the first nine verses of the nineteenth chapter of Exodus where Moses records the promise God made to His people on condition of their obedience to His commandments. And the people responded, “All that the Lord hath spoken, we will do.” “I come to thee in a thick cloud,” God

declared to Moses, “that the people may hear when I speak with thee, and believe thee forever.” [Verses 8, 9.]

Moses was with the Lord in the mount only forty days; but in that short time of test, the children of Israel failed. “Up, make us gods that shall go before us,” they cried to Aaron, “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.” [Exodus 32:1.] Study the history of God’s people at this time, and the punishment that came to the idolaters.

There is a lesson for our people in Colorado to be learned from the experiences of Israel at Sinai. As God dealt with His ancient people, He will deal with those today who have despised the Word of the Lord, and who refuse to humble their proud hearts before the wisdom and righteousness of God.

The Lord says to His wayward children, Repent, repent. It is not too late for wrongs to be righted. If men will repent and be converted, God will manifest His power. Brethren, the end of all things is at hand. Let every soul come under discipline to God. If there was ever a time when every believer should stand steadfastly for the principles of righteousness and truth, it is now.

Ms 85, 1907

The Work in Boulder, Colorado

St. Helena, California

August 14, 1907

The Lord has presented to me the condition existing in the Boulder church. To those who have a genuine interest in the work and cause of God, I am bidden to say:

There is an important work to be done for the Boulder church. The Lord wants men who are strong in the faith to come to Boulder and let the light of truth shine forth in clear and distinct rays. A decided testimony is to be borne in this place as to what is truth. There are opportunities for doing good work in Boulder if men who have stood there as stumbling blocks will move themselves out of the way. Too long have they confused minds with their supposed intelligence, but which is not a sanctified intelligence. Men are needed now who are humble in heart, who will seek the wisdom of God and walk in the light.

The day of trouble is fast approaching. Satan and his emissaries are working with all deceivableness of unrighteousness. I am charged to say to the people of Boulder, Watch thou in all things; for Satan is playing the game of life for your souls. The church should now make determined efforts to obtain soundly converted men for laborers.

“If ye then be risen with Christ,” the Holy Spirit through Paul declares, “seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, and 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 an inducement to faithful service these words hold out before us!

Every talent we possess, from the largest to the smallest, is to be held as a sacred trust and is to be improved in the love and fear of God. God's glory is ever to be kept in view. The smallest talent, faithfully used, will secure for its possessor a larger trust.

My brethren and sisters, there is a world to be warned. Let there be a breaking of the heart before God, a cleansing from the soul of every element that would unfit you to be workers together with God in giving the message of the third angel to the world. God delights to accept the human agent, that He may make of him a partaker of the divine nature and work through him for the salvation of perishing souls. It is only when church members become partakers of the divine nature that He can use them to represent His character to the world. It is then that Christ's words to His followers are fulfilled: "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

Ms 87, 1907

Our Duty Toward the Jews

August 16, 1907 [typed]

Before His ascension to heaven, Jesus, with hands outstretched in blessing on His disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world." [Mark 16:15; Matthew 28:20.] Repentance and remission of sins were to be preached in His name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to the people living in their own country. Home missions were to receive their first attention.

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. In every city or settlement where Christians meet to worship God, there are men and women and children to be gathered into the fold. Many have never heard a discourse on God's Word. God is calling believers to take upon themselves a burden for these souls, learning from the great Teacher that the best way to reach souls is by direct personal appeal. It is the privilege of the Christian worker to bid those who are dead in trespasses and sins to behold their crucified, uplifted Redeemer and live. The Lord designs that men who have great light should so appreciate Jesus Christ, the Truth and the Light, that the sweetness of the breath of the soul will testify that they have eaten of the living Bread.

The work Christ came to do in our world was not to <create> barriers and constantly thrust upon the people the fact that they were wrong. Though He was a Jew, He mingled freely with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept with them under their roofs, ate with them at their tables—partaking of the food prepared and served by their hands—taught in their streets, and treated them with the utmost kindness and courtesy. And while He drew their hearts to Him by the tie of human sympathy, His divine grace brought to them the salvation which the Jews rejected.

Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles before their own temple, and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the

old dispensation, but a Messiah who came to develop the Jewish economy in accordance with the truth.

Those of the disciples who carried the word of truth the widest were always ready to stand the test of any interview with those who remained close at home. Their foreign experiences were a blessing to the home churches. Christianity obtained decided victories, and the high and elevated stand was taken by the converted Jews that Christianity and salvation were for all nations, tongues, and peoples upon the face of the earth.

There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and through whom we shall see the salvation of God go forth as a lamp that burneth. There are Jews everywhere, and to them the light of present truth is to be brought. There are among them many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness.

The Engrafting of the Gentiles

"And David saith, Let their table be made a snare, and a trap and a stumblingblock, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their neck alway. I say then, Have they stumbled that they should fall? God forbid; but rather through the fall salvation is come to the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness. For I speak to you Gentiles, I magnify mine office; if by any means I might provoke to emulation them which are my flesh, and might same some of them. For if the casting away of them be the reconciling of the world, what shall the reviving of them be but life from the dead. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches." [Romans 11:9-16.]

"And if some of the branches be broken off, and thou being a wild olive tree, wert graft in among them, and with them partakest of the root and fatness of the olive; boast not against the branches. But if thou boast, thou barest not the root, but the root thee.

"Thou wilt say, The branches were broken off, that I might be graffed in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear." [Verses 17-20.]

In this we are plainly taught that we should not despise the Jews; for among them the Lord has mighty men, who will proclaim the truth with power. "For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness; if thou continue in His goodness; otherwise thou also wilt be cut off. And they also, if they abide not still in unbelief, shall be graffed in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and were graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened unto Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and

shall take away ungodliness from Jacob; for this is My covenant with them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." [Verses 21-29.]

Is it not a strange thing that there are so few among Seventh-day Adventists who feel a burden to labor for the Jewish people? The slumbering faculties of the Jews are to be aroused. The Old Testament Scriptures, blending with the New in an explanation of God's purpose, will be to them the dawning of a new creation or as the resurrection of the soul. Faith will be awakened as Christ is seen portrayed in the pages of the Old Testament. As the doors of the Old Testament are unlocked by the key of the New, and it is seen how clearly the New Testament explains the Old, Christ will be recognized as the Saviour of the world. Many of the Jewish people will receive Christ as their Redeemer. To them the words will be fulfilled, "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.] They will be changed into the same image from glory to glory, even as by the Spirit of the Lord. Being made partakers of the divine nature, the image of divinity will be stamped on the soul. If they will continue to learn of Christ, they will attain to the measure of the fulness of the stature of Christ.

The time has come when the Jews are to be given the light of the last gospel message. The Lord wants us to sustain and encourage men who will labor in right lines for this people: for there are to be a multitude convinced of the truth who will take their position for God. The Jews are to become a power to labor for the Jews, and we are to see the salvation of God.

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God. All who consecrate soul, body, and spirit, to His service, will be constantly receiving a new endowment of physical, mental, and spiritual power. The Holy Spirit puts forth its highest energies to work in heart and mind. Through the grace given us we may achieve victories that, because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible.

To Every Man His Work

Many lines of labor are calling for the efforts of God's servants. All cannot engage in the same kind of labor, but each has a work to perform. The wonderful sacrifice of Christ has made it possible for every man to do a special work.

Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all these other writers who have borne their testimony in regard to the life of the Saviour during His earthly ministry? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ's life and work? The gospels differ, yet in them the record blends in one harmonious whole. One writer brings in points that another does not bring in. If these points are essential, why did not all the writers mention them? It is because the minds of men differ and do not comprehend things in exactly the same way. Some truths appeal much more strongly to the minds of one class of persons than to others; some points appear to be much more important to some than to others. The same

principle applies to speakers. Some speakers dwell at considerable lengths on points that others would pass by quickly or would not mention at all. Thus the truth is presented more clearly by several than by one.

From the case of Cornelius, we may learn a lesson that we would do well to understand. The God of heaven sent His messengers to the earth to set in operation a train of circumstances that would bring Peter into connection with Cornelius, that Cornelius might learn the truth. It was with reluctance at every step that Peter undertook the duty laid upon him by divine command. When relating his experience, he does not defend his action on general principles, but as an exception, done because of divine revelation. And the result was a surprise to him. When Cornelius had related to him his experience and the words of the angel, who had appeared to him in vision, Peter declared, “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” [Acts 10:34, 35.] The conversion of Cornelius and his household was only the first fruits of a harvest to be gathered in from the world. From this home a widespread work of grace was carried on in a heathen city.

In every age God works through His servants in various ways. He brings the honest hearted into connection with those of His people who can best reach the individual needs of the case. Some of His children, having special knowledge in certain lines, are adapted to give the greatest help to one class of inquirers; others, trained in a different way, are best fitted to help another class.

Broader Plans

We are altogether too narrow in our plans. We need to be broader minded. God wants us to carry out in our work for Him the principles of truth and righteousness. His work is to go forward in cities and towns and villages. What we need is a deeper understanding of the Word of God. We need to keep the principles of that Word in mind, that we may proclaim them in their purity.

There ought to be thousands of laborers at work in the cities laboring intelligently. Not all these workers should look to the conference for support. They should seek to make their work self-supporting. A great many can do self-supporting work, but some cannot. Let not those who have not engaged in personal evangelistic work feel that everyone should look at things as they do. Let them keep their hands off those whom God is using to do a special work in the cities, and let God work in His own way. He has men of special talents and gifts, whom He will use to proclaim the truth in the cities.

We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off.

<The ministry of Elder Gilbert is accepted of God, and he needs encouragement by words and means to continue the work. Let there be special efforts made for the enlightenment of the Jews. Every soul converted causes joy in the heavenly courts.>

Ms 89, 1907

Workers in the Cause

1907

(Extracts from Testimonies for the Church 5:721-729.)

As year by year the work extends, the need of experienced and faithful workers becomes more urgent; and if the people of God walk in His counsel, such workers will be developed. While we should rely firmly upon God for wisdom and power, He would have us cultivate our ability to the fullest extent. As the workers acquire mental and spiritual power, and become acquainted with the purposes and dealings of God, they will have more comprehensive views of the work for this time and will be better qualified both to devise and to execute plans for its advancement. Thus they may keep pace with the opening providence of God.

A constant effort should be put forth to enlist new workers. Talent should be discerned and recognized. Persons who possess piety and ability should be encouraged to obtain the necessary education, that they may be fitted to assist in spreading the light of truth. All who are competent to do so should be led to engage in some branch of the work, according to their capabilities. ...

Much talent has been lost to the cause, because men in responsible positions did not discern it. Their vision was not far-reaching enough to discover that the work was becoming altogether too extended to be carried forward by the workers then engaged. Much, very much, which should have been accomplished is still undone, because men have held things in their own hands instead of distributing the work among a larger number and trusting that God would help them in their efforts. They have tried to carry forward all branches of the work, fearing that others would prove less efficient. Their will and judgment have controlled in these various departments; and because of their inability to grasp all the wants of the cause in its different parts, great losses have been sustained.

The lesson must be learned, that when God appoints means for a certain work, we are not to lay these aside and then pray and expect that He will work a miracle to supply the lack. If the farmer fails to plow and sow, God does not by a miracle prevent the results of his neglect. Harvest time finds his fields barren—there is no grain to be reaped, there are no sheaves to be garnered. God provided the seed and the soil, the sun and the rain; and if the husbandman had employed the means that were at his hand, he would have received according to his sowing and his labor.

Development According to Law

There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain. The means for an end must be employed, if the desired results are to be attained. God has appointed to every man his work according to his ability. It is by education and practice that persons are to be qualified to meet any emergency which may arise, and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility.

But while education, training, and the counsel of those of experience are all essential, the workers are to be taught that they are not to rely wholly upon any man’s judgment. As God’s free agents, all should ask wisdom of Him. When the learner depends wholly upon another’s thoughts and goes no further than to accept his plans, he sees only through that man’s eyes and is, so far, only an echo of another. God deals with men as responsible beings. He will Work by His Spirit through the mind He has put in man, if man will only give Him a chance to work and will recognize His dealings. He designs

that each shall use his mind and conscience for himself. He does not intend that one man shall become the shadow of another, uttering only another's sentiments.

The Source of Wisdom

All should love their brethren and respect and esteem their leaders; but they should not make them their burden-bearers. We are not to pour all our difficulties and perplexities into the minds of others, to wear them out. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [James 1:5, 6.] Jesus invites us, "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.]

The foundation of Christianity is Christ our righteousness. Men are individually accountable to God, and each must act as God moves upon him, not as he is moved by the mind of another; for if this manner of labor is pursued, souls cannot be impressed and directed by the Spirit of the great I AM. They will be kept under a restraint which allows no freedom of action or of choice. ...

The Work Hindered

The Lord has shown me that men in responsible positions are standing directly in the way of His work, because they think the work must be done and the blessing must come in a certain way, and they will not recognize that which comes in any other way. My brethren, may the Lord place this matter before you as it is. God does not work as men plan, or as they wish; He "moves in a mysterious way His wonders to perform." Why reject the Lord's methods of working, because they do not coincide with our ideas? God has His appointed channels of light, but these are not necessarily the minds of any particular set of men. When all shall take their appointed place in God's work, earnestly seeking wisdom and guidance from Him, then a great advance will have been made toward letting light shine upon the world. When men shall cease to place themselves in the way, God will work among us as never before.

While extensive plans should be laid, great care must be taken that the work in each branch of the cause be harmoniously united with that in every other branch, thus making a perfect whole. But too often it has been the reverse of this; and as the result, the work has been defective. One man who has the oversight of a certain branch of the work magnified his responsibilities until, in his estimation, that one department is above every other. When this narrow view is taken, a strong influence is exerted to lead others to see the matter in the same light. This is human nature, but it is not the spirit of Christ. Just in proportion as this policy is followed, Christ is crowded out of the work, and self appears prominent.

The True Principles

The principles that should actuate us as workers in God's cause are laid down by the apostle Paul. He says, "We are laborers together with God." [1 Corinthians 3:9.] "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." [Colossians 3:23.] And Peter exhorts the believers, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it

as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." [1 Peter 4:10, 11.]

When these principles control our hearts, we shall realize that the work is God's, not ours; that He has the same care for every part of the great whole. When Christ and His glory are made first, and love of self is swallowed up in love for souls for whom Christ died, then no worker will be so entirely absorbed in one branch of the cause as to lose sight of the importance of every other. It is selfishness that leads persons to think that the particular part of the work in which they are engaged is the most important of all.

An Outworking of Selfishness

It is selfishness also that prompts the feeling, on the part of workers, that their judgment must be most reliable, and their methods of labor the best, or that it is their privilege in any way to bind the conscience of another. Such was the spirit of the Jewish leaders in Christ's day. In their self-exaltation, the priests and rabbis brought in such rigid rules and so many forms and ceremonies as to divert the minds of the people from God and leave Him no chance to work for them. Thus His mercy and love were lost sight of. My brethren, do not follow in the same path. Let the minds of the people be directed to God. Leave Him a chance to work for those who love Him. Do not impose upon the people rules and regulations, which, if followed, would leave them as destitute of the Spirit of God as were the hills of Gilboa of dew or rain.

There is a deplorable lack of spirituality among our people. A great work must be done for them before they can become what Christ designed they should be—the light of the world. For years I have felt deep anguish of soul as the Lord has presented before me the want in our churches of Jesus and His love. There has been a spirit of self-sufficiency and a disposition to strive for position and supremacy. I have seen that self-glorification was becoming common among Seventh-day Adventists, and that unless the pride of man should be abased, and Christ exalted, we should, as a people, be in no better condition to receive Christ at His second coming than were the Jewish people to receive Him at His first advent. ...

We May Have Light From Heaven

We are taught in God's Word that this is the time, above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God's providence as the army of Israel watched for "the sound of a going in the tops of the mulberry trees"—the appointed signal that Heaven would work for them. [2 Samuel 5:24.]

God cannot glorify His name through His people while they are leaning upon man and making flesh their arm. Their present state of weakness will continue until Christ alone shall be exalted; until, with John the Baptist, they shall say from a humble and reverent heart, "He must increase, but I must decrease." [John 3:30.] Words have been given me to speak to the people of God: "Lift Him up, the Man of Calvary. Let humanity stand back, that all may behold Him in whom their hopes of eternal life are centered. Says the prophet Isaiah, 'Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' [Isaiah 9:6.] Let the church and the world

look upon their Redeemer. Let every voice proclaim with John, 'Behold, the Lamb of God, which taketh away the sin of the world.'" [John 1:29.]

It is to the thirsty soul that the fountain of living waters is opened. God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground." [Isaiah 44:3.] The souls that are earnestly seeking for light, and that accept with gladness every ray of divine illumination from His holy Word—to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.

Ms 91, 1907

The Work to be Done for the W.C.T.U.

"Sunnyside," Cooranbong, Australia

April 18, 1900

Dear Brother _____:

Light has been given me that there are those with most precious talents and capabilities in the Women's Christian Temperance Union. Much time and money have been absorbed among us in ways that bring no returns. Instead of this, some of our best talent should be set at work for the W.C.T.U., not as evangelists, but as those who fully appreciate the good that has been done by this body. We should seek to gain the confidence of the workers in the W.C.T.U. by harmonizing with them as far as possible. We are to let them see and understand that the foundation of the principles of our doctrine is the Word of God.

The necessity of working for the women of the Women's Christian Temperance Union has never been fully and squarely met. The problem has never received the consideration it ought to have received. If the workers in the W.C.T.U. can obtain the true faith, and set their feet in the right path, what a work will be done! But there is to be no driving on our part, no warfare, no use of the two-edged sword, which cuts every way. This people have been rich in good works. When the light of present truth is given them through carefully prepared methods, when the golden oil is received into the willing hearts of our workers, the treasures of truth and grace will be communicated from one to another. By the women of the W.C.T.U., the law of God is misunderstood. If they can be enlightened in regard to this point, we shall say that their educated ability will do much more than it is now doing to create working forces for the advancement of truth and righteousness.

The Lord asks us, my brother, to seek His face. The work of the Holy Spirit must be felt in our hearts. Many who are standing aloof from Seventh-day Adventists are living more in accordance with the light they have received than are many Seventh-day Adventists. This may seem strange to you, but strange things will have to be demonstrated to show the foolishness of the wisdom of those who judge others who have not seen the light.

Much good would be done if some of the W.C.T.U. women were invited to our camp-meetings to take part in the meetings by teaching our sisters how to work. While at the meeting they would be hearing and receiving as well as imparting. There is a great work to be done; and instead of presenting the features of our faith which are objectionable to unbelievers, let us say to them as

Philip said to Nathanael, “Come and see.” [John 1:46.] We have had great light, great knowledge, and continual instruction, yet the word is given me for many of our people, “You are weighed in the balances, and are found wanting.” [Daniel 5:27.]

There are many ways in which we can work to reach those not of our faith. It would be well to return to the methods of presenting health and temperance that were adopted nearly thirty years ago. We need to trim our lamps and receive in them the holy oil from the two olive branches. When the power of the Spirit of God rests upon us, there will be a showing for our labors altogether different from that now seen. Let us not represent truth and the situation of things as so formidable that those belonging to the Women’s Christian Temperance Union will turn away in despair. There are vital truths upon which they have had very little light. They should be dealt with in tenderness, in love, and with respect for their good work. We are to guard against approaching them in such a way as to close doors whereby some, yes many, might be reached. Instead of condemning them, let us strive to reach their hearts—not through the learned arguments of ministers, but through the wise efforts of women of influence and tact who can devote time and thought to this line of work.

The Lord wants His people to follow other methods than to condemn wrong, even though their condemnation be just. He wants them to do something more than to hurl at their adversaries charges which do not convict, but only send those at whom they are made further from the truth—charges which make those in error point to the words written, and say, “You see, it is impossible to have any union with Seventh-day Adventists; for they will give us no chance to connect with them unless we believe just as they believe.”

Let us remember that there is need of sanctified pens and sanctified tongues. When we as a people live as God would be pleased to have us live, we shall see the deep movings of His Spirit. Much will then be done for those who have never heard the truth. In our work for unbelievers we may expect to hear much that is not ordered by God. But let us remember that those who speak these words do not know any better. Let us pray for them, and approach them in discretion and with Christlike tenderness. Those who oppose the counsel of God against themselves need gentle dealing. God can at any time so move upon hearts by His Holy Spirit that they will be prepared to receive the truth and unite with His commandment-keeping people.

Ms 93, 1907

Report of Berkeley Church Meeting

Oakland, California

February 17, 1907

February 17, 1907

Report of Berkeley Church Meeting, Held in Oakland, 25th Street

Elder Haskell: This meeting is really a continuation of the meeting held in Berkeley yesterday. As there may be some present who do not know the real status of things, it has been thought advisable to read the testimony Sister White read in meeting yesterday. Some may not know that we had a meeting last Wednesday night, of which Brother Cottrell took charge. The meeting was simply for

each individual to confess his wrongs. It did not end so favorably as we hoped it would. Before the meeting was through, it turned somewhat into a throwing back upon Brother and Sister Rice, because of difficulties in the church.

Knowing how Sister White felt, that when that matter ever came up she wanted to be present, on Thursday after the meeting I telegraphed to her, asking her if she would not like to come down and speak on the Sabbath. So she came down. I did not know what she would have to say, only I knew that she had a burden for the matters as they stood in Berkeley. I never had seen this testimony. She read a portion of this yesterday; and as there may be some here who were not present then, I will now read the whole document.

(Brother Steele thought it too bad that so many were present to learn of the difficulties in the Berkeley church. Elder Haskell replied that he believed there were none present but what had already heard of the matters that would be presented.)

After the testimony was read, Elder Haskell said: I never had seen this until Sister White came down. Brother White gave it to me Friday, and I looked it over; but this is the first time I have read it to notice just how it reads. Now perhaps it will not be out of place for me, after the meeting yesterday, to say a few words in reference to Brother and Sister Rice. So I will say a few words of what I know.

You will notice what this testimony said about Brother and Sister Rice's watching for opportunities to labor for souls, and to hold Bible readings, and much more was said yesterday personally.

Now I might say that I have been acquainted with Brother and Sister Rice probably as long as any person present in this room. When I first came to California in the seventies, I was elected president of this conference and held that position for over ten successive years. Brother Rice was then a young man. We found the tithe very low in the conference. Brother Rice took hold with me to increase the tithe. Some of the tithe was used for building meetinghouses, but I never believed in that. We took hold together to make a turn in their methods, and to get the tithes out of the meetinghouses, and to increase the tithes in the conference. There were men who had not paid tithes for years, well-to-do men, wealthy men. We did the best we could. I will say this, that we labored pleasantly together, and in three years the annual tithe paid into the treasury was $35,000. It required some labor. I think it has always held on since then.

There were times when brethren would find fault with Brother Rice; and then I sometimes stood between him and his accusers. But I learned this one thing, that when Brother Rice went out to labor, he always gathered in some very precious souls. Sometimes they would be wealthy. They were of a class of people that were not always reached, and I took the fruit of his labors rather than the criticism of others, and I settled it in that way. We became intimately associated and very friendly.

Since [then] he has labored in the islands and has returned. When we came here, I knew nothing of these troubles, except as it seemed to be in the air. Some brother would intimate that something was wrong, and I would ask, "What is the trouble? Tell me what it is. What has Brother Rice done?" But no one told me anything in particular. If I could have got at something definite, I might have known how to relate myself to the matter. I did tell Brother Knox that I thought the thing had better be investigated, but he said it had been investigated. I thought if they really had done anything that

made them unworthy of the confidence of the people, it should be known; and if they had not, it ought to be known, and they should be vindicated, that all the workers might unite together. Still nothing of this kind was done; only in the air was this sentiment in reference to Brother and Sister Rice.

While we worked here during the summer season—Brother Hibbard will testify to this, and those who were with our tent on Thirty-fourth St.—Brother Rice many times accommodated us by driving here and there with his horse. Frequently I would say to him when I would want something done, "You need not take the trouble to come down." But he would reply, "That is what my horse is for," and so he would come round with the horse, and do what needed to be done. And still these things were in the air all the time.

Then we went South, but felt it to be our duty to return. Then you know we had no place to meet. The tent was blown down, and we had no place to go. Brother Rice continually said, "My latchstring is on the outside, come up here." So we went to his house. We were glad to go for several reasons. These things were in the air, and I thought I could discern something if I were there; and another thing, we did not know of any other place to go. And they bid us welcome.

So we went there, and I was actually surprised. I found Sr. Rice was always holding Bible readings, and almost every night when she was at home she had visitors. They would come in the first part of the evening, and they would remain till ten or twelve o'clock. One day I was there, and the telephone bell rang. I answered the call and found a man in Alameda whom they had helped. He said he was strongly attached to Brother and Sister Rice, because they had helped him in the earthquake, or sometime in the past, and he wanted to know if they would be at home that night. "I have a friend," he said, "whom I want saved; he feels inclined to give his heart to God." So if Brother and Sister Rice were going to be at home, they would gladly come up that night. Well, they came up. They were two as intelligent young men as you often see. We had a praying season with them, and then wife and I went to bed. In the morning I asked them about their interview. They said they had a very precious interview, and that it lasted until twelve o'clock that night. That is only one case of many that I positively know of. Nearly every night somebody comes up there for a Bible study. Now that has been their work to my certain knowledge. I have marveled at the work they have done constantly in going to so many places to hold Bible readings. I wonder how she keeps up her strength. I could not stand it to be up so late nights, and to be going as they have been going. These are facts that I know of, and I am only telling what I know.

Sister _____ told me about her sister. Said she, "I cannot get her to take her stand. Should I not send her up to Sister White?" I told her that Sister White could not help her; for she was overburdened with her writing. It was only a day or two afterward that I saw this woman out there to Sister Rice's, and she went off happy.

Now I do not say these things because of the personal things here in Oakland, but it is principle that ought to be guarded against with all our laborers everywhere. If there is one class of people on the face of the earth who should stand united, it is those who are laboring for souls. I remember a remark one time that was dwelt upon by Sister White when I was president of the conference, that we should be united and bear with one another. Afterward we had a meeting of the ministers, and Brother Healey, he said this way, said he: We are always defective, and one should follow the other and make up his defects, so we may present ourselves before the people as one solid company.

I believe the testimonies. More than that, the testimonies would not need to come if we knew all our defects. It is when we are mistaken that the spirit of God comes in to help us out. That is the way it has always been ever since God had a people on this earth.

E. G. White: I feel an intense interest that every one of us should disappoint the enemy. There are two spirits striving for the mastery, and it depends very much on what course we pursue which side will gain the victory. There is a duty resting upon every one connected with the work in Oakland, and especially in Berkeley, where there have been trials and difficulties.

I must tell you that the spirit that has been manifested by some individuals is not in accordance with the Holy Spirit of God. I have feared to say anything that might increase the difficulty. I know that as these matters are presented to me, some souls will take their stand on the right side, and others on the wrong side. It behooves every one of us to know how our individual case stands before God.

After the baptism of Christ, He went into the wilderness, where He fasted forty days and forty nights, and then it was that the devil came and tempted Him. “If You are He whom You pretend to be—the Son of God—” he said, “why don’t You make bread out of these stones?” “It is written,” is the answer, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [Matthew 4:1-4.]

The Son of God would not enter into controversy even with the devil. Satan wanted Him to work a miracle for His own benefit; but He refused to do it, and quoted a scripture to authorize His refusal.

“Then the devil taketh Him into the holy city, and setteth Him upon a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.” [Verses 5, 6.] What did Satan leave out in this quotation? It was the words, “In all Thy ways.” [Psalm 91:11.] The angels would keep Christ in all the ways of God. “Jesus said unto him, Thou shalt not tempt the Lord thy God.” [Matthew 4:7.]

We have nothing to do with the proving of truth. What we have to do is to plant our feet on the eternal platform of truth and to stand on the affirmative. The time will very soon come when we shall be brought before kings and rulers, when we shall be accused of one thing and another of which we are not guilty. For that time the Saviour has given the instruction: “When they shall deliver you up, take no thought how or what ye shall speak; for it shall be given unto you that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.” [Matthew 10:19, 20.]

“Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” [Matthew 4:8-10.] Sometimes we must speak so decidedly that we shall not be misunderstood. After Christ had passed through these temptations, he fainted and was apparently dying. But there were angels of God, on whose bosom He leaned. They strengthened Him and provided Him with food. Then He was fitted to go out and proclaim the truth in correct lines with the power of the Spirit. After He had preached in the most powerful manner He said, “Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty

works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, then for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Matthew 11:21-24.]

What was the matter? The people of these cities would listen to Christ, but they would not carry out what He taught. They did not work out the principles of righteousness. He wanted to unite them with Him in the work, but they would not do it. Their own pride of disposition, their own defects of character stood in the way.

So we often find it today, as we labor from place to place. Our work is often difficult, and seems to produce but little effect. But we do not feel discouraged. There are those who claim a great deal, but they are not true; they cannot be trusted. What God wants is not self-exaltation, but self-humiliation. Some think they are converted when they are not. They have a little semblance of Christianity. If everything goes just exactly to suit their minds, they will be quite peaceful; but if they are crossed, then there is an uproar.

Satan is working to his utmost to make himself as God, and to destroy all who oppose his power; and today the world is bowing before him. Nearly the whole world is wondering after the beast. Satan's miracle-working power is being employed to confirm his claims, and his agents are working with intense activity.

Dear friends, let us humble our hearts before God. The troubles here have been in existence for a long time. An influence has been exerted that would estrange hearts from God. He invites all to stand in their lot and place.

While some have been picking flaws, I ask you, Who has been doing a work? Who has been bringing souls to a knowledge of the truth? Will you consider this? I know whereof I speak, because these matters have been presented to me. While many have seemed to be indifferent, Brother and Sister Rice have done all in their power to reach souls. They have not in these efforts studied their own will and their own way. But some would incriminate the very ones who have been putting themselves to inconvenience to be a help on the right hand and on the left. They have been objects of envy and jealousy and evil surmising. Some whose hearts are not right with God have been zealous in searching for faults in these laborers. They had something to say about Brother and Sister Rice, something to find fault with.

Whenever I have come to Oakland, someone has borne the burden of providing for me and my attendants. Brother and Sister Rice have given me the use of their own bedroom, and we have eaten at their table. Brother Rice has met me at the train with his horse and carriage. Thus he has saved the expense of expressage on our baggage. Some have been anxious to investigate Brother Rice's financial dealings to know if he has put every dollar into the cause. Let them consider what he has saved to the conference in this manner.

We do not say that Brother and Sister Rice are faultless in everything they have said in connection with these trials. It would be almost a wonder if they were. Brother Rice is a man of very firm

disposition, and when he takes a position that he believes to be right, he holds to it tenaciously. He may carry that a little too far when it comes to a difference of opinion. It is difficult for him to yield. Perhaps to some men younger than he, he may appear to be stubborn. But who shall say what is the very best thing that shall be done under all circumstances?

Were there not others of our brethren in Oakland and Berkeley who had opportunity to do as Brother Rice did in caring for those who were in want and suffering after the fire in San Francisco? Why did they not see their opportunities, and stand right up to help and strengthen the needy? Brother and Sister Rice gave the outcasts a welcome. There were refugees in tents all around them. These campers had permission to use the house and had many liberties. Did you not all see this? Could not some of you have come and said to Brother and sister Rice, “Won’t you let us share with you in this burden?” But who did this?

It is best for us to take a true position. It is best for us, instead of manifesting envy and jealousy and evil surmisings, to take a position to recognize the burdens and the responsibilities that were carried all those weeks in providing for this and that and the other emergency. You who have not tried it know nothing about it. Suppose that others had tried to link right up with these burden-bearers, and say, You must not bear this burden alone; let us unite with you, and we will bear the load together.

Now brethren and sisters, what we want is for every one to look out for number one, and see where he himself has failed of doing his duty. We know that Brother and Sister Rice have had reproof, and we know of several others who have had reproof, and what did they do? They came right up like men, and they said, It is true; we will not go against the testimonies. At first it was a question. They had a severe trial on some points, but they gave up their own opinion and said, “We will take our position on the side of the testimonies, because we know they are of God.” Then shall we not thank God that they were honest enough to take their position upon the right platform, and to say, “We believe in the Testimonies, and we are going to act upon them.”

For years the work in Oakland has been presented to me, and when I heard that Brother and Sister Rice were entering Berkeley, I said, “Good, that is just what should be done.” I did not suppose that a hand would be laid upon them to hinder them from doing that which they could do. I thought that everybody would rejoice and thank God that the work was being done. But you do not seem to understand. You seem to have lost your bearings. I want to say, “In the name of the Lord, come together. Let there be a searching of heart.”

God wants laborers. He does not want in His service those who will go from house to house tattling and accusing their brethren; for this the Bible forbids. He does not want those who will tear down the very ones who are building up a work that should be sustained. God does not want our minds occupied with these evil surmisings. Shall we now lay down the weapons of our warfare? Shall we show ourselves of a clean heart and of a pure mind? Let us draw near to God, that He may draw near to us. If we have wronged our brethren, let us ask their forgiveness.

Would that we all might realize how Christ looks upon these matters. Will not those who have done this work of carrying evil reports—which have been false—repent with a repentance that needeth not to be repented of? Let them show that they are willing to come right to the point and confess their sins. I want to say, Let no one give a listening ear to slander.

And to Brother Rice I would say: If you get in controversy over some point that does not involve a vital question, do not hold to your position with such firmness and determination as to give the impression that you are stubborn. It would be better for you to yield. Let your heart to be softened by the love of God. I want you to feel that the love of Christ constraineth you. You have naturally an unyielding disposition, and when you think you are right, you hold very strongly to your position until you are thoroughly convinced that you are wrong. But, Brother Rice, we have a God, a Saviour, who has said, “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” [Matthew 12:37.]

In the name of the Lord God of Israel, clear the King’s highway. You who have piled up the barriers, take them out of the way. Remove the stumbling blocks. You can never be right until you do, and it would be useless for you to think of harmony unless you shall put out of your heart and out of your mind these accusations and suspicions. Do not catch at straws and magnify them.

But I would say to those who can reach the higher classes, Continue in your labors perseveringly. Enter every place that you can enter. Keep at your work in the name of the Lord God of Israel, and do not allow yourselves to be confused nor hindered. Some must labor in these bay cities, and my soul has been burdened over it ever since I came from Australia.

We want to see the salvation of God in our midst. Time is rapidly passing. The end is near. Soon we shall be in the position of which Christ spake: “they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name’s sake.” [Luke 21:12.]

But we must not be foolhardy. If they persecute you in one place, flee to another. This is what Christ did. Again and again He had to leave places where He was proclaiming the greatest truths that ever came from human lips. When His life was endangered, He quietly removed Himself from the midst of the angry people.

Now I will not say more, only if you are not right with God, break loose; do not wait for another meeting, but humble your hearts now before God. If hearts ever needed to be broken before God, it is those who have stood right against the laborers who have worked with all their powers to bring the truth to those in the highways and in the byways.

Brother Steele: I would like to say a few words. I hope the brethren and sisters will pray for me while I talk, that I may not say anything that will injure the sweet Spirit of Christ or harm the cause. We all love the truth and each other. It seems to me that this matter that seems to be used to hinder the work of Christ could be very easily settled. To my mind it seems to me so easy, if any one would follow the Word of the Lord, it could be settled right in a moment; it is the easiest thing in the world. But if I am stubborn, and I will not do it, then it cannot be settled, can it?

Now I do not want to be praised by anybody, I do not want you to praise me. I am not as good a man as I ought it be, and Jesus said, There is none good, no, not one.

There is one power on earth that claims to make wrong right. But God has never given that into the hands of any man to make anything right. He does not ask us to uphold anything that is wrong, but He does ask us to labor for those.

When the word came to me that there were some of the sheep hurt, I went to the parties, Brother and Sister Rice, and I said to them, One poor sheep is injured, you had better go and see them. Well, he wanted to know how, and I told him how it was. Well, he said he did not think he would go, but would wait and let the thing develop, and find out where the sore was so he could put his hand upon it.

This thing has been going on over two years, hasn't it? I thought it was almost dead and buried so far as I was concerned. The question has come in my mind, Are all the souls in the Berkeley church in jeopardy, and to be lost for two? didn't Jesus die for every one alike; doesn't He love every one alike? Then are they all wrong, and only two in the right, is that the fix? is that so? Is there no truth in these things, as has been said? Is that true, too? If that is a fact, you had better quit saying anything.

Now Brother Rice has acknowledged the very thing which has stood in the way, and which has been kindled by his own doings. Sister Rice has acknowledged the very thing the talk has been over. Brother Rice has taken tithe, and has used it for his own personal benefit, and claimed it was right to do so, and that it is not wrong to do it. Now these are plain facts. I am going to be plain with you all. Now, can the church in Berkeley say that these things are right, as long as they do not acknowledge that very wrong? What is the cause of it all?

As for Brother and Sister Rice doing so much for the refugees, they did do a noble work, and I did rejoice; I just felt happy to think they could do it, because they had the dispositions to do it, they had the love in their hearts to do it, and they had the way to do it. They had the chance to go to the conference, and get the tents, and could have them pitched and rent them, and they trusted him because the conference trusted Brother Rice, and knew that he could do the work, and I was real glad. They did a noble work in that. They are kind-hearted people, and they have ability to reach souls that I cannot do anything with, because I have not the ability to do it. But I can go with the leaflets and hand them to the people.

You want to know where I stand on the testimonies. I have taken the position that Isaiah says, to "Bind up the testimony, seal them among My disciples." [See Isaiah 8:16.] That our people have been doing. There are some things in them that I do not understand, that I cannot see. Most of them I can, but I leave the rest with the Lord. ...

I also take the position that the testimonies are the eyesalve of the Laodicean church. And whenever you come across a member of the Berkeley church that studies the testimonies you will find a spiritual-minded person. Although I cannot comprehend all these things, I just leave them with the Lord. Now if Sister White should do something, as she is human, as prophets sometimes do wrong, but if she should do something that would bring reproach and evil, would you throw away what God had said before? I would stand on the testimonies still that God had given us.

Brethren and Sisters, we have got to be firmly grounded in the truth, and it has got to be a personal work, too. I love Brother and Sister Rice, and I will do anything in the world to remove anything out of their way to save souls.

Brother Hughes made a denial of the reports that were in circulation about the expensiveness of their home, also of the report that Brother Rice had baptized him while he was using tobacco.

Sister Haskell: The time has come when I would like to offer my testimony. I never knew Sister Rice until we came here last August, when we met her on the camp-ground. I had known Brother Rice slightly twenty years ago. When we came to the camp-ground after the camp-meeting, we found our tent furnished. We began to inquire if there were no restaurant on the grounds. No. We had nothing but our trunks, we had not even a spoon or anything to cook with. I went over to the store and got bread and butter, and some things so we could eat a little lunch.

Brother and Sister Rice came down and said, What have you got here? They insisted on our coming up to their house and getting a meal. They then furnished us with dishes, cooking utensils, a stove to heat the tent, and even provisions to set us up, so that we could run nicely in the tent. Until we broke up camp, that was about all I saw of them personally.

Then we stayed with Brother Hibbard two weeks on Sixty-second Street, and this gave us a chance to see a little more of Brother and Sister Rice. I noticed that if anything were wanted in the camp, Brother and Sister Rice were always called on; if anything was to be looked after, they were there and looked after it.

When we returned from Loma Linda, Brother and Sister Rice brought us in and entertained us in their home. I thought we would watch and see how things went.

Sister Rice asked us several times to take the Bible class, but we never took part in any of their Bible classes. I wanted to see what was going on. We would sometimes go through the room. I was many times a long time coming down the stairs, longer than was necessary, so I would hear what was going on. I noticed that when Bible readings were being given, they were giving clear expositions of Scripture, and the people were interested. More than once I have seen companies in two rooms. One would be in the parlor and the other in the dining room. This continued night after night.

I have given Bible readings for twenty years; but it was a new experience to me, and I studied over it quite a little to see why these people would come to them so much—strangers would come in from all parts of the city. After I had been there two weeks, and saw the work they were doing, I told my husband one day, If I know the work of the Lord, these people are doing it; they are teaching the people, and I do not know why it is the Lord sends all these people to them, unless it is to demonstrate before the people that their work is of God, and He wishes to show it by sending the people to them, and without their having to go out and hunt for them. Strangers came in sometimes, friends of those that they had held Bible readings with. One evening, a doctor came from the city. A friend of his said he was getting tinctured with Spiritualism, and he came more than one evening, and I overheard them. I am not in the habit of being an eavesdropper, but I will confess that I stood where I could hear, and they were both talking with him, and pleading with him, and showing him from the Scriptures the error of Spiritualism. I could see the man's face—an intelligent-looking man—deeply interested and deeply moved. If I know the work of the Lord, this bears His credentials.

After further remarks by Brethren Haskell, Hibbard, Giddings, W. C. White, and Brother Kilgore, speaking of their contact with Brother and Sister Rice, and of their kindness through the earthquake experience, Elder Cottrell suggested that they seek the Lord together. W. C. White led in prayer and was followed by Elder Haskell.

Mrs. E. G. White: (Praying) Thou hast presented before us how cruel it is to depart from Thy Word. Thy Word is given to us, and we are to follow it to the letter. O God, we beseech of Thee, for Christ's sake, that Thou wouldest open the blind eyes, open the hearts and soften the hearts, that such a thing shall never exist again in any church, and that every one shall seek to draw together in even cords. Rebuke the sins, and save Thy people, we pray Thee, from taking such positions that souls may be lost as the result.

O God, there have been these rumors, these stumbling blocks laid before Thy servants, and they should be deeply repented of. Lord, wilt Thou have compassion? Wilt Thou pardon all the mistakes that have been made, and wilt Thou give Thy people understanding that they may be one as Christ is one with the Father?

And now, Lord, we know there are but very few who have carried the heavy burdens that Brother and Sister Rice have carried. We have seen how Thou dost regard it. O God, it is all written in Thy book, and may they not become discouraged. But we ask Thee, my heavenly Father, that Thou wouldest open ways before them that they may sow the seeds of truth. O Lord, my heavenly Father, we pray Thee to give them physical strength, to give them clear discernment, give them an opening where they can get in more and more, and that they may do the work that Thou hast opened before them of making plain to others Thy holy Word.

We know, Lord, that Thou art a merciful God, and we pray that all this evil speaking and everything of that nature may be put away. Thou hast bidden me to present to the people that they are laborers in Thy cause, and that they are to continue in their work to win souls to Thee. We have not one laborer to spare.

O God, pardon those who have been so indiscreet in talking, and who have taken wrong positions. Lord, have compassion upon them. We want them to see their errors. We want them to understand that Thou hast been greatly dishonored, and that it is time to remove the stumbling blocks out of the way, that their own souls may stand clear and free before Thee. O my Father, I beseech Thee, for Christ's sake, that every heart may have a clear conception of duty, that every one may repent before Thee. Thy work, O God, has been hindered. We are so sorry. We ask Thee to forgive; we ask Thee to pardon, Lord, and to give wisdom to Thy servants that they shall move discreetly, and in the honor and glory of God, that everything that has been a stumbling block may be removed. We long to see Thy people come up to a higher platform. We do not want them to build upon the sand, that when the floods shall come and the rain shall pour upon their house that it shall fall, because it is not founded upon the Rock, Christ Jesus.

O my Saviour, my Saviour, Thou canst do a work that none of us can do. Thou canst impress the heart. Thou canst convict the soul; and Thou canst help us to see the great mistakes that have hindered Thy work, and that have wounded Thy children. And we ask Thee, Lord, to sweep back all these objectionable things, and to let the sunlight of Thy presence come in, with Thy pardon. O that Thou wouldest write pardon in Thy books.

O God, I ask Thee to let Thy grace in rich measure be given to the members of the Berkeley church, that everything may be cleansed, and that they may all see the right side. We ask Thee, Lord, that Thou wouldest take this work in Thine own hands, that those that are worthy shall be encouraged to

take hold of Thy work, and that those who are mischief makers, and who do not rid their souls of this, shall not be sustained in hurting the souls of others.

Lord, I ask Thee to rebuke the devil. I ask Thee to rebuke Satan, O Lord. Let us be free. We want to see the salvation of God. We want souls to be reached with the truth. But O my Father, help every one to learn discretion. May we walk softly and tremblingly before Thee, O Lord. Keep Brother and Sister Rice in the hollow of Thy hand, for we need their labor. We pray Thee to give them an open door, that they may find access to souls that shall be converted. And, Lord, we ask that every one of us may have Thy abiding grace, that we may have a sense of what our duty is, and know what our work is, that where there are now a few at work, there may be many more who shall take hold of Thy service. Arouse Thy people, that they may put on the armor, and that many may engage in house-to-house labor.

Lord, help us, bless us, give us Thy grace this very hour. Precious Saviour, wilt Thou heal this awful difficulty? Wilt Thou heal it, and O may the work of grace go on; for it is not finished yet. Let it go on until Thy church shall be throughly clean and every fibre of the root of bitterness which has been working shall be put away. Let Thy light shine into the chambers of the mind and into the soul temple. Bless every one who has tried to take every difficulty out of the way, and may he have liberty and freedom in the knowledge that his mistakes are pardoned, and Thy blessed name shall have all the glory. Amen.

W. T. Knox: Thirteen months ago I became acquainted with the troubles that exist. It was probably fifteen or sixteen months ago that I first heard of it. I appeared in this matter only in the attitude that Brother Cottrell has. First, I was called by the church, and then by the conference to investigate this difficulty.

I am perfectly free in saying that of the long list of charges that were submitted, in my judgment, a great portion of them had simply to be brushed aside, as they did not seem to be of a character that we could investigate. I am glad for the progress of this meeting. I trust, however, that there will be thorough work done, and that we shall not be satisfied with half-way measures.

At the time of the last conference, in the evening, I called the laborers together, and spoke to them of the great desirability and the great necessity of our being most closely associated together, and that no variance or difference could be between us, that every one of us should feel for his brother or sister worker. At the close of that meeting Brother and Sister Rice both came to me, and we had a good talk together. There were assurances passed between us all that we were going to work close together during this coming year. I believe there is going to be close co-operation between me and Brother and Sister Rice.

Brother Rice then spoke at some length, still affirming that he had not intentionally done wrong, that while he was not convinced that he had done wrong in using money that had come to him in time of need, and, as he considered, in answer to prayer, yet he felt that if this was to be an occasion of stumbling with his brethren, he would not allow a matter involving only a few dollars and cents to stand in the way of harmony. He would give up his opinion in this matter and would turn back to the treasury of the conference what he had thus appropriated.

This concession on the part of Brother Rice seemed to bring a freedom to many. Several members of the Berkeley church expressed their purpose to lay aside all differences and to forgive, as they wished to be forgiven.

Ms 95, 1907

Arise, Shine!

St. Helena, California

August 29, 1907

A message has been given me for our people in Southern California. God bids you "Arise and shine." [Isaiah 60:1.] Now, just now, let every believing soul study to comprehend the word of Christ, "Ye are the light of the world." [Matthew 5:14.] It is no time now to become weakened and discouraged. This is a time for every soul to humble his heart before God in confession of mistakes and sins, and to wait upon the Lord, that his spiritual strength may be renewed.

Day by day God's faithful, commandment-keeping people are to become better prepared to let their light shine forth amid the moral darkness of a world that is rapidly filling up its cup of apostasy and becoming as it was in the days of Noah. Knowing the times, we are to set in operation every agency that can be employed in doing missionary work for Christ. The great aim of those who profess to believe the third angel's message should be to bring all their powers into active service in the cause of God.

Not all are called to engage in the same line of labor, but to every man and woman who enters the service of Christ are given responsibilities to bear and a special work to do. My brethren and sisters, Christ sends you this message, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." [John 5:39.] Humble your hearts before God, and seek counsel of Him who never makes a mistake. Under His guidance you will never go astray. You need to seek as you have never sought before for an understanding of the Word of God. Pray that the Lord will open your understanding, and turn your whole heart to the One who has bought you with an infinite price. You are Christ's purchased possession. Ask Him to tell you what He would have you do.

Letters come to me from near and from far asking for definite instruction in regard to individual duty. I gladly refer these inquirers to the words of Christ, spoken just before His ascension to heaven. "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 28:18-20.]

Before leaving them the Saviour outlined to His disciples the work in which they were to engage. They did not yet fully comprehend the mission to which as the followers of Christ they had given themselves. "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon

you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." [Luke 24:45-49.]

As the Lord's missionaries, a great work was before the disciples; but they were to be witnesses for Christ first in Jerusalem, where His enemies thought to extinguish the torch of truth that had been lighted. In their cruel murder of the Saviour, and by the false reports they had circulated regarding His resurrection, they thought to remove all witness to the truth. But these falsehoods were to be met by the positive testimony of the disciples. They had talked with Christ after His resurrection; they had been eyewitnesses of His ascension.

The enemies of Christ had supposed that the disciples would be intimidated by the events that had taken place and would give up their faith in the Messiah. They were astonished when they saw with what boldness these humble followers took up the work where Christ had laid it down. Multitudes from many parts of the world were gathered at Jerusalem at the time of the crucifixion of Christ, and these had heard the false reports regarding the Messiah. Before these multitudes the disciples, with the power of the Holy Spirit resting upon them, bore witness to the truth of the words of Christ, "I AM the resurrection and the life." [John 11:25.] The gospel message heard by these representatives of other nations was carried by them to their homes; the scenes they had witnessed at the crucifixion of Christ and on the day of Pentecost were related; and the message of repentance and remission of sins preached in Christ's name was carried to many places.

In the words of the Saviour, "Go ye therefore and teach all nations," the work of the followers of Christ in every age was outlined. [Matthew 28:19.] There is a promise for us in His assurance, "All power is given unto Me in heaven and in earth." [Verse 18.] Brethren, shall we not take up our work, not seeking to carry burdens which the Lord has not committed to us, but doing that to which we are called with a spirit of thoroughness, earnestness, and willingness? If we do our work faithfully, the Lord will complete His part of the contract, fulfilling the promise of His presence, "Lo, I am with you alway, even unto the end of the world." [Verse 20.] Let us not allow our faith to waver, but putting our dependence in God, let us "teach all things whatsoever He hath commanded." [Verse 20.] Day by day we need to receive divine instruction. I pray that every laborer may ask, and believe, and receive.

O how much less we are doing as a people than we should be doing! Even those in responsible positions do not realize their privileges and duties. And how weak seem my words, how inadequate to set before God's people what He requires of them. I am distressed as I see the work developing and note how difficult it is to support the agencies appointed for the diffusion of the light of the gospel. The Lord demands more of His people than they are doing.

The invitation is given to all, "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 have a part in the work and cause of God should be careful that they strike no discordant notes. There are some who have been laboring in the Southern California Conference who need to lay off the armor for awhile until they learn Christ's method of work. They need to be reconverted; for they give the impression to others that they consider all the workers out of harmony with them. Thus the seeds of dissension and strife are sowed. When these workers take upon them the yoke of

Christ, and learn of Him who is meek and lowly in heart, they will return to God in acceptable service the talents He has lent them; and in doing this they will find rest unto their souls. They will hunger and thirst after righteousness, and their desire will be satisfied in a new and living experience. They will become daily students of the Word of God; and guided by the light shining from that Word, they will follow on to know the Lord, whose going forth is prepared as the morning.

No worker is to consider it his duty to administer reproof, and point out existing evils, and stop with this. Such work does not accomplish any good, but only disheartens and discourages. Plain, sensible, intelligent discourses should be preached to the churches that will show the need of seeking the Lord in prayer, and of opening the heart to the Light of Life, and will lead church members to engage in humble work for God. To every man God has given a work; to each worker who engages in service for Him He gives a part to act in communicating light and truth.

The appointed leaders of our churches need themselves to seek the Lord with humble, broken hearts; then they will discern their own defects of character. They need to present their cases before the Lord, asking, What shall I do that I may comprehend my individual duty? What shall I do that I may meet the mind and will of God? And when you have asked this question, my brethren, do not yield the point until you have surrendered soul, body, and spirit to God. Then God can stamp His image on the soul.

God placed His church in the earth that it might be the light of the world. But the self-indulgent course of many church members and the rising up of self to take the lines of control have resulted in diffusing darkness rather than light. God's professing people need to seek Him in sincere sorrow of heart because their is so little life in the church, so little effort put forth to let the light shine in good works. "Ye are laborers together with God," the apostle Paul declares, "ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] God designs that life-giving beams shall through the individual members of the church shine forth to the world. Receiving that light from the source of all light, they are to reflect that light to others. But this can be done as the church draws near to God and lives in close connection with the Giver of life and light. The purity and simplicity of Christ, revealed in the lives of His humble followers, will witness to the possession of genuine piety. The believer who is imbued with a true missionary spirit will be a living epistle, known and read of all men. He is a partaker of the divine nature and therefore escapes the corruptions that are in the world through lust.

The field is the world, Christ declares; "go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] My brethren, you would increase your pleasure in the Lord if you would practice self-denial. If you would resolve to love God truly, and keep His commandments, you would discern the duties that devolve upon you as laborers together with God. You would willingly bring Him your offerings. You would faithfully and joyfully tithe your income, that His work in home and foreign fields might be advanced. The truth would go forth from your lips in no feigned words. Your zeal and piety would be greatly increased, and the unbelieving world would see that you have been in communion with God and have learned of Him.

When this is your experience, no words of censure or blame will fall from your lips for those who are your fellow workers, because you are being taught of God, and are learning to speak the words of Christ. Your earnest prayers for pardon for your own defects, and for the blessing of God upon your

efforts, will show that your lips have been converted. And this will touch the cold hearts of unbelievers. They will distinguish between the human and the divine.

When the grace of Christ is expressed in the words and works of the believers, light will shine forth to those who are in darkness; for while the lips are speaking to the praise of God, the hand will be stretched out in beneficence for the help of the perishing. We read that on the day of Pentecost, when the Holy Spirit descended upon the disciples, no man said that ought that he possessed was his own. All they owned was held for the advance of the wonderful reformation. And thousands were converted in a day. When the same spirit actuates believers today, and they give back to God of His own with the same liberality, a wide and far-reaching work will be accomplished.

The Spirit of the Lord has been working with His people, and many have given liberally for the upbuilding of the kingdom of God in the earth. Brethren, let us take hold anew, holding ourselves and all that we have in readiness to meet the demands of the cause of God upon us.

Ms 97, 1907

In Humility and Faith

September 19, 1907 [typed]

Special instruction has been given me for God's people, for perilous times are upon us. In the world, destruction and violence are increasing. In the church, manpower is gaining the ascendancy; those who have been chosen to occupy positions of trust think it their prerogative to rule.

Men whom the Lord calls to important positions in His work are to cultivate a humble dependence upon Him. They are not to seek to embrace too much authority; for God has not called them to a work of ruling, but to plan and counsel with their fellow laborers. Every worker alike is to hold himself amenable to the requirements and instructions of God.

To our brethren in Southern California I bear this message: The president of your conference has the lesson to learn that he is not to endeavor to rule his fellow laborers who have occupied positions of trust under God in the work; neither is he to consider himself capable of carrying all things after his own ideas. He has thought that it was his right to rule in every branch of the conference work, and this has led him to judge and criticize fellow laborers who were better able than he to do the work. He must first rule himself before he can hope to rule others wisely, or to plan wisely for the advancement of the work. Position will not give to any an all-round education.

Because of the importance of the work in Southern California, and the perplexities which now surround it, there should be selected no less than five men of wisdom and experience to consult with the presidents of the local and union conferences regarding general plans and policies. The Lord is not pleased with the disposition some have manifested to rule those of more experience than themselves. By this course of action, some have revealed that they are not qualified to fill the important positions which they occupy. Any human being who spreads himself out to large proportions, and who seeks to have the control of his fellows, proves himself to be a dangerous man to be entrusted with religious responsibilities.

Upon the union conference president should rest the greater responsibilities, and I am instructed that he needs other helpers to advise him in his work. He should not cling to the idea that unless money is in hand no move should be made that calls for the investment of means. If in our past experience we had always followed this method, we would often have lost special advantages, such as we gained in the purchase of the Fernando school property and in the purchase of the sanitarium properties at Paradise Valley, Glendale, and Loma Linda.

To make no move that calls for the investment of means unless we have the money in hand to complete the contemplated work should not always be considered the wisest plan. In the upbuilding of His work, the Lord does not always make everything plain before His servants. He sometimes tries the confidence of His people by having them move forward in faith. Often He brings them into straight and trying places, bidding them go forward when their feet seem to be touching the waters of the Red Sea. It is at such times, when the prayers of His servants ascend to Him in earnest faith, that He opens the way before them and brings them out into a large place. The Lord wants His people in these days to believe that He will do as great things for them as He did for the children of Israel in their journey from Egypt to Canaan. We are to have an educated faith that will not hesitate to follow His instructions in the most difficult experiences. “Go forward,” is the command of God to His people. [Exodus 14:15.]

Faith and cheerful obedience are needed to bring the Lord’s designs to pass. When He points out the necessity of establishing the work in places where it will have influence, the people are to walk and work by faith. By their godly conversation, their humility, their prayers and earnest efforts, they should strive to bring the people to appreciate the good work that the Lord has established among them. It was the Lord’s purpose that the Loma Linda Sanitarium should become the property of our people, and He brought it about at a time when the rivers of difficulty were full and overflowing their banks.

The working of private interests for the gaining of personal ends is one thing. In this men may follow their own judgment. But the carrying forward of the Lord’s work in the earth is entirely another matter. When He designates that a certain property should be secured for the advancement of His cause and the building up of His work, whether it be for sanitarium or school work, or for any other branch, He will make the doing of that work possible, if those who have experience will show their faith and trust in His purposes and will move forward promptly to secure the advantages He points out. While we are not to seek to wrest property from any man, yet when advantages are offered, we should be wide-awake to see the advantage, that we may make plans for the upbuilding of the work. And when we have done this, we should exert every energy yo secure the freewill offerings of God’s people for the support of these new plants.

Often the Lord sees that His workers are in doubt as to what they should do. At such time, if they will put their confidence in Him, He will reveal to them His will. God’s work is now to advance rapidly; and if His people will respond to His call, He will make the possessors of property willing to donate of their means and thus make it possible for His work to be accomplished in the earth. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.] Faith in the Word of God will place His people in the possession of property which will enable them to work the large cities that are waiting for the message of truth.

The cold, formal, unbelieving way in which some of the laborers do their work is a deep offense to the Spirit of God. The apostle Paul says, “Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered on the sacrifice and service of your faith, I joy and rejoice with you all.” [Philippians 2:14-17.]

We are to encourage in one another that living faith that Christ has made it possible for every believer to have. The work is to be carried forward as the Lord prepares the way. When He brings His people into strait places, then it is their privilege to assemble together for prayer, remembering that all things come of God. Those who have not yet shared in the trying experiences that attend the work in these last days will soon have to pass through scenes that will severely test their confidence in God. It is at the time when His people see no way to advance, when the Red Sea is before them, and the pursuing army behind, that God bids them “go forward.” [Exodus 14:15.] Thus He is working to test their faith. When such experiences come to you, go forward, trusting in Christ. Walk step by step in the path He marks out. Trials will come, but go forward. This will give you an experience that will strengthen your faith in God and fit you for truest service.

A deeper and wider experience in religious things is to come to God’s people. Christ is our example. If through living faith and sanctified obedience to God’s Word we reveal the love and grace of Christ, if we show that we have a true conception of God’s guiding providences in the work, we shall carry to the world a convincing power. A high position does not give us value in the sight of God. Man is measured by his consecration and faithfulness in working out the will of God. If the remnant people of God will walk before Him in humility and faith, He will carry out through them His eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world and calling out a people that will be true to His commandments. Through the faith that His people exercise in Him, God will make known to the world that He is the true God, the God of Israel.

“Let your conversation be as becometh the gospel of Christ,” the apostle Paul exhorts, “that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” [Philippians 1:27-29.]

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind, let each esteem other better than themselves.

“Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon Him the form of a servant; and was made in the likeness of man: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow,

of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God that worketh in you, to will and to do of His good pleasure." [Philippians 2:1-13.]

I have been instructed to present these words to our people in Southern California. They are needed in every place where a church is established; for a strange experience has been coming into our ranks. It is time now for men to humble their hearts before God and to learn to work in His ways. Let those who have sought to rule their fellow workers study to know what manner of spirit they are of. They should seek the Lord by fasting and prayer, and in humility of soul. Christ in His earthly life gave an example that all can safely follow. He appreciates His flock, and He wants no power set over them that will restrict their freedom in His service. He has never placed man as a ruler over His heritage. True Bible religion will lead to self-control, not to control of one another. As a people we need a larger measure of the Holy Spirit, that we may bear the solemn message that God has given us without exaltation.

Brethren, keep your words of censure for your individual selves. Teach the flock of God to look to Christ, not to erring man. Every soul who becomes a teacher of the truth must bear in his own life the fruit of holiness. Looking to Christ and following Him, he will present to the souls under his charge an example of what a living, learning Christian will be. Let God teach you His way. Inquire of Him daily to know His way. Inquire of Him daily to know His will. He will give unerring counsel to all who seek Him with a sincere heart. Walk worthy of the vocation wherewith you are called, praising God in your daily conversation as well as in your prayers. Thus, holding forth the Word of life, you will constrain other souls to become followers of Christ.

Ms 99, 1907

The Essential in Education

September 25, 1907 [typed]

The most essential education for our youth today to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world. To neglect this phase of their training, and to bring in to our schools a worldly method, is to bring loss to both teachers and students.

Just before Elijah was taken to heaven, he visited the schools of the prophets and instructed the students on the most important points of their education. The lessons he had given them on former visits Elijah now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools of the prophets.

Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in various lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be

more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed. In His teachings the Saviour represented the world as a vineyard. We would do well to study the parables in which this figure is used. If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which cause so much perplexity in our school work, would pass away.

When the Lord placed our first parents in the garden of Eden, it was with the injunction that they "dress it and keep it." [Genesis 2:15.] God had finished His work of creation and had pronounced all things very good. Everything was adapted to the end for which it was made. While Adam and Eve obeyed God, their labors in the garden were a pleasure; the earth yielded of its abundance for their wants. But when man departed from his obedience to God, he was doomed to wrestle with the seeds of Satan's sowing and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will.

It was God's purpose to remove by toil the evil which man brought into the world by disobedience. By toil the temptations of Satan might be made ineffectual and the tide of evil be stayed. The Son of God was given to the world, by His death to make atonement for the sins of the world, by His life to teach men how the plans of the enemy were to be thwarted. Taking upon Himself the nature of man, Christ entered into the sympathies and interests of His brethren and, by a life of untiring labor, taught how men might become laborers together with God in the building up of His kingdom in the world.

If those who have received instruction concerning God's plan for the education of the youth in these last days will surrender their wills to God, He will teach them His will and His way. Christ is to be the teacher in all our schools. If teachers and students will give Him His rightful place, He will work through them to carry out the plan of redemption.

Students are to be taught to seek the counsel of God in prayer. They are to be taught to look to their Creator as their unerring Guide. They are to be taught the lessons of forbearance and trust, of true goodness and kindness of heart. They are to learn the lesson of perseverance. Their characters are to answer to the words of David, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." [Psalm 144:12.] In all this they are qualifying for service in the missionary field.

The converted student has broken the chain which bound him to the service of sin and has placed himself in right relation to God. His name is enrolled in the Lamb's book of life. He is under solemn obligation to renounce evil and come under the jurisdiction of God. Through earnest prayer he is to cleave to Christ. To neglect this devotion, to refuse His service is to forfeit the favor of the Great Teacher and to become the sport of Satan's wiles. It was the design of heaven, by the infinite sacrifice of Christ, to bring men and women into favor again with God. That education that brings the student into close relation with the Teacher sent from God is true education.

God's people are His chosen instrumentalities for the enlargement of His church in the earth. They are to seek the counsel of God. Worldly amusements and entertainments are to have no place in the life of the Christian. In following the way of the Lord is to be the strength of His people. Their faith in the gift of God's only begotten Son is to be made manifest. This will make its impression on the mind

of the worldling. He who takes his position as separate from the world, and strives to become one with Christ, will be successful in drawing souls to God. The grace of Christ will be so apparent in his life, that the world will take knowledge that he has been with Jesus and has learned of Him.

“Go work today in My vineyard,” the Saviour commands. [Matthew 21:28.] “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.] Let everyone who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in words, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly-wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God.

Ms 101, 1907

A Message to Teachers

September 25, 1907 [typed]

A message has been given me for the teachers in all our schools. Those who accept the sacred responsibility resting upon teachers need to be constantly advancing in their experience. They should not be content to remain upon the lowlands, but should ever be climbing heavenward. With the Word of God in their hands, and the love of souls pointing them to diligence, they should advance step by step in efficiency.

A deep Christian experience will be combined with the work of true education. Our schools are to advance steadily in Christian development; and in order to do this, the words and example of the teacher should be a constant help. “Ye also as lively stones,” the apostle declares, “are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Christ Jesus.” [1 Peter 2:5.] It would be well for every teacher and student to study carefully these words, asking themselves the question, Am I, through the abundant grace given, obtaining the very experience that as a child of God I must have in order to advance constantly step by step to the higher grade?

In every line of instruction, teachers are to seek to impart light from the Word of God and to show the importance of obedience to a “Thus saith the Lord.” The education should be such that the students will make right principles the guide of every action: this is the education that will abide through the eternal ages.

I am given words of caution to the teachers in all our established schools. The work of our schools must bear a different stamp than that borne by some of our most popular schools. The mere study of the ordinary textbook is not sufficient; and many of the books that are used are unnecessary for those schools that are established to prepare students for the school above. As a result, the students in these schools are not receiving the most perfect Christian education. Points of study are neglected that are most needed to prepare the students to stand the last great examination, and to fit them for missionary work in home and foreign fields. The education that is needed now is one that will qualify the students for practical missionary work, by teaching them to bring every faculty under the control of the Spirit of God. The study book which is of the highest value is that which contains the instruction of Christ, the Teacher of teachers.

The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with His Word and to give place to those books that are of the highest value. The Lord designs that the teachers in our schools shall excel in the wisdom of the world, because they study His wisdom. God will be honored when the teachers in our schools, from the highest grades to the lowest, show to the world that a more than human wisdom is theirs, because the Master Teacher is standing at their head.

Our teachers need to be constant learners. All reformers need to place themselves under discipline to God. Their own lives need to be reformed, their own hearts subdued by the grace of Christ. Every worldly habit and idea that is not in harmony with the mind of God should be renounced.

When Nicodemus, a learned teacher in Israel, came to Jesus to inquire of Him, Christ laid before him the first principles. Nicodemus, though holding an honorable position in Israel, had not a true conception of what a teacher in Israel should be. He needed instruction in the very first principles of the divine life, for he had not learned the alphabet of true Christian experience.

In response to Christ's instruction, Nicodemus said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things?" [John 3:9, 10.] The same question might be asked of many who are holding responsible positions as teachers, physicians, and ministers of the gospel, but who have neglected the most essential part of their education, that which would fit them to deal in a Christlike manner with human minds.

In instruction that Christ gave to His disciples, and to the people of all classes who came to hear His words, there was that which lifted them to a high plane of thought and action. If the words of Christ, instead of the words of men, were given to the learner today, we would see evidences of higher intelligence, a clearer comprehension of heavenly things, a deeper knowledge of God, a purer and more vigorous Christian life.

"Verily, verily I say unto you," Christ said, "He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is that bread that cometh down from heaven, that a man may eat thereof, and not die. I am the living bread that came down from heaven; if any man eat this bread, he shall live forever." [John 6:47-51.]

"When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Verses 61-63.]

We are slow to understand how much we need to study the words of Christ and His methods of labor. If His teachings were better understood, much of the instruction that is now given in our schools would be valued at its true worth. It would be seen that much that is now taught does not develop the simplicity of godliness in the life of the student. Finite wisdom would receive less honor, and the Word of God would have a more honored place.

When our teachers are truly converted, they will experience a soul hunger for the knowledge of God; and as humble learners in the school of Christ, they will study to know His righteousness. Righteous principles will rule the life and will be taught as the principles that rule in the education of

heaven. When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the human heart and mind.

Ms 103, 1907

The Sale of Object Lessons

October 3, 1907 [typed]

My soul is drawn out in behalf of our brethren who are struggling against great financial difficulties in the establishment and maintenance of schools for the education of our youth. To these I am instructed to say, Let not your interest flag. There is a reward to be given the faithful laborer. Let it be remembered that the nearer we are to the coming of our Lord, the more devotedly and earnestly we are to give ourselves to the work.

The times call for action that our schools may be freed from debt and provided with facilities for the acceptable doing of their work. The book Christ's Object Lessons has been a gift to our schools. Many souls have been converted through the reading of the book, and thousands of dollars have come to our training schools. The good work of selling this book in behalf of our educational work should continue.

With earnest effort, men, women, and children, teachers, students, ministers, and physicians, if they will take up the work in faith, can sell many copies of this excellent book. Tell the people that you are selling the book to help carry forward the Lord's work, that its sale will help in the training of young men and young woman for missionary service.

In like manner let our people engage in the work of selling Ministry of Healing. From the light given me I know that much may be accomplished for our sanitariums and our schools if these two books are sold disinterestedly. I have done what I could in the gift of the manuscripts, and I know the Lord will bless those who, with a spirit of self-denial and earnest endeavor, will place the books in the hands of the people.

Broader Plans Should Be Laid

Wise plans must be laid for the circulation of these relief books, because if handled properly, their sale will be large.

Teachers, if you will take hold of this work with courage and faith, the Lord will certainly help you. We see schools falling behind in efficiency because they are cramped financially. Why do they not use the very means provided by the Lord for their upbuilding? In many places, money is needed to complete the good work already begun.

Every effort possible should now be made to advance the work of God. Soon circumstances will arise which will make it much more difficult than it now is to present the truth to many who are at present within our reach. Most earnest efforts should be put forth in Washington, in Boston, in Nashville, St. Louis, New Orleans, and in many other large cities. A comprehensive work will be accomplished when men and women stand in their places, faithfully doing their part. There is a call for hundreds of young men and women to be educated and trained for service. Shall we not rally to the work of freeing our schools from debt?

“Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” [Ephesians 5:14.]

The Washington School

In every place where a school is established, the book Christ’s Object Lessons should be circulated, as the Lord’s appointed agency for financial help. The school at Takoma Park needs the blessing to be gained from a well-planned, systematic campaign for the sale of this book. And the experience that is to be gained by seeking to place it in the homes of the people will be of great value to the students.

None should feel that this work is beneath them. All who take part in it should realize that two important objects are being gained. They are raising funds to help strengthen the school, and they are giving precious truth to the people. In the past the Lord has given special blessings to those who have engaged in the sale of these books for the relief of our institutions.

Our training school for missionaries in Washington will need many facilities. Let every effort be put forth to make of this school what it ought to be. Let us give it the help that will enable it to carry the students higher and still higher. Thousands of dollars may be raised for the assistance of this school if the work of selling Object Lessons is taken hold of with a spirit of earnestness and prayer. Let those who engage in this work feel their constant need of divine assistance and of an increase of faith in God.

From the light that has been given me I know that a much greater blessing might have been realized by our people had there been a true blending of effort by ministers, teachers, students, and all the members of the churches. Let not any one talk doubt. Let the unbelieving educate their tongues to utter the truth made plain by the parables of Christ. Talk faith, and let not one word of doubt be spoken. Those who make up their minds not to talk unbelief will gain a great blessing.

The work done in Washington is to be of a character that will warn the men who are standing in responsible positions at the head of our nation. Those who make the laws are to be shown that the Lord God of heaven is the great law-giver, and that they should be careful not to say or do anything that is not in harmony with the will of the great I AM. We say to our brethren in Washington, Press in wherever you can in this important work. As you do this, you will realize that the Holy Spirit helps you to present to others precious truths, giving you words to speak that will create a favorable impression on those whom you ask to buy the book. Light will come in, faith will increase, fervency and energy will fill the heart of the worker, and great grace will be imparted.

The Huntsville School

My brethren and sisters in the South, will you not act your part in the good work of helping the Huntsville school? Have you not some time to spare in its behalf, that you can devote to the sale of Christ’s 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 the faithful workers in the Huntsville school. By circulating Christ’s 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 the most precious spiritual instruction.

The Huntsville school is in need of help. Let our people take hold earnestly of the circulation of Object Lessons in its behalf. If you will act your part faithfully, the school can have the equipment that it so much needs. Christ says to His disciples, “Ye are the light of the world.” “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:14, 16.]

The Graysville School

The Graysville school has received some help in the past from the sale of Object Lessons in the Southern Union Conference. But the work is nearly at a standstill. Why have the teachers and students of the Graysville school manifested so little interest in this work?

From this time forward let the other schools have a part in the labors and benefits of this work, and let the work be revived throughout the field.

At the camp-meetings, and other large gatherings, chosen men should be present to handle our relief books. The cities of the South have been presented to me as good fields for the sale of Christ’s Object Lessons and Ministry of Healing.

The Mission Schools

There are many mission schools to be established in the South; and by engaging in the sale of 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 uneducated children and youth who need the advantages of our mission schools.

The Madison School

I would present to your notice also the school that Brethren Magan and Sutherland are working so hard to establish at Madison, Tennessee. Under many difficulties these men labored to build up the school at Berrien Springs. There were those who looked with suspicion and disfavor upon the removal of the college from Battle Creek, and this made their work very had and trying.

Brethren Sutherland and Magan have often worked beyond their strength. Sister Druillard and others have worked unselfishly and very hard. They left the work at Berrien Springs, not because they made a failure of the work there, but because they had a burden for the work in the South. Others they thought could take up the work they had begun, and they would take up pioneer work. They have made a good beginning in their work, but they must have help from our people. These men are faithful workers. Whatever duties demand their attention, they are ready to take them up.

The Lord would have our people in the South, 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 most valuable lessons in Christian experience and will bring means in for the relief of our schools. Let us study this matter faithfully, to see if we have done all that we could in our vicinity to circulate Christ’s Object Lessons. This is a fruitful evangelistic work. May the Lord stir up the minds of our people to take hold of it anew and act their part in diffusing the precious light. The study of the parables, as presented in this book, will remove many difficulties

from minds. It is one of the means ordained of God for reaching the people, for overcoming prejudice, and for introducing Bible truth into the homes of the people.

Let the large cities of the South be worked just as soon as possible. Let those who have means now invest it in the Lord's work. It is His money and will bring its increase of souls if used in God's service. My brethren and sisters, if you have money, do not bury it in the earth, but put it into circulation in the Lord's cause. Thus you may be laborers together with Him. Respond to the striving of the Holy Spirit. Permit the Lord to work through you. Be determined to carry out, not your own will, but God's will.

This is our time of heart-searching, of self-criticism. Those who step aside into false paths are the ones who show such eagerness to criticize the wrongs that they suppose exist in others. They think that this will cover their own defects. In this, the great day of atonement, let us make confession to God and follow the steps of Jesus. Christ "loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." [Ephesians 5:25-27.]

Ms 105, 1907

Interview/The Responsibilities of a Conference President

St. Helena, California

October 5, 1907

(Interview on Southern California Conference Matters—Part 1. Report of an interview, Sabbath afternoon, October 5, 1907, at the home of Mrs. E. G. White, St. Helena, California. Present: Mrs. E. G. White, Elders G. W. Reaser, J. A. Burden, and W. C. White, and C. C. Crisler.)

J. A. Burden: Brother Reaser and I came here to talk over some matters. The communications that have been sent us by you have been very stirring, very touching, and Brother Reaser, it seemed to me, was taking a somewhat wrong view of them, and I felt that others were influencing him in wrong ways concerning them. Of course, in his position, when leading men talk to him in the line that he is inclined to feel like following, it even urges him on; and so I advised him to come and talk with you. But he did not want to come, unless I should come along with him. I had all confidence to come to headquarters, and that you would meet him here, and tell him whether there was any further light for him.

Now this is the position that is taken by a great many, concerning the communications that you have recently sent to Southern California: That the communications were written with reference to a situation that had been set before you by Brother W. C. White—that you had written communications to meet the situation as it was represented to you by him. Now this thing has gone all through Southern California. Many brethren have taken the same position. But I said, I do not believe that is the right position at all, and so I thought that Brother Reaser could come and see you and have the matter cleared up in his mind, so that he might know of a surety that the Lord was speaking directly, and not on a false view of a situation.

Although he and I have differed, I have confidence in Brother Reaser, that when he sees a thing right, he will take a right stand; but I have felt that he was seeing things wrong and taking a wrong stand.

Sister White: During the past few days, I have been looking over my old diaries, and in them I find written out principles very similar to those outlined in the testimonies sent recently to brethren in Southern California. The same dangers of centralizing the work, and of binding about and restricting the labors of our fellow workers, are brought to view. Southern California is not the only field where there is a tendency to restrict and bind about. In several other fields the same evil has to be met.

J. A. Burden: You will pardon me, if I speak of definite points. All the brethren that have met this agree on a certain line, namely, that a situation is laid before you by Brother White, and you, from your knowledge, write on that representation, and not because you have received light apart from that.

Sister White: He will tell you himself that it is I that presents the situation to him.

J. A. Burden: That is what I say.

Sister White: He does not seem to want to tell me anything about the Southern California meeting. Scarcely anything has he told me—only some points that he knows would not trouble my mind. He does not feel like opening things to me, but I come to him with manuscripts, and I tell him, This must be copied and sent out just as quickly as it can be. Now I have light, mostly in the might season, just as if the whole thing was transacting and I viewing it; and as I am listening to the conversation, I am moved to get up and meet it. This is the way it is; and then in the morning I tell him about it. Often he doesn't say a word—not a word; but after awhile, when I have written and written, then he acknowledges that it is so. He is quite sure that it is so, because he was there; but he did not tell me.

J. A. Burden: But what I feel so anxious about is that our brethren shall know these things; for they are in the dark about them.

Sister White: They shall know them, if God gives me strength to go to the next meeting; and I expect to have strength to go. You were not up to the camp-meeting in St. Helena, were you? Well, I had a message for them at St. Helena, but I did not give it. For a long time I labored under a depression, fearing I had neglected my duty; but recently I had light that I was not under condemnation, because the circumstances did not belong to me; they belonged to others. ...

W. C. White: Mother continued in a weak and discouraged condition until about ten days before the Los Angeles camp-meeting; and then when the Lord opened up to her the conditions there, and what she must write, she told me about the burden that had been given to her for the work there, and she told me that the Lord would give her strength.

G. W. Reaser: Now, Sister White, may I make a few statements to you concerning why I came up here especially?

Sister White: Certainly.

G. W. Reaser: You know, of course, as well as I do, that the testimonies that you sent down there were directed largely to me, and concerning my work; and it brought in such an intense situation

that I felt as if I could not go on and have anything further to do with the health work, without having some understanding; and I did not want to come up here alone, because Brother Burden represents one side of the situation there; and if I, who have represented another side, should have come up here alone, and carried back a report, it would not have been so well as for two to carry it. So we are here together.

The situation is this: There have been some extremely heavy burdens for some of us to bear in Southern California, and apparently but few to bear the burdens. It is all too true that we have not trusted the Lord enough to bear our burdens. I am not here to speak of these burdens, but I want to have an understanding as to just what to do and what not to do. Now, of course, we have had, as you know, several heavy burdens to bear down there. The matter about our going into debt was practically the only thing that has been between Brother Burden and me. The only material difference of opinion was about the matter of going into debt at Loma Linda after we took over the property; and I felt as if I was strengthened by almost everybody in the conference, and in the union conference as well, in trying to prevent a heavy debt coming; and I really thought, Sister White, I was strengthened, too, by your writings along that line.

Sister White: How long have you been in the position as president of the conference?

G. W. Reaser: Two and a half years.

Sister White: Were these debts accumulating all this time?

G. W. Reaser: We took Loma Linda after I was called to the presidency of the conference, and the debts were accumulated at the time of the purchase of this property, and afterward. We set to work to reduce the Fernando debt, and it is now reduced from $24,000 to $4,000; but the indebtedness has been increased on Loma Linda by making good investments, and, with my understanding of the situation, I could hardly grasp all of that.

Sister White: The raising of money was for the school particularly?

G. W. Reaser: With the blessing of the Lord, we have reduced the indebtedness of Fernando Academy from $24,000 to $4,000, in round numbers. It would not take long to cancel the remaining indebtedness. My whole nature and education were against going into debt heavily, and that was what caused the whole issue down there; and yet when I came up to this camp-meeting, I told Brother Burden that hereafter I was not going to take such strong ground as I had in the past. I confessed to the brethren that I had taken too strong ground and asked them to forgive me; and I asked the Lord to forgive me, because I was radical in my position and thought we ought not to go into debt. Sometimes I did not say right things to Brother Burden. But each of us holds nothing against the other.

Now the question is, when the testimonies have come, saying what they have, does the Lord want me to cut loose entirely from the sanitarium work, and not have anything to do with it? Or does the Lord want me to have something to do with it, and try always to manifest grace—to manifest the right spirit? That is the question I want light upon.

Sister White: If you continue as president of the conference, that responsibility should be carried in perfect accord with your brethren. Here is one who has the chief burden of one enterprise, and

another the chief burden of another enterprise. Now if one has been placed by the Lord in a position where he carried the burden of a sanitarium enterprise, it is perfectly right that you should counsel with him; but to keep agitating all the while the minds of your brethren, by criticizing the work that he is doing, is not right. He has his appointed work; and there are others, in other positions of responsibility, who have their appointed work, as in Bible times. The Scripture says, "He gave some, apostles; and some, prophets; and some, evangelists." [Ephesians 4:11.] Thus it goes on to tell what the work of different ones is.

I have felt very much burdened over the responsibilities connected with the opening of the Loma Linda Sanitarium, because there were so many things to be done at once. And I could not see how I could help the situation. I have felt burdened very much, and I kept all the time planning how we could reach out and get hold of something that would relieve them of their indebtedness. In the night, the thought came to me, "Well, what are you worried about? The Lord has made known your duty, and you have done it by offering the sanitariums the privilege of selling Ministry of Healing and applying the proceeds to the reduction of their indebtedness. You have paid your workers; you have paid your typewriters, and then you have given away all that would otherwise have come to you from the book."

So also with regard to Christ's Object Lessons, given for the relief of our schools. To my certain knowledge, $200,000 has been brought in from the sale of Object Lessons, to help relieve the school of indebtedness. ...

W. C. White: About 20,000 copies of Ministry of Healing have been put out, and there is so little being done in the relief way, that now we are planning to get out a subscription edition at the beginning of the year, to be sold by the agents in the regular way. Still, those who wish will have the privilege of using Ministry as a relief book wherever they desire to do so.

G. W. Reaser: A good work has been done by these books, but it ought to go further. Now this, Sister White: I do not want to tire you this evening; I want to make this little statement to you, that ever since I have been a conference president, in different parts of the country, I have had an interest in the medical work and have always been anxious that wherever I was located, in every conference, that there might be perfect harmony between the medical work and the conference work; and I felt anxious about that in Southern California.

During the past two years I have tried to use whatever influence and prestige that went with the conference office to get strong workers for the institutions; and, of course, I have gotten considerable funds, too. When these last testimonies came, within the past few weeks, and especially the one that pointed it out as being a mistake for me to be connected with the sanitarium work, I thought I ought to drop that work and let some one else carry it; and yet we are very short of men.

Sister White: It is not that you are not to be connected with the work, but that you are not to be connected with it to discourage. Brother Burden has enough to carry. He had to put up some improvements, we know. I do not know just how far Brother Burden has gone in the matter of improving the property. But there is a kind of authority that you feel at liberty to use, that the Lord does not give you—a kind of domineering—that is not in harmony with the Lord's work and our relation one with another. I have felt that I ought to be very careful about presenting things in order

to prevent the exercise of a domineering power. This was so distinctly laid out before me, that I felt as if I must write you. ...

W. C. White: As you expressed it to me the day you were writing about it, it was a movement to get the work into a shape where two or three men could control all lines of work.

Sister White: Yes; and I wrote them at once.

G. W. Reaser: I was so perplexed over the situation in Southern California, that I thought best to come here to get right, and to get into perfect line. We want perfect harmony down there between the medical work and the conference work, and the work will be crippled, unless we have it. I want to know what light there is for me, that I may relate myself just right to the work there and overcome all objectionable traits.

Sister White: Well, here is your danger—considering that the whole responsibility of the conference, the sanitarium work, and all other lines of work, rests upon you, to run them. ... I know that unless there is a change in your manner of carrying matters, a condition of things will come in that it will be very difficult to undo. You cannot afford it, nor can I afford it. In the matter of your raising the money for the school as you have done, you are thereby placed in a relation before that conference, where they think certainly that you are the man that can carry things through. But the Lord did not mean that it should go in that way. He had provided these books; He had given me the privilege of dedicating these books to the schools and to the sanitariums. Then He desired that every soul should come in and act a part in making the most of that gift. Every one should learn how to handle these books; and if each one does this, rich experiences will be gained, and blessings will fall upon the workers.

G. W. Reaser: One more question, and then perhaps I ought not to tax your strength further this evening; and that is this: It seemed to us, with our many medical institutions in Southern California, that there ought to be perfect understanding, perfect accord, between the conference and the medical workers.

Sister White: Certainly there ought.

G. W. Reaser: And the question is, Should I, as conference president, be in any way officially connected with the sanitariums, and use the prestige of the conference and the influence of the conference to gather workers, strong workers, as we can, to the work, and to get money? Now those things have been in my mind, whether I ought to drop that line, and give attention to what we call purely conference work, or whether I ought to keep on.

Sister White: Well, I cannot tell you. This is what I was saying: In the visions of the night, in a meeting, I said: “Brother Reaser, why did not you feel an interest in that sanitarium, to create a fund so that it should not have so large a debt? Which was of the greatest consequence—was it of the greatest consequence to take up that school, in which the parents and so many friends were interested and could all exert an influence—which was of the greatest consequence?” Thus I was talking right to you in the meeting. “Now,” said I, “which is of the greatest consequence, Brother Reaser? Is it a sanitarium that is to stand as a constant voice and influence, that shall bring in all classes of minds, and all kinds of persons, some in poverty and some with influence? Or is it a school?” I thought, Brother Burden, you were present also. ...

We have been altogether too delicate in our sanitariums never to call upon men of means and ask them for a donation. There are wealthy men outside of the institution who would help. Tell them that we are in a strait place and we want help. We have to fit up the place at Loma Linda, because, when we bought the property, we had everything that was wanted but the very thing that was most wanted. The very thing that was wanted the most was treatment rooms. We had to have more room and appliances with which to carry on the work. Those who sold you the sanitarium did not really know what was needed the most for the successful operation of a sanitarium. ...

J. A. Burden: Now may I state what Brother Reaser has referred to? I have felt this way: I would like to stand shoulder to shoulder with Brother Reaser, carrying what I can in the medical line; but I feel that to make a perfect unit, he, as president of the conference, should use his office to encourage the medical people, to associate with the medical people, encourage people to help in the work, and they would then feel that the conference was morally and financially interested. And it would seem as if the sanitarium was a part of the conference work.

Sister White: If, in the beginning, he had taken hold of those things that were of such large consequence and far-reaching importance to the community all around there; if he had done all he could do to help set that sanitarium in working order, it would have been more in harmony with the ideas that God has given me, than is the course that has been pursued. The sanitarium work at Loma Linda must stand among things of first importance. The sanitarium work is that which is going to bring in and reach the highest class of people everywhere. ...

J. A. Burden: Then if he can see that situation, and can feel to throw his influence that way, would you see any objection to his being on the board with us?

Sister White: Why, no, you need to counsel together, just as brethren need to counsel together, but not in an authoritative way.

G. W. Reaser: No; that is right.

Sister White: Now here is a thought—if I can get it out so you can understand it: There is all the difference in the world between a school where they are educating students, and a sanitarium that is to reach the highest classes, and that must show a prosperity in the work; for God has selected that place for us; and as He has selected it, we must harmonize with Him, and take right hold, and work for its prosperity; and yet we must guard everything so as not to have an unnecessary outlay of means.

There is a point I desire to mention before I forget it: I want to bring it out before you both, and it is this: We shall have to take a position in regard to the health food business. They are gathering in, and have gathered in, some of the very persons that are wanted to work in the cause of God. The very persons that should take hold and unite with us and become missionaries are now bound up in the manufacture of foods; and what do they gain? How many are they converting? How many are receiving the truths of the third angel's message? Now the light that I have from God is that we must not encourage our people to make too much of the business of manufacturing foods; we must not do it; because it is taking, in some instances, the very flower of our youth to keep up an appearance in an establishment for the manufacture of food to set upon many tables, to feed worldlings—and how much do they gain by it?

W. C. White: As that is presented to you, do you see the factory and the workers in the factory, or the workers that have gone out to sell the foods, or the workers in the restaurant?

Sister White: It is the whole business; it relates to the whole; some of the very persons that we ought to have in the work, as Bible missionaries, are doing a work that does not bring souls to an acquaintance with soul-saving truth.

J. A. Burden: But the simple method that you have outlined for a small plant, in connection with our institution, to make foods for our institution, and the surrounding neighborhood—do you refer to that?

Sister White: No; you want to educate the neighbors in health reform; you want the sanitarium workers to have a proper education also. There are foods, you know, that the people are ignorant about, and they ought to be educated. Many can hardly make a good loaf of bread. But to enter into the business of manufacturing largely is not best—only for cities or settlements around where you want your influence to tell, where you want them to see what good cookery is, etc. ...

The people would learn much regarding health reform if Ministry of Healing were circulated widely. You can have the Object Lessons to use in relief work for the school, right where you are, and also the Ministry of Healing as a help for the sanitarium. There is to be no bondage, no territorial lines drawn, in this matter of trying to place these institutions at Loma Linda on vantage ground.

J. A. Burden: If the brethren can all see light in the right, it is wonderful what will come. But when some are lifting up, and others are pushing down, it goes hard.

Sister White: Well, that is the devil's work. He came to Christ, while the Saviour was fasting. The enemy thought that if he could take advantage of Him in His weakness, he would obtain a wonderful victory. But Christ answered him in the words of Scripture.

J. A. Burden: It throws our people into an uncertainty when our leading brethren represent, Sister White, that some one has come and talked with you; that is the influence that comes in.

Sister White: Well, it shows that they do not have much confidence in the work that God has given me to do.

J. A. Burden: In Loma Linda, and elsewhere, there are some who feel that some of the things you wrote back from Washington, two years ago, about the necessity of securing Loma Linda, were inspired by an interview that I had with you on the train as you were passing through, en route to the conference.

Sister White: I wondered that you did not write more to me; but I knew how it was, and I feel that we should move intelligently, so that God can accept our work. The work at Loma Linda is to be carried on a high religious plane.

Ms 107, 1907

Interview/The Glendale Sanitarium

St. Helena, California

October 6, 1907

(Report of an interview, Sunday morning, October 6, 1907, in office room of Mrs. E. G. White. Present: Mrs. E. G. White, Elders G. W. Reaser, J. A. Burden, W. C. White.)

J. A. Burden: One matter that we wanted to speak of is the case of Brother W. R. Simpson and his wife Dr. Winegar-Simpson. Brother Simpson has not satisfied the people with his management at the Glendale Sanitarium. He does not seem to make friends and win; he is a little overbearing, a little sharp, and makes enemies. The brethren have talked with him and have tried to help him. I think he has tried to right himself; and he feels a strong conviction that the Lord has called him to have some part in the management of a sanitarium.

But after the brethren talked with him as to how the people felt about his work, and his influence on the patients and others, he finally resigned his position, the resignation to take effect as soon as we could pay him the money that he has in the institution.

Since that time, Brother Simpson has been looking around for an opening. He doubtless has something in view—something in the nature of a private sanitarium, I should judge. Sister Simpson has not told us anything regarding what she would do, in case her husband should leave; but I suppose she would also resign and go with him. We have been awaiting developments a little, to know what he will do. As soon as we accept his resignation, he will go off, and, I suppose, she will go too.

Sister White: I had considerable courage regarding his case, because I knew that the Lord was dealing with him through the illness of his child. Under the circumstances, I thought we ought to do all we could to help him work in harmony with God on right principles. His wife thought he had reformed, and I, too, hoped he had. I knew the angels of God were working upon the man's mind, and I did hope that his own strong tendencies would not obtain the ascendency.

J. A. Burden: We all think he has tried hard for a time to reform, but his natural propensities which he has encouraged by his importance have seemed to make it hard for him to change.

Sister White: The last time I was in Glendale, I had a good, plain talk with him. He did not want to talk with me for a time, but he wanted his wife to talk with me; but she wanted that he should talk with me; so I encouraged him to arrange for an interview. I told him that the Lord had given him a good brain, and that it was his privilege to use it to the glory of God, and to cultivate the traits of character revealed in the Christ-life, to feel it his best work to unite with his wife to learn a physician's duty to the sick under his wife's instructions. I reminded him of the mercy of God in calling to him through the illness of his child.

I showed Brother Simpson how the Lord had been seeking to bring him into harmony with the divine will and make him kind, patient, and tender-hearted. And it was my desire to co-operate with the Lord Jesus. I suggested that the Lord would be pleased to have him learn how to deal with the sick. Although a businessman, he would experience great blessing in learning how to give treatments to the sick. Men fill in appropriately in giving treatment to men under his wife's direction. This would help him to learn lessons of kindness and brotherly sympathy.

Tears came into his eyes, as he declared that he wanted to be a kind man. “Well,” said I, “you know that you are not always kind, thoughtful, and courteous; but if you take yourself in hand to be just the learner you should be, you will heed the words of Christ, ‘Take My yoke upon you, and learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.’ [Matthew 11:29, 30.]

“Don’t you want to learn your lesson of Christ?” “Yes,” he acknowledged, “yes, I do.” “Now,” said I, “why cannot you and your wife learn to work together in caring for the sick? It will not be for your interest or her interest to be divided in your business relations. The Lord does not want you to be separated in your work; and you cannot very well be separated. Your wife has an intelligent knowledge of how to care for the sick. You can never blend with her until you take yourself in hand and become Christlike, by being daily under discipline to God; and you can learn from her, and then she can call upon you when in need of help.”

Well, he admitted that this would be an advantage to them both. She was not present. I did not want her present, but I had not said so. I told him plainly that it would be very difficult for them to work together, unless he would learn how to take hold, learn of her, and unite with her. “How much better it would be,” I said, “for you to be united together, as you would be if you could learn how to treat the sick!” He did not like the idea very much, but he acknowledged that he thought he could learn.

We had a very pleasant talk. I told him to consider how the Lord had raised up his child, and that this was an experience that he should never lose sight of.

J. A. Burden: If Brother and Sister Simpson still feel that Dr. Simpson cannot stay, unless we allow him to be manager, do you feel that we ought to keep on, without any change? Or ought we to let them take their course?

Sister White: Ask them what they are going to do. Do not lay anything out before them. Ask them what they are going to do; and when you find out what they are going to do, and they propose something, they can never afterward say that they were forced to do what they propose to do. Simply have them tell you what they are going to do. Let some one be present to take down what is said. Let them lay out before you what they are going to do; then the proposition will not come from you.

G. W. Reaser: We thought it was not wise to separate them from the institution by our decision, but to lay before both of them the difficulties. A committee of four of us met with him to lay before him the situation—the way the people and the nurses and the patients feel about his work.

Sister White: Was she not aware of it?

G. W. Reaser: It is pretty hard, of course, for her to admit it, as he is her husband. Many of our people feel as if it would be a relief to us, if he should decide not to remain.

Sister White: Well, you see, he was unfortunate in the very matter in which he supposed he was fortunate—some business transactions.

G. W. Reaser: You have no light that we would be making a mistake in letting him go?

Sister White: No, excepting this: if they attempt to carry, alone, the responsibilities of a sanitarium, it will be difficult for them, unaided, to give a right mold to the work. One thing is certain, that he has lost his consecration to God and has lost his tender, converted tone of gentleness and the meekness of Christ. Unless he is reconverted, it would be best to let them choose for themselves. It would be much better for the sanitarium if there were not so many of relationship in the business transactions.

Ms 109, 1907

Interview/The Management of Conference Affairs

St. Helena, California

October 6, 1907

(Interview on Southern California Conference matters.—Part 2. Report of an interview, Sunday morning, Oct. 6, 1907, in the office room of Mrs. E. G. White. Present: Mrs. E. G. White, Elders G. W. Reaser, J. A. Burden, and W. C. White, and C. C. Crisler.)

J. A. Burden: In your communication to us, you mention that there should not be less than five men of wisdom selected to act with the union conference president and the local conference president to lay out a policy and plan for the work. We were not clear what was meant by this—whether men outside should come in and meet with us, or whether men there should come in with us. It seemed to us that five men outside were to come in and act with us.

Sister White: The five men should act a part in carrying the larger responsibilities. One man is not wise enough, in any place, in any situation, to be a complete whole. This you might as well understand. There must be several minds who will, in the fear of God, act a part in carrying responsibilities.

J. A. Burden: In our conference committee there are seven members; namely, Elder Reaser, myself, Elder Healey, Elder Owen, Elder Ford, Dr. Leadsworth, and Professor Lucas of Fernando. Did your statement have reference to these men?

Sister White: No, no; it is men who can bear more, especially the religious responsibilities. And when the religious responsibilities are kept in the fear of God, everything else will be easily carried. We do not want any human power to dominate his fellow man as regards religious duties.

Years ago, my husband and I used to study how we should manage perplexing matters in the office, and deal with men of peculiar temperaments. ... “Well,” my husband used to say, “let us pray about it.” And so we would kneel down, often in the night season, and we would pray the Lord to open the way, so that we could approach men wisely and give them the right instruction. Afterward, when we would try to talk kindly with them, and yet plainly, they would almost always yield. They did not always remain steadfast in their determination to pursue a right course; and because they returned to their former ways, we often had the same battle to fight over and over again. But whatever the matters might be, we felt that the Lord knew all about them, that He could tell us how to act, and that He could move on hearts. ...

From the light I have had, the elements in the Southern California Conference have been sadly lacking with regard to a religious experience, a spirit of Christian unity and harmony of action. Some seem too ready to advocate this man or that man or the other man. Such a spirit has been revealed by many. You know there are different sentiments and different temperaments, and all these peculiar conditions have made it difficult for those in responsibility to know how to manage; and yet it would be a very unwise thing, Brother Reaser, for you to feel free to question certain things and give to the people a feeling of uncertainty regarding matters over which they should have no doubt. When doing such work, you are sowing seeds. You may not realize any fruit just at present, but you are sowing seeds that will bear fruit. We must cultivate a spirit of unity. We must strive for unity in following the gospel Pattern—Christ Jesus. There is nothing, nothing that we can present to the people that will be of greater value than to present Christ and to study what He would do under like circumstances. And if we present Christ, and strive to labor in the bonds of Christian unity, one party will not be set up against another. Thus grave evils will be avoided.

Brother Reaser has felt that he was perfectly competent in all these matters, but he doesn't understand as much in regard to himself as he thinks he does. A course that he would take would lead to certain sure results, and he would not know that what he said at a certain time had blossomed out and developed into objectionable fruit. But if we try to keep in unity, and humble ourselves before God, He will bless our efforts. You remember that when Solomon was exalted to be king, he humbled himself before God. Realizing that he was taking upon himself responsibilities that he had never carried before, he acknowledged to the Lord, before all the people, that he was but a little child. And so he was, in management. In after years, he was spoiled by his association with idolatrous wives.

Oh, I have thought, often have I thought, if we only could once get through with all these difficulties, and know we tried to do our best in the fear of God! Shall we not have a crown of life?

J. A. Burden: We shall feel that it is a joy to be relieved of the things we have suffered.

Sister White: Well, we shall feel strong, with our life hid with Christ in God. (Sister White referred, at some length, to the sufferings of Christ.) ...

Sister White: There is one other point that I want Brother Reaser to keep in his mind—perhaps he does not understand it fully. He has thought that Willie tells me. Now I am up in the morning, you know, before any one else is up—at one o'clock, two o'clock, three o'clock, and seldom ever after four—more often by three. Recently, for nights and nights and nights, I have seldom been able to sleep after two o'clock, but have been up, writing. I write out the presentations that the Lord has given me in the night season; and when, later on in the morning, Willie comes in to see me, I have already written many pages. Often the manuscript has been placed in the hands of one of my copyists, and is being written out, before he knows that I have written anything, or what I have written. After it is typewritten, a copy is often placed in his hands. It is not he that comes with things to me, but I give to him the light that I have received.

W. C. White: Sometimes, you know, you propose to read to me what you have written. Sometimes you tell me a little about it; but there is not more than one-twentieth part that I really know anything about before it is passed on by you into the hands of the copyist, to be typewritten.

Sister White: Yes; I know that.

W. C. White: But the real point in the minds of the brethren is: Do I, after seeing how things are going in the field—do I come to you with my representations of how things look to me, and keep presenting them so as to stir you up to write out principles which are good, true principles, but principles which may not be needed at that time, and which do not exactly apply at that time, but which you think apply at that time because of the representations I have made to you of the conditions in the field?

Sister White: I have not been able to get from Willie full particulars regarding perplexing matters; he is careful to tell me only of victories gained, or anything that will encourage me. When he attends meetings, he does not make it a point to tell me of the difficulties that he encounters in these meetings. Instead of going into particulars regarding the matters that perplex the brethren, he presents those things that he thinks will not disturb my mind. Sometimes letters come, giving me information that I should never gain from him because he won't tell me.

W. C. White: Tell the brethren who told you most about the Southern California camp-meeting—I, in all the times I have been with you, or Brother Cottrell, in his one visit of two hours and a half here?

Sister White: Elder Cottrell told me much that I had not heard at all from W. C. White, you know. There were only a few items referred to that had been told me before. Elder Cottrell entered into the particulars. I told him that I wanted to know something about conditions in Southern California, and about his impression of the meeting recently held there; for I had written out some things, and I wanted to know how matters stood; and so he told me some things about the Los Angeles meeting. Of course, our interview was not so very long, and we could not cover the whole ground.

W. C. White: Now with reference to Paradise Valley Sanitarium, and the proposed transfer of the institution to the California Conference: That was a perplexing thing for me to present to Mother. I will tell you what I did. I insisted that Brother Ballenger should write us a letter, giving an official statement from the president. He did so. Mother has read it, and we now have this statement on file. Now with reference to my own report. Instead of telling Mother about it, I sat down and wrote to Elder Daniells and let her read my letter to him. Now what she has gotten from me regarding Paradise Valley is from the reading of Brother Ballenger's letter, giving his statement as president of the Board, and also what she learned from the letter that I wrote to Elder Daniells. Both of these letters are on file in my office. Now if any one wants to know what I have presented to Mother about Paradise Valley, they can see these letters that she has read.

You may know how the brethren felt, and why they excluded Professor Ballenger and me from the committee meeting when they considered our propositions and made other propositions. So up to the present day, I have never heard any of the reasons why the brethren rejected our propositions, nor the reasons for the propositions which they made. It was voted that I should present these matters before the stockholders. I cannot do it, because I was excluded from that council meeting. Now why was I excluded? Was it the fear of some members that I was going to make representations of what was done in the committee to Mother, and that they were going to be censured?

G. W. Reaser: I did not hear that.

W. C. White: Well, of course, if the brethren ever get around to tell me the reasons why they excluded me from the council, it would be very interesting.

G. W. Reaser: You know that Dr. P. S. Kellogg is at Paradise?

E. G. White: Is he there now? Well, I am glad they have secured a doctor, but I wish they had secured one who is inclined to take a more active part in religious matters.

G. W. Reaser: He is not inclined that way, much. ...

W. C. White: There is a physician by the name of Eastman, who has been working in Santa Barbara. He has some money. He has recently visited Paradise Valley, along with Brother Ballenger. They have talked up a plan of his taking his money and buying out some of the present stockholders and then, with the other stockholders, forming a new association, in which he will be the manager and the physician.

J. A. Burden: His proposition is to buy the property, as Brother White has said, taking in some of the old stockholders who would be congenial with him; and he would run the place as a private institution, a private corporation, in harmony with the conference—or aim to run it in harmony with the conference. This plan, of course, our brethren realize, would give them a permanent physician and would relieve them of financial pressure.

G. W. Reaser: And he proposes that this new corporation have in it the same magnanimous features stipulated by the original incorporators—to let all the surplus, above the sum necessary for interest and other running expenses, go to missionary work, and for the upbuilding of the institution.

Sister White: It will be necessary for our brethren to find out what the religious principles of the man are.

G. W. Reaser: So far as we know him, he is an excellent spiritual-minded man. He has been an elder of the church at Santa Barbara. We do not know anything wrong concerning him. He is a rather young physician, but the seems to be thoroughly in harmony with the organized work.

Sister White: Well, why cannot he come in now?

J. A. Burden: I asked that question—why, if he is such a magnanimous man and a missionary? The answer was, he would want more wages than they felt like paying—a hundred and fifty dollars a month, and his board and room, and his wife's board and room.

G. W. Reaser: If he goes in as the manager and physician, he wants a hundred and fifty dollars a month for himself, besides board and room for himself and wife.

W. C. White: Can this matter rest until we go down there at the time of the meeting, or is it something that must be decided now?

Sister White: How much did Dr. Holden ask?

J. A. Burden: One hundred dollars a month and thirty-three and a third per cent of his surgical fees.

Sister White: And you thought that was too much, did you?

J. A. Burden: We would have been glad to pay him one hundred dollars, or even one hundred and fifty a month; but we did not feel that it was right to pay him a percentage on the surgical fees.

Sister White: Well, I do not know; I do know that one of the evils that crept in at Battle Creek, and spoiled the spirituality of men in responsibility, was the desire for higher and still higher wages. I have forgotten just how high they did climb.

W. C. White: Thirty dollars a week.

Sister White: The setting of a high price upon a man's labors, by the man himself, does not give a right representation of the self-denial of Jesus Christ; and He is our Pattern. I wrote to Dr. Kress recently regarding the matter of wages and counseled him to be careful to set before his associates, at the very beginning of his work in Washington, an example of self-denial, so that others whose wages were not high would not feel as if they were being wronged. The evil of high wages is liable to crop out almost anywhere; and we must keep before our brethren the self-denying example of our Pattern, Christ Jesus; for we are to be a missionary people, and many laborers are to be set at work and supported in the Lord's vineyard.

Ms 111, 1907

"I Am But A Little Child"

October 15, 1907 [typed]

At the beginning of his reign, King Solomon prayed, "O Lord, my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in." [1 Kings 3:7.]

Solomon had succeeded his father David to the throne of Israel. God greatly honored him, and as we know, he became in later years the greatest, richest, and wisest king that had ever sat upon an earthly throne. Early in his reign, Solomon was impressed by the Holy Spirit with the solemnity of his responsibilities; and though rich in talents and ability, he realized that without divine aid he was as helpless as a little child to perform them. Solomon was never so rich or so wise or so truly great as when he confessed to the Lord, "I am but a little child: I know not how to go out or come in." [Verse 7.]

It was in a dream in which the Lord appeared to him, saying, "Ask what I shall give thee," that Solomon thus gave expression to his feeling of helplessness and need of divine aid. [Verse 5.] He continued: "Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered or counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so there was none like thee before thee, neither after thee shall any arise like

unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days." [Verses 8-13.] Now the conditions, "and if thou wilt walk in My ways, to keep My statutes and My judgments, as thy father David did walk, then I will lengthen thy days.

"And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and peace offerings, and made a feast to all his servants." [Verses 14, 15.]

All who occupy responsible positions need to learn the lesson that is taught in Solomon's humble prayer. They are ever to remember that position will never change the character or render man infallible. The higher the position a man occupies, the greater the responsibility he has to bear, the wider will be the influence he exerts, and the greater his need to feel his dependence on the wisdom and strength of God and to cultivate the best and most holy character. Those who accept a position of responsibility in the cause of God should always remember that with the call to this work God has also called them to walk circumspectly before Him and before their fellow men. Instead of considering it their duty to order and dictate and command, they should realize that they are to be learners themselves. When a responsible worker fails to learn this lesson, the sooner he is released from his responsibilities, the better it will be for him and for the work of God. Position never will give holiness and excellence of character. He who honors God and keeps His commandments is himself honored.

The question which each should ask himself in all humility is: Am I qualified for this position? Have I learned to keep the way of the Lord, to do justice and judgment? The Saviour's earthly example has been given us that we should not walk in our own strength, but that each should consider himself, as Solomon expressed it, "a little child." [Verse 7.]

Every truly converted soul can say, "I am but a little child; but I am God's child." It was at infinite cost that provision was made whereby the human family might be restored to sonship with God. In the beginning God made man in His own likeness. Our first parents listened to the voice of the tempter and yielded to the power of Satan. But man was not abandoned to the results of the evil he had chosen. The promise of a Deliverer was given. "I will put enmity between thee and the woman," God said to the serpent, "and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." [Genesis 3:15.] Before they heard of the thorn and the thistle, of the sorrow and toil that must be their portion, or of the dust to which they must return, they listened to words that could not fail of giving them hope. All that had been lost by yielding to Satan could be regained through Christ.

The Son of God was given to redeem the race. At infinite suffering, the Sinless for the sinful, the price was paid that was to redeem the human family from the power of the destroyer and restore them again to the image of God. Those who accept the salvation brought to them in Christ will humble themselves before God as His little children.

God wants His children to ask for those things that will enable Him to reveal His grace through them to the world. He wants them to seek His counsel, to acknowledge his power. Christ lays loving claims on all for whom He has given His life; they are to obey His will if they would share the joys that He has prepared for all who reflect His character here. It is well for us to feel our weakness; for then we

will seek the strength and wisdom that the Father delights to give to His children for their daily strife against the powers of evil.

Ms 113, 1907

"Judge Not"

October 21, 1907 [typed]

The work of judging his brother has not been placed upon any man. "Judge not," the Saviour says, "that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." [Matthew 7:1, 2.] He who takes upon himself the work of judging and criticizing others lays himself open to the same degree of judgment and criticism. Those who are ready to condemn their brethren would do well to examine their own works and character. Such an examination, honestly made, will reveal the fact that they too have defects of character and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard Him as unkind and unmerciful.

"Why beholdest thou the mote that is in thy brother's eye," the Saviour asked, "and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to pull out the mote out of thy brother's eye." [Verses 3-5.]

The scribes and Pharisees were very rigid in their rules, very severe in their judgment of others, and unmerciful in condemning. They exalted themselves as judges among the people; and while they justified the course of forbidden action that they themselves indulged in, they were quick to condemn with scornful words the course of others, even of those whom God was using to do His work. Their criticism of Christ and His disciples was severe and denouncing and placed them in a false light before the people. To the view of the Pharisee his individual sins were as the mote, but that which he saw to condemn in others he represented as a beam. Christ declared to such, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to pull out the mote out of thy brother's eye." [Verse 5.]

Christ did not make Himself a judge among men; but He was heaven-appointed to lay down correct principles for the rule of the human family. He appoints agencies to carry out these principles; and "by Him princes decree justice." [Proverbs 8:15.] In the advancement of His cause in the earth, He would have men appointed to deal with the erring who will be kind and considerate, and whose characters reveal the similitude of the divine—men who will show the wisdom of Christ in dealing with matters that should be kept private, and who, when a work of correction and reproof must be done, will know how to keep silence before those whom it does not concern. Unbelievers should not be given opportunity to make God's people, be they ministers or laymen, the objects of their suspicion and unrighteous judgment.

When it becomes necessary for a minister to do a work of correction, he should be very careful to act righteously and wisely. He is not to denounce the erring harshly before those who know not the truth. The unconverted judge the servants of God by such actions and conclude that this cannot be the work of God. Those who are not of our faith, but who are convicted of the truth, when they see

a lack of unity among the ministers who claim to be obeying the truth, close the door of their hearts, saying, We want none of these things. Thus by the exercise of unsanctified speech, souls are turned from the truth and an example given that opens the way for the things of truth and righteousness to be lowered in the dust. Our workers, when tempted to speak hasty words of criticism and judgment, should remember that silence is golden.

I am instructed to bear this message to ministers: Judge not after the desire of your own mind. Do not, in order to carry out your own plans, bring forward that which will condemn another. Such a work is not a work of righteousness and is one which God forbids. If you are under the sweet influence of Christ's Spirit, it is your privilege to give counsel to your brother; but if you are not under the direction of the Spirit of God, keep silence. It is God's prerogative to judge, not man's. Man is debarred from the seat of judgment by the words of Christ, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." [Matthew 7:1, 2.]

My brethren, the time has come for every man to examine critically his own case. The time has come for men to keep their words of fault-finding for their individual selves. Let those who have been free to express their ideas regarding the error of their brother's course examine their own lives by the light of the Word of God. There is a great work of reconversion to be done before the way for the Lord's coming shall be prepared. Men and women who have long professed to serve the Lord need to experience the quickening power of the Holy Spirit.

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are to sacredly guard the reputation of those who are doing the work of God.

I have been shown that some of the leaders in the work have acted the part of an inconsiderate father who loses control of his words and spirit, and who acts severely with his children because he supposes it necessary to show his authority. Often such a father, in exercising his ruling power, gives an example of passion and injustice which strengthens the evil. The parent who deals thus with his child does it a great wrong and needs to turn his indignation and censure against himself. I have been instructed to say that those workers who have carried this spirit into their labors and plans in the conference are as surely stumbling blocks to souls as is the inconsistent parent to his child.

God never intended that in His work the mind of one man should control the mind of another. Those who are trying to carry out their personal plans should carefully consider whether they are following the example of Him who said, "If any man will come after Me, let him deny himself and take up his cross, and follow Me; so shall he be My disciple." [See Matthew 16:24; John 15:8.] Those who follow in the footsteps of Christ will not act the part of an accuser, passing judgment on those whom they suppose make mistakes.

My ministering brethren, the traits of character that lead you into the sin of judging are to be discerned, and repented of, and put away. If you will do this, Christ will accept you as laborers together with God. But unless you comprehend the spiritual nature of the character that must be

formed within you, you will never see the kingdom of heaven. Never, never magnify self. God has held some back from spoiling their future usefulness, and He says of these, If they will repent and walk humbly before Me, I will forgive their sins, and I will co-operate with their labors for the salvation of men.

We have a most solemn message to bear to the world. Let those who suppose that they are to have authority remember that they are men under authority. A power higher than that of any earthly potentate is to rule them.

A Lesson from the Ministry of John the Baptist

On one occasion the Jewish rulers sent messengers to John the Baptist to make the inquiry, "Who art thou?" John "confessed and denied not, but confessed, I am not that Christ. And they asked him, What then, Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias." [John 1:19-23.]

Had the minds of his hearers been keen to recognize spiritual truth, they would have discerned the significance of John's words. Allusion was made to a custom prevailing in those eastern countries. When a monarch was about to make a journey, men were sent before him to clear obstructions from the way, that the king might travel in safety and without hindrance. "I am the voice of one crying in the wilderness," John declared. "Make straight the way of the Lord." [Verse 23.]

"Why baptizest thou then," the messengers asked, "if thou be not that Christ, nor Elias, neither that prophet?" [Verse 25.] To the listening people John the Baptist looked as if he might be the prophet Elijah. His authoritative proclamation, his manner as he spoke of himself as the messenger of the coming One, aroused a great expectation in the hearts of the people. The Jews had studied only one side of this question. To them the Messiah was to be a mighty Prince who would work powerfully in their behalf. "John answered them saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whose shoe's latched I am not worthy to unloose." [Verses 26, 27.]

None who listened to the words of John and marked the earnestness of his manner could doubt that he referred to the Christ who had been so long promised to the world. The messengers from Jerusalem had their answer. The message they were to carry back to the rulers at Jerusalem was decided and unequivocal. The Messiah was among them.

There was much in the places about them to remind the Jews of God's wonderful works for them in the past. Just below where John was baptizing, God's power had divided the waters, making a path for the Israelites to cross the Jordan and to pass on to the promised land. Not many miles away stood Jericho whose walls had fallen before the command of the prince of heaven. What might they not expect if the Messiah had actually come to earth! The whole nation was stirred.

"Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say

within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the tree; therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and He will thoroughly purge His floor, and gather the wheat into the garner: but He will burn up the chaff with unquenchable fire." [Matthew 3:5-12.]

The doctrine that John preached was first repentance for past sins. Then "the kingdom of heaven is at hand." [Verse 2.] They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare Himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers. To those who were untaught in the oracles of God, it was enough for John to say, "Repent, for the kingdom of heaven is at hand." But when the Baptist saw the Pharisees and Sadducees coming to his baptism, he was stirred to give them a decided message. These men held themselves as a power among the people. Though they held different theories regarding some Bible subjects, they were united in their desire to hear the words of the wilderness prophet. Some who came from curiosity, arrested by his words, became interested in the message he was giving and were moved to be baptized. To them John said, "Bring forth fruits meet for repentance." [Verse 8.] Christ was about to appear as the revealer of the character of God. His very presence would make known to men their sin. Only as they were willing to be purged from sin could they enter into fellowship with Him. Those who were corrupt in heart could not abide in His presence.

Multitudes accepted the preaching of John and followed him from place to place. Many cherished in their hearts the hope that he was the Messiah. But as John saw the people turning to him, he sought to direct their minds to the coming One. Later, Christ, speaking of John and his mission, declared, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled live in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold I send My messenger before thy face, which shall prepare the way before Thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of heaven is greater than he." [Luke 7:24-28.]

In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John the Baptist is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, "Repent, publicans and sinners; repent, Pharisees and Sadducees; 'repent ye, for the kingdom of heaven is at hand.'" [Matthew 3:2.] As a people who believe in Christ's soon appearing, we have a message to bear, "Prepare to meet thy God." [Amos 4:12.] Our message is to be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully.

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him lose sight of self.

John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were following the new teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way.

"A man can receive nothing," he said, "except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." [John 3:27-30.]

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the light of Life.

Those who are true to their calling as messengers for God will not seek honor for themselves. Love for self will be swallowed up in love for Christ. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] They will lift up Jesus, and with Him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

Ms 115, 1907

Sermon/Why We Have Sanitariums

St. Helena, California

October 20, 1907

(An Address by Mrs. E. G. White, at the dedicatory service of the new hospital building, St. Helena Sanitarium, October 20, 1907.)

"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. In the midst 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." [Revelation 22:1, 2.]

Thank God for this! The great reason why we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall some day eat of the leaves of the tree of life, which are for the healing of the nations.

"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." [Verse 3.]

Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene.

Our object in choosing this location, when we were establishing the first sanitarium for the Pacific coast, was that we might be away from the confusion of the cities. In harmony with the light given me, I am urging people to come out from the great centers of population. Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily do so at the peril of their souls' salvation. But in this place where we have met today, the very surroundings exert an influence in calling us to higher and purer lives. Here we have been able to gather in many, and they have been greatly benefited by a wise application of the means that God has provided for aiding in the recovery of the sick. We are thankful that we have similar institutions in many other places.

Our sanitariums are to be centers of education. Those who come to them are to be given an opportunity to learn how to overcome disease and how to preserve the health. They may learn how to use the simple agencies that God has provided for their recovery and become more intelligent in regard to the laws of life.

Some have asked me, "Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?" I have answered, "Suppose we were able to do this in all cases: how many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?"

Jesus Christ is the great Healer, but He desires that by living in conformity with His laws, we may co-operate with Him in the recovery and the maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptations. Those who come to our sanitariums should be aroused to a sense of their own responsibility to work in harmony with the God of truth.

We cannot heal. We cannot change the diseased conditions of the body. But it is our part, as medical missionaries, as workers together with God, to use the means that He has provided. Then we should pray that God will bless these agencies. We do believe in a God; we believe in a God who hears and answers prayer. He has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.]

God would have us turn away from the fashions and the foolishness of this world. He would have us be a blessing to the community in which we live. Every Christian should be a means of disseminating the light of God's Word. God has given us minds, that we may understand; and it is our duty and our privilege to live in harmony with Him and with the laws that He has established.

"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. 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." [Revelation 22:3-5.]

The apostle is writing of the city of our God. We are preparing for that city, and we desire to do all we can to help others, that they also may find an abundant entrance into the city. We ourselves desire to be right with God, and we feel an intense interest that none may work against themselves, that they may not be reckless or careless of their health, but that their bodies may be in such a condition of health that they can fully appreciate their God-given privilege to prepare for the heavenly courts above.

"And behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be. 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 12-14.]

Only think of the infinite sacrifice that has made this salvation possible. We should study the Word, that we may see more of its magnitude. Jesus Christ has bought us with a price. He laid aside His royal robe and His kingly crown in the heavenly courts. He clothed His divinity with humanity and came to this sin-cursed earth, that humanity might be a partaker of divinity, and, through obedience and love to God, might escape the corruption that is in the world through lust. He has thrown His arms of infinite love around humanity and will draw unto Himself all who will come. But if some will persist in having their own way, He cannot bless them; for they will not come unto Him, that they might have life.

In the chapter from which we have read, we find this invitation given: "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." [Verse 17.] There can be no excuse for those who lose eternal life because they have failed to respond to this gracious invitation.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." [Verse 20.]

This is the first opportunity I have had of seeing this new building. I am pleased with it, very much pleased with it. Here the sick can be taken outdoors, where they can breathe the pure, fresh air. It will not be necessary for them to remain constantly in rooms where they are in danger of breathing impure air.

We desire that there may be connected with this institution workers who shall give line upon line, precept upon precept, in order that those who come here may be benefited and blessed; and that they may see the consistency of breaking away from rebellion against the divine laws, and may come into harmony with the Lord God of heaven, who has made such an infinite sacrifice in their behalf. Shall we not all give to Him our heart, our mind, our service, our thoughts—all there is of us? Shall we not serve Him faithfully, and at last find entrance into the beautiful city of our God?

Ms 117, 1907

The Work Hindered by Lack of Faith

St. Helena, California

October 11, 1907

How shall we obtain means for our sanitariums is a question that must be solved. Some of our institutions are prospering; some seem to have come to a standstill; and others are running behind. As I present our perplexities to the Lord, there comes to my mind with considerable force this scripture, “Although the fig tree shall not blossom, neither fruit be in the vine; and the labor of the olive shall fail, and the flock shall be cut off from the fold; and there shall be no herd in the stall; yet I will rejoice in the Lord, and joy in the God of my salvation.” [Habakkuk 3:17, 18.]

In the Word of God I find these promises, “Behold, the days come, saith the Lord of hosts, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to that which I made with their fathers when I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor; ... for they shall all know Me, from the least of them even unto the greatest, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.” [Jeremiah 31:31-34.]

I thank the Lord for these words of comfort and encouragement. I will put my trust in the Lord and will wait patiently for Him. He will work in our behalf and make us to rejoice in His mercies. He will surely be the help of His people.

Unbelief is finding an entrance in our churches, in our sanitariums, and in our publishing houses. There are some who have committed the error of turning away from the source of their strength to follow devices and plans of men—plans that are not after the order of the Lord; and because of this, they are weak when they should be strong. This is the reason that God has not wrought more mightily for His people. Had He done more for us, human beings would have taken to themselves the glory that should be given to God.

God has a purpose in leaving men in their weakness when they turn from Him to follow the dictation of human minds. He wants them to learn where only true light and wisdom dwell. The Lord pities our weakness; He is grieved because of the error that has come in, because of the education that has been given to believers to look to men for wisdom and help. He wants His people to learn lessons of faith and trust in Him and to stand in the strength of Israel’s God.

Responsible Men to be Humble Men

The Lord has been greatly dishonored by men who have assumed, with their offices of trust, a dictatorial, controlling power. Lessons have been taught the people that have been greatly displeasing to God. These workers need to learn the lesson that however high the position a man occupies in the work of God, this position does not give him power to rule his fellow men. Not position, but dependence upon God will impart wisdom and grace. Those who carry heavy burdens of responsibility can best glorify God and bring honor to His name by revealing faith in Him by hiding self in God and walking humbly with Him. The Lord can communicate His will to such men and work through them to carry out His plans on right lines.

I am bidden to say to conference presidents: Do not interpose yourselves between God and His servants. Break every yoke, and let the oppressed go free. Do not take upon yourselves the

responsibility of permitting or forbidding. This is not a time to turn from the living and true God to be taught of men. You who feel that you are empowered to tell God's messengers where and how they shall labor, take back your forbiddings. You know not but Satan is using your controlling power to cut off the light from some soul to whom God would have it come.

In some cases the workers have been told that if they did not do thus and so, their support from the conference would be discontinued. Let those whom the Holy Spirit impresses to do a certain work believe that He who sends them forth is able to support them in that work. All the silver is the Lord's. He can provide for the needs of His servants. When man-ruling power is no longer exercised, men will be directed to God, and their faith in His power to lead and guide them will be revived.

In every age God has had His servants who were willing to cry aloud and spare not, to show God's people their transgressions and the house of Jacob their sins. Today He calls for men who understand what their message is and who will give themselves with all their powers to the service of God.

The cause of God today needs men who will first commune with God to learn their duty and will then go forth to do what he commands, irrespective of the bribes or threats of those who would bear rule over them. Men are needed who are guided by the Lord, and whom God qualifies to give to the people a plain "thus saith the Lord." Men are needed who pray to God for wisdom and who, under the guidance of God, can put new life into the old methods of labor and can invent new plans and new methods of awakening the interest of church members and reaching the men and women of the world.

He who sitteth in the heavens looks with disapproval on the strange work that is being done by those who have exalted self. These workers would have accomplished much good if they had realized their weakness and had placed their dependence on God, but this they have failed to do. Christ now says to them, "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.] Let our workers now realize that the claims of God are upon them to come into line as humble seekers after God.

In the Last Days

My soul is distressed beyond measure as I view the condition of things in the world and then realize how little is being done by individual church members to warn the world of the judgments that are soon to fall.

Disregard of the law of Jehovah is making the world like the cities of Sodom and Gomorrah and as it was before the flood. Iniquity and crime of every order are found in the high places of the earth, and every method possible is devised by those who are assenting to the wrong, that the guilty ones may escape punishment. Gambling and robbery are coming to be common evils. The accidents that occur on our railroads are in many instances the result of the intoxicating liquors that are dealt out from the saloons in our land. In many ways his satanic majesty is revealing that he rules in the world. Not one-hundredth part of the corruptions that exist are being made plain to the world. Little of the cruelty that is carried on is known. But some of the iniquity is being revealed that men may

understand why God is sending His judgments on the earth. The wickedness of men has almost reached its limit. Very soon the Lord will make the destruction of the world complete.

The Need of the Times

A study of the Bible plainly reveals to us the true condition of the earth and what will come to pass in the near future. We need, O so much, men and women workers who are chosen by God, and sanctified by His grace, who will go forth to warn the world that the end of all things is at hand. Only a message direct from the Lord will arouse men and women in this age when violence is in the land.

But while Satan rules in the world, he is also working in the church to prevent men and women from proclaiming the warning message. Our church members are asleep; unbrotherliness exists. There is much of selfishness revealed. Self-esteem and self-exaltation are prevailing evils, and because of this there is manifest a spirit of criticism, where no such thing should exist. And some who realize the responsibilities resting upon them, and who would go forth with the message of warning, are prevented by the forbiddings of those who feel that it is their prerogative to control the actions of their fellow workers. Thus Satan is working to close the lips of some to whom God has given His message to the world; and if possible he will continue his working until souls who are convinced of the truth for this time, seeing the inconsistencies of those who profess to believe it, turn away and are lost.

Those who believe the truths of the third angel's message need now to make the most of every opportunity for service. Very soon we will have less favorable opportunity than we now have to proclaim this message of warning. We need today workers who are partakers of the divine nature, men who can put new life into the old methods of labor, and whom God can teach how to reach the men and women in the churches and in the world who know not of the issues that are just before them. Now, while we have opportunity, we need to "cry aloud" and "spare not." [Isaiah 58:1.] Let God work through those whom He chooses. He will use humble men who, moved by the Holy Spirit, will give a message that will stir the world.

Our sanitariums should be in running order, so that they may act their part in influencing that class of people who can be reached in no other way than by the work of the sanitarium. Our physicians are to rebuke in decided terms the sins which are the cause of sickness and disease. We have need of men who, under the inspiration of the Holy Spirit, will rebuke gambling and liquor drinking, which are such prevalent evils in these last days. We need men who will bear their message against the selfishness that is eating out the very vitals of godliness. God calls for men of faith and prayer. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." [Matthew 9:38.]

Tremendous responsibilities are ours; and men are called for who will not misinterpret their responsibilities, but will do their work in a spirit of humility and in the fear of God. We should ever be afraid of a spirit that would lead us to place restrictions on the work of others, lest we hinder the advance of the message of truth. Those who have in the past allowed such a spirit to control them have sadly hurt the work. They need to repent and be converted; for the Holy Spirit cannot work with them while they refuse to acknowledge His counsel and control. He cannot use the men who employ the trust He has imposed upon them as an oppressive power to close the lips that He has opened.

The age demands that the servants of God be men of faith and prayer, who realize the responsibilities that rest upon them as bearers of the last message of mercy to a perishing world. “Ye are the light of the world,” Christ declared. “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.] Many, many souls will be brought to a knowledge of the truth if intelligent labor is put forth in their behalf.

In the Spirit and Power of Elijah

What was it that constituted the power of Elijah? “As the Lord liveth, before whom I stand” [2 Kings 5:16]—this was ever the watchword on his lips; and in these words lay his power. His message was from God; it filled his whole being.

Elijahs are called for at this period of earth’s history. Today, messengers are to go forth in the same spirit, with the Word of God in their hands, and the Spirit of God in their hearts, speaking words of warning and entreaty and pleading with God in earnest supplication. If ever there were a time for deepest humiliation before God, it is now. Let those to whom the Lord has given this message to bear humble their hearts before Him and be afraid. God can use only those who are lowly in spirit.

We who live in 1907 have something that Elijah had not; we have vastly greater cause for faith than he; for we have the history of a Saviour who came in human flesh and died upon the cross of Calvary for the redemption of our race. It is ours to impart that which Elijah could not preach. The Love of Christ revealed in the cross of Calvary speaketh better things than the blood of Abel.

The Lord is His Word tells us plainly what to do: “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 us study our Bibles and humble our hearts before God. Let us seek the Lord while He may be found, asking for the power that God is waiting to give to all who will seek Him in humble, trusting faith.

While unbelief is so boldly lifting up its head, let each believer consecrate himself to God to walk humbly and circumspectly before Him and before his fellow men. There will always be some who will exalt self, but let those who truly love God show at all times their entire dependence upon Him. The words were spoken: “Look up with confidence to the Most High. He knows the measure of His workers, and He will send forth with a message to the multitude those who will work for Him in humility and faith.”

Ms 119, 1907

Words of Encouragement to Workers

St. Helena, California

October 9, 1907

God has given me words to speak to His people in these last days. Time is short, and God has a special work for each to do. All are to employ their God-given talents as the Spirit of God shall direct them.

The preaching of the Word is one of the means by which God designs to bring light and evidence to the world; it must be done in such a way that those who listen will not be repulsed by any coarseness or lack of refinement in the messenger. A sweetness of disposition and humility of mind is to be revealed by those whom God employs to give a knowledge of Himself.

Divine power has given unto us all things that perform to life and godliness, through the knowledge of Him who has called us to glory and virtue. We all, with open face beholding as in a glass the glory of the Lord, may be changed into the same image from glory to glory, even as by the Spirit of the Lord. This is a process of knowledge that will broaden the mind, impart spiritual excellence, and will give to the character the comeliness and perfection that was seen in the character of Christ. Those who faithfully study the words of Christ and His methods of labor will learn to present the truth in a way that will yield definite and lasting results for good.

I am bidden to speak words of encouragement to those who are preparing themselves for service in the cause of God. When compassed with difficulties, remember that there is One who is infinite in wisdom, who will be your help. Bring your perplexities to the One who understands all your difficulties. If you will seek His wisdom, instead of relying upon the judgment and knowledge of human beings, the help that He has promised will surely be given you.

The parting words of the Saviour to His early disciples should speak encouragement to every servant of God till the close of time. “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.]

What greater assurance than this can we ask? We have the Lord’s positive assurance that while we instruct others, He will be with us to be our Instructor. Those who work for God will meet with discouragement, but the promise is always theirs, “Lo, I am with you alway, even unto the end of the world.” [Verse 20.] God will give a most wonderful experience to those who will say, “I believe Thy promise; I will not fail nor become discouraged.” [See Isaiah 42:4.]

The Lord has a work for women as well as men to do. They may accomplish a good work for God, if they will first learn in the school of Christ the precious, all-important lesson of meekness. They must not only bear the name of Christ, but possess His Spirit. They must walk even as He walked, purifying their souls from everything that defiles. Then they will be able to benefit others by presenting the all-sufficiency of Jesus.

Paul in his letters to the churches makes mention of women who were laborers with him in the gospel. Writing to the Romans, he says, “I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also. Great Aquila and Priscilla, my helpers in Christ Jesus: who have for my sake laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my well-beloved Epaenetus, who is the first fruits of Achaia unto Christ.

“Greet Mary, who bestowed much labor on us. Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias my brother in the Lord. ... Salute Tryphena and Tryphosa who labor in the Lord.” [Romans 16:1-8, 12.]

Again, to the Philippian church, the apostle writes: “Therefore, my brethren, dearly beloved and longed for, my joy and crown so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life. Rejoice in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, or if there be any praise, think on these things.” [Philippians 4:1-8.]

It is not only upon those who preach the Word that God has placed the responsibility of seeking to save sinners. He has given this work to all. 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 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 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.

Ms 121, 1907

The Work of Elder W. C. White

“Sunnyside,” Cooranbong, N. S. W., Australia

1907

The Work of W. C. White

(Copied from Diary, December 15, 1902.)

“Sunnyside,” Cooranbong, N. S. W., Australia

August 18, 1899

I awoke as the clock struck eleven. I desire to write out some things that the Lord has given me for my instruction.

Friday I talked with my son W. C. White, in regard to the necessity of giving his whole time to the work of preparing my writings for publication. My mind was much troubled, and after going to rest, I could not sleep. But I fell asleep after a time. In the night season, light came to me that W. C. White

had from his childhood been trained for the Lord's work. Before his birth he was dedicated to God; and after his birth he was chosen of God to serve Him with singleness of purpose. He is to stand ready to serve where necessity requires. It is not possible to separate him from the general work in which he is so intensely interested. I am instructed that if he will trust wholly in God, the Lord will work with him and through him, giving him judgment to do the Master's service aright.

It is essential also that he shall be connected with his mother's work. The preparation of my writings for publication in book form should receive his attention. And there are other responsibilities that he must bear in this country. He is better prepared than some others to see the needs of God's cause, and to present these needs before the people in a way that will arouse them to give these matters proper attention. Through his connection with the work of his mother, whom the Lord has instructed, W. C. White can give the people the light that is essential in regard to plans and methods. The Spirit of the Lord will impress upon his mind the deep import of the matters laid out before him. I can communicate to him matters that the Lord has seen fit to present to me for many years, in regard to the principles upon which God's people should act.

W. C. White has a special work to do. He cannot disconnect himself from this work; for it is his lifeblood. It is his inheritance from the Lord. For this work he was born. He cannot be at rest in spirit when there are so many important matters needing adjustment; for at such times the developments in the Lord's cause lay upon him a proportionately increased responsibility to discharge faithfully his duties—duties as important and sacred as those of any other man who is called upon to deal with the mental and spiritual interests of his fellow men.

As this is the light given me, I now renewedly dedicate my son W. C. White to the Lord's work—a work that includes the preparation, with as little delay as possible, of the matter which the Lord has given me to present to the world, to our churches, and to individuals.

October 30, 1906

Copy of portion of letter written to Elder George I. Butler

May the Lord bless you, Elder Butler, and preserve you in health. May His Spirit and His grace be upon you.

The question that you ask in regard to the book plates I cannot answer now. After the death of my husband, I was for one year so afflicted that I felt that perhaps the Lord would let me rest in the grave. Night after night I was in deep sorrow. One night I had a special answer to my prayer. It was after the healing power of God came upon me at Healdsburg. At that time the Lord raised me up, and gave me special light, and I have never since felt so unreconciled. I was instructed that the Lord has mercifully raised me up because He has a special work for me to do, and I was assured that I should have the special protection and care of God. The Lord had spared my life and had saved me from that which was surely sapping my life forces.

The mighty Healer said, "Live. I have put My Spirit upon your son W. C. White, that he may be your counselor. I have given him the spirit of wisdom and a discerning, perceptive mind. He will have wisdom in counsel; and if he walks in My way, and works out My will, he will be kept and will be enabled to help you bring before My people the light I will give you for them. Let your light so shine before men that they may see and understand in a special manner that the Lord has given a message

to meet the emergencies that will arise. As you speak the words I give you, angels of heaven will be with you, to make impressions on the mind of those who hear.

“I will be with your son, and will be his counselor. He will respect the truth that comes through you to the people. He will have wisdom to defend the truth; for I will take charge of his mind and will give him sound judgment in the councils that he attends in connection with the work. The world in its wisdom knows not God. It does not behold the beauty and harmony of the special work that I have given you. Your son will be perplexed over many things that are to come before My people, but he is to wait and watch and pray; and let the words of God come to the people, even though he cannot always immediately discern the purpose of God.

“If you watch and wait and pray, Providence and revelation will guide you through all the perplexities that you will meet, so that you will not fail nor become discouraged. Time will outline the beauty and grandeur of heaven’s plan. It is difficult for human minds to comprehend that God in His providence is working for the world through a feeble instrument. To know God in the working out of His providence is true science. There is much knowledge among men; but to see the designs of heavenly wisdom in times of necessity, to see the simplicity of God’s plan, revealing His justice and goodness and love, and searching out the hearts of men—this many fail to do. His plan seems too wonderful for them to accept, and thus they fail to be benefited. But Providence is still in our world, working among those who are grasping for the truth. These will recognize the hand of God. But His word will not be revered by those who trust in their own wisdom.

“The counsel and purpose of the Omnipotent One, and His great plan, are not recognized by selfish human beings. It is difficult for man, in his pride and self-sufficiency, to accept the plan that God is working out through the mediation of His Son. It is contrary to the mind of the self-deceived and self-important to receive God’s words of warning and reproof. They resist the light. But the promises of mercy and grace and love must come through the lips of My messengers to those who are being led astray. If those reproved will heed, and understand and be corrected, if they will change their wilful course of sin, God will grant pardon. But if they allow the enemy to stir up rebellion in their hearts, they in their turn will stir up rebellion in other hearts, and in their stubbornness will fight against God.”

“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 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 5:14-16.]

These words place a weighty responsibility upon Christ’s disciples. The followers of Jesus are under obligation to the world to reveal Him in pure, noble characters. What a light shone forth from Daniel! He made known the purpose of God in the court of Babylon, reflecting the light of heaven into this proud kingdom. What light shone forth from his three companions, as, in steadfast integrity, they stood before the proud monarch, declaring, “Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” [Daniel 3:18.] What a demonstration of the power of truth was the example that Abraham set before the church in his home. Mordecai, Ezra, Nehemiah, and many others were chosen messengers—men through whom the pure light of consecration shone brightly.

“Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] All who would be disciples of Christ are bound to make God and heaven manifest by good works. All who will walk humbly before God will surely recognize the workings of His providence.

The messages that God sends are as light in a dark place. Through Christ, God is establishing a kingdom in this world. As God’s people reveal Him in good works, they become the light of the world. As they work under Christ’s counsel, and bear a living testimony to the truth, they will be sustained against the power and craft of Satan, which will increase as we near the time of Christ’s second appearing. God’s witnesses are to hold firmly to the Word of the Lord, which is to shine amidst the moral darkness till the very close of this earth’s history. There must be in this time of trial a dignified reliance upon the Word of God. We are to hold fast to past and present truth. The light is to shine forth with heavenly clearness. God will give an increase of light to those who walk in light received. Satan’s devising and his mysterious, deceiving power cannot put out the light which God bids shine. Every soul who is willing to be instructed by the Word has the precious treasure of strength of character and is enabled to glorify God in word and act. The followers of Christ increase in power to be good and do good; for the Son of righteousness is shining upon them.

Ms 123, 1907

Our Duty to the W.C.T.U. Workers

October 23, 1907 [typed]

This manuscript is extracted from Lt 274, 1907, which is published in entirety in LLM 258-260.

A grand work is to be done by our people for the Women’s Christian Temperance Union. The Lord has in that association precious souls who will accept the truth and become one with our laborers. These workers will be a great help to us in our efforts in temperance lines. And the education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, they will impart to those who come among us. Thus a union and sympathy will be created where in the past prejudice has existed.

We need the help that these women workers can give us; they need the help we can give them in a knowledge of the gospel Sabbath. By holding ourselves aloof from the workers in the Women’s Christian Temperance Union, our people have lost much; and the members of the W.C.T.U. have also been on losing ground. If every possible effort is now made to reach these people, prejudice will be removed, and souls will be reached whom our people have thought would never accept this present truth.

No obstacle should be placed in the way of those who are seeking to reach these temperance workers. In some matters they are far in advance of our leaders on the important question of temperance.

Every possible ray of light that we can shed upon the Women’s Christian Temperance Union should be given. If we had one hundred soundly converted workers from this body, the cause of present truth would be greatly helped. Many of our own laborers would be taught wherein they might come

up on higher ground, and our sisters would learn how they could exert a wider and more uplifting influence than they have in the past.

We need to have the temperance question revived among our own people. It would be a good thing if at our camp-meetings we would invite the members of the Women's Christian Temperance Union to take part in our exercises. This will help them to become acquainted with the reasons of our faith and will open the way for us to unite with them in the temperance work. If we will do this, we will come to see that the temperance question means more than many of us have supposed. And we in turn can teach these workers many things. They will hear the truth, and many will be converted to the faith.

In his labors, my husband, whenever he had opportunity, invited the workers in the temperance cause to his meetings and gave them opportunity to speak. And when invitations were given us to attend their gatherings, we always responded.

I have had some opportunity to see the great advantage to be gained by connecting with the Women's Christian Temperance Union workers, and I have been much surprised as I have seen the indifference of many of our leaders to this organization. The Lord gave the best gift of heaven to the world that He might win men back to their allegiance to Him. We should do all in our power to co-operate with heavenly agencies for the promulgation of truth and righteousness in the earth. We cannot do a better work than to unite, so far as we can do so without compromise, with the W.C.T.U. workers.

Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today. Our schools and sanitariums are to reveal the power of the grace of Christ to transform the life. They should be important factors in the temperance cause.

In choosing men and women for His service, God does not measure them according to the standard of the world. He asks, Do they walk in such humility that I can teach them My way? Can I put My words in their lips, and trust them to speak those words? Will they represent Me in meekness and lowliness of heart? Will they receive My Spirit, learn My ways, and wear My yoke? All who truly follow Me will represent in their characters the immortal principles of truth.

God's commandment-keeping people are to stand distinguished from the world because He has placed His seal upon them. Christ has healing power for every soul. He will manifest in His believing ones His own character and cover them with the robe of His righteousness.

Ms 125, 1907

Lessons From the Visions of Ezekiel

St. Helena, California

July 4, 1906

Part One—Exhortation to Faithfulness

In visions of the night I seemed to be speaking with great earnestness before an assembly of people. A heavy burden was upon my soul. I was presenting before those gathered together the message of the prophet Ezekiel regarding the duties of the Lord's watchmen.

"Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon the land, if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning: his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou speak not to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." [Ezekiel 33:1-9.]

"Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" [Verses 10, 11.]

The prophet had by the command of God ceased from prophesying to the Jews just at the time when the news came that Jerusalem was invaded and siege laid to her. In the twenty-fourth chapter Ezekiel records the representation that was given to him of the punishment that would come upon all who would refuse the word of the Lord. The people were removed from Jerusalem and punished by death and captivity. No lot was to fall upon it to determine who should be saved and who destroyed.

"Wherefore thus saith the Lord God; woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her. ... Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. ... She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back; neither will I spare, neither will I repent; according to thy doings shall they judge thee, saith the Lord God.

"Also the word of the Lord came unto me, saying, Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run

down. Forbear to cry; make no mourning for the dead. ... So I spake unto the people in the morning: and at even my wife died: and I did in the morning as I was commanded.

"And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus said the Lord God; Behold, I will profane My sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done; ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet; ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God." [Verses 6, 7, 9, 10, 12-24.]

I am instructed to present these words before those who have had light and evidence, but who have walked directly contrary to the light. The Lord will make the punishment of those who will not receive His admonitions and warnings as broad as the wrong has been. The purposes of those who have tried to cover their wrong, while they have secretly worked against the purposes of God, will be fully revealed. Truth will be vindicated. God will make manifest that He is God.

There is a spirit of wickedness at work in the church that is striving at every opportunity to make void the law of God. While the Lord may not punish unto death those who have carried their rebellion to great lengths, the light will never again shine with such convincing power upon the stubborn opposers of truth. Sufficient evidence is given to every soul regarding what is truth and what is error. But the deceptive power of evil upon some is so great that they will not receive the evidence and respond to it by repentance.

A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the Word and work of God. For a time they may continue to teach some phases of the truth; but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman.

The interests of the cause of present truth demand that those who profess to stand on the Lord's side shall bring into exercise all their powers to vindicate the advent message, the most important message that will ever come to the world. For those who stand as representatives of present truth, to use time and energy now in attempting to answer the questions of the doubting ones, will be an unwise use of their time. It will not remove the doubts. The burden of our work now is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side. God bids us give our time and strength to the work of preaching of the people the messages that stirred men and women in 1843 and 1844.

We are now to labor unceasingly to get the truth before Jew and Gentile. Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the third angel's message, let our efforts be given to making known the truth to those who have never heard it. God calls upon us to make known to all men the truths that have made us what we are—Seventh-day Adventists.

God is speaking to His people today as he spoke to Israel through Moses, saying, “Who is on the Lord’s side?” [Exodus 32:26.] My brethren, take your position where God bids you. Leave alone those who, after light has been repeatedly given them, have taken a stand on the opposite side. You are not to spend precious time in repeating to them what they already know, and thus lose your opportunities of entering new fields with the message of present truth. Take up the work which has been given us. With the Word of God as your message, stand on the platform of truth and proclaim the soon coming of Christ. Truth, eternal truth, will prevail.

For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.

Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question, light came. In vision I was given such a view of the heavenly sanctuary, and the ministration connected with the holy place, that for many days I could not speak of it.

I know from the light that God has given me that there should be a revival of the messages that have been given in the past, because men will seek to bring in new theories and will try to prove that these theories are Scriptural, whereas they are error, which, if allowed a place, will undermine faith in the truth. We are not to accept these suppositions and pass them along as truth. No, no; we must not move from the platform of truth on which we have been established.

There will always be those who are seeking for something new and who stretch and strain the Word of God to make it support their ideas and theories. Let us, brethren, take the things that God has given us, and which His Spirit has taught us is truth, and believe them, leaving alone those theories which His Spirit has not endorsed.

Part Two—Warning Against Rebellion

Ezekiel again writes:

“The word of the Lord came again unto me, saying, Son of man, Say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee; with thy wisdom, and with thine understanding thou hast gotten thee riches, and thou hast gotten gold and silver unto thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches; therefore thus said the Lord God; because thou has set thine heart as the heart of God; behold, therefore I will bring strangers unto thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they

shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before Him that slayeth thee, I am God? But thou shalt be a man, and no God, in the hand of Him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord.

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardium, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire; thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy way by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee from among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

"Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it. And say, Thus saith the Lord God; behold, I am against thee, O Zidon; and I will be glorified in the midst of thee, and they shall know that I am the Lord, when I have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood in her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord.

"And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of any that are round about them, that despised them; and they shall know that I am the Lord. Thus saith the Lord God; when I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the midst of the heathen, then shall they dwell in the land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all these that despise them round about them; and they shall know that I am the Lord." [Ezekiel 28:1-26.]

The first sinner was one whom God had greatly exalted. He is represented under the figure of the prince of Tyrus, flourishing in might and magnificence. Little by little Satan came to indulge the desire for self-exaltation. The Scripture says: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." [Verse 17.] "Thou hast said in thine heart ... I will exalt my throne above the stars of God; ... I will be like the Most High." [Isaiah 14:13, 14.] Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage

due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father has invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law. With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reproved, they would never have rebelled.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishment.

At any moment God can withdraw from the impenitent the tokens of His wonderful mercy and love. Oh, that human agencies might consider what will be the sure result of their ingratitude to Him and of their disregard of the infinite gift of Christ to our world! If they continue to love transgression more than obedience, the present blessings and the great mercy of God that they now enjoy, but do not appreciate, will finally become the occasion of their eternal ruin. When it is too late for them to see and to understand that which they have slighted as a thing of naught, they will know what it means to be without God, without hope. Then they will realize what they have lost by choosing to be disloyal to God and to stand in rebellion to His commandments.

In His great mercy, God has spoken words of encouragement to the children of men. To all who repent and turn to Him, He offers abundant pardon. Repentance for sin is the firstfruits of the working of the Holy Spirit in the life. It is the only process by which infinite purity reflects the image of Christ in His redeemed subjects. In Christ all fulness dwells. He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that any man can reach. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." [John 17:3.]

The time has come when the righteous should understand that God's judgments are to fall on all who transgress His law, and that those who walk humbly with Him will triumph with holy gladness. As Jehovah is holy, He requires His people to be holy, pure, undefiled; for without holiness no man shall see the Lord. Those who worship Him in sincerity and truth will be accepted by Him. If church members will put away all self-worship, and will receive in their hearts the love for God and for one another that filled Christ's heart, our heavenly Father will constantly manifest His power through them. Let His people be drawn together with the cords of divine love. Then the world will recognize the miracle-working power of God and will acknowledge that He is the Strength and the Helper of His commandment-keeping people.

Ms 126, 1907

Lessons for Sanitarium Workers

November 11, 1907 [typed]

Preparation for Trial

The burden is upon me to write that which will be a help to God's people in these closing days. A great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy.

Christ sought to impart special instruction to the first disciples to prepare them for the trial of faith they must endure in His rejection and crucifixion by the Jews. "The Son of man shall be betrayed into the hands of men," He said, "and they shall kill Him; and the third day He shall rise again." "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever shall save his life shall lose it; and whosoever shall lose his life for My sake shall find it. For what is a man profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." [Matthew 17:22, 23; 16:24-28.]

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart." [Matthew 17:1.]

The Saviour and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. They follow where Christ leads the way, yet they wonder why their Master should lead them up this toilsome ascent when they are weary, and when He too is in need of rest.

Presently Jesus tells them that they are now to go no farther. Stepping a little aside from them, the Man of sorrows pours out His supplications with strong crying and tears. He prays for strength to bear the test in behalf of humanity. And He pours out His heart longings for His disciples, that in the hour of the power of darkness their faith may not fail.

At first the disciples unite their prayers with His in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep. The Saviour has seen the gloom of His disciples and has longed to lighten their grief with the assurance that their faith has not been in vain. The burden of His prayer is that they may be given a manifestation of His glory that He had with the Father before the world was, that His kingdom may be revealed to human eyes, and that His disciples may be strengthened to behold it. He pleads that they may witness a manifestation of His divinity that will comfort them in the hour of His supreme agony with the knowledge that He is of a surety the Son of God, and that His shameful death is a part of the plan of redemption.

The Saviour's prayer was heard. He "was transfigured before them, and His face did shine as the sun, and His raiment was white as the light. And behold there appeared unto them Moses and Elias, talking with Him.

"Then answered Peter and said unto Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is My beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid." [Verses 2-6.]

Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly messenger. Failing to watch and pray, they had not received the light that God desired to give them—a knowledge of the sufferings of Christ and the glory that should follow. They lost the blessings that might have been theirs by sharing His self-sacrifice. Slow of heart to believe were these disciples, little appreciative of the treasure with which Heaven sought to enrich them.

When Christ's predictions came to pass, and the disciples were brought over the ground of test and trial, they failed to endure the proving. Peter denied his Lord before His enemies. Had the disciples remained watching, they would not have lost their faith as they beheld the Son of God dying upon the cross. Amid the gloom of that terrible, trying hour, some rays of hope would have lighted up the darkness and sustained their faith.

This experience of the disciples is recorded that we may learn its lessons. It is just as essential that the people of God today bear in mind how and where they have been tested, and where their faith has failed, where they have imperiled His cause by unbelief and self-confidence. Renouncing all self-dependence, they are to trust in God to save them from dishonoring His name.

God sends trials to prove who will stand faithful under temptation. He brings us into trying positions to see if we will trust in a power out of and above ourselves. Everyone has undiscovered traits of character that must come to light through trial. God allows those who are self-sufficient to be sorely tempted, that they may understand their helplessness. He suffers the deep waters of affliction to go over our souls, in order that we may know Him and Jesus Christ whom He has sent, in order that we may have deep heart-longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier. Often we enter the furnace of affliction with our souls darkened with selfishness; but if patient under the crucial test, we shall come forth reflecting the divine character. When His purpose in the affliction is accomplished, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." [Psalm 37:6.]

"Watch ye, and pray, lest ye enter into temptation." [Mark 14:38.] Watch against the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch. Watch the thoughts, watch the plans, lest they become self-centered. Watch over the souls that Christ has purposed with His own blood. Watch for opportunities to do them good.

How to Be Great

Later the disciples were taught another lesson. On the journey through Galilee, Christ again tried to prepare their minds for the scenes before Him. He told them that He was to go up to Jerusalem to

be put to death and to rise again. The disciples did not even now comprehend His words. Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted the greatest in the kingdom. This strife they thought to conceal from Jesus, and they did not as usual press close to His side, but loitered behind, so that He was in advance of them when they entered Capernaum.

Jesus read their thoughts, and He longed to counsel and instruct them. But for this He awaited a quiet hour, when their hearts would be open to receive His words.

When He reached Capernaum, and had entered a house, the disciples came to Him, saying, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Matthew 18:1-3.]

Very tenderly, yet with solemn emphasis, Jesus tried to correct the evil. He showed what is the principle that bears sway in the kingdom of heaven, and in what true greatness consists as estimated by the standard of the courts above. Those who were actuated by pride or love of distinction were thinking of themselves and of the rewards they were to have, rather than how they were to render back to God the gifts they had received. They would have no place in the kingdom of heaven, for they were identified with the ranks of Satan.

Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls. He who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give to him glimpses of Jesus that will strengthen and uplift the soul. From communion with Christ he will go forth to work for those who are perishing in their sins. He is anointed for his mission; and he succeeds where many of the learned and intellectually wise would fail.

The Lord has lessons for us all to learn regarding the position we should occupy toward each other and toward Him. Let no pharisaical pride come into our ranks, but let us move humbly and wisely, putting from our hearts and minds every injurious thought and feeling. The spirit of selfishness that would lead a man to set himself above his brethren is evidence that he does not see the necessity of being a humble learner in Christ's school. The precious Word of God is to be faithfully studied if God's professing people are to find a place among the redeemed.

"And whosoever receiveth one such little child in My name," the Saviour continued, "receiveth Me." And "whoso shall offend one of these little ones ... it were better for him that a millstone were hanged about his neck and he were drowned into the depths of the sea." [Verses 5, 6.]

The "little ones" are not children in years, but those who are young in the Christian life. Those who have newly come to the faith are to be treated with love and tenderness. They are to be instructed by precept and example in the way of the truth. "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. For the Son of man is come to seek and to save that which is lost." [Verses 10, 11.]

O how different are the standards by which God and man measure character. God sees many temptations resisted of which the world, and even near friends, never know—temptations in the

home, in the heart. He sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil. He sees the whole-hearted devotion to His service. He has noted the hours of hard battle with self—battle that won the victory. All this God and angels know. A book of remembrance is written for them that fear the Lord and that think upon His name.

Not in our learning, not in our position, not in our numbers or our entrusted talents, not in the will of man is to be found the secret of success. Feeling our inefficiency, we are to contemplate Christ; and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory. And however short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit, but the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in simplicity and faith and love.

Care for the Erring

"How think ye," the Saviour said, "if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine in the wilderness, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, Verily I say unto you, he rejoiceth more over that sheep than over the ninety and nine which went not astray. Even so it is not the will of your Father that one of these little ones should perish." [Verses 12-14.]

My brethren and sisters, read this whole chapter, and let its instruction tender your hearts and help you to understand your duty toward those who need your help. In every place angels of God are watching to see what kind of spirit is exercised in behalf of souls.

If the lost sheep is not brought back to the fold, it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save. These erring ones may appear hard and reckless; but if they had received the advantages that others have had, they might have revealed far more nobility of soul and greater talent for usefulness. Angels pity these wandering ones.

Angels weep, while human eyes are dry and hearts are closed to pity.

There are many who err and who feel their shame and folly. They look upon their mistakes and errors until they are driven almost to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the current driving him back. Let a helping hand then be held out to him as was the Elder Brother's hand to the sinking Peter. Speak to him hopeful words, words that will establish confidence and awaken love.

Thy brother, sick in spirit, needs thee as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should help us to help another in his need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we ourselves are comforted of God.

It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature. Tell the wanderer of an almighty hand that will hold him

up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the call for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed on the thought of a divine presence ever beside him, ever looking upon him with pitying love. Bid him think of a Father's heart that ever grieves over sin, of a Father's hand stretched out still, of a Father's voice, saying, "Let him take hold of My strength, and make peace with Me; and he shall make peace with Me." [Isaiah 27:5.]

As you engage in this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by the side of all who do God's service in ministering to their fellow men. And you have the co-operation of Christ Himself. He is the restorer; and as you work under His supervision, you will see great results.

Physicians, nurses, and helpers, in all your dealings with the sick, let yours words and actions be controlled by the Spirit of God. Precious words of comfort from the Word of God may be spoken to the sick ones who come to our sanitariums and earnest prayers be offered in their behalf. Hopeful words and cheerful countenances and helpful acts will reveal to the patients the love of God.

All the religious exercises of the home life should be of a cheering and encouraging nature. The physician or nurse who is easily offended, or who cherishes a jealous or suspicious disposition, is not prepared to take responsibilities in our institutions for the sick. Such influences will counterwork the best efforts that can be made to bring in a cheering and uplifting atmosphere. Our sanitariums are to be regarded as sacred places; the spiritual interests of the patients are to be carefully watched, and any influence that should injure should be removed. The men and women who care for the sick should be truly converted; then they will speak words that will help and uplift.

My fellow workers, keep your spiritual perceptions clear. Cherish the simplicity of the Word of God. By the love of Jesus that is in your own hearts, draw these patients to the feet of Christ. One soul saved is of more worth in the sight of God than all the sanitarium buildings in the world.

Co-operation Between Our Schools and Sanitariums

I have been shown that there are decided advantages to be gained by having our schools located near our sanitariums, that the students may receive the benefits of the instruction given to the nurses, and may witness the results of faithful work done for those who need help and counsel. The benefits of hearty co-operation 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 lives 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.

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.

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 one who can make their work a success.

With Singleness of Heart

Christ is calling all who claim to believe in Him to reveal by their own example of self-denial and temperance in all things the virtues of His character. He asks them, by an example of obedience to the truth, to bind souls to Him. The Saviour's example of self-denial and self-sacrifice is to be kept before the patients in the most attractive light. "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 Saviour's sacrifice in taking human nature, His rejection by the people whom He came to bless, His uncomplaining sufferings, and especially His daily life of self-denial are to be kept constantly before their minds.

In the work of restoring the moral image of God in man, everything depends upon the conversion of every power of the being to God. The saving grace of Christ is able to accomplish this for every soul. Those who would be soul-winners must study Christ's methods of reaching souls. Satan and his agencies are seeking to keep men and women in rebellion against God and the truth. When the workers in our sanitariums realize this as they should, every possible influence for good will be brought to bear upon those who come for treatment and rest.

If our institutions are rightly conducted, they will be the means of bringing us in touch with the workers in the Women's Christian Temperance Union. Many of these noble souls in this organization need to learn that obedience to the fourth commandment is an experience that they need in order to perfect a Christian character. When they will yield their will to His will in this matter, God will make their efforts more effectual to the saving of soul, body, and spirit to Himself.

My fellow workers, keep on the armor of Christ's righteousness. Pleasant words, faithful attendance, a desire to relieve suffering will win a way for you to turn the mind to the never-failing source of healing, the One who died to pay the ransom price for lost and ruined men. The enemy will press the battle to the gates, but keep the armor on. Remember that every one converted to the faith adds to our efficiency to give the truth to the world. The grace of Christ is promised us as we seek to turn souls to obedience to the commandments of God. We should be willing to undertake whatever He calls upon us to do.

In the Power of the Spirit

The Spirit of God is to be our efficiency in the work laid upon us. We must now move forward courageously; for we have no time to lose. Those who strive will win the victory. In His mediatorial

work Christ gives to His servants the presence of the Holy Spirit. This means power and efficiency that will enable the human agent to represent Christ in the work of soul-saving.

God has instructed me that our workers need to experience the deep moving of the Spirit of God; many are in need of a fuller conversion. On the day of Pentecost, in response to the continued prayers of the disciples, the Holy Spirit descended from heaven with the sound as of a rushing, mighty wind. For ages the heavenly influences had been held in restraint; but in response to the fervent prayers of these humble men, they descended with power to co-operate with human agencies. Then what confessions came forth from human lips, what humiliation of soul was manifested! And what songs of praise and thanksgiving mingled with the voice of penitence and confession! All heaven bent to listen to the lowly seekers after God.

Through the grace of Christ, and under His direction, we can accomplish a grand and far-reaching work. Through the power that the Holy Spirit will impart, we can bring souls who are now living in rebellion to God, to see their need of Christ, and, accepting the provision made for them, become laborers together with God in the work of saving others.

God will withhold nothing from the soul who gives himself to Christ for service, but will give him ability to accomplish a work, the results of which will be as measureless as eternity. The wounded hands of Christ are His pledge that grace sufficient will be given to every soul to work out the will of God. All power in heaven and in earth will co-operate with Him. Acting as Christ's instrumentality in the earth, day by day man becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. The church on earth, having united with it the power of the church in heaven, will come off more than conquerors through the blood of the Lamb and the word of its testimony.

Ms 127, 1907

The Work in Southern California

Loma Linda, California

November 3, 1907

I have passed a wakeful night; for there have been presented to me some things connected with the past, present, and future of the work in Southern California.

I have now no hesitation in speaking plainly and in calling things by their right names. For three nights in succession, the message has been given to me that Elder Reaser, as president of this conference, is out of his place. He should not occupy such a position in any of our conferences. He is leading some of his brethren to ignore the messages that the Lord is sending to His people. He has refused to accept the testimonies that have not harmonized with his own mind and judgment.

The results of his administration will be further developed in the future. Why should men be entrusted with such grave responsibilities before they have been sufficiently proved? Elder Reaser has made the work of Elder Burden exceedingly difficult. He has worked in an underhand manner to thwart the efforts of Brother Burden to do the work that should be done at Loma Linda. The

influence of Brother Reaser has been counter to the messages of instruction that the Lord has given concerning this sanitarium. For two years this work of opposition has been carried forward.

The word of the Lord in unmistakable language is that Elder Reaser should not occupy the position of a conference president. He needs to learn some of the first lessons of what God requires of His people who are living amid the perils of the strong temptations of these last days. He needs to be converted, heart, soul, and mind, to the truth. Self has borne rule in his plans, and he has endeavored to convert others to his own ideas. As yet there has been but a partial development of his character; but if he continues in his present course, it will not be long before there will be a more open opposition to the work that we have, under the direction of God, endeavored to accomplish in Southern California.

The authoritative utterances of our brother, in their commands and their forbiddings, bear not the heavenly impress. They are not inspired by the Holy Spirit of God. Unless he becomes thoroughly convinced that his mind is not infallible, his future life will be characterized by a spirit of exalting whomsoever he will, and of hindering those who are not in harmony with him. In his present state of mind, he should not be entrusted with responsibilities that would give him the power to dictate to any church.

I have borne the testimony that Brother Reaser should have no control over Brother Burden. I have borne a testimony, even in the meeting that has just been held here, that the Lord's servants are to seek their counsel from God. It is contrary to God's plan that men shall exercise arbitrary authority over their brethren. God would convince those who have felt called upon to exercise a wrong authority over their brethren, that He has not authorized them to take upon themselves such responsibilities. He has not appointed a man to take the place of God in this conference.

The Saviour bids us pray, "Lead us not into temptation." [Matthew 6:13.] Our heavenly Father will lead His people in the paths of righteousness. The word of the Lord to the churches in this conference is: "Watch and pray, lest ye enter into temptation. Be on your guard against the efforts of the powers of darkness to resist the testimonies of God's Spirit that are to be understood." Actions spring from desires and purposes. God alone can discern the thoughts and intents of the heart. He weighs with unerring accuracy the very motives of the mind.

The president of the Southern California Conference needs the power to see himself as he is in the sight of God. He is as a man lost in the woods, blinded by a dangerous confidence in himself. A humbling of the soul, with earnest prayer, and a diligent study and reception of the Word of God are the means by which to overcome these peculiar temptations. The armor of truth is to be found in the Word of God. Clothed in this armor, a man will be humble, not dictatorial, but a learner from the great Teacher.

The Lord has witnessed the unnecessary hardships that have been brought upon Elder Burden. Avenues of assistance have been hedged up, and it has been made well-nigh impossible to raise the money that has been needed at Loma Linda for the addition of bathrooms and other needed facilities. There must be a change in these conditions. Relief must be given to this institution, which, by the working of God in our behalf, has been brought within our reach.

Influences have been brought to bear upon minds and hearts, to lead men away from God, that they should obey men and show to men the honor that belongs alone to God. He alone is to be honored and glorified. Men placed in positions of trust may be a help to the churches, but they are not to lord it over God's heritage. Neither are they to show favors to certain ones, with the expectation that they will in return receive certain favors from these persons.

During the past night there has passed before me scene after scene, where men in positions of trust were bearing rule over their fellow men. There seemed to be with them but little burden for the sacred truth for this time that would sanctify the heart, the thoughts, the speech, and the actions.

One stood by my side, and said, "These men are becoming too wise to follow a plain 'Thus saith the Lord.' They are departing from God."

A Bible lay upon the stand, and the heavenly messenger held it to view, saying in solemn tones: "The Holy Scriptures of the Old and New Testament. Together they are to act a more important part in presenting before the people God's saving truth. The Word is to be carefully studied, but not to present theories that will lead away the minds of the people, diverting them from the warnings sent to prepare a people to stand in the day of the Lord."

God has a message to be proclaimed in all the world. By every teacher in our schools, every minister, every medical missionary, the only true God is to be uplifted. But some of the watchmen are asleep. They are as the blind leading the blind. The time to labor is fast passing away, and Satan is leading some to stand as the accuser of their brethren who are bearing heavy burdens.

Who of our ministers are awake, giving the trumpet a certain sound? The trumpet of some in official positions has been sounding their own exploits. The spirit that has characterized their work has borne the disapproval of God. Who of those that have been appointed to office in the work of God understand what that office embraces? Where are the faithful watchmen?

Some who should be watchmen are seeking to gain advantages for themselves in commercial lines. For the sake of financial profit, they are becoming tainted with the spirit of commercialism. This spirit has so blinded the eyes of their understanding that they have not a clear scriptural understanding of Bible principles. At times when they have not been guided by the Spirit of God, they have dictated to their brethren and have considered that any proposition that they might make should be accepted without question. Their position has been such that many of their brethren have been deceived and deluded.

The Word of the living God is to be our lesson book. Here, in both the Old and the New Testaments, is a statement of the mistakes made by ancient Israel. Shall we, as did they, fail to improve the most precious opportunities for doing the work of God? If, during the three years past, the opportunities had been truly improved to meet their requirements of this time, some who are now lost to the cause of God would stand ready to serve as genuine missionaries.

Awake, awake from your stupor, you who have been under the control of other human minds. No longer allow yourselves to treat with indifference subjects that need to be presented to the people with clearness. Your president does not realize where he stands in the sight of God. Influences have been brought in that have turned his mind away from the preparation that is essential for these last days. And as he has turned away from Christ, the spirit of commercialism has absorbed his mind. The

Light of the world has been eclipsed. There is a profession to know God, but there is often a denial of Him in word and in action.

God permitted Christ, the Sun of righteousness, to come to our world to seek and to save perishing souls. But today, some who have been entrusted with the care of these blood-bought souls are denying Him in word, in method, in action. Darkness covers the earth and gross darkness the people.

Where are the earnest calls that should be given to arouse the people to that preparation of heart that will purify, refine, and ennoble characters to shine as lights amid the moral darkness? The soul is never safe, save under divine guidance. The Word of God coming from sanctified hearts and lips will soften and break hard hearts. And if ever there was a period of time when the words of Christ should be heard, it is now.

None but He who created man can affect a change in the human heart. Every teacher is to realize that he must be moved by divine agencies. The mind and judgment must be submitted to the Holy Spirit. Through the sanctification of the truth, we may bear a decided testimony for righteousness both before believers and before unbelievers.

We are far behind what we should be in our experience. We are backward in pronouncing the testimony that should flow from sanctified lips. Even when sitting at the table, Christ taught truths that brought comfort and courage to the hearts of His hearers. Whenever it is possible, we are to present the words of Christ. If His love is in the soul, abiding there as a living principle, there will come forth from the treasure house of the heart words suitable to the occasion, not light, trifling words, but uplifting words, words of truth and spirituality.

Let teachers and students watch their opportunities whenever possible to confess Christ in their conversation, speaking of their experiences in following Christ, praying with their brethren for the Holy Spirit. Confessing Christ openly and bravely, exhibiting in the choice of words the simplicity of true godliness, will be more effective than many sermons. There are but few who give a true representation of the meekness of Christ. O we need, and we must have, His meekness. Christ is to be formed within, the hope of glory.

We are preparing for translation to the heavenly world. Our conversation should be in heaven, from whence we look for the Lord Jesus. He is to be acknowledged as the Giver of every good and perfect gift, the Author of all our blessings, in whom is centered our hope of eternal life.

Angels of heaven are taking note of all our works and watching to see how they can minister to our needs. With intensity of spirit, all heaven stands ready to lend aid to us in our divine progress. Shall we improve our present opportunities and receive the impress of the divine image?

I am instructed that those who believe in the present truth, and who are set as guides to the people of God, are not to become engaged in commercial pursuits. Their minds must not become so absorbed that they cannot distinguish between the sacred and the common. A strife for victory in business deals will develop a pugilistic spirit, a spirit that is spoiling the record of some of our brethren in Los Angeles. Such a course will develop in these brethren characters that may not now be clearly discerned. We are to educate the mind in pleasant consideration of divine things. But those who suppose that they are to guide other minds must in a most earnest manner seek the Lord.

The only way that temptation may be overcome is through watchfulness and prayer. The trial of the faith must come. Satanic agencies are busy, endeavoring to spoil the record of many souls. Those who are neglectful of Bible study are in danger of disregarding also the testimonies. Those who seem to feel that position and influence place them above temptation are under a strong delusion of the enemy. In this conference there is a strong temptation to consider that position makes the man. Men placed in positions of responsibility are to honor that position by a most earnest determination to be like Christ, as He gave us an example in His earthly life. His life testifies that the strongest of temptations are no excuse for yielding to sin.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, Out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive.)" [John 7:37-39.]

"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.]

Ms 129, 1907

Diary

October 1906

Sunday, October (?), 1906

Berkeley, California

On Sabbath day, Elder Haskell spoke to our people in the old Oakland church building, which was mercifully spared us. Sister Haskell spoke to a company assembled at Alameda. Brother Dores Robinson spoke to the Berkeley church. In the afternoon I filled an appointment in Oakland. We had a large, commodious meeting room, which was well filled. I brought before the hearers lessons from the first epistle to the Corinthians.

After the discourse, I spoke to the church members regarding the great interest they should manifest in carrying on the work that was entered into at the close of the camp-meeting held this summer, when it was decided to continue tent-meetings, and ask Elder Haskell and his wife to remain to follow up the interest. Some tents were left on the grounds, in order that the workers might be accommodated. Elder Haskell and his wife, Sister Haskell, had been laboring diligently to teach all who desired to understand the Scriptures and to learn how to carry on Bible work and other lines of missionary work among the people.

In addition to these regular classes of instruction, evening meetings were held, and the time was well occupied. For a short time Elder Haskell was absent, in attendance at the Los Angeles camp-meeting; but Elder Hibbard and others carried on the work uninterruptedly. Sister Haskell met with great interest in her class work during the day.

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I have been awake during the night season, since ten p.m. I am instructed to say, There are some who now need a new phase of experience. Let every man now take up his appointed work. Let no one think that he has been appointed of God to do a work of ordering his brethren, but let him go to work himself and seek with all the powers of his soul to understand the will of God concerning himself. Let him place himself where he can learn of the great Teacher. “All ye are brethren.” [Matthew 23:8.]

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Thursday, October 11, 1906

“Sanitarium,” St. Helena, California

I have been unable to sleep after ten p.m. My heart pained me. I dared not lie in bed. I was in distress, and I walked the room, and worked over myself, for about an hour. I did not dare close my eyes in sleep.

I took up my diary and tried to write out a portion of the message I had seemed to be bearing in the night season to a large congregation.

Love is a power. The advice given in the Word is, “Love as brethren, be pitiful, be courteous.” [1 Peter 3:8.] “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

“Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

“Wherefore, My beloved, as ye have always obeyed, not as in My presence only, but now much more in My absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [Philippians 2:1-16.]

The “holding forth” was to be revealed by every believer in his words, which were to be sanctified by the Spirit of God, and in accordance with the principles of the gospel. By the manner in which the believers in Paul’s day accepted his labors and profited by them, they were to give evidence that the chief apostle had “not run in vain, neither labored in vain.” [Verse 16.] While toiling and laboring, he had the satisfaction of knowing that his efforts were bearing fruit; for he declared: “Yea, and if I be

offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me." [Verses 17, 18.]

I have words to speak to the believers: Passages of Scripture, such as I have copied out by my own hand with pen and ink from the pages of the Bible, should not be passed over indifferently; for, my dear brethren and sisters, you have not all been walking in the light of the instruction given you through the writers of Holy Writ. You have been on losing ground. The gospel has been given you in plain words through the inspired apostles and prophets. It becomes all those who claim to believe the words of these inspired men, to guard themselves strictly, individually, collectively, in order that they may be able to meet the high standard set before them.

The Word of God is not Yea and Nay, but Yea and Amen. In and through the faith professed in our Lord and Saviour Jesus Christ universal humility and benevolence are represented in every converted man and in every converted woman; also self-denial, self-sacrifice in good works. The humble-minded are precious in the sight of God.

In the fifth chapter of Matthew, we read of the Saviour: "And seeing the multitudes, He went up into a mountain (to be as free as possible from the turmoil of the crowded cities): and when He was set, His disciples came unto Him"—close by Him; for these hearers would have the words of truth stamped upon the memory by the power of the Holy Spirit, later to be reproduced, written out, repeated, for the benefit of the whole world. "And He opened His mouth, and taught them, saying:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

"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 under foot of men.

"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 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." [Verses 1-16.]

These words are immortalized. The light of the words of Christ, so plainly revealed, speaks to all who have the privilege of reading them. In the light of these words, all may understand their plainly defined work, which they must do if they expect to receive the blessings Christ has specified will be bestowed upon the faithful.

Light is of the highest value. It reveals truth as something that is reliable; for he who is in accordance with the true light speaks truth, and not a lie. Let your light shine. Let the virtue of your goodness of character in living right principles, in living the truth be a continual testimony of the virtue of truth itself. Let your conduct be so spiritual, so heavenly, that your words, your patience, your good works, shall be as salt, preserving you from the danger of exerting an influence that would not be Christlike. Let your conduct be such that your disposition will be after the heavenly order. Then all will be benefited by your sound words.

In this same discourse on the mount, Christ has said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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 (by the Father, the Son, and the Holy Ghost): but whosoever shall do and teach them, the same shall be called great (by the Father, the Son, and the Holy Ghost) in the kingdom of heaven." [Verses 17-19.] The three highest authorities in the universe, with all the heavenly family, shall call great, in the fullest sense of the term, those who do and teach the commandments of our heavenly Father.

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I have been instructed to say, Let every church come into line. Many souls have not on the wedding garment, but are coming and going and are giving counsel which is not always imparted to them by the Holy Spirit, but is born of self-esteem. Arouse yourselves, and come into a humble, sacred nearness to God. We need to engage in keen, deep heart searching. There are many who have a form of godliness, but the inward working of the Holy Spirit they have not.

We do not all have the same gifts; but the meekness of Christ we must all have, else the natural man will swell to large proportions. God has not given to all His followers the very same gifts and capabilities. In the days of the apostles, some were teachers, some were prophets, some were physicians, and some had gifts of healing; but each worker had to be a man of humility. All these varied gifts are essential; and meekness, humility, is a trait that must be common to all who engage in the Lord's work.

The Word of the Lord has come to me, and I am bidden to say: Let no man place himself in a position to dominate another, or to mark out the duty of a fellow worker. All the laborers, with their varied capabilities, are to learn of Christ. True, they are to converse together, and pray together, and counsel with one another, and advise one another as to how each may best advance the interests of God's cause. But let no one man suppose that he has the privilege of becoming a dictator or a commander, to send others hither and thither, at his arbitrary bidding, simply as he may think best in his human wisdom. Let every man stand in moral dignity, as one who is permitted to seek counsel of God as to his personal duty. We are to respect one another. Let everything that savors of lording

it over God's heritage be put away. Men are placed in positions of authority to act as counselors and advisers, not as dictators. Every worker is amenable to God. Men are to love as brethren and to take counsel together as to how to carry forward the work to the best possible advantage. Plans must be laid by men of wisdom, and the work must be carried forward under wise direction; but never is one to assume the authority to dictate.

We are to grow up to the full stature of men and women in Christ Jesus. In the third of Ephesians we read:

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." [Verses 1-8.]

The work accomplished through Christ was laid open before Paul by revelation. The apostle was shown that the Saviour's work was to teach men how to obtain deliverance from a state of hopelessness under sin and death. Through faith in Christ Jesus, they were to be quickened and helped to reach forth, with mind, heart, and soul, unto holiness and love. These abundant revelations made to man during Christ's ministry on the earth, and further revealed to apostles and recorded by them in their writings, were not made merely to save from perdition the generation living in the age of the world during which Christ lived on the earth, but were to be manifest in all ages, to all worlds, to all cities great and small, to towns and villages. In every place where a minister of God may be called, he is to show forth the abundant treasures of the grace of Christ, and His ever-flowing love and mercy.

Paul was given an insight into the riches of grace so marvelous, so deep, that he could not present all; but he himself was thereby rooted and grounded so firmly in the truth that no sufferings, no reproaches could ever lead him to adopt some new theory that would make of none effect the revelations that had been given him. No false theories could come in to take the place of the grand truths that had been inwrought into his very being. The grandeur of the heavenly scenes he witnessed far surpassed in glory any false representations that Satan could bring before him in connection with the false religions of the day. All truth, all holiness is unchanging and cannot be made over into fanciful errors. The truth cannot be made into a lie.

Paul desired to open up these revelations of truth before the Jewish nation, in order that the honest in heart might be saved from perdition through belief of the truth. He desired that the Israelites, once the chosen nation, might receive the truth, and thus become sons and daughters of God, members of the royal family, to manifest in all ages, in all parts of the world, the riches of God's grace to the human family. He desired that they might reveal, in turn, to others the kindness, the mercy, the tenderness ever manifested by those who receive the message of God's great love to mankind through the gift of His only begotten Son. Those who had been cut away from the true vine as a result of the impenitence, at the time Christ was revealed to men in the likeness of humanity,

were again given the privilege of connecting with the vine stock by being engrafted into the church of Christ. And this privilege was extended to the Gentiles as well, through repentance and belief in the gospel as proclaimed by God's servants. Through conversion, they would be grafted into the living vine stock. They would have peace with God and a sanctified conscience. Jews and Gentiles would dwell together in peace and love and unity one with another. Belief in Christ would produce transformation of character, kindness of temper. They would be in unity, because of their oneness with Christ. There would be a renewal of love to God in and through Jesus Christ. This would result in the bearing of fruit in good works, because, by being transformed through His Spirit, they would become partakers of the divine nature—in disposition, in words, and in works.

Thus the revelations given through the apostle Paul were to help the Jews to understand the Scriptures, and the mission of Christ, and to aid them in yielding their former opinions, and in receiving the gospel of Christ in its fulness. Paul worked to the point of enabling his converts to see the heavenly things in Christ Jesus that he had seen. Those who were converted under his preaching were children of the heavenly birth.

In the teachings of the Word, it is represented that the church is built, not on Peter, but on Jesus Christ, who is not only the foundation, but the chief corner stone. No other creature is presented to our view.

The church is composed not merely of ministers, but of many others as well. The True Vine has many branches, and all these center in the parent vine stock Christ Jesus.

Very much was said by Paul regarding the breaking down of the middle wall of partition. Paul was especially called to preach the gospel to the Gentiles, and many were admitted to the true church through his ministrations. Today there is to be no slackness in the interest taken in the broken branches, and in the branches that have been grafted in. Special efforts are to be made in these last days to gather out from the world the branches that have been cut away and to engraft them once more into the true vine stock. If a man repents, and receives Christ as his Saviour, Christ has power to engraft him into the vine stock and to invigorate the life of the penitent one with the life of the Eternal One.

Ms 131, 1907

Sermon/Preaching the Word of the Living God

Loma Linda, California

December 21, 1907

(Sermon, Mrs. E. G. White, Assembly Hall, Loma Linda, California, Sabbath afternoon, December 21, 1907.)

I have not made a trial of my strength for some little time, because I have been completely used up with overwork. Today I have no idea of speaking my words to you. I will speak some of the words of the living God, as found in the Bible.

It has come to my ears that in several important places in this part of the state, and elsewhere, there are some who are stirred up over the matter of doing all they can to enact and enforce Sunday laws.

I wish to bring before you a few things that God has said in His Word regarding the sacredness and binding claims of the seventh-day Sabbath, as instituted in Eden.

(Genesis 2:1-3): “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 God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.”

This is God’s message to all the people that are upon the face of the earth. It is a record of the setting apart of the seventh day of the week as the Sabbath—as a day of rest.

(Exodus 20:1-11): “And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, of that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

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

Then follow the remaining six commandments.

(Verses 18-21): “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.”

The Lord has given us His Word for our instruction and guidance; and yet there are men—ministers, physicians, and others—in our world who dare to stand up against the Word of the living God and substitute in its stead the word of man, by creating a false Sabbath. From the light that God has given me, I know that this work will increase, and every influence possible will be brought to bear to make of no effect God’s commandments, and to make of so much importance the observance of the first day of the week, that penalties will be imposed upon those who may choose to regard it as a common day. God’s holy Sabbath will be trampled under foot.

In this time of peril, we should all be wide-awake. Every one who is blessed with the talent of speech and with influence should be able to speak intelligently on the Sabbath question by appealing to a plain “Thus saith the Lord.” And the testimony of the Scriptures should settle the matter with every one who believes the Word of the living God. But Satan has had his way so long, and there are so

many kept in utter ignorance of what is truth, that the enemy thinks he can take the whole world captive, if men can be induced to enact laws compelling every one to rest on Sunday and to regard that as a holy day.

Those who have an intelligent knowledge of the truth need not be deceived by the sophistries of the enemy. They may take the Word of God and read what the Lord has said regarding His holy Sabbath day. At the time of the creation He set it apart as a perpetual memorial of His work as Creator; and when the children of Israel encamped round about Sinai, He came down in awful grandeur and there spoke His law. Afterward, He wrote the law with His own finger upon tables of stone. This law that was engraved in stone by the finger of God will be the standard of right-doing in the day of judgment, when every case will come up in review. As teachers, as students, as brethren and sisters in the true church, we must be wide-awake and place ourselves in right relation to God, and He will place Himself in right relation to us. What we want is that the power of the most high God shall be our strength, our defense, our help. In this work, we are not to give up to the forces of the enemy that are seeking to have their own way.

I have read from the record in the second of Genesis and the twentieth of Exodus. Now I will read from the thirty-first chapter of Exodus: "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship." [Verses 1-3.]

To the youth who have come to this school for a training that will fit them to connect with some branch of the Lord's work, I wish to say: You may so relate yourselves to the God of heaven, that you will be blessed in everything you shall be called upon to do in connection with His cause of truth. If you work humbly, in meekness and lowliness of heart, the Lord God of Israel will so impress the human mind that you will have wisdom to do your work aright. Angels of light will be present to help you. What we need is to have the fear of God in mind and heart. Our devotion to Him must be constant. We must realize that the words God has spoken in giving us a standard of right-doing, as recorded in the Scriptures, can never be changed. It is eternal truth that is presented to us in His Word.

(Verses 12-15): "And 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: every one that defileth it shall surely 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."

To have a knowledge of that law that God came from heaven to Sinai's mount to speak to His people, and yet in defiance of that law to dare desecrate the Sabbath by laboring on that day—this would constitute an offense meriting the severest punishment, even death; for it would indicate that the transgressor despised the Word of the Lord.

(Verse 16): "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." How long?—"For a perpetual covenant." Now, my friends, you have evidence of the truth on these points. The Word of the living God is

speaking to you. The voice of God is heard, proclaiming the seventh-day Sabbath as “a perpetual covenant.”

(Verses 17, 18): “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.”

“And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.”

The Sabbath commandment was one of those engraven with the finger of God. But Satan and his host have thought that they could take the world captive and make them believe that the Sabbath commandment is no longer binding; and they have been working on this line very diligently.

Turn to the book of Deuteronomy. In the fourth chapter we read: “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.” [Verse 1.]

“That ye may live.” [Verse 1.] To keep the commandments of God, and to live in harmony with His will, means life to us. No human agency can set up his own will independently of God’s will and yet remain a child of God and an heir to life eternal.

(Verses 2-5): “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, 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. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.”

“Keep therefore and do them,” we read in the next verse. And why?—“For this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” [Verse 6.] This is the impression that is to be made upon human agencies round about us. We are not to feel as if obedience to God’s commands would weaken our influence or lessen our reputation in the sight of the world; for obedience brings us into harmony with the living Jehovah.

(Verse 7): “For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?” God wants you to take these assurances and to have a living faith, not a dead faith. He wants you to come up to the help of the Lord, to the help of the Lord against the mighty.

(Verses 9-14): “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest thy depart from thy heart all the days of thy life; but teach them thy sons, and thy sons’s sons; especially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude;

only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.

“And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.”

The Lord then cautioned them, through Moses, not to worship any manner of similitude—“the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground,” etc. [Verses 16-18.] He goes on to specify that instead of worshiping the likeness of anything, they should keep God before their minds. All the idols, and all the other representations that might be made, were to be regarded as of no account. The Israelites were to direct their minds to the Lord God of heaven, who liveth and abideth forever.

In the fifth chapter of Deuteronomy, the ten commandments are repeated. (Verses 11-14): “Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt 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, not thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.”

(Verses 24, 25): “And ye said, Behold, the Lord our God hath showed us His glory, and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die.” These words indicated unbelief. God desired that they should hear His voice; but they were so fearful, they begged Moses that they might not hear it. “Who is there of all flesh,” they inquired, “that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

“Go thou near,” they pleaded with Moses, “and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; [and the Lord said unto me,] I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. Oh, that there were such an heart in them, that they would fear Me, [and keep all My commandments always, that it might be well with them,] and with their children forever!” [Verses 26-29.]

And then God bade Moses, “Go say to them, Get you into your tents again. But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

“Ye shall observe to do therefore as the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.” [Verses 30-33.]

Moses specified carefully the will of God concerning His people. “Now these,” he declared, “are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all His statutes, and His commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days be prolonged.” [Deuteronomy 6:1, 2.]

Their success and their life—everything, in fact—depended on their obedience.

“Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” [Verses 3-5.]

This takes in the whole man—all there is of him. As he hangs his helpless soul upon the Lord God of heaven, his prosperity is assured.

“These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” [Verses 6, 7.]

Fathers, mothers, you have a church in your own house. In the place of occupying your mind with many things of minor importance, you should give yourself—heart and mind and soul—to the very work appointed you by the Lord God of Israel—the work of educating and training your children for the kingdom of heaven.

“These words, which I command thee, ... thou shalt teach them diligently unto thy children. ... And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the Lord thy God shall have brought thee into the land which He sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten, and be full; then beware lest thou forget the Lord.” [Verses 6-12.]

Does not this remind you of our experiences in connection with the purchase of Loma Linda? It reminds me of what we found here. God has brought us into this place, in order that we might have a strength and power that otherwise we could not have. And now that we are here, He desires that every soul who possibly can help should do his utmost to relieve this institution from financial embarrassment.

When we came here we found no treatment rooms sufficiently large for a sanitarium of this size, and so those in charge of the institution had to build an addition. This cost considerable money; but as we look over the improvements that had to be made, we have no complaint to offer. We rather rejoice that the Lord God of heaven pointed out to us this very property and helped us to secure it.

“Houses full of all good things.” [Verse 12.] What else could we think of, but this scripture, when we first visited this place and went into room after room, room after room, and saw the beautiful furniture and nearly everything else necessary for the convenience and comfort of sanitarium

patients? When I saw these things, and remembered God's promises, I had not a doubt but that the money would be forthcoming for the purchase of this place, although at first the discouragement was tremendous.

At a small council meeting held in Los Angeles on a weekday to consider the propriety of purchasing Loma Linda, Brother W. W. Simpson, the evangelist whom we have since buried, and whom we deeply miss, suggested that a call be made there for contributions toward the enterprise. I had been speaking at considerable length and was just ready to go to another room to take a cold bath, as is my custom after speaking. At first, I hesitated, as there was only a mere handful of us together; and I feared we might discourage instead of encourage by failing to raise very much means at this time. "Suppose we try," Brother Simpson said. "Well, do so if you wish," I said.

I went out and took my bath, and soon after I had finished and had gone into another room close by, Brother Simpson came to report that there was raised in cash and pledges nearly eleven hundred dollars. I never expected anything of this kind from so small a company. Brother Simpson seemed overjoyed at the result.

It was at this meeting that many objections were swept away from the minds of some who had hesitated over purchasing Loma Linda. My faith in the enterprise was confirmed; and since that time, I have never doubted but that we could carry it through successfully.

Thank God! Loma Linda is now in our possession. And as I look around and see all the conveniences that we have here, I cannot help praising God. This Assembly Hall we are now in has proved a great blessing. It has served as a meetinghouse and as a place for the students to gather together for classwork. When the proper time comes, we shall expect to have something different for a meetinghouse; but just now, when there is a dearth of means, we are very glad to have so convenient a place as this is.

At the time when the children of israel entered into the land of Canaan, where they found "great and goodly cities" which they built not, and "houses full of all good things," they were not only warned to beware lest they should forget the Lord, but were counseled to serve Him, and Him alone. "Thou shalt fear the Lord thy God, and serve Him," they were counseled, and "shall swear by His name.

"Ye shall not go after other gods, of the gods of the people which are round about you, (for the Lord thy God is a jealous God among you,) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

"Ye shall not tempt the Lord your God, as ye tempted Him in Massah. Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee." [Verses 10, 11, 13-17.]

These are principles that we should keep before the people in this our day. If we walk humbly with God, we shall have success with the people; but we must not dally too long, lest the enemy come in like a flood against us. Already the forces of evil are at work in an effort to have enacted a Sunday law, which would bring much hardship on some God-fearing people.

We are to meet this issue, by preaching the Word of the living God. The Word is quick and powerful, and sharper than any two-edged sword. As we present the Sabbath truth direct from the Word of God, tracing it through from Creation to the New Earth, the testimony of the living God, as recorded in His Word, will have a powerful effect on those who hear. Our strength in meeting the Sunday-law issue is to be found in bringing to the attention of the people a plain "Thus saith the Lord."

I am glad that additions have been made to the number of students in attendance at Loma Linda. Now let every member of the school, including those who have just come in, make the most of the opportunities afforded at this place. There is a work in which all can engage, the work of selling Christ's Object Lessons and Ministry of Healing. The Lord impressed me to dedicate these two books in the relief of our institutional work. When Christ's Object Lessons was taken hold of in earnest by the publishers and by our people throughout the field, a mighty work was done in a comparatively short time. Nearly three hundred thousand dollars was brought in through the sale of this book; and many who engaged in its circulation received great blessings. I pray that the Holy Spirit of God may come into the hearts of the students at this place and enable them to do valiant service in the circulation of these two books.

Ministry of Healing should be circulated freely. I have done my part, in offering the proceeds of this book for the relief work. I can do no more, except to continue to stir up the minds of others to do their part faithfully. All our publishing houses are willing to do their part nobly in behalf of the relief work. The General Conference has planned for a liberal sale of both Object Lessons and Ministry. In our work for God, we should strive to help one another. When one undertakes a work in which others can help, the Lord is pleased to witness a spirit of hearty co-operation.

I have not known whether I should have strength to meet with you again, and so I have presented these matters before you today.

In the seventh chapter of Deuteronomy we read:

"The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, not choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments, to a thousand generations." [Verses 6-9.]

Oh, what a God we have! He never fails us, unless first we fail of doing His will.

Our God "repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye harken to these judgments and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: and He will love thee, and bless thee, and multiply thee." [Verses 10-13.] All these promises are of great consequence to us.

(Deuteronomy 8:1): “All the commandments which I command thee this day shall ye observe to do, that ye may live and multiply, and go in and possess the land which the Lord sware unto your fathers.”

We may trace these thoughts all the way through the Word. I wish that you would trace them out for yourselves. When those in opposition to the truth seek to magnify a manmade law, in the place of God’s law, let us present the plain words of Scripture in answer to their claims. Let us exalt God. Let us magnify His name.

(Deuteronomy 10:11-15): “And the Lord said unto me, Arise, take thy journey before the people, that they may go in, and possess the land which I sware unto their fathers to give unto them.”

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good? Behold, the heaven, and the heaven of heavens, is the Lord’s thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day.”

As you trace these things out for yourselves, and read them, they will have a special influence upon your work. And as you present them to the people who are unacquainted with God’s holy law, they will have great weight, and will influence many in the right way. And in your presentation of scriptures, do not forget the very last chapter of Revelation. This is a precious scripture. There it is that we are told the results of keeping the commandments of God. Those who are faithful in keeping them as God has given them—even as they were written with His own finger upon two tables of stone—will have right to the tree of life. They will finally come into a position where they will be granted an abundant entrance into the new Jerusalem, the City of our God. Oh, how many times I have thought of this—over and over and over again!

“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. 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. 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.” [Revelation 22:1-4.] Thank God!

“And behold, I come quickly, and My reward is with Me, to give every man according as his work shall be. 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 12-14.]

“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.]

Let us consider this. Oh, there is so much that we can compass by a living, active faith! I have longed to be able to meet with you oftener, dear youth, so that I could speak to you; but I have nearly used

up my strength, and today I thought I would come on a venture, to see whether I could address you. The Lord has given me more strength than I expected to have. I had thought that I might sit in a chair and read some of these scriptures, but that way of addressing you is not according to my liking; so I have stood on my feet, and the Lord has given me strength sufficient to speak to you. Now let us all exert ourselves to the utmost to make a success of this precious place that we have the advantage of possessing. And we may do so, if only we walk in the way of the Lord. Let us help all we can to relieve this institution of debt. I have done my part; the publishers have done their part; the General Conference has done its part. Now it rests with the teachers and students and friends of the work here at Loma Linda to do their part. The two books, Christ's Object Lessons and Ministry of Healing contain precious light. Many should have this light. In Southern California there are special opportunities for distributing these books, because there are so many people constantly coming and going. We are in a remarkable thoroughfare of travel. If we were living missionaries, we would be improving these extraordinary opportunities to disseminate the light of the truth. May God help us, henceforth, to do our duty faithfully. May He help us to cling to Him, the Mighty One, and to His promises.

The students in our schools need to have a thorough training in missionary work. A precious opportunity for service is afforded in the chance to circulate these two books. Now is our time to labor with untiring diligence. Before long we shall be scattered. We shall not always be able to be together as we are now. Our time for work is short. The opposing influences are gathering strength, and now is our time to labor for the spread of the third angel's message.

May God let His blessing rest upon you, dear students, and teach you what it means to walk and work by faith and not by sight. In every way possible, seek to relieve this sanitarium and this school from indebtedness. These institutions need your help. Do not pass them by, nor discourage others from helping them. Do the very best you can to help Brother Burden to bear his burdens.

The Lord God of Israel desires us to link up in holy union with Himself and exercise the living faith that works by love and purifies the soul. He desires that we shall be a working corps of laborers, with adaptability for His service; and He promises to help us to win a glorious victory for Him.

Ms 133, 1907

"One Is Your Master, Even Christ"

St. Helena, California

January 16, 1907

Christ, our advocate with the Father, knows how to sympathize with every soul. To those who receive Him as their Saviour, He gives power to become sons and daughters of God. His life of perfect freedom from sin has prepared the way for us; through Him the entrance into the holiest of all is made manifest.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that hath received His testimony hath set to his seal that God is true. For 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 3:16, 33-36.]

A religious education is greatly needed by all who act a part in the work of Jesus Christ. They are to be laborers together with God, engaged in a sacred, solemn work. Each is to have an individual experience in being taught by the great Teacher. One man is not to act as mind and judgment for another man whom the Lord is using in His work. No one is to lay down rules and regulations to govern his fellow laborers, who have a living experience in the truth.

Let every one be amenable to the great Teacher. His words are spirit and life. He does not sanction any plan by which men who have been entrusted with the guardianship of souls are placed under another man and compelled to do as he shall decide. God's laborers are not to be bound or prescribed in their work. Those whom God is leading by His Holy Spirit need not, before they make a move, first ask permission of some one else, who has had less experience in the work for this time than themselves.

The Lord Jesus is the One to whom men must go for wisdom. And in imparting wisdom to those who seek Him, it is not necessary that He reveal His will to some other than the one who is seeking Him. There must be an individual communion between God and the human heart. There is to be imparted a new life, and that life is to be nourished by the Holy Spirit. When there is a spiritual union with the Lord Jesus, He will move and impress the heart. He will lead, and in the life there will be a growth of fellowship with Christ.

Let no one undertake the work of bidding his brethren do as he thinks advisable, irrespective of their own personal convictions. Among God's people are some who have had long experience in His work, men who have not departed from the faith. Notwithstanding the great trials through which they have passed, they have remained faithful. These men should be regarded as tried and chosen counselors. They should be respected, and their judgment should be honored by those who are younger or who have had less experience, even though these younger men may be in official positions.

We are engaged in a great work, and there are many opportunities for service in various lines. Let all pray earnestly that God may guide them into the right channels of service. God's workmen should not neglect any opportunity to help others in every possible way. If they seek God unselfishly for counsel, His Word, which bringeth salvation, will lead them. They will engage in labor on the right hand and on the left, doing their best to remove from the minds of others every doubt and every difficulty in understanding the truth. The Spirit of God will make their labors effectual.

The Lord calls for minute men, men who will be prepared to speak words in season and out of season that will arrest the attention and convict the heart. The kingdom of God consisteth not in outward show. Light will not be received by following selfish plans, but by looking unto Jesus, following Christ's leadings, not the suppositions of men. The kingdom of God is righteousness and peace and joy in the Holy Ghost.

It often happens that circumstances arise which demand prompt action. And sometimes precious opportunities have been lost because of delay. The one who should have acted promptly felt that he must first consult with some one who was far away and who was unacquainted with the true

conditions. Much time has thus been lost in asking advice and counsel from men who were not in a position to give wise counsel. Let all God's workers be guided by the Word of truth which points out their duty, following implicitly the directions Christ has given.

I am free to say to our brethren whom God is leading: If you know that God would have you engage in any work, go forward. Those who have the light and consciousness that God is leading need not ask any human agent what is their work. They are to follow the counsel of the highest authority. Safety and peace and calm assurance are to be found only by following the counsel of the greatest Teacher that ever lived in our world. Let us not turn away from His unerring counsel.

In the sixth chapter of John we may find valuable instruction. After Christ had miraculously fed a great multitude, He withdrew Himself. During the night He crossed over to the other side of the sea, but the multitude found Him again the next day. "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. 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 said Jesus 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. Then said they unto Him, Lord, evermore give us this bread. 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." [Verses 25-37.]

Christ is our only hope. He is the Bread of life, and we may feed on Him. We may look to Him as our Saviour. We may take Him at His word and make Him our dependence. Let no man interpose between us and our Saviour, assuming that we may not go forth to perform our duty without first receiving his approval. With our whole hearts let us seek the Lord. He knows just the help we need, and we can safely put our trust in Him. But if we depend on human wisdom to guide us, we will find ourselves on the losing side. We may come direct to the Lord Jesus; for He has not bidden us to make any man our guide and dependence. It is our privilege to be taught of the Lord. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." [Verse 53.]

"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.]

We have a divine audience to which to present our requests. Then let nothing prevent us from offering our petitions in the name of Jesus, believing with unwavering faith that God hears us and that He will answer us. Let us carry our difficulties to God, humbling ourselves before Him. There is a great work to be done, and while we may counsel together, we must be very sure to counsel with

God; for He will never mislead us. We are not to make flesh our arm. If we do, depending upon human help, human guidance, unbelief will steal in, and our faith will die.

When you have brought your case to God, and have humbled your heart before Him, will He not answer your prayer? Is it not your privilege to take God at His word and to become acquainted with Him? Then why should any suppose that their understanding of duty must come through one of their fellow men?

Any man who is placed in a position where he is regarded by others as an authority, as one to whom they must go for permission to do what they feel impressed by the Spirit of God is right, is in a dangerous position. He is likely to become exalted; for he is but human. The Lord has not appointed to any one such a work. Christ alone is to direct His workers. Among all God's workers there should be a spirit of unity and harmony. The Lord has especially blessed some with experience which has fitted them to be wise counselors. It is our duty to council together. In our several callings there is to be a mutual dependence on one another for assistance and praying for that wisdom the Lord alone can give.

In order for successful work to be done, workers of harmonious elements of character are needed. The work can be carried forward only by patience and harmony of action. Because of a lack of harmony, a lack of determination on the part of the workers to lift with one purpose in view, the work has been delayed; and not one half has been done that might have been done.

Our ministers and leaders need to realize the necessity of counseling with their brethren who have been long in the work and who have gained a valuable experience. The disposition of some to shut themselves up to themselves, and to feel competent to plan and execute, according to their own judgment and preferences, brings them into strait places. Such an independent way of working is not right and should not be followed. The ministers and teachers in our conferences are to work unitedly with their brethren of experience, asking them for advice and paying heed to this advice because they have enlarged experience.

A spirit of authority and commanding is not to be exercised even by the president of a conference; for his position does not change a man into a creature that cannot err. Every laborer entrusted with the management of any branch of the Lord's work is to labor as Christ labored, wearing His yoke and learning His meekness and lowliness. A conference president's spirit and demeanor, in word and in deed, reveal whether he realizes his weakness and places his dependence on God or whether he thinks that his position of influence has given him superior wisdom. If he loves and fears God, if he realizes the value of souls, if he appreciates every jot of the help that the Lord has qualified a brother-worker to render, he will be able to bind heart to heart by the love that Christ revealed during His ministry. He will speak words of comfort to the sick and the sorrowing. If he does not cultivate a masterly manner, but bears in mind that One is his Master, even Christ, he can counsel the inexperienced, encouraging them to be God's helping hand. God has so ordered matters that no man is absolutely independent of his fellow men; in the service of God, Christ's disciples will seek for unity and to strengthen one another.

I frequently receive letters from individuals telling me of their troubles and perplexities and asking me to inquire of God what is their duty. I reply to them, I have not been appointed by God to do

such a work as you ask. The Lord Jesus has invited you to bring your troubles to One who understands every circumstance of your life. Then in faith take your burdens to the Burden-bearer.

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” [Mark 11:24-26.]

“No man can come unto Me, except the Father which hath sent Me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. ... 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.” [John 6:44, 45, 51.]

God deals with men as individuals, giving to every one his work. Let no man regard himself as competent to dictate to others, pointing out to them their duty. All are to be taught of God. Through the grace of Christ, every soul must work out his own righteousness, maintaining a living connection with the Father and with the Son. This is the only genuine experience that is of value.

Ms 135, 1907

Conformity to the Will of God

“Sunnyside,” Cooranbong, New South Wales, Australia

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“The ways of man are before the eyes of the Lord, and he pondereth all his goings.” [Proverbs 5:21.] The eyes of the Lord are in every place; He looketh to the ends of the earth, and seeth under the whole heaven. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. He knows the things that come into our minds, every one of them. There is not a creature that is not manifest in His sight; but all things are naked and open unto the eyes of Him with whom we have to do. “He hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” [Jeremiah 10:12.] He is “wonderful in counsel and excellent in working.” [Isaiah 28:29.]

What does God require from His creatures? Conformity to His will. We are to strive constantly for perfection of thought in the expression of our words. As the power of God is infinite, there is to be no opposition to His will and precepts. The will and ways of God are perfect. We must remember that is our first work, as we accept Christ as our Saviour, to understand that imperfection of character is sin, that sin is the transgression of the law of God. There can be no sinless imperfection, for we have a perfect example in the life of Christ. All righteous attributes of character dwell in God as a perfect, harmonious whole; and every one who receives Christ as his personal Saviour is privileged to possess those attributes.

“If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with

stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." [Psalm 89:30-33.]

What are the two great principles of God's law? "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." [Luke 10:27.] Upon these two great principles hang all the law and the prophets. It is not the knowledge we have that there is a living God, but that His moral government extends throughout the universe, reaching even to the fallen world, that should call us to fear and obedience.

None need think that as our Creator and Governor, the Lord is inattentive to the conduct of His subjects. We are to Him as His little children. He teaches us to look upon Him as the One who searches the reins and tries the hearts of the children of men. He reads our thoughts and knows the imaginations of our hearts. He reads from cause to effect, and knows the influence that our imagination and will exert upon our outward deportment and upon other minds. He has His standard of character in His law, and He has made known His unchangeable purpose of dealing with every human being according to his works.

The Lord is a God of knowledge; by Him actions are weighed. "His eyes behold, his eyelids try the children of men." [Psalm 11:4.] "I the Lord search the heart," He says, "I try the reins, to give to every man according to his ways, and according to the fruit of his doings." [Jeremiah 17:10.]

Let those who suppose themselves to be men act, not like fractious children, but like men who have grown out of the petty, querulous habits of children, who no longer think and speak like children, but, having become men, have put away childish things, and think as men in the sight of God. Those who read God's Word, taking it as their counsellor, and becoming doers of the Word, are building up characters after the divine similitude. They are obeying God's law which is the transcript of His character.

Let us never think that God is not particular in regard to the conduct of His children toward Himself and His law, "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [Ecclesiastes 12:14.] "He hath appointed a day in which he will judge the world in righteousness, that every man shall receive according to the things done in the body, whether it be good or evil." [See Acts 17:31; 2 Corinthians 5:10.] God is particular in regard to the words we speak in the family circle, and the spirit we manifest toward believers and unbelievers. We ask, Are you doers of the Word in your home life, in your business life, man with man, neighbor with neighbor? His promises to the believer are conditional. "Whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight." [1 John 3:22.]

It is thus that God deals with men and with angels. "Wherefore 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 winds blew, the floods came, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man, that 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 will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” [Jude 5, 6.]

The Lord is longsuffering, even to them that do evil. He permits even apostates and rebels to live. His tender compassion supplies their necessities, and He gives of His benefits to them all. “The Lord is good to all, and his tender mercies are over all his works. ... He openeth his hand, and satisfieth every living thing.” [Psalm 145:9, 16.] He is the Father of mercies, and the God of all comfort; the earth is full of the goodness of the Lord. We are to be strong in His goodness. He endures with much longsuffering the vessels of wrath, fitted for destruction. He calls upon them, “Let the wicked forsake his way, and the unrighteous man his thoughts, and let Him return unto the Lord, and He will have mercy; and unto our God, for He will abundantly pardon.” [Isaiah 55:7.] What greater encouragement that this could be given the sinner, to lead him to surrender his will, and profit by the Word of God.

But the Lord makes a difference between those who serve Him and those who serve Him not. He is continually revealing peculiar and unquenchable love in behalf of His faithful and obedient children, while of those who are self-sufficient and obstinate, who care not to reveal Christ in their character, He says, “Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” [Jude 12.]

God declares that He will render to every man according to his deeds: “To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.” [Romans 2:6-11.]

“Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.” “For, behold, the day cometh that shall burn as an oven; and all the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall grow up and go forth as calves of the stall.” [Malachi 3:16-18; 4:1, 2.]

Consider, before you advance another step. Weigh well the import of the words God has spoken, which show His special favor toward those that love Him. “The eyes of the Lord are upon the righteous, and his ears are open unto their cry.” [Psalm 34:15.] “The steps of a good man are ordered by the Lord, and he delighteth in his ways. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him in his hand ... for the Lord loveth judgment, and forsaketh not his saints. They are preserved forever.” [Psalm 37:23, 24, 28.] “The Lord is a light and a defense.” [Psalm 84:11.]

The Lord Jesus commands a perfect love of us, because this is the joy of heaven, which we are striving to obtain. God observes the conduct of those two claim to believe the truth. The disobedience of Adam in believing the falsehood of Satan, and preferring his statement to that of God cost the life of the Son of God; but notwithstanding this great and immeasurable cost, the goodness of God shines forth brighter now than at the creation. Where sin abounded, grace did much more abound, that man might have no excuse for continuing in sin.

The promise of a Saviour was a star of hope to our first parents. On the Eden ground an invincible deliverer was promised them. “Herein is love, not that we loved him, but that he loved us.” [1 John 4:10.] The Lord delivered up His Son, the perfect image of Himself, that He might save us from death. In this God commended His love toward us, placing it in the most attractive light, that it might be seen by the heavenly universe, by the worlds unfallen and the fallen world, that the Just suffered for the unjust. “He that spared not his own Son, but delivered him for us all, how shall he not with him freely give us all things.” [Romans 8:32.]

There is no excuse for any of us to be spiritually weak, lukewarm, unbelieving, and full of wrath. There is no excuse for our drawing apart from one another, breaking the links of the golden chain that should connect us with one another and with God. We have read over and over again the Scriptures in (John 15): “Without me ye can do nothing.” “If a man abide not in me, he is cast forth, as a branch, and is withered, and men gather them up and cast them into the fire, and they are burned.” [Verses 5, 6.] We need to see that we must be practical Christians. The question to be answered is, “Who is on the Lord’s side? Who is co-operating with God in character building, in their own individual experience?”

What do we see? A selfish competition among brethren of the same faith, those who claim to be commandment-keepers. Had we not better keep the commandments of God? How do our spirit, words and actions toward each other appear to the heavenly universe? Should not the fact that we are saved by the measureless sacrifice of the Son of God be enough to cause us to draw together in the bonds of unity and love?

What position must we occupy as repentant sinners? Christ gave His precious life for us, that we might have life in Him. He came to take away our sins, that there might be nothing in our hearts antagonistic to God. Therefore the sanctification of the whole man is essential. If the carnal mind is allowed to work, it will overcome the man; therefore, thorough, daily conversion is essential.

“The pure in heart shall see God.” [Matthew 5:8.] A faithful sentinel must guard the actions of heart, mind, and soul. Without faith it is impossible to please God. Without faith the selfish propensities of the human nature will absorb the powers of the whole man, and he will work the works of Satan. Allowing the root of bitterness to spring up in the heart, many souls will be defiled.

If the grace of Christ is admitted into the heart, it will purify every thought, regulate every desire, and sweeten the disposition. But if the natural passions are allowed to control, who ever it is, whether man, woman or child, that being is a savor of death unto death. God would not have the character marred by unholy speech and unsanctified action. “Christ also loved the church, and gave himself for it, that he might sanctify it by the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blame.” [Ephesians 5:25-27.]

A spirit of strife for the mastery, a desire to be first is not the fruit that will be borne by a good tree. Is Christ indeed our good Shepherd? Then with such a shepherd guarding us, what quiet, loving confidence should we manifest, what a cheerful constancy of spirit should we possess. This world is not the Christian's heaven, but with the love of God in the heart we can learn to meet our difficulties in faith and humble trust, and move forward, as we seek the Lord in earnest faith, the grace of Christ will be imparted to us.

"Fear not, little flock," Christ said, "it is your Father's good pleasure to give you the kingdom." [Luke 12:32.] "Follow me." The true Shepherd leads the way. Then utterly refuse to murmur and act like peevish children.

I call your attention to the message that Christ left with His disciples: "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [John 13:34, 35.] Why should this commandment have been new to the disciples? The words "As I have loved you" were yet to be demonstrated in the offering Christ would make for the sins of the world. As Christ had loved the disciples, so they were charged to love one another. They were to show forth the love abiding in their hearts for men, women, and children by doing all in their power for their salvation. They were to see in them the purchase of the blood of the Son of God. But they were to reveal a specially tender love for all their brethren.

"Verily, verily, I say unto you," Christ continued, "the works that I do shall ye do also, because I go to my Father." [John 14:12.] After Christ's resurrection and ascension to the Father, the disciples were privileged to bear a bold firm testimony that could not be controverted, that He who had been with them in the world was the Son of the Infinite God.

Peter declared, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, where of we are witnesses." "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name given under heaven among men, whereby we must be saved." [Acts 3:13-15; 4:11, 12.] Thus the apostles gave assurance of their faith.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed were his own, and they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." [Verses 31-33.] Thus the disciples understood and kept the commandment, "As I have loved you, That ye also love one another." [John 13:34.]

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it. If ye love me, keep my commandments. ... He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself unto him." [John 14:13-15, 21.] "The pure in

heart shall see God." [Matthew 5:8.] They shall endure the seeing of Him who is invisible. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might abide in you, and that your joy might be full." [John 15:10, 11.]

"This is my commandment, That ye love one another; as I have loved you, that ye love one another." [John 15:12; 13:34.] If our hearts are not purified from our hereditary and cultivated tendencies to wrong, if they are not cleansed from inherent sin, Christ cannot enter. A work of grace cannot be carried on in the heart that is not rooted and grounded in the love of Christ Jesus. Paul writes, "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." [Ephesians 3:17-19.]

Entire sanctification is essential. Stretch every spiritual nerve and muscle, that you may attain to perfect conformity to the will of God. Talk this, pray this, act this. Keep in mind what must be done in order to build up one another in the most holy faith. Without holiness no man can see God. This undue estimating of self and demeriting of others is a stream that flows from Satan into the heart to flow forth again to others. Those who allow themselves to be controlled by this spirit not only spoil their own lives, but by their perversion of truth, make it more difficult for others to do right.

There are many who have a circumstantial religion, a religion which is in accordance with what they meet in their family or their business relations with one another. The daily circumstances of life affects their religion, making them often speak words that are not right, causing them to be unkindly, uncourteous, and disrespectful to each other. Such will only find a full salvation when they have dug out from their hearts every portion of the root of selfishness, that bitter root which divides hearts.

God expects to see the manifestation of an altogether different spirit than that revealed by those who claim to keep the commandments of God. He calls for not simply a few outward changes, for this means failure, but for an entire surrender to Him. He bids every soul seek the Lord for his own present and eternal good. It is pitiful to see how little faith and love is manifested for God and for one another. The apostle represents this as spiritual biting and devouring of one another. What a representation this is! We are bidden to love one another as Christ has loved us.

Let us remember that the Lord knows us by name. "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God, with all his house, which gave much alms to the people and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon, a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [Acts 10:1-6.]

This is evidence that the Lord knows just where we live. We see also that He designs man to be place in connection with his fellow men. The Lord could have instructed, Cornelius, but this was not His plan. Man must be brought in connection with man. One must communicate with and instruct the other. God sent His angel to Cornelius, bearing the message that He had not been unmindful of him

and his family. He recognized his gifts and offerings that had come up before God in connection with his prayers.

The time had come for an entirely new phase of the work of the Christian church. The door which many of the Jewish converts had closed against the Gentiles was now to be thrown open. The Gentiles who had accepted the gospel of Jesus Christ were to be regarded as on a perfect equality with the Jewish disciples, without the necessity of circumcision.

The Lord has His own way of carrying forward His work. Every true believer is to stand ready to be taught by Him. Whatever prejudices he has had are to be broken down by the planning of the heavenly messengers.

In the instance of Peter's mission to Cornelius we see how God works to enlighten all who love and fear Him, even though they do not know all the truth. A heavenly messenger is sent to bring about a certain work that must be done in order to bring many Gentiles to the truth. And if men hold to their own ideas in this our day, if they are unwilling to yield, the Lord cannot use them. He will pass them by, and take those who are willing to walk in the ways of the Lord.

The Lord is proving each worker to see if he is willing to be controlled by the Holy Spirit. If he manifests the spirit of an unconverted man, and is not willing to be taught by God, the Lord has no use for him in this place. Those who desire to teach in any line must be workers together with God. Those who stir up strife, those who desire to be first, those who refuse to become humble, meek, lowly Christians, who will not unite in love and confidence with their fellow workers, are not the ones whose example will lead unbelievers to see the truth as it is in Jesus. If the truth is in the heart, it will manifest itself in good works.

In this lies the threatened difficulty—that there will be a striving for the supremacy. Here are the youth whom parents and guardians have sent to the school, hoping and praying that by the sacrifice they have made their children will be placed under good influences, and will receive a mold of character that will fit them to understand the love of God and to benefit by the instruction received.

But if these youth have constantly before them the example of men occupying important positions who have allowed wrong habits to grow with their growth and strengthen with their strength, what influence will this have upon them? These men, by their influence, their speech, their hasty tempers, their harshness, their masterly dictation, their authoritative spirit, their disunion one with another in their work, show that all the labor that has been put forth has not changed their hearts, for their habits are still objectionable. Will not the men who have in the past allowed these elements to come into their lives experience a true conversion? Will they not now seek the Lord with heart and soul? God grant that this may be.

Ms 137, 1907

Exalting Christ

St. Helena, California

June 17, 1907

To my ministering brethren:

Every soul who truly accepts Christ by faith will walk in humility of heart. There will be no exalting of self; but Christ will be exalted as the One on whom the hope of eternal life depends. “By grace are ye saved through faith,” the apostle Paul declared. [Ephesians 2:8.] And it is the grace of Christ in us that makes us His witnesses. We can be overcomers only by the blood of the Lamb and by the word of our testimony. By a well-ordered life and a godly conversation, we become lights in the church and in the world. Spiritual things must be spiritually discerned. Those who drink most deeply of the waters of salvation will reveal most fully the meekness and lowliness of Christ.

I am bidden to say to those who have been called to teach the Word of God to others: Never encourage men to look to you for wisdom. When men come to you for counsel, point them to the One who reads the motives of every heart. A different spirit must come into our ministerial work. No persons must act as confessors; no man must be exalted as supreme. Our work is to humble self and to exalt Christ before the people. After His resurrection, the Saviour promised that His power should be with all who would go forth in His name. Let this power and this name be exalted. We need to keep continually before our minds the prayer of Christ when He prayed that self might be sanctified by truth and righteousness.

The power of the eternal Father and the sacrifice of the Son should be studied more than it is. The perfect work of Christ was consummated in His death upon the cross. In His sacrifice and His intercession at the right hand of the Father is our only hope of salvation. It should be our joy to exalt the character of God before men and make His name a praise in the earth.

As David considered the works of God in the earth, and the love manifested for man, he was led to exclaim: “O Lord our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger. When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? And the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. ... O Lord our Lord, how excellent is Thy name in all the earth!” [Psalm 8:1-5, 9.]

“Out of the mouth of babes and sucklings hast Thou ordained strength,” the psalmist says. [Verse 2.] The Lord will work through the words of even the little children who have been instructed from their babyhood to love and fear Him. Through their instrumentality the Lord will teach men to be kind and tenderhearted and to seek Him in simplicity of heart.

“I will praise Thee, O Lord, with my whole heart,” the psalmist continues; “I will show forth all Thy marvelous works. I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou Most High. When mine enemies are turned back, they shall fall and perish at Thy presence. For Thou hast maintained my right and my cause; Thou satest in the throne judging right.” [Psalm 9:1-4.]

I have been shown that these words will be literally fulfilled. Troublous times are just before us, and this is the beginning of the end. At this time, instead of the church’s becoming worldly in its practices, it should be drawing near to God in a work of repentance and putting away of sin. “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” [Psalm 32:1, 2.]

There is a work for our ministers and workers to do in watching diligently their religious life, that it may not be perverted by self-exalted ideas. Profession is of no avail. “Be not conformed to this world,” the apostle Paul exhorts: “but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” [Romans 12:2, 3.]

The twelfth chapter of Romans is an educational one and should be studied and understood. It contains lessons that we are to bring into the life practice. I am bidden to bear a testimony against the danger of exalting self—a species of self-deception that will prove the ruin of some who have once known the truth. “Be kindly affectioned one to another with brotherly love,” the apostle says; “in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.” [Verses 10-12.]

We lose many and rich blessings because we neglect to seek the Lord with humble hearts. When we come to Him in sincerity of heart, asking Him to reveal our defects, He will show us a true picture of ourselves reflected in the mirror of His Word. Then, having seen ourselves as God sees us, let us not go away forgetting what manner of man we are. Let us study critically the features of our character that are defective and seek for grace to make them like the pattern presented in the Word of God.

The faithful minister will water with his prayers the seed sown in his discourse. He will plead that the seeds of truth may find a lodgment in hearts and that souls may be truly converted. There is to be in the life of the minister a revelation of the Holy Spirit that will blend heart to heart in love and unity. The more of the grace and power of the Spirit that finite man receives from the Infinite, the more love will he express for his fellow men. He will ever bear in mind his high privilege: “Ye are laborers together with God; ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.]

Ms 139, 1907

A Call to Consecration

St. Helena, California

June 18, 1907

To my ministering brethren:

There has been presented before me a work that needs to be done for our ministering brethren. I was shown that a deep work must be done upon hearts by the Holy Spirit, or many workers will discover too late that they have lost their opportunity of bringing the Holy Spirit into the life practice. God is waiting to see if His servants will be sanctified through the truth, waiting to see if they are willing to give up all, that they may secure eternal life.

Many who claim to be pastors of the flock are doing dishonor to God, because in their own lives they do not reveal the principles that governed the life of Christ. They make a high profession, but indulge in acts of selfishness. Little of true humility of soul is revealed, and their words and actions are such that souls are not impressed with the truths they try to teach. Oh, that the Lord would work on the

hearts of men, that less of the character of the sinner might appear and more, altogether more, of the meekness and lowliness of Christ! Those who are partakers of the divine nature will be partakers of the self-denial and self-sacrifice that marked the life of the Saviour. When the heart is truly converted, the mind will be like the mind of Christ; the powers of mind and body will be held in subjection to Christ as a precious trust to be used in His service.

Christ loved the human race. It was for the joy that was set before Him—the joy of seeing sinners redeemed—that He "endured the cross, despising the shame." [Hebrews 12:2.] He was to be the atoning sacrifice for the sins of men. This the Father and the Son planned before the foundation of the world. The Father "sent Him." [Mark 12:6.] He was delivered by the determinate counsel and foreknowledge of God. This was the only plan that could be made for the redemption of mankind. In yielding to sin, man had incurred the penalty of transgression. The gift of Christ to our world was made in order that mercy might be shown, and yet the justice of God be fully met.

The sacrifice of Christ was not made in order to create in God a love for men. He loved before He gave. "For God so loved the world, that He gave." [John 3:16.] He gave His only begotten Son as an expression of that love. The Father and the Son united in making this wonderful sacrifice, that the character of God might be fully understood and that the fulness of their amazing mercy might be known by fallen angels and sinful men. Only One equal with the Father could make the sacrifice for the lost race. Divinity alone could exalt the sinner to sonship with God and make him a partaker of the divine nature. The Lord of glory, the Prince of life, must take human nature and, in human flesh, give to man an example of a pure and righteous life.

Clothing His divinity with humanity, the Son of God came to earth as a helpless babe, and through the years of childhood, youth, and manhood became acquainted with the life of humanity by personal experience. His knowledge of the poverty and hardship of life is revealed in His words to one who proposed to follow Him. Christ responded, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." [Matthew 8:20.] He descended from one humiliation to another, until the cross made it impossible for divine condescension to stoop lower.

The awful, mysterious agony in the Garden of Gethsemane, when, apparently, He hesitated to drink the cup that was offered to Him; that mysterious cry upon the cross, "My God, My God, why hast Thou forsaken Me?" [Matthew 27:46.] Declare how deep and intense were the sufferings of the Son for the sins of the world. Yet in the midst of His sufferings He could speak peace to the heart of the penitent thief. That response to the thief's request for a place in His kingdom was heard by the armies of Satan and sounded the death-knell of Satan's lingering hope to obtain the victory over Christ, or over those who would believe in Him as their Saviour.

Speaking of His sufferings and death, Christ declared, "The Son of man goeth as it is written of Him." [Matthew 26:24.] Again and again He alluded to His death as a fulfilment of prophecy. It had been declared: "A bone of Him shall not be broken." [John 19:36.] "They pierced My hands and My feet." [Psalm 22:16.] "They parted My raiment among them, and for My vesture they did cast lots." [John 19:24.] All these predictions were literally fulfilled.

Christ suffered one of the cruelest of deaths, though none had proved Him guilty of any offense. He had declared Himself the Son of God, and for this He was condemned to die. His executors were not

able to prove one of the false charges they had brought against Him. The Father Himself had signified His approval of His Son in the words, “This is My beloved Son, in whom I am well pleased.” [Matthew 3:17.] Judas, the traitor-disciple, declared, “I have sinned in that I have betrayed the innocent blood.” [Matthew 27:4.] The message of Pilate’s wife concerning Him was, “Have thou nothing to do with that just man.” [Verse 19.] And Pilate himself declared, “I find in Him no fault at all.” [John 18:38.]

“I lay down My life,” Christ declared; “no man taketh it from Me.” [John 10:17, 18.]

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?” [Romans 8:32.] Before the universe of heaven the plan was set forth whereby man might again come into right relation with God. To as many as would receive Christ as their light and their salvation would be given power to become the sons of God. Before that Gift could be bestowed, the Church of heaven was stirred to its unfathomable depths. Of all His infinite resources, God gave the whole. The three representative powers of the Godhead, the Father, the Son, and the Holy Spirit, were pledged to carry out God’s plan for the salvation of the lost race. Thus fully did the Lord engage the heavenly universe in the work of redemption. How few understand and appreciate this infinite sacrifice!

The wonderful plan for our salvation has placed mankind under a great debt to God. Yet how little of our powers we return to Him! Shall those who profess to receive Christ grudge Him a return of His entrusted goods, or refuse to express gratitude for the salvation provided at such infinite cost? The love that was revealed in the earthly life of Christ, God requires church members to manifest in the life. God calls upon His people with whom He has made a covenant, to make a covenant with Him, and in response to the infinite Gift He has bestowed, to declare, “How shall we not freely give Him all things?”

Every soul who receives Christ is to reveal Christ to the world through a transformed character. His life is to be a continual manifestation of devotion to the will of God. By obedience to the commandments of God, man is to honor and glorify His Maker. In his own transformed character he is to magnify before the world the plan of salvation as a plan that is laid in the mercy and the love of God. The name of Jesus will be exalted by these representatives of Christ; for there is no other name given among men whereby we may be saved.

The man who is truly converted is taken into the plan of God, to work for the salvation of his fellow men. In his own life he reproduces the character of Christ. The earnest, disinterested labor of Christ in behalf of sinners is repeated in his life; the same fervor and solicitude is revealed in his prayers. The Saviour often left His disciples for seasons of prayer with His Father. At these times He poured out His soul in strong crying and tears for those he had come to save, and for power and grace to carry out the great plan of redeeming the world. His example in prayer Christ desired should be a lesson to His disciples in all ages. We cannot be too deeply impressed with the need of laboring for perishing souls. We need to feel the movings of the Spirit of God on our hearts, that we may be led to make every possible effort in their behalf. The truth that has been the means of drawing our souls to God is to be the great power in us to lead others into the path of righteousness.

When a laborer takes up any work for the church, it should not be in a pompous way, but humbly. He should realize that his knowledge of the truth demands much of him. No power of heaven will be

denied to the one who seeks to carry out the purpose of God in his work; but the man who seeks to carry out his own plans and purposes, instead of humbly following the leading of the Lord, reveals by his actions that were he admitted to heaven, he would strive there for the first position. When there is with the minister or elder of the church a disposition to be unchristlike and to work in human wisdom rather than in the wisdom of God, dissension and strife will be created, self will be exalted, and the wisdom of man instead of the wisdom of God will be relied upon. The man who is set to do a work for the church in any line should first consecrate himself to God and to the work. He will seek to use the methods that Christ used in His efforts to disseminate light and will leave no means untried to forward the plan of salvation. If he will ever remember that he is a worker together with Christ, a sanctified influence will go forth from him that will make his work efficient.

I am instructed to say to our ministers, You need to be transformed in character, or you will be deceived in regard to your position as workers in the church. The Lord is not glorified by the representations of His truth that are being made; your spirit is dishonoring to Him. A spirit of humility must be revealed in your lives. More thought must be given to soul-preparedness for the work. Self rules in your lives, and the grace of Christ cannot be made manifest.

The work of heart-searching should begin in earnest with the ministry. There are many who need to be converted in word, in spirit, in deportment. Unless the minister seeks to live in the light of God's countenance, and to reflect His image, his influence will hurt rather than help the cause of God.

The law of God is to be obeyed. God's Word sums up obedience of God's law in the words, "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.] God's law is a law of mercy, an expression of goodness; it holds His creatures responsible for allegiance to Him, places them under obligation to reveal in their characters the attributes of its Author. Through the power of the Holy Spirit the law of God is to be exemplified in the life of the Christian.

To live the law of God means to reveal the holiness of God's character in every action of the law. In the lives of many of our teachers and ministers, this holiness is sadly lacking. With many, the law has become a dead letter. To those who, instead of allowing their lives to be controlled by the law of righteousness and truth, are being swayed by hereditary and cultivated traits of character, I am given this message: There is no time to lose. The end of all things is at hand. Soon from heaven will go forth the decree, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still. Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." [Revelation 22:11, 12.]

Let none seek to be first, but let all now unite in ministering to the world the teachings of Christ. Each converted soul should seek earnestly to acquire a knowledge of the truth and seek to wield an influence that will represent to worldlings a better world than this. Whatever the moral standing of those about you, it is your privilege to show plainly the line that separates you from the world. By pursuing a course in contrast to the selfishness of the world, and which by its purity condemns the practices of the world, you are to show that you are conforming to the perfect Pattern. Those who minister in word and doctrine are to beseech men and women to be reconciled to God. They are to declare their conversion from evil by consecrating the will, the talent of means, the whole being to the service of God. Because wickedness exists in society, there should be Christian influences in every land that will stem the tide of evil by manifesting the sympathy, the tenderness, the love of

Christ. “And greater works than these shall he do,” Christ declared of every one of His followers; “because I go unto the Father.” [John 14:12.]

“In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love,” and purifieth the soul. [Galatians 5:6.]

In these words the Holy Spirit through the apostle Paul assures us that all our external privileges, all our high profession of acceptance with God, cannot take the place of faith. Sincere faith in Christ is that alone which can secure for us an entrance into the city of God. Faith in Christ, expressed in the life and character, revealed in love for God and for our brethren, makes the human agent a power in the world and in the church. I am made sad when I see that many have not this faith and love; for these are the sign of our Christianity, the witness that we are the children of God. True faith in Christ will recover the backslider from the entanglements of the world and engage him from day to day in service that will keep his brethren from backsliding. This is the work that God requires of every soul.

The apostle paul exhorts those who have taken the name of Christ, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” [Verse 1.] If you have lost the liberty you once enjoyed in Christ, you may recover yourself from your backslidings. If you will look to Jesus and accept His Word in faith, you may present to the world a very different showing from that you have given in the past. In your life and character you may reveal the faith that works by love and purifies the soul.

I appeal to our ministers, and to those who hold responsible places in the work of God: Do not make mistakes in your lives. You are in danger of working out an unsanctified conception of religion. To possess true religion means to make Christ your pattern, to conform the life practice to His example. The more closely the example of Christ is followed, the more fully will the gospel light and life be expressed in us. We shall love as brethren. The light shining in us and forth from us will produce life heat, Christian love. This love will not be confined to our homes and families, but will spread its branches and produce fruit on the other side of the wall.

Close, heart-searching work is required of those who minister the Word. Let this investigation take place now. They should be converted at heart who preach the Word. True repentance must be experienced by every minister who would in his ministry reach the pattern set for him in Christ. We need far less of preaching, and far more of earnest, humble seeking of the Lord. In our early experiences in the message, when we assembled for camp meeting, ministers’ meetings were often held in the early morning, when the workers sought for deep conviction of heart and true conversion, as a preparation for the work to be done at the meeting. Sins were confessed to one another and to God. Thorough work was done. At this time, even more than then, we need to seek the Lord in simplicity of heart. God says to us: “Humble yourselves in the sight of the Lord, and He shall lift you up.” [James 4:10.]

“My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ... Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. ... The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without

partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:1, 2, 13, 17, 18.]

"Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." [James 4:8-10.]

Ms 141, 1907

Words to Church Members

St. Helena, California

June 19, 1907

Dear Brethren and Sisters:

Scene after scene has been opened before me, and I long to present to the people the instruction that has been given to me for them. The words were spoken: A great work in spiritual lines is to be done for the Lord's people without delay, else the enemy will deceive souls to their ruin.

Every church member needs to feel the converting power of God upon heart and mind; then spiritual development will be experienced. Christ has for every true believer grace sufficient to make him a son of God. Angels are working in behalf of God's people, that Satan may not gain the victory over them.

It is Christian sanctification that is wanting in the so-called Christian world. Love for Christ, expressed in word and deed, will bind His followers together in bonds of perfect union. And in a special sense the love of God will be bestowed upon those who are one with Christ and the Father.

The richest blessings will rest upon the humble worker. He who comes to the Lord in simple trust will learn how to uplift the Saviour before men. Practical Christianity is the revealing in word and action of the will of God. How is the world to know on whose side we stand unless we make it known? "By their fruits," Christ said, "ye shall know them." [Matthew 7:20.] "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." [Matthew 12:30.]

The Lord is in earnest with His people. They are to have a more sacred sense of their accountability before God to teach the truth. The time has come when we should make decided reformations in our homes, when every family that has heard the message of truth should practice in their lives every principle of the truth. The wonderful mercy and grace and power of God has made it possible for the members of every family to become the sons and daughters of God. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [Romans 8:32.]

It was a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; it was impossible for God to give more. "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.] Why is our gratitude so limited? It is only as a ripple on the surface compared with the great tide of love that flows to us from the Father.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” [Verses 19-21.]

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.” [Jeremiah 31:31-33.]

Those who have by baptism given to God a pledge of their faith in Christ, and their death to the old life of sin, have entered into covenant relation with God. The three powers of the Godhead, the Father, Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection 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. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things’ sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.” [Colossians 3:1-13.]

“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, singing with grace in your hearts to the Lord. And 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.” [Verses 14-17.]

Study the whole of this chapter of Colossians carefully and prayerfully. Bear in mind that they are addressed who have been buried by baptism in the name of the Father and the Son and the Holy Ghost. If you will ever remember that you are dead to worldly interests and attractions, and have risen to seek those things which are above, these heavenly powers are pledged to give you power to walk with Him in newness of life.

In the eighth and ninth verses are presented the fruits that must not appear in the lives of those who have entered into this covenant relation with God. These are the fruits of the unregenerate heart; and they must not appear; for "ye are dead, and your life is hid with Christ in God." [Verse 3.] The fruits of righteousness appear when the soul lives to fulfil his solemn vow to God.

It is the duty of every believer to fulfil faithfully his baptismal vows. If earnest perseverance and diligence are needed in order to attain success in temporal matters, how much more important that we make earnest efforts to obtain the heavenly treasure!

There is far too little of self-denial and self-sacrifice among those who claim church fellowship; far too little confession of sin. Church members need to be reconverted and sanctified in soul, body, and spirit, if they would increase in faith and grow in grace. But an unsanctified course of action has so long been followed, that the church should now be alarmed. The power of the Holy Spirit, so much needed on the human heart, is not felt. Many who profess to believe and receive the Word of God are deceived; they are not practicing the truth. They are not following on to know the Lord, that they may know that His going forth is prepared as the morning.

I am made sad when I see how much of the Lord's money is spent for dress and selfish indulgence—money that God designed should be spent in saving souls who are perishing in ignorance of the truth and of God. Those who are thus tempted to extravagance and selfish indulgence should consider the words of Christ, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Matthew 5:20.] "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

"Therefore, 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 the winds blew, 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 7:21-27.]

We have such a limited faith. Many of our church members need to be reconverted. They need to cultivate faith in God. Fervent prayer, offered in humility of heart, will be heard and answered. The desire expressed for a sanctified and purified heart, a refined and noble character, will bring the aid of the Holy Spirit to the petitioner. "If two of you shall agree on earth as touching anything that they shall ask," Christ says, "it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." [Matthew 18:19, 20.] "Ask, and it shall be given you." [Matthew 7:7.] "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [Romans 8:32.]

I am instructed to say to those who profess to be Christians, but who are not doing the words of Christ: You are yet in the gall of bitterness, and in the bonds of iniquity, as verily as are the children of the wicked one. You are doing his works as verily as are they. God bids you now to come to repentance. Let your hearts be broken before God; confess your sins and be converted. Let there be

humility of heart in seeking the Lord, and sincerity of purpose in carrying out His works. Angels of God will rejoice when ministers and people take up this work of repentance before God.

Some who profess to be converted have never yet felt the converting power of the Spirit of God. Oh, that a reformation might be worked in heart and mind and life, and that every church member might become one with Christ as He is one with the Father. Christ is knocking at the doors of your hearts for entrance. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." [Revelation 3:20.] Yet many who hear Him knock shut closer the door of the heart, and the voice of Christ pleads in vain.

"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. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book 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. The grace of our Lord Jesus Christ be with you all. Amen." [Revelation 22:16-21.]

We see from these words the necessity of sacredly cherishing every ray of light that the Lord sends to His church on the earth. The efficiency of any church depends upon its entire consecration. The church is not to conform to any one man's mind or judgment or will, or depart in the slightest particular from the teachings of the Word.

At this period of time, a special work is to be done for the individual members of the church. With the Bible in your hands, you are to search the Scriptures with an earnest determination to know the words of Christ. "Search the Scriptures," the Saviour said, "for in them ye think ye have eternal life; and they are they which testify of Me." [John 5:39.] "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." [Isaiah 8:20.]

No man is left in uncertainty in his Christian experience and in his labors. The eye of God is upon every child of His who seeks to serve Him with humility of heart. There is a "well done" for every follower of Christ who witnesses for God before a world lying in wickedness. Every day we seek with sincere heart to follow the directions of the Word of God, and to become a laborer together with Him in the salvation of souls, there is written for us in the book of heaven the words, "Well done, thou good and faithful servant." [Matthew 25:21.]

The professing follower of Christ is to overcome every selfish trait of character. By well-doing he is to form a correct pattern and testify, in his life, to the character of Christ and to God's unselfish love for the human race. In works of mercy and love and sympathy, by showing kindness on the right hand and on the left, he is to repeat the works of Christ. Christ came to the earth to give to men the pattern of the perfect character that all must obtain who would be welcomed to the future, heavenly world. He found His pleasure in unwearied works for the good of men; His object in coming to our world was to leave an example of what the human character must become in order to be fitted for the society of heaven.

The Holy Spirit leaves no member of the church to develop a character that is without comeliness. He claims for every man and woman the privilege of becoming a child of light, an influence for righteousness, an example of a Christlike life. This is God's way of helping the church. Satan is working in every way to thwart the purpose of God, and God desires that His professing people shall make no mistakes, but that every move may be a right move. The Head of the church on earth requires the members of the church to surrender their will to the will of God in willing obedience. God has united the agencies of the church on earth with the church in heaven.

The subject of missions is to be under divine supervision. God's church on earth is to be the bearer of light to the world. "Ye are the light of the world," 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.]

Ms 143, 1907

An Address to the Youth

June 27, 1907

(NOTE: This manuscript is sent out to be read at one of the Young People's Meetings during your camp-meeting. Please place in the hands of the persons having charge of this work.)

In the first chapter of Second Peter is given instruction of special value to those who desire to attain the highest success in the Christian life.

The apostle Peter, in writing to those "that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ," declares: "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." [Verses 1-3.]

This scripture will bear much study. "Through the knowledge of God, and of Jesus our Lord," grace and peace are to be multiplied unto us. [Verse 2.] We grow in grace in proportion as we advance in a knowledge of heavenly things.

My dear young Christian friends, it is your privilege to gain a knowledge of God and of His Word. Daily you may grow in grace and in a knowledge of the truth. And as you add grace to grace, God promises to multiply His mercies unto you. But there is an earnest work for you to do, as laborers together with God, if you would perfect a Christian character. Influences for evil are so prevalent in the world that we cannot hope to attain perfection in our own strength. Only as we co-operate with God shall we be able to advance. Abundant provision has been made for us to lay hold on divine strength. The apostle declares: "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 3, 4.]

The Saviour, during His life on the earth, was tempted in all points like as we are, yet without sin. In Him the weakness of humanity was united with the strength of divinity. Because He experienced the

temptations of humanity, He knows how to succor all who are tempted; because His human nature was united with divinity, every young man, every young woman, who chooses to follow in His footsteps, may be a partaker of the divine nature and escape the corruption that is in the world through lust.

The high and holy privilege of overcoming as Jesus overcame, through power imparted from above, is given to those who conscientiously do all in their power to co-operate with the Source of their strength. When sorely tempted, Christ made use of His knowledge of Scripture. He met Satan with the words, "It is written." And so the apostle exhorts us, as followers of Christ:

"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." [Verses 5-8.]

We cannot be too diligent in studying God's Word; for this is the foundation of our faith. And yet, sad to say, many fail on this very point, so vital to all Christian growth. To some, the Word of God is an unknown Book.

We are living in an age when reading matter is abundant and cheap. The perfecting of the printing press has made possible the rapid multiplication of the printed page. This was intended by the Lord to be a blessing to the world; but it has been perverted by many into a curse. A steady stream of trashy literature is pouring forth from hundreds of presses, and is flooding the world like a great, desolating tidal wave, sweeping before it everything that has not been firmly anchored to the truth of God's Word. Much of this trashy reading matter is published in an attractive form and finds its way readily into thousands upon thousands of homes. Those whose principles are not firmly fixed are often allured by the inviting pages, and the result is liable to be a distinct spiritual loss. The mind is filled with sentiments and scenes originated by the enemy of our souls; God and His truth are too often lost sight of, and His name is dishonored by those who claim to be His children.

My dear youth, you cannot afford to imperil your souls by heeding the voice of the tempter when he presents before you an alluring story to read. Is it not your desire that "an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ"? [Verse 11.] Then flee from the tempter. Give Satan no opportunity to harass you continually with temptations to read novels and story magazines.

In apostolic times, those who were converted at Ephesus brought together their magical books and burned them up. I would that all the cheap, trashy literature in every home might be burned up! You cannot do better, my dear young friends, than to burn everything that would tempt you to indulge in the reading of fictitious stories. Turn from this cheap literature to that which will give you spiritual strength. Partake of the bread of life—the Word of the living God. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." [John 5:39.]

To us, as well as to His disciples of old, Jesus has declared: "He that believeth on Me hath everlasting life. 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. ...

“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. ...

“Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it?” Jesus then explained that He had spoken with reference to the importance of the Scriptures. “It is the Spirit that quickeneth,” He declared; “the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life.” [John 6:47-51, 53-55, 60, 63.]

In the early years of the third angel’s message, many of the believers were young in years, but they learned to study God’s Word with prayerful earnestness; and as they grew older, they became a mighty power for good. Their knowledge of the Scriptures enabled them to labor for souls in the days of their youth and early manhood. They did not think that because they were young, they could not understand God’s Word. As they wrestled with difficult passages, and sought God for understanding, light shone forth from the sacred page, and the foundation of our faith was established in their hearts. Later, when these young men met every species of error, nothing could shake their confidence. They were anchored within the vail. Their faith in the Bible was substantiated by a personal knowledge of the One who inspired the Word.

We are living in a time when every wind of doctrine is blowing and when those who think they stand are liable to fall. We are living in a time when Satan is striving to implant seeds of skepticism and infidelity in every mind. We are living in a time when error is taught so insidiously that the faith of many is being rapidly undermined.

Oh, how much we lose by neglecting the privilege of partaking freely of the bread of life! Shall we not resolutely refuse to be ensnared by the enemy of our souls? Shall we not place beyond our reach everything that turns the mind away from the truths that God desires us to learn? Let us seek to become familiar with the books that clearly outline the truths for this time. Let us make a careful study of the fundamental principles of the message that is being proclaimed by God’s children throughout the world. Let us keep informed regarding the progress of this message. A most solemn work is now in progress—the work of warning an impenitent world of the judgment day and of the soon coming of our Saviour in the clouds of heaven. God desires that every child of His shall have a part to act in this great work. Let us come up to the help of the Lord, to the help of the Lord against the mighty.

“If these things be in you, and abound, they make you that ye shall be neither 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.” [2 Peter 1:8, 9.] May it never be said of us that we were so blind in this life that we could never see beyond the enjoyment of the pleasures of sin for a season!

With the apostle Peter, I would say, “I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” [Verse 12.] And with the apostle, dear youth, I would lift my voice in earnest exhortation to you to “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." [Verses 10, 11.]

Ms 145, 1907

A Call to Service

St. Helena, California

June 20, 1907

To the lay members in every church

Dear Brethren and Sisters:

After His resurrection from the dead, Jesus "appeared unto the eleven as they sat at meat," and said unto them, "Go ye into all he world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they 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 16:14-20.]

Matthew's record of the great commission is: "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 28:18-20.] There is no limit to the missionary work to be done in fulfilling this commission, and yet because of a lack of faith on the part of God's people, the work has often come almost to a standstill. The lack of any record of work accomplished in some lands testifies to the fact that many of those who have claimed to believe the truth have not revealed their faith by their works. If God's people had possessed the true missionary spirit, the lands lying in darkness would ere this have been enlightened by their self-sacrificing labors. Our publications would have been multiplied, and this literature circulated, and the message of truth would have gone forth with no uncertain sound. This message which God bids us carry to all parts of the world is His last message of mercy to a perishing race.

The prayer that David offered for a preparation of heart in order to do acceptable service for God should be the prayer of every believer today. He said: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou God, of my salvation; and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall show forth Thy praise. For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. ... Then shalt Thou be pleased with the

sacrifices of righteousness, with burnt offering, and whole burnt offering: then shall they offer bullocks upon Thine altar." [Psalm 51:10-17, 19.]

There are many large cities still unworked. In every church in our land, believers should engage in earnest seasons of prayer for the guidance of the Holy Spirit, that they may be directed to the best places to plant the seeds of truth. I have been shown that angels of heaven are waiting for the co-operation of human instrumentalities in the work of bringing this precious truth before the notice of the world. Will not our churches arouse and seek the Lord in their homes, and then take up whatever line of work they see needs to be done? The Lord Jesus knows the needs of His children, and He will qualify them to do the work He appoints to them to do. His professing people need to study the Word, study how they can best introduce the truth in places where it has not yet been carried.

God's Word plainly declared that He has given to every man his work. Each should study carefully and prayerfully to know what that work is. All heaven is interested in the work of saving souls, and angels of God will go before every worker who will take up the work of giving the knowledge of His Word to the world.

Christ is to be our example in all things. The record we have of His labors for men is to teach us our duty toward our fellow beings. Of His labors for those outside His own city, we read: "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him." [Matthew 4:13-20.]

Christ gave to these disciples the education they needed for their work of ministry. The Jewish schools were no place for them to learn of Christ. Taking them directly from their fishing boats, the Master united them with Him in His work. When the great Teacher addressed the multitudes, the disciples were close beside Him, learning the lessons that He taught to the crowds. Then after the public effort was made, the Saviour took them aside with Him and explained more definitely the nature of the truths He was seeking to impart.

A similar work will be done for us in the giving of the last message to the world. Angels of God will go with us, Christ will be our chief Teacher, and right ways will be opened before us. Never are we to lose sight of our commission, "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.] In order to follow this divine instruction, there needs to be thorough consecration to

God. The heart of the worker must seek wisdom from God; he must make God his dependence and improve every advantage given him.

How thankful we should be for the encouragement that is given us to bring all our perplexities and difficulties to One who is abundantly able to remove them; to seek counsel of One who is mighty in counsel. “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways.” [James 1:5-8.]

God calls upon His people now to consecrate all their powers to His service. He would have every household become a home-church. When those who profess to believe His truth become truly converted, they will have words to speak to all; and their zeal for His cause will make them Christlike in purpose and action. True zeal is always tempered with meekness and lowliness of heart. The work of God has no need of the manifestation of an overbearing and dictatorial spirit. He has placed no man in the position to dictate the course of a fellow worker. None are to place themselves under the guidance of human beings; for God has not ordained this. He bids us look to One and depend upon One who understands our needs and is able to supply them from His abundant fulness.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His work, in him verily is the love of God perfected: hereby know we that we are in Him.” [1 John 2:1-5.]

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. ... Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.” [1 John 3:1-3, 7.]

As laborers together with God, we should never neglect the precious privilege of prayer. The promise is given us, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” [Matthew 7:7, 8.] Let us present our petitions for grace and counsel, and plead that light be given us, that we may understand the Word. Let us pray for wisdom, that we may know how to communicate that Word for the encouragement of others. Let us often study the seventeenth chapter of John, wherein is recorded the wonderful prayer of Christ to His heavenly Father. Here we can learn how to pray, and to bring ourselves into right relation to God. The signs that foretell the second coming of Christ are fast fulfilling. Shall the people be left in ignorance of the great event before them and have to meet that awful day unprepared? God so loved the world that He gave His only begotten Son, that whosoever would receive Him might not perish, but have everlasting life. Heaven has made a complete offering for the salvation of the world. Shall those who

profess to love God and keep His commandments be indifferent to the souls of men? No, no; they cannot be.

With untiring zeal, those who have received the light of present truth should go forth to give this light to those who sit in darkness. With consecrated efforts, by self-denial and self-sacrifice, they are to labor in the strength of the God of Israel. This message is to be carried to foreign lands; it is to be given to the cities and towns of our own country. The weary and the heavy-laden are longing for the message of truth that will give them rest and peace in Christ. Who will carry the message to those who have never heard it? Who will seek the joy and glory of God by drawing sinners to the feet of Him who gave His life a sacrifice for every soul? Who will lift up the Saviour before men as "the Lamb of God, which taketh away the sin of the world"? [John 1:29.]

Ms 147, 1907

An Experience in Divine Healing

November 12, 1907

November 12, 1907

Related by Mrs. E. G. White to Luther Warren

I feel so thankful to God for the strength that I enjoy at my age. I regard it as wonderful. I have used my eyes very closely, but my eyesight is still remarkably good.

At one time I had a cancerous growth on my left eye, and I feared that I should lose my eyesight. I consulted a physician about the difficulty. He felt of my pulse, and my heartbeat, and said to me, "Your eye will never trouble you. You will not live long enough for the cancer to develop. You cannot possibly live more than three months. You are almost ready for a complete paralysis."

A few weeks after this interview, one day as I was nursing Anna White, I felt a numb sensation coming over my face and body, and I fainted away. The shock of paralysis had come. Every one thought that I must die.

One night, I seemed to see a presence come in at the window in our bedroom. And when it came to me, it went all through every nerve of my head, every nerve of my body.

"Why," said I, "Father, father." He sprang out of bed as though he were shot. Said I, "The Lord has healed me."

The doctor had told him just before this, that just before I should be taken away, I would think I was all right, but he said that would be the death note, and he must not trust to that.

Just then Sister Bonfoey came in. She was a woman of remarkable faith. As she came in, I said, "I am healed, Clara; the Lord has healed me." She looked at me, and said she, "You are healed!"

"Get me my clothes," I said. Father groaned. She said, "Brother White, your wife is healed. I know it, I see it. I read it right in her countenance and in her eyes."

Well, they got me my clothes, and they dressed me, and then I began to praise the Lord. I praised the Lord, and I did not think of that great bulb that was on my eye. Then after we had all gathered in the room, and had a praying season, and thanking the Lord for all this, I put my hand up, and said I, "There is nothing there." And sure enough, that bunch was all gone.

Ms 149, 1907

"I have a message to speak to the churches."

"Paradise Valley Sanitarium," National City, California

May 3, 1907

I have a message to speak to the churches. If we are to make known the story of the cross in all parts of the world, our missionary efforts must not be allowed to weaken. They must be kept vigorous and strong. The efforts we put forth to dispel the darkness of error will always be proportionate to our faith in God, manifested in our obedience to His commandments. With faith and courage and hope we are to extend the knowledge of present truth. We have not always met as we should the obligations in missionary effort that our knowledge of present truth places upon us.

The manifold wisdom of God has been displayed in the organization of His church in the earth for the representation of the truth to the world. In their zeal for the cause of righteousness, His servants are to reveal a faith that works by love and purifies the soul from every slothful habit, a zeal that reveals itself by watchfulness unto prayer, humble heart-searching, a readiness to examine self, that they may detect their own defects of character and avoid the evils of self-exaltation. This faith and zeal are essential or our labors for the perishing will weaken, and Christ will be disappointed in His church.

The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when He gave to the world the unspeakable Gift of His Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of His people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul truly converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led someone to work for him, he will take up the work and labor in the spirit of the Master.

God has given me this message to bear to those who are out of line: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." [Isaiah 8:9-12.]

In these last days there are arising strange fallacies and manmade theories, which God declares shall be broken in pieces. The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. Men occupying high positions of trust have revealed their unlawful desire for gain; they have practiced extortion and robbery and have gratified the evil passions of their hearts until our cities are corrupted through their wickedness. God has declared that He will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities.

"The Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among My disciples." [Verses 11-16.]

In this representation of the prophet, we see that Satan is at work, not only with worldlings who have not the love and fear of God before them, but also with those who profess faith in Christ. Here are plainly represented two distinct parties, formed from a company that was once united. The members of one of these parties are in resistance to the will of God. They have taken themselves from the side of the loyal and true and are now resisting the warnings of the Spirit of God. To the obedient the Lord will be "for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." [Verse 14.]

Every professed believer in Christ will be tempted by Satan. "And many among them shall stumble, and fall, and be broken, and be snared (mark that word), and be taken." [Verse 15.] Notwithstanding all their knowledge of the Word of God, all their light, and their position as expositors of Bible truth, many shall "stumble and fall, and be broken and be snared, and be taken." The ruin of this class is certain. Then the charge is given, "Bind up the testimony, seal the law among My disciples." [Verse 16.]

"And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards, that peep and that mutter: shall not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Verses 17-20.]

This warning is given for the days in which we are living. Read carefully the third chapter of Second Timothy. This chapter refers to the "many" spoken of by Isaiah who have departed from the faith. "Evil men and seducers shall wax worse and worse," the apostle says to Timothy, "deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All

scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [Verses 13-17.]

"I charge thee therefore before the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine; but after their own lusts will they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth; and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:1-5.]

A wealth of moral influence has been brought to us as a people in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. Repeatedly the word has come, "Write the things which I have given you, to confirm the faith of My people in the position they have taken." Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejectors of light to stumble and fall and be snared and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.

"I am now ready to be offered," the apostle Paul declared as his warfare drew to its close; "the time of my departure is at hand. I have fought a good fight, I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love His appearing." [2 Timothy 4:6-8.]

"Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus." [Verses 9-12.]

"Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer, no man stood with me; but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever. Amen." [Verses 14-18.]

This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought the second time before Nero to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground. We are having trials to encounter

similar to those that Paul met. There are some who were once with us as teachers, but who are now denying the faith and are working against the truth they once advocated. In this experience we are not to lose our faith and confidence in God. It is the privilege of each to be able to say, “The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever. Amen.” [Verse 18.]

Ms 151, 1907

Talk/The High Order of the Loma Linda School

Loma Linda, California

October 30, 1907

October 30, 1907

From talk given by Mrs. E. G. White, Loma Linda

Here (at Loma Linda) we have ideal advantages for a school and for a sanitarium. Here are advantages for the students and great advantages for the patients. I have been instructed that here we should have a school conducted on the principles of the ancient schools of the prophets. It may not be carried on in every respect as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master.

We want a school of the highest order—a school where the Word of God will be regarded as essential and where obedience to its teachings will be taught. For the carrying forward of such a school, we must have carefully selected educators. Our young people are not to be wholly dependent on the schools where they are told, “If you wish to complete our course of instruction, you must take this study, or some other study”—studies that would perhaps be of no practical benefit to those whose only desire is to give to the world God’s message of health and peace. In the education that many receive, there are not only subjects that are non-essential, but much that is decidedly objectionable. We should endeavor to give instruction that will prepare students quickly for service to their fellow men.

We are to seek for students who will plow deep into the Word of God, and who will conform the life practice to the truths of the Word. Let the education given be such as will qualify consecrated young men and young women to go forth in harmony with the great commission, “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.” [Matthew 28:19, 20.]

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Elder Burden: I want to ask a question. Is this school that you have spoken of simply to qualify nurses, or is it to embrace also the qualification for physicians?

Mrs. E. G. White: Physicians are to receive their education here. Here they are to receive such a mold that when they go out to labor, they will not seek to grasp the very highest wages or else do nothing.

Ms 153, 1907

Sermon/"Behold, What Manner of Love"

Loma Linda, California

October [29?], 1907

(Address by Mrs. E. G. White, Medical Missionary Convention, Loma Linda, California, October, 1907.)

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." [1 John 3:1-3.]

I woke up this morning, repeating this scripture. It is for the best interests of every one in attendance at this meeting to realize that the angels of God are commissioned to be round about the children of God in such assemblies as these, if you are careful to recognize the principles pointed out in this scripture. The aged apostle knew better than many of us about some of these things, because he had had repeated trials.

It is not the escaping from trials that makes a happy people. No; trials and grievances are permitted to come upon us, that we may be led to seek the Lord. In seeking the Lord, His promise is verified, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Matthew 7:7, 8.] During this meeting, we should be weeding out of our thoughts all complaining and fault-finding. Let us not continue to look upon any defects that we may see. It is our business individually to "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons (the children) of God." [1 John 3:1.] This scripture includes us all.

If this hope is in us, we shall reveal it at this meeting. And if we would get the right hold on God, we must keep beholding the most precious things—the purity, the glory, the power, the kindness, the affection, the love that God bestows upon us. And thus beholding, our minds will become so fixed upon these things of eternal interest, that we shall have no desire to find the flaws in others while we are here. A spirit of fault-finding, if cherished, would open the way for Satan and his angels to come into the midst of this gathering and work with you. You cannot afford this. The hours that we shall spend in associating together here are altogether too precious to be used in criticism of one another. This meeting may be the most blessed season that we have ever enjoyed in our lives. Let us determine not to let a spirit of criticism come in. If, perchance, any criticism springs up, let us kill the root of the evil at once. When we see a brother in the wrong, it is our privilege to go right to him and tell him and seek to help him.

Oh, that our minds might be sanctified! Sometimes God may give us things to do that seem quite unpleasant to our natural temperament; nevertheless, in the exercise of willing obedience to duty, the unpleasantness disappears, and the beauty and light of heaven come in, because the angels of

God are waiting to give us the most precious representations, if we will labor in harmony with right principles and keep our minds fixed on elevating, ennobling themes.

But if we allow our minds to become fixed on disagreeable representations, there is no room for the Spirit of God to make impressions. The evil angels quickly surround such a one and oppose every good thought and word and action. So long as Satan can control the mind, he hinders the human agent from coming into unity with the heavenly intelligences. By beholding the crucified and risen Saviour, we shall become changed into His image and thus enter into that oneness with the family of God for which Christ prayed to His Father.

We do not begin to comprehend the love of God for us. "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.] He gave Him that we might be called the sons of God, that we might become one with Him. This is a revelation of His love for the world.

And since God loves the world, with all its imperfections and shortcomings, we should reveal our gratitude for His goodness and mercy by contemplating His matchless love. As we allow our minds to dwell upon the One who has made our salvation possible, we cannot help loving Him because of the beauty of His character and because of the generosity and nobility He manifested in our behalf. No sacrifice we can make will be too great, if it leads to the attainment of loveliness of disposition, if it transforms us into the likeness of Him whom we behold. Let us put away the evil suggestions that the enemy seeks to bring in. He is ever watchful, ready to take advantage of any opportunity to lead us astray.

We are seeking that city whose builder and maker is God. The gates of that city will be thrown open to all who overcome by the blood of the Lamb. It is our privilege, and should be our aim, while in this world, to overcome every wrong tendency. We need a pattern higher than any human being. We must turn away from self, and behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. As we behold His wonderful love, we shall have no occasion for unhappiness or fault-finding. Beholding the beauty of His character, we shall not desire to dwell on anything that would create in our minds a disagreeable feeling.

We may have very straight truths to present at this meeting; but if these truths are in accordance with the principles given in God's Word, they will help us to perfect right characters. The Bible is to be our instructor. During this meeting—yes, at the very beginning of the meeting—every root of bitterness should be removed; for we desire that angels of God shall work upon our minds and give us a precious revelation of what the religion of Jesus Christ can do for us. Let us cultivate the living faith that enables us to grasp the hand of the Infinite. Let us manifest a kindly, tender, compassionate feeling toward all that are around us. It does not pay to cherish disagreeable feelings, because we are to behold the character of God as revealed in His love for us. We are to pray, and believe, and trust. Constantly we are to rejoice that God has loved us so much that He permitted one equal with Himself to come to this world to give His life as a ransom for sinners, in order that the wicked, even the very wickedest, might be saved. Like the thief on the cross, every poor, trembling sinner may grasp by faith the salvation offered through the gift of God in His only begotten Son. Some may think they cannot grasp this salvation; but every one, no matter how weak and sinful, may lay hold of it and finally receive the gift of everlasting life in the kingdom of glory.

In view of our faith in the Bible and our wonderful hope of eternal life, the Lord would be pleased to have us as a people give to all with whom we associate such a representation of His love that they will be won to allegiance to Him. We should reveal to the world that the Lord Himself is our strength, our grace, our efficiency, our delight, our exceeding great reward. May God help us to come up to the high standard of our calling in Christ Jesus. May He help us to make the best possible use of the time of this meeting. Let us give special attention to the devotional meetings. Pray, pray, as you have never prayed before. It is your privilege to draw nigh unto God. He has promised to draw nigh unto all those who seek Him diligently. Let us represent His character so fully in words, in acts, in disposition, that others will be attracted by what they see and will inquire of us how to find the Saviour and the joy and peace we have found.

Good is the Lord, and greatly to be praised! When we praise Him, we glorify Him before whomsoever we may be with. If we have the praise of God in our hearts, it will be manifested. If we have the goodness of God in our hearts, others will know of it. Let us be faithful representatives of God the Father, and of His Son, Christ Jesus, who has made an infinite sacrifice in our behalf, in order that we might live forever with Him in His kingdom.

Following a short praise service, Sister White offered prayer, as given below.

(Praying) Our blessed heavenly Father, I thank Thee that Thou hast invited us to come unto Thee in our necessities and in our perplexities, to ask of Thee that Thou wouldst pardon our transgressions, that Thou wouldst forgive our sins, and that Thou wouldst let Thy Holy Spirit come into our hearts. May we remove all the rubbish from the door of the heart, that we may let Thy glory in. O my Father, my Father, for Christ's sake, whom Thou didst give to a shameful death, in order to redeem us—for His sake wilt Thou help us, that we may be partakers of the divine nature, having escaped the corruption that is in the world through lust. Help Thy people at this meeting. We must have Thy presence, we must have Thy wisdom, we must have Thy grace; and we will not let Thee go, unless Thou dost bless us. We take hold of the arm of the Infinite, by faith, and we ask Thee that Thou wouldst reveal Thyself, to uphold, to strengthen, to give wisdom in every decision, to let Thy grace come into the hearts of the people, that they may have wisdom and judgment to plan aright for the advancement of Thy precious work. May the great grace of God be upon us.

Pity us, my Lord. Strengthen us. Help us to represent Thee in every word and act. May we reveal our appreciation for the life Thou dost give us. We give ourselves unto Thee this morning. We desire to make a covenant with Thee by sacrifice, that while associating with one another on this ground, we may reveal the grace that was in the heart of Christ Jesus while He walked and talked with the sons of men on the earth. We desire to receive of the grace of God, that we may impart it to those that are around us. We cannot let Thee go, my Father. We cannot be denied Thy presence. We must have Thy power in this meeting. We must see of the salvation of God.

While we shall assemble together to glorify Thee, let every thread of selfishness be put away. Let the benevolence and the love of God take possession of our hearts; and O put Thy praise there, that we may thank Thee, and praise Thee, and glorify Thee, for whoso offereth praise glorifieth God. And we want praise in our hearts; we want it upon our lips. We want to honor Thee during this meeting, and therefore we ask Thee to honor us by granting us Thy presence in rich measure. Grant us wisdom, and righteousness, and sanctification. We lay hold on these blessings by living faith. Let Thy grace

rest upon us this morning in large measure. Come sacredly near unto us. Be with us, my Father. For Christ's sake we ask these favors. Amen.

Ms 154, 1907

Diary Fragments, January to March, 1907

January 1 - March 30, 1907

January 1, 1907

"Elmshaven," St. Helena, California

The past night has been a night of considerable anxiety concerning the San Diego Paradise Valley Sanitarium. There is needed in this sanitarium those who are excellent to devise to keep the table well supplied with appetizing food. My prayers have been ascending to One who as all power to make that sanitarium in every respect to represent the perfection of wisdom.

January 12, 1907

St. Helena Sanitarium, California

I could not sleep after three o'clock. I felt greatly burdened. I needed counsel of God, and I believe His promise in James, chapter 1:1-7.

January 17, 1907

St. Helena Sanitarium

We see so much that needs to be done. We are sorry in heart when we see how very little burden is borne by some church members. We see that there is a need now in this our period of the world's history to watch unto prayer.

January 19, 1907

St. Helena Sanitarium, California

This morning I was awake at three o'clock and my heart is deeply stirred. I see a great work to be done, and we are living in the last days of this earth's history. The world now have plainly revealed before them, in the almost total destruction of San Francisco and its after developments, the work of unfaithful officials. The vail that has concealed the great dishonesty practiced by men in official positions has been removed.

January 26, 1907

I cannot find my diary that I should write in, so I write in this.

This morning, January 26, 1907, I am thankful I have been able to sleep until half-past three o'clock. I open the Word to read a chapter, and it is John 7. [Much of the chapter quoted, with some comments.]

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I have written this day 26 pages to be sent to the meeting in session in San Jose, to be followed by meetings at Mountain View on Sabbath and continuing through the week. My prayer is that the special blessing of the Lord may be realized. We need in every church to sense the fact that Christ is not lying in the sepulcher. We have a risen Saviour.

January 28, 1907

St. Helena Sanitarium, California

I thank the Lord this morning for His blessing. I have been able to sleep until nearly four o'clock. Yesterday my soul was burdened all day. I could not sleep the previous night after two o'clock. I lifted my soul in prayer to God that He would work for those men in council at San Jose. We cannot depend on their human judgment now. We must have the Holy Spirit's guidance, and it is for us. There is a heaven full of God and Christ and holy angels to come to our assistance in time of need. We have need of that light now, just now, which will be given us if we ask for it in that meekness all should have, and dependence not on human devising but upon the divine.

February 15, 1907

St. Helena

We leave today for Oakland to spend Sabbath and Sunday, uniting with Elder Haskell and Sister Haskell in this time of change. The large tent has been taken down and all the ground cleared. A circus party has come to hire the ground for their performance. We Seventh-day Adventists must now find other grounds on which to locate the large tent for continuation of our meetings. May the Lord direct us is my prayer. We are to leave this Friday morning for Oakland. I could not sleep after one o'clock. I had necessary writing to do, and we are to be off on this early train. We thank the Lord for health and strength and peace of mind this morning.

[Monday, February 18, 1907 (?)]

Friday noon we left St. Helena for Oakland. Elder Rice met us at the station and took our luggage in his carriage several miles to Berkeley. This he has done many times, and it is much more pleasant for me. Those who accompanied me—W. C. White, Dores Robinson to report the discourses, and Sara McEnterfer—rode in the cars. I found a good seat, with the baggage packed as close as possible around me. This favor has been granted me by Elder Rice, favoring me with transporting me from the cars and returning us to the cars to convey us to our home. We were accommodated with good rooms among those not of our faith. Elder Haskell and wife gave up their room to me and engaged one below on first floor, because I always choose the upper room.

Sabbath I spoke in the Congregational house of worship, which is very convenient for a large assembly. I had some very plain testimonies to bear, and quite a number spoke to the point. I have had the privilege, as the Lord's messenger, of speaking several times in this commodious building to our people that would assemble from San Francisco and Oakland church congregations and all scattered ones who could get together. Sunday, the people occupied this church, so we had to assemble elsewhere in a private house, crowded in two and three rooms.

We had much to do to settle difficulties. I was on one occasion in the meeting from two o'clock until seven in the evening, and plain testimonies were borne and confessions were made. We had two seasons of prayer. There were matters to be settled, for things had been coming to pass until there must be a work done. Some progress was made, and we thank the Lord that there is a better state of things. We left Monday morning for our home, glad, so glad, to see matters settled as they ought to be. The evil talking and surmisings against Elder Rice and wife were seen by many in altogether a different light than had been represented. Confessions were made by some, and we hope that the Lord will manifest His great grace in behalf of His people.

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Monday, February 18, 1907

St. Helena

I am so glad to be at home again. Elder Rice as usual transported me and our baggage to the 16th Street depot, and we arrived at home in good season for dinner. But I felt weary and yet glad to be at home.

We have obtained a victory, but it is not complete. The false statements that have come from human lips of some of those who meet for worship in the Berkeley church have brought about a very hard state. Things which have been standing for two years some now begin to see in the more correct light, and some hold just where they did. We need most thorough conversions. All who would grow in holiness will long after a genuine religious experience. They will encourage a spirit of self-examination. They will pray and strive daily for deeper insight concerning themselves, that they may understand their own faults and confess not their neighbors's sins, but their own individual mistakes and errors.

Some who profess much have spoken falsehoods and made much out of very little. Their mischievous tongues have magnified things and left on many minds a false idea of the true state of things. In Oakland, especially, there has been a wrong understanding which needs to be corrected. But we are glad that the meetings held, placing things on the right platform, have redeemed some souls who have recently embraced the truth, but through these mischievous tongues had become disappointed and had given up the Sabbath. They have come back, and their wives have been so thankful that they could be redeemed. The very expression of their countenances has changed.

The mystery of the great love of God for fallen man is expressed through the giving of His Son. Christ's giving Himself to an ignominious, shameful death is an expression of that mystery. Oh, that all would see and understand and live in the healing beams of Christ's righteousness. Nothing but this will thaw the frozen heart. It is the joy of the Lord that creates union, and not dissension. When will the people learn wisdom? When they pray more and talk less.

[Sunday], February 24, 1907

St. Helena, Napa Valley, California

I awoke at half-past two o'clock. My heart was drawn out in thanksgiving to God and to our Lord Jesus Christ. I lay in bed until three o'clock, and my heart was full of praise and thanksgiving to God for yesterday's experience.

Three times I had said I would speak at the sanitarium. Our people said, "You have not strength." But I should have gone forward in the name of the Lord. However, word came that some other one was expecting to speak, so I did not urge the matter.

Sabbath morning I said to our people in my house, Although I do not feel as strong as I desire to bear my message, I am the Lord's messenger, and I shall bear my message today. Trusting in the Lord, I went forward. The chapel was full, and the sick were in their invalid chairs, wheeled into the aisle. As soon as I commenced speaking, I felt strengthened. I had mistrusted my voice, but I had not the least difficulty. I spoke one hour, and I felt the grace of God upon me. The first chapter of Second Peter was forcibly presented to the full house. I knew that the Spirit of the Lord was resting upon me, and I had no loss of words or voice.

Before the closing hymn I felt that I must ask the congregation if they would make most earnest efforts to heed the instruction in the first chapter of Second Peter. The doing of the work set forth in that chapter would give them the grace of Christ to work out the sum of addition presented. If they would work out the sum in that chapter on the plan there definitely presented, Christ would work for them on the plan of multiplication of grace in fulfilling the requirements there set forth. Who will work out God's prescribed plan? Would they pledge themselves to read and practice that chapter, which plainly set before them practical godliness, which if they carried out from day to day in practice, adding grace to grace, would make them victors at last? Would those present pledge themselves to seek day by day to secure the eternal life insurance policy which Christ gave His life that every soul present could secure through His grace which He urged them to receive? I asked all who would do this to rise upon their feet, and the whole congregation seemed to respond and stood upon their feet.

I then knelt and offered us all to God to do that very work—to work on the plan of addition, adding grace to grace, that through the Lord Jesus Christ the Lord would grant them their everlasting life insurance policy. I was much blessed and strengthened during the exercises of this meeting, and my heart was warm with love for souls, and because the manifest presence of God was in our meeting.

This morning I am writing in my diary. My heart is warm with the love of Jesus, and I praise His holy name that He did manifest Himself to His people. I sincerely desire that the Lord will be glorified by the pledge that has been made. Oh, that each one in that meeting may secure the everlasting life insurance policy through obedience to the law of God, and may he seek to help others to the safe platform of Bible truth. Christ gave His life to make it possible for every soul to give his entire self to Christ to be His soldier of the cross of Christ. He is the Captain of our salvation. We are to war the grand warfare until the victory is gained. The truth that Christ is the Messiah will prove itself in our personal religious experience which bears the testimony that Christ has not died for us in vain. Praise the Lord!

February 25, 1907

St. Helena Sanitarium, California

I am awake this morning at half-past three o'clock. I take my cold water bath and then lie down, covered with bed flannels, until I am sufficiently warm and reaction has taken place. I kindle my fire and clothe myself properly, committing myself to the watchcare of my heavenly Father, and I feel His comforting peace in my heart. All are asleep but myself alone, and I thank the Lord for His care and keeping power at my age. I entered my eightieth year last November 26. The Lord is good, and my physical health and strength are wonderfully preserved. I have every reason to be grateful to my Lord and my God for my strength, and for His rich grace given me. His praise is upon my lips, and with my voice I thank the Lord God.

They call for me in different places. I go when I can go, but there is a work to be done at home that is not transitory. My writing is much and important, and I must not neglect it.

March 1, 1907

"Elmshaven," St. Helena Sanitarium, California

I am carrying a weight of great responsibility, and I scarcely venture to speak of the weight that oppresses my soul; for there is not one of those connected with me that can possibly understand the anguish of my heart. I feel that I am alone, alone as far as any soul's being able to understand is concerned. But why do I wish that they could? I have my Friend in Jesus, and He can help me, and He alone. He has been to me a very present help in times of greatest necessity, and now I can only trust and hang my helpless soul on Jesus Christ.

I am instructed that the less I have to draw upon human helpers engaged in the work in helping me, even in my own house, the better. It is wise not to trust in any mortal. I must move forward, not expecting they will understand. I must work alone, alone.

"Who can stand by you in the hour of fierce conflict, when in combat with the powers of darkness, with Satan and his host of invisible allies? You will, as far as human help is concerned, remain alone. The Lord alone understands. In Him you may trust. Commit the keeping of your soul to Him who has given your special work to you. Your Mediator, your Comforter will not leave you, although Satan will interpose his presence, his companionship. Be not afraid. I am your Redeemer who was tempted in all points like as you are tempted. I will impress your mind, and ever know I will not leave you nor forsake you."

I have been nearly overcome with perplexities. I will trust in God. All the reason I desire to live is to bear my part in the work as the Lord's messenger, faithfully discerning the evil because of the light given me, and also discerning the right. I have had very clear instruction, from which I am not to deviate one particle under any representation to, under any statement of, any human being—minister or physician.

Did not Christ grow weary with constant unbelief in His mission and in His work? Often He prayed all night for His human powers to be invigorated to bear the insult, the mockery, the charge, "he hath a devil." [John 10:20.] Did not Jesus suffer with weariness, standing on His feet and healing the sick? When He sat upon a stone to speak His message, closely surrounded with His disciples, He felt Himself favored. Has He not been often beset by the wily foe disguised as an angel of light? He knows my every weakness. He is able to sympathize with me and will be to me a present help in every time of need. Although He, my Saviour, is glorified in the heavenly courts at the right hand of

God His Father, He has not forgotten the history of His human life among the highways and the byways. All the reproach, all the falsifying by men in responsible positions He had to bear.

“In every spiritual conflict you are not alone. By the eye of faith you are to see your Redeemer as your present help in every time of need. In your experience of the message given you to bear, the truth is written just as it is in the books of heaven. All false statements made will appear just as they are, for it is against Christ that they do this evil, working on the enemy’s side. They are poor, deceived souls, but they choose the darkness when they might have the light. They are those who are learning their lessons from the fallen apostate and they have eyes, but they will not acknowledge the evidence. They have ears to hear, but will report the very opposite of the truth which they hear, turning it to falsehood. There is not any dependence to be placed in the words they speak.

“But do not forget the incarnation of Christ and suppose He cannot feel the pangs of the willing misunderstanding of words spoken. There is Jesus who understands. Go and bear your testimony, teaching them to observe all things I have commanded you, and, ‘lo, I am with you alway, even unto the end of the world.’ [Matthew 28:20.] Would you not then have the best of companionship? All who shall misinterpret My character and My mission and My work will misinterpret your character, your mission, and your work.”

March 27, 1907

St. Helena Sanitarium Post Office, California

Last evening I was very much pleased to meet my son James Edson White. His wife was not able to undertake the long journey from Nashville, Tenn. I thank the Lord that I am still in a comfortable state of health and can do a large amount of writing.

March 30, 1907

St. Helena Sanitarium, California

This is the Sabbath day. This morning I rose at half-past four o’clock. I awoke at four, and my heart is drawn out after that strength, that grace which cometh to all who ask.

I have the Word of the Lord, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” [Matthew 7:7, 8.] I believe the Word. I have sought the Lord in prayer, and I believe the Word. I rest upon the promise. I have the assurance of One who will never fail us. I am comforted; I am strengthened spiritually, and my physical strength is renewed because I have faith in God.

I will praise Thee, O Lord, I will magnify Thy name. I praise the Lord with heart and soul and voice, that I may take the Word of the Lord and rest my whole soul and mind, that He will keep me and all who will come to Him with an humble and contrite heart; for He has a love for all who will be obedient and serve Him with their undivided affections. God is the Lord, and greatly to be praised. I see so much to be thankful for that I can never cease to be thankful. And the Lord saith, “Whoso offereth praise glorifieth God.” [See Psalm 50:23.]

Ms 155, 1907

Diary Fragments, April to June 1907

April 5 - June 30, 1907

April 5, 1907

St. Helena Sanitarium, California

I am writing by lamplight. I am praying to the Lord most earnestly for His grace to understand His words.

April 5, 1907

St. Helena Sanitarium, California

This morning I thank the Lord that my eyesight is spared that I can still continue my writing. I am in my eightieth year. The Lord has been very merciful to me. There is no trembling in my right hand. I can hold a pen firmly, fill it, and write day after day many pages. The Lord is my Helper. He is my encouragement day by day, and I will be thankful I have work in abundance to do. I want to bear a living testimony as long as my life is spared. The Lord is good.

My active work commenced when I was sixteen years old and has been continued until in the month of April. Next November, 1907, I shall be eighty years old. I praise the Lord with heart and soul and voice. Praise belongeth to my heavenly Father.

My prayer is for the change of heart of Frank Belden because he knoweth not what manner of man he is. I cannot endure the thought that he should lose heaven. He now magnifies his own disappointments that have occurred to him for a period of years because he is disappointed in his expectations.

April 1907

En Route to Southern California

We are on our journey south to visit several places. We left St. Helena April 18. Spent the first night on tourist. We met Brother Kress and his family in San Francisco, also Dr. Herd from St. Helena. We came in company to Los Angeles.

April 26, 1907

Loma Linda, Southern California

This morning I rose from my bed thankful that throat and lungs are relieved from the difficulty received in coming on our journey from St. Helena. A window was opened directly across from where I was sitting. I contracted a cold and I am better, but I have suffered considerably from a variety of features of real sickness ever since our arrival at Loma Linda. I do not attribute my sickness to the Loma Linda atmosphere at all. I was poisoned with the atmosphere in the cars. Pullman train had carried a crowded car of people. Emptied them out at Los Angeles, and that car had not been ventilated; and we were in the car closely, excluding the air which we ought to have had. Sara and I were very sick after we arrived at Loma Linda, and of that kind of sickness we could not understand

only that we were poisoned in an unventilated car unpurified with plenty of fresh air. The windows were closed in the body of the cars and above at the top of the cars. But this has taught me a lesson that I shall not expose myself in like manner again if it is possible to prevent it. I will wait until I know it is safe for me to breathe the air in the car.

May 1, 1907

San Diego, California

We have been coming on the road since eight o'clock. I have felt that I was resting some parts of the way. Great caution was exercised, for which I felt to give praise to the officials guiding and working the car. Although we were two hours behind time, when we entered San Diego there was the sanitarium's fine carriage and two horses to convey us to National City and the Paradise Valley Sanitarium. We were heartily welcomed and were prepared to rest.

I have had deep impressions upon my mind as I consider how very little is being accomplished for the sinners without God and without hope in the world. We are given a pattern in Jesus Christ of what He expects of us as His converts to reach a higher life in and through the saving grace of Christ Jesus revealed in the life of His disciples.

May 3, 1907

Sanitarium, National City, San Diego, California

I left my bed at four o'clock. I have not rested as well as usual. I am carrying a heavy load. I cannot leave this place until I am sure it is my duty. I cannot feel clear to leave until I shall have visited a place some thirty or forty miles from here where we have promised over and over to go but when the time came I dared not take the journey. Now I think I should fulfil my promise and visit the place.

This morning I was invited to speak to the patients and to the family. We had a little company. I opened the meeting with prayer after a hymn was sung. The Lord gave me freedom in prayer and then I spoke to those present about twenty minutes, and the Lord gave me freedom. I had words that the Lord gave me to speak. John 14:1-6 quoted. This discourse is reported by Dores Robinson.

May 7, 1907

"Paradise Valley Sanitarium," National City, California

Sunday [May 5] I wrote many pages in diary, then rode eight miles in carriage and talked with the church assembled upon the subject of unity. All this is needed. 1 Peter chapter 2.

W. C. White and Brother Ballenger left here yesterday for Los Angeles. I am to visit San Pasqual. I have been expected to visit the place several times, but it is forty-five miles and I dared not venture. Today I have a talk with Brother Magan. Tomorrow go on my journey to make the long-delayed visit. Then we expect to return to Loma Linda.

I am more grateful than I can express that the Lord has strengthened me to do my duty in giving the instruction the Lord hath given me for the church in San Diego, speaking Sabbath and Sunday, and praying with them, for I had a special message for the church. I have spoken twice in the parlor and

united with them in prayer, and this morning, Tuesday, I am in good strength. I certainly have much to be grateful for.

I have had conversation with Professor Magan and his wife, and Sara was present. We talked of the things that have been perplexing to Brother Magan. No money has come to them to help them in their present emergency and to help them advance their real interest in school work. I told them that if they were disposed to help them, take it, and may the Lord put it into their minds to help. The Lord calls for more, yes, much more wisdom in some things. All heaven is watching, every successive year, in expectancy of a decided multiplying of the gifts bestowed, to produce a multiplying of the diffusing of His spiritual gifts in riches and power. More earnest prayer to the Lord Jesus Christ and the Father will multiply the gifts bestowed. We are not to lose our faith in the cross of Calvary. The great power of God is needed now, just now. We may have it now, in 1907. The workers are to become charged with a new power from God.

June 1907

St. Helena Campground, California

The campground is all that could be asked. It is excellent and the presentation of tents good. We have been amply accommodated with tents. Friday night Elder Corliss spoke to a large congregation.

The appointment was for me to speak Sabbath forenoon. I took up the Bible, that tells us why we observe the seventh-day Sabbath, and read from the Word about when the Lord instituted the Sabbath after He had made the world in six days. He ended His work of creation and rested on the seventh day and was refreshed, and He blessed the day of His rest and set it apart to be observed as His memorial of creation.

Ms 156, 1907

Diary Fragments, July to October 1907

July 22 - October 29, 1907

July 22

This morning I praise the Lord I have not suffered as I did last night. The left limb has troubled me for many long years. The ligaments were torn from the ankle. The word was, You will never be able to use your foot, for it has been so long without close investigation that nothing can relieve the difficulty and unite the ligaments torn from the ankle bone. The limb was injured from my being thrown from my pony. I was riding in a journey to Middle Park. The hip was injured and the whole limb was shrunken, and now this new difficulty. But all this was relieved by the best kind of treatment.

I use my limb carefully, but last night the pain in the ankle seemed unendurable. I could not sleep, but I could pray; and the Lord, who has relieved me so many times, helped me. Our Saviour has told us to call upon Him and believe in Him. The Lord's throne is in heaven high above the earth. While suffering for hours in distress I prayed, and His mercy is toward them that fear Him. I have felt so thankful for that prayer Christ taught His disciples. It embraces everything for the inhabitants of the

earth. Toward morning I slept, and when I awoke the pain was gone. I realize now the Lord was merciful, and I will praise Him in whom is my dependence and my trust. The Lord be praised.

I had reason to be thankful the pain was not in my heart, for I have suffered with my heart; but the Lord is very gracious to me. I shall be eighty years old next November 26. I can go up and down stairs as readily as my young women workers, and the Lord has wonderfully blessed me with voice to reach the thousands upon our campground. I will praise the Lord and glorify His name.

I am now preparing the private testimonies, for they contain so many warnings in regard to the very dangers we are passing through. No man has a right to be judge over his fellow man as his God-given right. What Christ was in His life, we are to strive to be. Christ is our model, not only in His spotless holiness, but in compassion and patience and forbearance and love. “Learn of Me,” saith the perfect Teacher, “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.] We are to learn of Christ true courtesy and excellent judgment, and we are never to place ourselves as a god to tell any man his duty, for that is not given us of God.

July 23, 1907

“Elmshaven,” St. Helena Sanitarium, California

I thank my heavenly Father for His great blessing that He has given me—freedom from pain the past night. I could not sleep after two o’clock. I arose and dressed and wrote some things in my diary. I am having kept before me in clear lines, “He that winneth souls is wise.” [Proverbs 11:30.] Bible religion I am urging upon our people. We are not to make our own standard. Christ has come to our world to become our standard and pattern.

August 1, 1907

St. Helena, California

I am passing through trials of mind, and my soul is distressed in me since the camp-meeting in St. Helena. There is a special work to be done for the Lord’s people that but few realize. The Lord is sending warnings to His people in the developments that shall come from the trying of the cases of fraudulent, guilty actions that have taken place with men in some connection with San Francisco and Oakland. This is to awaken the people to see that humanity without the law of God in the heart does not obey its principles. Man is trying his fellow man to bring in a supposed new order of things, but the heart is corrupt and utterly unreliable. God saith, “Woe unto you, lawyers!” [Luke 11:52.] There is not one of them obeying God’s law that He came from heaven to make known, precept after precept.

I am full of sorrow for the people of God. They are having a trifling experience in true righteousness and true service to God. Not all connected with me are an honor spiritually. They are not in a position to do honor to my family. They are cheating themselves out of a true religious experience, trifling with eternal interests. They are not obtaining an experience that is of value to them in fitting their souls for the trials soon to come, and I am helpless to change the order of things. It does not seem to be in some of them to closely examine their own hearts, whether they are obtaining a fitness for the trials that are coming upon every soul, whatever his position or profession. The true

religious experience they have not. I am distressed, for it is supposed that those of my household will feel an individual responsibility to keep their own souls in the love of God and be in their position a blessing to others.

I have a message for those who are professedly Christians, but who do not realize their daily accountability to God. It is supposed my family will be of a very different order religiously. What can I do or say? They are handling sacred things daily, but I fear for their future unless they shall seek the Lord with all their heart. I may pray in the family, I may address the church to seek the Lord; but unless they will obtain a deep experience, they will not be prepared to unite with the holy family in the heavenly courts. I fear for every one of my family, and therefore fear for myself. What can I say? What can I do? The shortage of coming into spiritual union with God makes me afraid, and what can I say or do in my physical weakness?

August 2, 1907

St. Helena Sanitarium, California

I am deeply grateful to our heavenly Father that I am improving healthwise. I need so much the grace of God every moment of my time. We are certainly now in the last conflict of this earth's history, and the signs of the Lord's coming, as Christ specified, are so common we scarcely consider the outcome. I am constantly pleading with the Lord to arouse His people to a vivid sense of the times which He has assured us would be just previous to the coming of our Lord.

August 12 [11], 1907

"Elmshaven," St. Helena, California

Sunday morning, half-past two o'clock. I have had a precious night's rest. I lay awake giving praise and thanksgiving to the Lord for this past night's rest. I am so thankful to my God for the blessing of freedom from pain.

I took a bath in cold water and rubbed myself thoroughly and felt no chill. I am seated on the cot lounge writing by lamplight. I have not had freedom from pain in many months before this morning, and my heart is thankful to God. Everyone in the house is sleeping.

I have been praying most earnestly for wisdom to place in print the very things that, should I not live, will be a help and strength to those who will be pleased to use them. My heart is filled with thanksgiving and praise. Heaven is full of richest blessings to bestow upon all who need these precious blessings, if they ask the Lord with heart and soul and have a strong desire to receive to impart. The Lord Jesus has passed through every temptation that human beings have had. We read that He "knoweth how to deliver the godly out of temptations," for He hath been "in all points tempted like as we are"—tempted in His human nature that He might know how to succor those who shall be tempted. [2 Peter 2:9; Hebrews 4:15; 2:17, 18.]

I am so thankful that this long siege of temptation, sadness, and grief is past. I can see my Redeemer, in whom I have fresh encouragement to trust as a never-failing Source of strength. I take up my service with renewed courage, yet not knowing which shall prosper, this or that. Every soul must walk by faith. Our service is a continual warfare against the satanic science coming in through

deceptive guise to take us unawares. Therefore angels are on guard to protect all who are watching and believing and walking and working.

There are continuous battles to fight, and we are not safe a moment unless we place ourselves under the guardianship of One who gave His own precious life to make it possible for every one who will believe in Him as the Son of God, while meeting the strain of Satan's varied science, to escape the corruptions that are in the world through lust. He is fully able, in response to our faith, to unite our human with His divine nature. We are, while trusting in the partaking of the divine nature and strengthening our own efforts, proclaiming Christ's mission on earth to be peace on earth and good will towards men. We are bound to speak of the dangers of the warfare with invisible foes and to keep the armor on, for we war not merely against flesh and blood, but against principalities and powers and spiritual wickedness in high places. This means that men of influence will depart from the faith, giving heed to seducing spirits. Therefore we need to keep under the constant guardianship of holy angels.

To follow Christ is not freedom from conflict. It is not child's play. It is not spiritual idleness. All the enjoyment in Christ's service means sacred obligations in meeting oft stern conflicts. To follow Christ means stern battles, active labor, warfare against the world, the flesh, and the devil. Our enjoyment is the victories gained for Christ in earnest, hard warfare. Think of this.

"We are laborers together with God." [1 Corinthians 3:9.] Christ engaged in the great work for which He lived and died. We are to be instant in season and out of season. And why? "For ye are bought with a price" and have enlisted under the banner of Prince Immanuel. [1 Corinthians 6:20.] We are enlisted for labor, "not for the meat which perisheth, but for that meat which endureth unto everlasting life." [John 6:27.] We are to work out our own salvation with fear and with trembling.

We are not our own. We are bought with a price, to glorify God with our bodies and spirits which are His. A work is to be done. There is a faithful work to do in His vineyard. And to every man is given his work. If we are privileged with the bread of life, we must work in the Lord's vineyard. A charge comes to us to deny ourselves and take up the cross and follow Christ. We are to run the race set before us with persevering earnestness. This oft requires energetic movements. We cannot be idlers. We are urged, "Fight the good fight of faith, lay hold on eternal life." [1 Timothy 6:12.]

Every soul must count the cost. Not one will succeed but by strenuous effort. We must spiritually exercise all our powers and crucify the flesh with its affections and lusts. Crucifixion means much more than many suppose. We are to heed every word of counsel and not be indifferent in words and actions. Teach these lessons in the family circle. We are not to be off our guard, but to watch and pray lest we enter into temptation.

We must keep constantly before the ones who are pledged to the service of Christ that it means diligence. It means to be faithful workers, to do all possible to win souls to Christ. It is a constant watchfulness to be faithful unto death, to fight the good fight of faith until the warfare is ended and as overcomers we shall receive the crown of life.

This means much more than we take in. Christ is our example. The Christian warfare is not a life of indulgence to eat and drink and dress as self-indulgent worldlings. The Lord Jesus came in human nature to our world to give His precious life as an example of what our life should be. He is the

specimen, not of spiritual indulgence, but of a life constantly before us of self-denial, self-sacrifice. We have the correct view that Christ our Pattern came to give us. There is before us the Prince of heaven, the Son of God. He laid aside the royal crown and the princely robe and came to take His position in our world as a man of sorrows and acquainted with grief. How few take it in! We are not to be petted babies, but laborers together with Christ to save a world, by our own human example bearing a message from the Word of God.

August 14, 1907

St. Helena Sanitarium, California

I thank the Lord this morning that I have had more hours in sleep during the past night. I am sure the Lord is my Helper, my front guard and my rereward. Now is our opportunity to be guarded on every side. Satan will come in if possible to lead our people, now, in 1907, into strange paths. This was done after we left America for Australia. Then money seemed to come in, and there was no dearth of means, and that hospital was built in Boulder, Colorado. Such scenes were presented to me as the use of means and the want of men of right capability to use the means.

Last night I slept well, and this morning I am very thankful to my heavenly Father that He gave strength yesterday to write out some important matters.

Wednesday, August (?), 1907

St. Helena, California

I cannot sleep after twelve o'clock. There are many things that are brought before me which I wish to remember. I place myself in writing position. My mind has been greatly wrought upon during the night. I was in a meeting in Colorado. It seemed to be in the meetinghouse, and there were some things that were to be considered away from the sanitarium and away from the campground. One was in our midst full of wisdom, and we were to hear His words. He said words that were appropriate for the occasion. This instruction was of that character that all would understand and could not turn aside. The lessons He gave were full of knowledge for all who would attentively practice them.

September 21, 1907

"Elmshaven," St. Helena Sanitarium, California

This is Sabbath morning, and I thank the Lord that I have slept more than usual. I generally have many wakeful hours. I feel great sorrow at times. My heart aches as I consider the day of the Lord is coming as a thief in the night to all who are not watching and praying and working also. Luke 17:20-37. I read this. I can take it in a little, and my heart is pained to see the great necessity that those who have the light shall walk in the footsteps of Jesus and work out their own salvation with fear and trembling. I am so sorrowful that men placed in positions of responsibility do not understand their own defects of character, yet carry with them an officiousness that blinds their own judgment as to the work to be done for this time of peril.

September 28 [27], 1907

St. Helena Sanitarium, California

I thank the Lord this Friday morning I have had the first good night's rest for weeks. I have spent hours in the night season pleading with God. I have been so very much surprised to see the spirit of dictatorial authority in men. It has seemed to me next to impossible to convince or convert the men, who have received this kind of spirit, of its danger. Their own souls are in peril, but they perceive it not. What is lacking? Consecration of the heart to God.

I am not attending large meetings. I do not dare to take the time in traveling and the time occupied in large gatherings and neglect the writings which I am preparing to leave, that after my pen and my voice can no more be heard, then my writings will speak. I have not the least desire to speak in Oakland. I have done my full duty.

October 1907

"Elmshaven," St. Helena Sanitarium, California

I have slept quite well until past two o'clock. My mind is active. I cannot sleep as many hours as I would be so thankful if I could sleep.

Elder Ballenger, Sister Gotzian, W. C. White, and I had quite a lengthy talk concerning Paradise Valley Sanitarium. Will it be wisdom to turn it over to the conference, now [that] the buildings are well prepared for convenience to give thorough treatment? We were the persons who have invested in the sanitarium, and at first they were unwilling to take it; but we think now that they will be willing. We then united in prayer, and then it was my bedtime. Took my bath and went to bed and after a period of wakefulness, slept. The stars are shining brightly, and there is no fog or appearance of rain.

I am earnestly seeking the Lord. I must have His grace and rich light in order to understand the will of the Lord. We cannot afford to make one mistake now, and why should we? I am reading Ezekiel 20.

Ms 157, 1907

Fairness in Wage-Setting and Dealing with Workers

St. Helena, California

August 14, 1907

Night before last was a night of great interest to me and to all our people. None are to lose their bearings. Call after call has been made to draw upon our people for means, and it had to be thus to meet the emergencies of buildings in various places. As laborers together with God, we are to study how we can carry the work after the Christlike order.

We should not, as workers, physicians, and ministers, set the wage at a high figure. The Lord will not consent to have His laborers favored, as physicians in the sanitarium drawing much higher wages than hardworking teachers who are gospel ministers. Men fitted as gospel teachers are told by local conferences that all they can allow is five dollars per week, and some with families of children to support only ten dollars per week when in continual labor, not always of the pleasant order, but hard, trying work. They cannot make ends meet. Some ministers of the gospel, having embraced the

truth, gave up their work because they felt that they must open the Word of God to the people who are in darkness. As capable workers, they were receiving five dollars a day. Some have had this experience. Men who could represent the truth, men of capability have been told that eight dollars per week is all that they can have. Some are allowed as high as ten dollars. Are our ministers of the gospel to become discouraged and be driven out of the field? This is a subject of intense interest to me. And we would have every man who ministers in word and doctrine a capable man, encouraged and not discouraged.

Now this question is a problem to be settled. There must be more equality. The ministers of the gospel have a variety of experiences that are not the most agreeable, and in every sanitarium there are great burdens to be borne. All things are to be done with reference to the work; and as the sanitarium is represented to me, there is a straightforward work to be carried.

All should maintain a high appreciation of their work and be understandingly capable of meeting the people. Simplicity and piety and adaptability and a true Christian revelation in character and understanding are making their mark that is recognized as being genuine in our sanitariums. It is not the costly fittings that make the impression, but the gospel simplicity that is making its impression upon men and women of judgment who shall patronize the sanitarium. It is the divine order in a sanitarium. Christ is to be revealed in His simplicity in words, in tenderness of manner, in quick discernment, in self-control, in patience.

There need not be ornamental exhibitions in expensive articles of dress, in trimmings. All this in a sanitarium does not hold a blessed influence, but the following out of the gospel, whose adorning is not "of plaiting of the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." [1 Peter 3:3-5.]

Let all who serve God be an example. Ministers and people are to show in everything in their life the superiority of serving God in all things. Talk of God's love, tell of His power, and manifest increasing faith. The Lord's eye is over His work, and He oft brings His people into strait places that their faith shall be tried and then they seek unto the Lord, and He loves to surprise and cheer His trusting ones and even astonish them by the proficiency of His working. He has done this over and over again in the past. He has never left us in despair. The Lord calls upon us to prove Him by the increase of our faith. Christians are to be ever trustful in God. Men may disappoint us, for they are only human, but the Lord God, who so loved the world that He gave His only begotten Son to redeem the sinful race, gives them a full opportunity of choice to accept such a sacrifice. He will convince us in future emergencies that He is able to save all who will come to Him in faith, and He will do exceeding abundantly above all we can ask or think. Continue to make God your dependence, and at eventime it shall be light with His own presence. We are to move intelligently, for all our works are to be wrought in faith. Magnify the Lord. Trust in Him, after doing all things that He requires of you to do.

August 15, 1907

I greatly desire to do my duty in every respect. I have the Lord as my helper, my front guard and my rereward, and He will hear prayer. He will answer prayer. I awoke at twelve o'clock and I was greatly

burdened. The sanitarium at Washington, D.C., troubles me. If the plans laid are to be carried out, I shall not hold my peace. I have had clear light upon this question, for it has been upon this subject that a large share of the evils that we had to meet in Battle Creek came in, and we had to express the light given of the Lord.

I have written at all times, in the night season and in the day, to set before our people the mistakes the Lord had presented to me in regard to the wages that were urged upon the managers that they would have brought into the publishing interest. I had to present these things before them. The true state of things has never been understood. Selfish personal interest was the main burden. After the cause of God was nearly wrecked, a new administration came in. And now the same thing has been brought in at the Washington Sanitarium. But if I should not live to bear my testimony of the word of the Lord, there will be found in this, my diary, the message that God has given me that our physicians and our sanitariums and our men in the printing office are never to go over the ground that has nearly wrecked the work of God in Battle Creek. Leading men now in our sanitarium, who have just come from Australia, and who spoiled its record, are not to consider that they are to require large wages, as is proposed. These plans are not the Lord's plans. The physicians in the sanitarium at Washington must move guardedly and must not suppose that it rests with them to require or set the wages they shall have in this new field. There is to be an understanding and a clear defining of the work. Economy needs to be maintained in all things, and yet there is not to be a poverty diet or a deprivation of food that will surely witness against the managers. As represented to me in the visions of the night, we were in conversation in council meetings. Letters were read, and there were missionary calls for helpers and for means from various places in far-off countries. Christ's laborers are to be sent. The message is to be given. "Look unto Me and be ye saved, all the ends of the earth." [Isaiah 45:22.] Who is comprehended in all the ends of the earth? The Lord calls for those who understand Bible truth to carry the same message relating to the present time to heaven nations. Some understand, for they are beginning to see the necessity of carrying the message to other countries. The teacher becomes a learner of the language of foreign nations, and the people become learners of the gospel message. Means must be sent to sustain the workers in these heathen countries. Missionaries are raised up in those dark quarters of the earth, and they teach their own people the gospel of Christ. Light begins to shine in all parts of our globe.

Once get the eye of the ignorant, superstitious idolaters upon the Son of God who gave His life a sacrifice to the world, there is not, cannot be any stumbling when the minds of the heathen are enlightened to see Jesus the Gift, the wonderful Gift to our world. Fear not, for we are laborers together with Christ to bind souls through the enlightenment of the Word to a living Saviour who is sending His heavenly messengers with the word, "Look unto Me and be ye saved all the ends of the earth." [Verse 22.] The ends of the earth embrace all heathen lands as much as all intelligent nationalities. The forbidding peculiarities will change when Christ is brought to view, for we are all laborers together with Christ. "Look unto Me and be ye saved, all the ends of the earth." Christians, look and live. And the last words of Christ, as He was drawn heavenward to meet the angel throng that was waiting for Him, were, "And, lo, I am with you alway, even until the end of the world." [Matthew 28:20.] Two angels of the heavenly throng were standing beside the disciples and asked them, "Why stand ye gazing up into the heavens? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Acts 1:11.]

I have been carrying a heavy burden. I must now write distinctly, that if I should be taken away suddenly, my testimony shall be left in behalf of those who shall be alive to meet the troublous times before us, for the time of trouble hath commenced. All who live godly in Christ Jesus are safe and will have their life hid with Christ in God.

We need now the Holy Spirit of God. The promise to His disciples was distinct and positive. “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” [Verse 8.]

There is a necessity for a personal self-denial and a binding about of all your necessities for temporal advantages. Calls will come and must be responded to for means to sustain laborers in all missionary fields. We need now a true sense of what the Lord requires of us. It is to do the work as Christ has represented. Every man placed in a position of responsibility in the work and cause of God, as president of a conference, is to be a man of consideration. This position of presidency is not that the one man is to rule the conference, but be a helper with others who, as wise men, bear a position of trust. Christ has appointed ministers to stand as His mouthpiece to the people, to see and sense what the people need in spiritual lines, and they are conversant by long experience with the necessities of the work of a conference president. The work of a president of the conference is to be defined. There has often been a mistake in placing a man as president of a conference, unless he has a company of men appointed to be responsible for that man’s workings in the conference. One man’s mind and one man’s judgment is not to control any conference, for it would spoil the man. One who is young and inexperienced is not to stand forth in self-sufficiency. He must have as many as seven men to consult, men of experience to advise and counsel with. To be placed as president of a conference for the first time does not make a man efficient. Unless he has the advice and counsel of wise men, who have been entrusted with responsibilities and are proved men to counsel with, he will be liable to make erratic moves in self-confidence.

Righteousness is absolute conformity to God’s mind. Righteousness is a wonderful acquirement. Matthew 6:19-23.

“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, that built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” Matthew 7:21-25. Verses 26-29, Matthew 5. Let all study these words in this chapter for their individual benefit. Verses 12-20.

The light given me is decided that a president of a conference should have less confidence in his own judgment than your president you have chosen has in his experience. He cannot serve you correctly until he has a deeper experience in dealing with human minds. He must learn lessons of the great Teacher. When he understands himself better as a man, he will be surprised that he should be chosen as president of a conference. To every man God has given his work. It is the work of the Lord entrusted to man. Our brother has not the qualifications essential to carry through the work intelligently. He will be master over men of long experience, but he will not suppose but that all

suggestions he may make are to be carried out after his devisings. He needs himself to be under discipline to God. There are lessons to be learned as to what constitutes the work of a president of a conference. The traits of character, the self-sufficiency in the man, is of such breadth that he would not be satisfied unless every man carried out his ideas and plans. The gospel is the power of God unto salvation. 1 Corinthians, chapters 1 and 2. Every teacher in every line of work needs to understand these chapters. The president of your conference has expressed in his character a domineering capability that would interfere with the various positions of the Lord's appointed workers as though he were enough to teach the whole conference in their various positions to follow his suggestions. Brother Cottrell will act in position of president a far more essential part with one to act with him; but it cannot be Brother Reaser, for he would take everything out of his hands to do after his ideas. Let a man be chosen to stand with Elder Cottrell.

Ms 158, 1907

Unity in Council Meetings

Loma Linda Sanitarium, California

December 1907

I have been having a talk with Elder Cottrell, Elder Haskell, and Elder Burden. I have tried to describe to them the council meetings we used to have, for they did not seem to understand about the five men. When important decisions were to be made, special pains were taken to have our plans first with five, then with eleven, then with twenty, before bringing before the whole meeting plans we wished to carry. I told them, W. C. White, how your father managed. No abrupt propositions were made before the five men, who were of quick understanding, were made acquainted with everything that your father designed to bring before the people. We had special seasons of prayer with the five, then carefully explained how we wished to have certain things without a dissenting voice. After most earnest prayer, propositions were made regarding the matter in question.

Your father made everything straight and plain, and the five were made acquainted with what they hoped to do in regard to carrying the message and how it should be presented, and then they prayed earnestly for the Lord to impress their own hearts individually. After prayer a hymn was sung, and there was shaking hands, and all seemed to be blessed. Then these men were taken into counsel, and next a larger number—twenty—and all the plans were carefully explained and how the matters were to be. Then by vote twenty more were selected, all the explanations were given, [and it was stated], "Now if you all feel perfectly free to vote for these things to be done, rise to your feet." Then there was another praying season, and the Spirit of the Lord was present. We felt that pledge of union in action was essential. Then this number were to compose the committee to manage the large gatherings, after specifications were made, and the twenty were to combine with the number who had already been chosen. These picked men were to be in the special meetings to appoint camp-meetings and to work to the very best of their ability harmoniously. All united in perfect harmony, pledging themselves to exert their individual capabilities to work to the point that everything should be carried in our camp-meetings and in all essential meetings with unity and love and with the glory of God in view.

Each had liberty of expression. No one man was to work out a problem of his own invention in the raising of means, supporting of schools, or in the work of sustaining the ministry. There was diversity of gifts, but unity in the expression of these gifts made, when worked out, a complete whole. The work was a great and solemn work, and all must blend in the use of their capabilities with the ones who were chosen. Equal interest was pledged by prayer and the promise to fulfil the work that would come to every conference and not allow selfishness to rule the heart.

Elder Haskell has been in these meetings and can testify to the unity that prevailed. We had to meet all kinds of strange fanaticism; and had it not been for the pledged union, there would have been confusion, diversity in the place of unity. We had many glorious victories. We have all different gifts in spiritual working, oft in conflict with men who would force in their heresies, and each was charged to stand in the heat of opposition and conflict and holding the victory to sustain the truth as the Bible presents it. And what glorious victories were gained! All experiences were not alike. We had many, many manifestations of the Holy Spirit differing in expression, but the work was unto holiness. Every soul then aimed at reaching the perfection of the character of the great Leader Jesus Christ. Not a man would launch out against another man.

(Romans 12), the entire chapter, is very instructive. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” [Verses 1-3.] Read verses 4-21.

This chapter is a history for all churches. This instruction given unto the church is of high value. The work of God is to be carried upon a higher plane of action. All that have a position in the church to act as shepherds are to represent the great Shepherd. All the masterly working power that has come into the minds and hearts of ministers is a strange feature in the Christian experience. It is a dangerous element, and I am to charge our churches not to consider that this kind of work of dominating is of God. This ruling power is not of God, for it is another gospel. This work of charging upon the Lord’s people what they shall do and shall not do is not the righteousness of Christ. We cannot allow any more such ruling in the church. It is a spoil to the church of God.

Ms 159, 1907

Does Sister White Work Miracles?

1907

Does Sister White work Miracles? No, no.

The question is asked, Has Sister White ever worked miracles? Never, never. I have had the honor of praying for the sick most earnestly and laying my hands upon them in the name of the Lord. But it was the Holy Spirit of God that worked the miracles, and not the human agency.

It is not possible for me to describe all the cases now. They are not few. The multiplied instances have been all through my experience. I have prayed for the sick and they were raised up, often from

a hopeless condition. Some cases were wonderful. No human agencies work miracles, but the Holy Spirit has, in answer to prayer, raised me up from severe illness and once brought me back from death—brought me to life.

Sister White has prayed for many sick persons and they have been healed. There have been many, so very many healed, for whom my husband and I have prayed, laying our hands upon them, and they were healed and glorified God. But I did not work the miracle; I called upon One who was the miracle worker, and He had answered my prayer in a remarkable manner. The light of His Spirit has filled the room, and some have been prostrated by the power of God, losing their strength. But their hearts and lips were filled with praise to God.

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[Written on back of same manuscript:]

I have had an interview with Dr. _____ from Washington, but I do not know what position we can, as a people, take. Our brother presents to me that they are starting up to build sanitariums in many places, but the conference is not responsible for the support of these sanitariums. If they are at all like the one conducted in a worldly manner, as the sanitarium in Boulder, they should be dealt with and not allow any similar thing to transpire here, as is represented to me in various lines [as to] the way that sanitarium is conducted.

Such an example given to the world is similar to the working out [of] plans that men have set in operation. That is not a correct sanitarium to represent the work that needs to be done in our world. It is similar to the evils existing before the Flood.

Not one shall enter heaven who has decided to ignore the truth and righteousness to follow their own imagination of their evil hearts. All who see the necessity of having the new life formed within, to be like Christ in character, will have to contend for the faith that was once delivered to the saints, even them who shall live godly in Christ Jesus.

Ms 160, 1907

Sermon/God's Goodness

June 22, 1907 (?)

(Sabbath, June 22, 5 p.m.)

I thank my heavenly Father for His goodness and His great mercy. While I was in my tent my heart was here. I am thankful that I am a child of God, that I can call God my Father. If this is not enough, can you tell me anything in heaven or in earth that will equal this? I want to see Jesus. I want to be like Him. And if I will be like Him when He comes, I must be like Him now. It is not enough to profess Christ. Every day we must be more and more assimilated to His character. Religion is not a cold, hard, harsh substance. It is to be like Christ, and He is meek and lowly, kind and gentle.

There are some who think it their duty to allow their affliction to show in their faces. Christ was a man of sorrows, and acquainted with affliction, but bubbling up in the midst of it all, like a fresh spring in the midst of the salt ocean, was a wellspring of joy, refreshing all around.

Little children were glad to come and put their elbows upon His knees and look up into His sweet face and read there what you could not read there of the depths of love and gentleness that beamed there. Jesus' love in the heart is gentleness and love springing up. We shall respect sacred trusts, we shall be faithful to friends. That which is entrusted to us in friendship we shall sacredly keep and not separate from friends. We should not say, There is one who has a fault, and I will separate from him. Did Jesus do so? We must not expect to give pebbles and receive diamonds.

Christ said, "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. Are these the divine credentials? We want to know whether we love one another. We want to know whether there is to be any casting out here. What right have we to find fault? What right have we to climb upon the judgment seat? It is not the man you find fault with, it is Christ.

We want to see the ax laid right at the root of the tree. Every root of bitterness is to be rooted up. If anyone has hurt you, you say, "I will have no more to do with him." Well, then, when you come to the Lord and you say, "Forgive us our trespasses," there you must stop. [Matthew 6:12.] You can't say any of the Lord's prayer. We want to see whether there are not to be some confessions. Have there not been hard speeches? Has not Christ been wounded in the person of His saints?

We have got in where Christ is dwelling. But Christ left glory, He went without the camp, bearing the reproach. He was not narrow; He was wide, and we must be like Him, constantly widening. Can you hold bitterness when Christ is in the heart? Some one comes and says, Brother _____ has done so and so. Think of the purchase of the blood of Christ! Have you gone to him with prayer, with tears in your eyes? Don't you think we should have more of heaven here if we should talk of Jesus more? Sorrows enough come without any of our trying to increase them, and you need Christ in you, a wellspring springing up unto everlasting life.

Let us begin right at home, right in the family, the parents with the children, the children with the parents. In the religion of Christ there is love, meekness, gentleness. Though we be in the day of Atonement, when every one must get ready, yet there may be joy and pleasure springing up. A wellspring. Some of you have lost Christ. I ask of you, for Christ's sake, to find Him. Find Him before you leave this ground. Oh, let me have heaven, let me have Thee, O Christ. Don't wait for feeling, not at all. This is the victory that overcometh the world, even our faith. With Christ there was joy, joy, joy.

There are many who need to be converted. The angels are here. The evil angels are here. You have sown doubt. The angels of God are here. Every heart is a battle field. Which work shall go on? Shall we turn Satan away? Oh, the assurance that we can have here! To taste and see that God is good! Not to hear and see, but to taste and see. Don't wait till the close of the meeting. Begin now. Let the Lord put the new song in your mouth. I am thankful for the privilege of speaking these few words to you. God help you to work.

Ms 161, 1907

Our Health Institution

1907

Our Health Institution—[St. Helena Sanitarium]

At St. Helena very great improvements have been made. Physicians and the ministerial helpers and those who administer treatment have largely been those who for years have put heart and soul into the work in administering in every line. The change has been wrought and is expressed in every line. The work is moving in the Lord's order. I know that angels of God preside in this Health Retreat institution.

Dr. Rand has made the Lord his stronghold, and his helpers unite with him and he unites with them. Men and women act their part, and the Lord is apparent by taking charge of the whole working force. I have perfect freedom in bearing my testimony, and the blessing of the Lord has rested upon me in giving my testimony. As I speak to those assembled, I have perfect freedom. I rejoice in this reformatory work that testifies we are all seeking to act our individual parts in our sanitariums; and if each will act his individual part, and will through consecration to God follow on to know the Lord, all will know their place.

We are to renew our consecration daily. We will not have to silence men who are seeking to act their individual part through Christ's strengthening them. They will be as Mount Zion which cannot be removed. They will stand in their consecrated obedience, each acting his part, not incriminating one another, but true as steel to earnest, yet gentle faith, true as steel to the carrying out of the Lord's purpose to draw nigh to God, that they may receive His rich combination of graces—loving, very earnest and yet gentle, very consistent and yet charitable.

They will receive the graces of Christ as children of God and impart to all with whom they associate. May we all, who receive the benefits of this sanitarium, recognize and realize His loving presence, whether He speaks to us by His Word or His many gracious providences. He encourages us, "Come unto Me, all ye that labor and are heavy leaden, and I will give you rest." [Matthew 11:28.]

Ms 162, 1907

To Church Members

1907

"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. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12.

By this ordinance of baptism—"buried with Him in baptism"—the subject, on profession of his faith in Jesus Christ, openly renounces sin before many witnesses. This open profession testifies to his renunciation of sin. Through believing on Christ Jesus, and being buried with Him by baptism, men show their deadness to the reigning power of sin. Coming up out of the water is the symbol of the resurrection. By believing in Christ, they thus experience in their own persons the same divine power which raised Christ from the dead.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world,

against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Ephesians 6:10-13. Will we comply with the conditions?

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Verses 14-17.

We are to keep this in mind. Although all our strength in the Christian life comes from God, we are to act our individual part in this work. We are to cherish and strengthen our consciousness of our individual duty to have strength, because this is a spiritual warfare with invisible foes. The help has been provided "in the power of His might." [Verse 10.] All the spiritual consciousness is to be strengthened by a continual, increasing faith. In our warfare with invisible foes, we are to look to God continually and by faith plead His assurance. With all humility we are to hang our helpless souls upon the invisible power, pleading because we have taken the whole armor, every piece of it. With the shield of faith we shall be able to quench all the fiery darts of the wicked from whatsoever source they may come. The Word of the Lord is our defense.

We must make the Word of God the man of our counsel. If we move intelligently, we must move understandingly in the resistance of invisible powers, above all taking the shield of intelligent faith "wherewith ye shall be able to quench all the fiery darts of the wicked." [Verse 16.]

We must know what is truth for our individual selves. The mystery of the union between Christ and His believers makes us members of His body, of His flesh and His bones. We have the Word of the Lord that this union makes us joined to the Lord as one spirit. "But he that is joined unto the Lord is one spirit." 1 Corinthians 6:17. "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price." Verses 19, 20.

Christ has redeemed the body as verily as the soul. This spiritual union must be sacredly preserved. If we control our spiritual sacred union, we will become spiritual, [preserve] sacred our body in eating and in dressing. Christ has paid the price of redeeming the body, and this union has not been thoroughly considered in the indulgence of appetite. "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Verses 19, 20.] We are Christ's property. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:4. Read this whole chapter, and then study its claims.

Christ is the light and love and joy of His people. And when Christ comes, it will be to be glorified in His saints. Every soul needs to be vigilant in the discharge of his duty in spiritual lines. A great work is before us.

Ms 163, 1907

The Lord Loveth a Cheerful Giver

St. Helena, California

March 8, 1907

I address the members of all our churches. We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work.

God is calling for men who will consecrate themselves to the work of soul-saving. Those who desire to be regarded by God as liberal should devote mind and heart—the entire being—to His service. When we begin to comprehend what a sacrifice Christ made in order to save a perishing world, there will be seen a mighty wrestling to save souls. Oh, that all our churches might see and realize the infinite sacrifice of Christ!

Recently, in visions during the night season, a representation passed before me. Among God's people there seemed to be a great reformatory movement. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with a heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.

Yet some refused to be converted. They were not willing to walk in God's way. And when, in order that the work of God might be advanced, calls were made for liberal free-will offerings, some clung selfishly to their earthly possessions. These covetous ones became separated from the company of believers.

As a people, we have been benumbed. Matters of but little importance have been brought in to absorb much means and precious talent. There are some whose hearts are responsive to the calls of God. But some are investing capital in enterprises that give no results in the salvation of souls. Such enterprises are snares of the enemy.

The great enemy of souls would be pleased if we were kept busy with things of but little importance, and lose our present opportunities for labor. We need now to awake out of sleep and to labor earnestly to warn those in the highways and in the byways. Soon the work will be finished, and now is our time to labor with intense energy and untiring industry.

The judgments of God are in the earth; and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon His people to labor—labor earnestly and wisely—while probation lingers.

Among the members of our churches, there should be more house-to-house labor in giving Bible readings and in distributing literature. A Christian character can be symmetrically and completely formed only when the human agent regards it as a privilege to work interestedly in the proclamation

of the truth and to sustain the cause of God with means. The treasury must not be allowed to become empty, when there are such urgent calls for help from every part of the world.

Every church member should cherish the spirit of sacrifice. In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economize. Encourage them to save their pennies for missionary work. Christ is our Example. For our sake He became poor, that we through His poverty might be made rich. He taught that all His followers should unite in love and unity to work as He worked, to sacrifice as He sacrificed, to partake of his sufferings, that they may be partakers of His glory.

Parents, will you set before your children an example of self-denial? All that we have comes from the Lord, and it is right that we return to Him all we possibly can. Do not feel that it is your duty to give presents to those who have no need of your bounty, when the Lord's treasury needs all that you can give. Why should any one use the Lord's money in the purchase of unprofitable reading matter, or of articles that are unnecessary and useless?

The Lord now calls upon the members of the Seventh-day Adventist church in every locality to consecrate themselves to Him and to do their very best, according to their circumstances, to assist in His work. By their liberality in making gifts and offerings, He desires them to reveal their appreciation of His blessings and their gratitude for His mercy. My dear brethren and sisters, all the money we have is the Lord's. I now appeal to you, in the name of the Lord, to unite in carrying to successful completion enterprises that have been undertaken in the counsel of God and that are waiting for their portion of the $150,000 fund which has been called for by the General Conference Committee.

Let not the work on the Nashville Sanitarium and the Takoma Park Sanitarium be hindered for lack of means. Let not the work of rebuilding at Huntsville be made difficult and burdensome because the necessary means is withheld. Let not those who are struggling to build up the other enterprises, great and small, that are needing the promised aid, become disheartened because we are slow to unite in making up the fund that is asked for. Let all our people arise and see what they can do. Let them show that there is unity and strength among Seventh-day Adventists.

In the providence of God, some may gather more wealth than do others. The Lord blesses them with health, with tact and skill, that they may receive of His goods and bestow upon others. The possession of means brings a test of character. All have a responsibility according to that which they have received; and from those who possess wealth, the Lord looks for bountiful gifts. To those who desire to be baptized with the Holy Ghost, I would say, Take up the work of God where you are, and with your gifts help the work in places nigh and afar off.

My dear brethren and sisters, let us every one make a covenant with God by sincere self-denial and self-sacrifice, that we may help in extending the truth to many places. The Lord will certainly bless all who do His will without murmuring or complaining.

Ms 164, 1907

Sermon/God's Plan of Addition

San Fernando, California

April 21, 1907

“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: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord” (2 Peter 1:1, 2).

We see that this means much. It is through a knowledge that we have of God, and of His relation with Christ, and of Christ’s relation to God. “According as His divine power had given unto us all things that pertain unto life and godliness, through the knowledge of Him that had called us to glory and virtue” (verse 3). Now you see, there are certain conditions, certain influences, that will work through every soul that will consider and weigh the matter, and that will think intelligently. The Lord would have us use all the tack of our brainpower to understand what saith the Word; for it is as His divine power has given unto us all things that pertain unto life and godliness, through the knowledge of Him that has called us to glory and virtue.

Here are the conditions: We are to become acquainted with God and Jesus Christ, whom He has given to our world. And what a gift it is! Wonderful! “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have” [John 3:16]—now that have is worth everything to us—“but have”—here it is: “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 beside this” [2 Peter 1:4, 5], now take it all in, all its meaning, because it is God’s Word, and we want to pray for that intelligence that God shall give us that we may understand the Word and not be like Chorazin and Bethsaida, that heard and heard and listened, but they did not do any work to reform.

They were just the same and carried on the very same unbelief and did not co-operate with Jesus Christ; therefore the woe was pronounced upon them. “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” (Matthew 11:21).

Now we must understand that the words that come to us are life, as it is represented in the Bible. It is for us to lay hold upon it by living faith. And what then? Why faith is demonstrated by actions. It is carried out by practice; therefore we demonstrate to the world that we are on Christ’s side, and that we will carry out the principles that He has laid down in His Word, in order that our light may be reflected to all that is around. The very light that comes from Jesus Christ is to be reflected to all that is around us. Now here is a way to escape the corruption that is in the world through lust—“And beside this, giving all diligence,”—now here is given a sum—“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” (2 Peter 1:4-8). Now you see the sum of addition is given to every soul of us that wants to understand the faith that is in Christ Jesus, the saving faith that they may work to add grace to grace, and be constantly working upon the plan of addition. Why, if you could make a worlding understand this, what then? If you can make those whose affection is upon what they possess, if they could understand this truth, that there is something higher for them to obtain, why if you could only make them understand it—well, try it! I am afraid you do not try to make them understand it.

Now the Lord wants everyone who has His light to let that light shine. And if that light shines, as it comes from the heavenly light, then it will be reflected upon others, whether they receive it or not. And they have the light. You are clear because you have done your duty. You are to work, every one of you is to work, upon the plan of addition, and now what?—"Add to your faith virtue,"—a virtuous character, "and to virtue knowledge,"—constantly seeking to increase in a better understanding of what saith the Scriptures. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance." You see that comes before patience—"and to temperance patience." [Verses 5, 6.] Now you must have temperance else you cannot have patience. You just read in the newspapers, they will teach you something. They will teach you this: That notwithstanding they may reach the very highest round of intelligence in book learning, if the Bible is dropped out, why, then they never can mount to the highest round. They cannot do it—"Giving all diligence"—the whole mind.

The lawyer came to Christ and asked Him: "What shall I do to inherit eternal life?" What did Christ say? He turned right to the lawyer and He said, "What is written in the law? how readest thou?" (Luke 10:25, 26). Well, He went on to tell him, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind, and thy neighbour as thyself" (verse 27). Now there is something for everyone of us to test ourselves by, to see whether we are carrying out the principles of the precious Word, because it means everything to us.

You want to know that you are working on the right plan. Well—"and thy neighbour as thyself." And that lawyer asks, "And who is my neighbour?" (verse 29). Then Jesus goes on to tell him of an incident of one who had been beset by robbers, and there he was, robbed and wounded and left half dead. When a priest came that way and looked at him—now that priest was the one that ought to have attended to that duty, but he did not do it. He looked at him, "Well, that is a very objectionable case, that man is wounded and apparently dying"—and he passed on the other side and did not take any notice of him to help him. There was another one of the dignitaries that passed by. The priest passed by on the other side and took no notice of him. Then one who was a Samaritan, that they looked upon as being very objectionable in their eyes, having some points of faith that they could not consent to, came by. He looked at the wounded man, and he went right to him and began to work with him as soon as he came to him. He took the groaning man, and he helped him upon his own beast and went by the side and held him there until he got him to a house where he would be taken care of. Then he said to the host, "I give you this money; and when that is used up, when I come this way again, I will repay you for what you have done" (see verse 35). Then Christ asks, "Who is his neighbour?" [Verse 36.] Well, the people forgot, they had been listening and listening so intensely. "Why he that had mercy on him" (see verse 37).

And that is exactly it. It is he that could do something; he that would do something; he that was trying to live upon the plan of mercy and the love of God; he took up the man and cared for him. Well, now, that sentiment was expressed right by the very ones that would have done just the same as those who had passed the man by, but it was presented in such a way that they cried right out, "Why it is he that had mercy on him." [Verse 37.] They were the ones who were friends to this suffering man.

"Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge" (2 Peter 1:5). We want every soul in our schools to understand the true definition of what virtue is, and then to lay hold of it. Why? Because it is according to the law. The law of God, His Word. You are carrying out

His sentiments by being merciful to him that needs mercy. “And to knowledge temperance.” [Verse 6.] We cannot take that subject up here today; we want to just mention it.

You read in the papers that this one or that one has been violent toward his fellow man and killed him. They stand up and say, “It was the liquor that did it.” Well, so it did. And liquor is drugged today. And when it is drugged, it always makes men mad. You can say when under the influence of this liquor they did not know what they were about, and they did not, indeed. But here they had the opportunity in San Francisco—I have been there several times—they had the opportunity to carry out their first expression; it was after the city was burned. Why, said they, “there never has been so much quiet and order in this city as since there was no liquor to be had.”

Now that is temperance. And if they had kept that—but no, the liquor drinkers, the very ones that were manipulating the law, those very ones that were standing in high places voted for the saloons to be opened; and as a result there has been murder, robbery, and every kind of evil, because men have put poison in liquor. It is bad enough to have liquor, but when they put in liquor that which gives it intensity, those who drink it become mad when it reaches the brain. They do not know what they are doing. They are crazy. They do not understand. They do not know anything. Why didn’t the authorities take the position and hold it that that little period in which no liquor was sold was the best behaved they had had in years.

Well, now, here, here is the Word: “Beside this, giving all diligence, add to your faith virtue.” [Verse 5.] Virtue is character. It is the duty of every man and woman before me to understand that they have a mind which is under accountability to God and that they are to preserve that mind, that it shall speak intelligently, that it shall work for their benefit. And, as it works in the virtue of character for their benefit, that very virtue is an influence in a community. It is telling its story on the right side—now here is where the addition should be: “Add to your faith virtue; and to virtue knowledge.” Why it is impossible for a man to have knowledge and at the same time pursue a course in which he sacrifices his virtue and destroys his nerve power. If he does so, he is adrift.

God wants every nerve of your brain preserved in the most sacred manner. Why, with the mind we serve the law of God and the Scriptures. Confuse that mind, take a position where your mind is weakened by anything that you may eat, anything you may drink for your own gratification, step aside from the right, straight path as God has given us, and you are doing a serious wrong to yourself and to your neighbor. You can neither keep the commandments of God yourself nor be an example to your neighbor, therefore every living soul is under accountability to God. We have brain power, and God has given it to us; and He is telling us to preserve virtue, He is telling us to obtain knowledge—“Add to virtue knowledge; and to knowledge temperance.” [Verses 5, 6.] You see, if you let your head become unbalanced, you go anywhere and anyhow. It is necessary for everyone that has had a strong defect of character, because of a defect of mind, to put that right; and they can do it, and God will help them to do it. God wants you to have a straight mind that you may know something. Here is a wonderful thing that I want to bring out in this chapter, and I want everyone to understand it.

Temperance means everything to us. Open the saloons, and you can see its effect in robbery, you can see its effect in bribery, you may see its effect in stealing—overreaching, robbing your neighbor. Let liquor alone! You are not compelled to drink that which confuses the brain nerve power and puts it into a position that it cannot distinguish between right and wrong. You are bought with a price,

bought with a price—and what a price! Our Prince, the Prince of life, the only begotten of the Father, was given—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish" (John 3:16). Thank God for that not! There is a path that was purchased for you, which, if you follow, you shall not perish but have everlasting life.

What did Christ do? Why, He laid off His royal robe, He laid aside His royal crown, He clothed His divinity with humanity and came as a little child of poor parents. He did not take life as a prince to rule, and yet divinity was clothed with humanity so that humanity might grasp the divinity and have that power to overcome the defects of the human character. To this end He worked at the carpenter's trade with His father, humbling Himself to take temptations from the very first intelligence, and carrying through that great plan that in God men should stand as God designed they should stand—"partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:4.]

Can any of you make such a sacrifice? You can practice the sacrifice that Christ made by being faithful to God and faithful to the truth, then [be] "a partaker of the divine nature, having escaped the corruption that is in the world through lust." [Verse 4.] These victories are promised for us. How then can we destroy this nerve power and know not what we are about? How can we take a reckless course, I ask you, when the Father has estimated the value of man by giving you His only begotten Son to die a shameful death, taking the sins of the whole world upon Him? He died upon Calvary's cross, and there was Satan exulting. But there was one scene—that was when the one who was hanging by His side confessed his sins to Christ and asked for a place when Christ should come into His kingdom.

Now Satan was listening to all this. What did Christ say? "Verily I say unto you today,"—not that he would be in paradise today—"I say it today,"—because Christ was not in paradise that day; He did not go to His Father that day. "Verily I say unto you today"—hanging on this cross in mortal agony—"Thou shalt be with Me in paradise" (see Luke 23:43). Oh, what a promise was that! Who heard it? Satan heard it as a death knell. Though Satan had stirred up minds to kill; if He who was hanging upon that cross could say, "Verily I say unto thee today, Thou shalt be with Me in paradise," the vindication of Christ would place the dying thief where Satan could not overcome him. Satan tried to overcome Christ by every kind of pain and suffering that he made our Saviour endure. But our Saviour came through it all. Thank God.

Well, now, it is best for us to stand on the side of temperance. We want a clear perception, we want a calm frame of mind. Fathers, mothers, children, you want, every one of you, to stand in that position in which your perceptive faculties can discern between righteousness and unrighteousness; so that you can stand in a position to distinguish between what is godliness and what is ungodliness. You want to be very careful in this matter. I am very glad to see that our people are getting out of the ungodly cities, not that they do not make any effort for those that are in the cities, they should make for them every effort possible. They carry the truth to them; they have camp-meetings; they employ various means to reach sinners. Souls are being brought into the truth, and then you must help them. [Then those who accept] say, "I want now to go over to China, or into the great cities, places where they do not know the truth. I want to tell the truth to them." The call is made continually, "Can you send us workers? Can you send us means? We have no means." Some have gone out without means, right in among the greatest opposition, but the Lord has gone before them,

and their work there shows—most wonderfully shows us—that they could carry on that work. What made that possible? It was the God-given power that impresses the hearts of men what they should do. He also has His protecting hand over His servants. And He gives them messages to bear.

Temperance, temperance is all through the Scriptures. “And beside this, giving all diligence, add to your faith virtue”—a virtuous character—“and to virtue knowledge.” [2 Peter 1:5.] What are you here for? What are the students here for? It is to obtain knowledge, and I am glad that you have this nice building in which you can educate, educate, educate. We must take our children from their very babyhood and educate them. How can you educate them from babyhood?—Never to speak a cross word, never to scold them. Why?—They don’t know what you mean? Why, I have seen little ones burst out crying as if their hearts would break if the voice would change. “Why, what is the matter with that child?” [someone would ask]. “Why,” said I, “you did not speak sweetly to him.” The little things recognize a scolding voice, and you must not do it. You must not bring them up in that way. What we want is to be fathers and mothers, to tell them to be converted and take their children from their babyhood and treat them gently, and yet not by indulging them to have everything they want. Say, “No, that won’t do you good.” Repeat that, and they will understand that you mean just what you say.

Now, next to temperance, “patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity”—love. [Verses 6, 7.] I want you to understand that here is the sum that we are to work upon. It is an addition process, and here we read in the second verse—we go back—“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.” You want a knowledge, you want to act out that knowledge, you want to act like sensible men and women.

What are we preparing for? Do tell us. We are preparing for the society of the heavenly angels in the city of God. We are to form a character here in this life for a future immortal life. And then, when we come up to the gates of the city of God with our children, the gates are swung back upon their glittering hinges, and the nations that have kept the truth shall enter it and become members of the royal family, children of the heavenly King.

Well now, in this world is our preparation. We must make that preparation most earnestly, as it is presented to us here. “And to godliness brotherly kindness”—charity. [Verse 7.] “For,”—now listen to the reason—“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” (verse 8).

Now you have got to work. The sum is turned over to you. You have to work on the sum of temperance. You are to guard your brain, that it shall not be overtaxed. ...

I went into a house of one little room, and there was a child sitting. He was sitting and trying to get his lessons. His father, a wicked man, said it is all he can have. “Well,” I inquired, “why did you not come and tell me? I take care of students. I have books. They are [sold] all over the world. I have a fund. Why did you not tell me?” Oh, the tears rolled down his cheeks. Said he, “It is too late now. The doctor says I am past recovery.” And in a few weeks he was in his grave.

Where were those who should have looked after that man? Where were the teachers to inquire? Where was the medical missionary work that should have been carried on in that case? Well, that is

only one case, while there are very many that are left stranded. They have the education, but they cannot use it.

But the subject—"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." [Verse 8.] There you have the promise. Will you grasp it? Students, will you grasp it? But take care of the brain's nerve power. I am glad you have got land where you can do something—exercise. How do you expect your poor brain to work from morning till night? Here are the limbs, they are to be exercised so that the blood won't be taxed to the brain so much, so that they lose a sense of what they are about, until it is too late. Watch one another, help one another, invite one another to come out and to exercise their bone and their muscle. This I have been teaching for the last forty years.

The light that has been given me of God, I have tried to give to the people, and we want to act like sensible men and women.

But now, I shall not finish my subject unless I hurry on: "But he that lacketh these things is blind" (verse 9). They would rather study than to exercise their muscles, and some would exercise their muscles and overdo that. So we have to have Christ before us. We are bought with a price, and we must take care of Christ's property, so that we can present ourselves to Christ without fault, so that He can welcome us into the family of God.

Now, we must be diligent students. God help us to work to that point. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (verse 9). And God wants us to take care of this body; He wants to put a harp in your hand; He wants to put a crown upon your head, and He wants to clothe you with white raiment, white and spotless. But you must, every one of you, work intelligently. God wants you to be in heaven, because He has bought you and has paid the price for your redemption. But you cannot be there unless you obey the commandments of God, and unless you follow out to preserve your own being in the very best condition of health to make the best impression upon the world around you.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall" (verse 10). If you will just take the words of God and carry them out, "ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom." Now I want you to keep that everlasting in your minds—"into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent," says the apostle, "to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me" (verses 11-14). Now here—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty, for He received from God the Father honour, and glory, when there came such a voice to Him from the excellent glory, this is My beloved Son, in whom I am well pleased" (verses 16, 17).

Now we want to consider next the "entrance," the 10th verse. "Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall." Now bear that in mind. "For so an entrance shall be ministered unto you abundantly into the everlasting

kingdom of our Lord and Saviour Jesus Christ." [Verse 11.] What is this? My dear friends, what is this?—It is your life insurance policy. The eternal life insurance policy. Will you bear that in mind? If you will keep these things in remembrance, and do as He has told you, why, He says, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Saviour Jesus Christ." Now there is your eternal, everlasting life insurance policy. I want you to take that chapter and read it and read it until you understand it. You are to work first on the plan of addition, and, as you work on the plan of addition, then, like "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: Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord" (verses 1, 2).

You work on the plan of addition and you see if the multiplication is not realized. "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 3, 4).

Now you just read this, and you will see your life everlasting policy. It is in obeying the Word of God verily—intensely obeying it. And may God help us, every one of us. He says: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them" (verse 12). Who is he advising? Those who know them and "be established in the present truth." Yet these, unless they take hold of the power of One who alone can hold them, will fall short. Why?—Because the devil lives. He is in our world; he is working with all deceivableness of unrighteousness in them that perish, and we want to have all this understood and ever before us, that we may have a sanctified will, that we may work on the principle of addition, while God works on the principle of multiplication. Now you just consider that this is the way the work is going. Every soul that is here in this building, consider these things. Do you want eternal life? Do you want the everlasting life insurance policy to be yours for a home in the kingdom of God? Why, it is life, life, eternal life! and it is glory that cannot be estimated by your neighbors here. I know that when that glory came upon me—sometimes as I would be speaking in the desk—I would catch a glimpse of that glory and fall prostrate to the floor; it was more than I could endure. It is the glory of God. I know what I am talking about.

They gave me up to die away back when I was only 13, 14, and 15. They said I could not live after I was 15 years old. But I said, "Amen and amen, and if God sends me, a child, with a message—East and West and North and South—I shall go there," and I have been working for the salvation of souls ever since I was first converted. And I tell you it pays, it pays. And I am now five months going into my eightieth year. I have a few months more to fill and I shall be eighty years old. I have been a cripple, a cripple for years, a cripple with a diseased hip, thrown from a horse in Colorado. I have had both limbs broken, one at the ankle and one between the ankle and the knee—split up. [Some said,] "Well now, with all these things she cannot live; she cannot live." Said I, "I have a message, and I shall carry that message wherever I go. I have to write the things which I shall give to the world." I have written a pile of books that high (measuring three or four feet with her hands) that have been printed; and yet my work is not done, and I thank God that He has spared my life. I have never had better health during my life than I have had for the last years of my life. We know God can do for us great things. I know it. I know He can do it, if we will do our duty faithfully to God.

Now I want to know which of you that want to secure this eternal life policy. I have only just hinted at it, but I have written many books that explain these things. I want to know how many want eternal life. I want to know how many in this room are seeking for this life insurance policy. Will you rise up and let me know? (Congregation responded by rising.) Thank God. Every soul that is brought to Christ, and that will live after Christ's pattern, will walk into the open gates and go no more—no more out forever—separated from our God.

Why, I do not consider anything a cross. But I do consider it is one of the greatest things to win souls to Christ. I speak to these students because I go now to Loma Linda, then to San Diego, and I want to say to all, "Help one another." If you want to help yourself, help one another. Be kind. Do not speak a word that will irritate, because that is the devil speaking through you, and you cannot afford it. God wants us to have His temper, He wants us to have a sweet disposition. He wants every one of us to be kind, to be courteous. Try it, children. You will see how much easier it will be for you when you kneel down to pray, that you have been obtaining victories. Children, may the blessing of God rest upon you in its fullest measure, and may you discern what Christ is to you, and what you may be to Christ. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:12, 13).

Everyone, keep that in view. I will not irritate one of my schoolmates. I will not by my voice, by the tones of my voice, or by any of my actions place a temptation in anyone's way. I will try to help them. The devil with all his host is trying to rush right in and to take advantage of that mind that you have darkened with temptation. It does not blister your lips to speak a pleasant word. You can speak pleasant words and kind words. And let me tell you, it will not be written in heaven that you have spoiled your own experience and you have spoiled the experience of others. Now God help you that you may put on every piece of armor and that you may fight manfully the battles of the Lord. We have a heaven to win and a hell to shun. Now God loves all these young people, and He wants you to represent Him in this school. He wants you to be in a position, working on the plan of addition—"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" (2 Peter 1:5-8). There is the promise. Will you take it? Will you hold it? God grant that you may.

I will not hold you here [longer]. I do not want to weary you, and I will not hold you here any longer, but I want to say to you that I am very thankful that you have this place, this house. They wrote to me before it was purchased. "What do you think of purchasing that house?" But they brought in many objections to the things around it. Said I, "Do not wait at all. We have no money with which to build houses now; but if they will offer it at a reasonable sum, and you can go right into it, take it, by all means."

I gave the first speech here. That was over this chamber, over this room. But I made the first speech to the scholars, there were but few, in a little room, not as many as in this column of seats, but there was a promise in my breast.

What you want, fathers and mothers, is to get your children out of the cities. Get them where they shall not fall into temptation wherever they go. That is my message. Get buildings out of the cities. I was asked, "What about Loma Linda?" That splendid property offered for forty thousand dollars.

“What do you think of it?” The question came while I was away at Washington. We were building other houses there—the school houses and the printing offices—and we had that matter of moving to Washington. I told my son [W. C. White]—it was Friday and next day was Sabbath—“Go just as quickly as your feet can carry you, and tell them to take that by all means.” Well, another unfavorable message came in: “Don’t get that building, for it will be an elephant on your hands.” But I had sent my letter explaining—the one that we had given Elder [J. A.] Burden—that we had given orders and directions. He said there are objections to purchasing it, but my letter got in soon after my telegram. So he went right back to them. He went right back. “I have words positive to take this building, and I am going to take it.” Said they, “I am glad. I was just going to send two men to give these buildings in their charge to dispose of.” And thus we were just in time. But I knew that we ought to have that building. We have got it, thank God, we have got it.

Thank God you have got a place here. When they sent to ask about that, I said, “Take it, by all means.” When they sent to ask for the one at San Diego as to what they should do, a great noble-looking building that cost $25,000 was offered for $15,000. We took it, and it is occupied. It is one of the nicest sanitariums. We had to put additions to it, and it is now being carried on today. Another that was purchased is Glendale. Now the Lord presented this, that these things should be taken up. We cannot sit down and rest and do nothing.

Students are to be educated that they may be missionaries at home. They are calling for missionaries from all parts of the world, and we try to furnish them with money and with men and women. And the Lord is blessing their efforts. We believe that in the little time that we have here to work, we must act like men that are waiting for their Lord, when He shall return from the wedding, and when we shall go into the marriage supper of the Lamb. Christ is coming, we believe it without a doubt, and we want all of you to get ready; but let me tell you: Be kind, be courteous, be tender, be true. When you feel that there is something said that you have to refute, just remember, “silence is eloquence.” Do not put out your words that will irritate, irritate, but be silent. Do not irritate; keep your words from irritating, and that will be the greatest rebuff that you can ever give to the busybodies. God help us to take hold of the work. Christ is coming in the clouds of heaven. Christ warned us of what would take place in divers places, and He went on to describe all about it, and you just read it in the Word, and then every one of you put on the wedding garment. What is the wedding garment? It is Christ’s character. It is to put on the virtues of Christ’s character, as I have been reading to you. God help us that we may every one of us help a brother or a sister, and don’t tell one thing that will discourage. We want to be helpful, we want to sing the praises of God. “Whoso offereth praise, glorifieth” God (see Psalm 50:23). Why, then, let us place every soul possible that we can on vantage ground, to have strength to put on the armor and to resist the enemy, and to fight the battles of the Lord, and in the name of Jesus Christ of Nazareth obtain the victory. Now there is a victory for every one of us, if we will have it. Remember, Sister White has told you that from the light God has given her, there is victory for everyone who will have it and will work for it. But unless you work on the plan of addition, you never can receive on the plan of multiplication. You are to work, to add grace to grace, faith to faith, and the power of God will come in, and you will find that you will have a Counselor in our Lord Jesus Christ. May the Lord bless this co-operation. I would like to pray a few words.

Ms 165, 1907

God's Work in the World

1907

Formerly Undated Ms 153.

The Lord has a great work to be done in our world, and how shall this work be accomplished? The work of redemption, who can fathom it? Matthew 28:18, 20. The accomplishment of this great work means everything to true believers. The low standard of spirituality the church [members] allow themselves to be in [in] religious attainments is dishonoring to the kingdom of God. They show they have a name to live and are dead. This low, feeble standard if a reproach to Christianity, a great dishonor to God, for it is so much less in comparison with the great provision made in behalf of the saving of the world.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] What more could God do? Why is there so little done in comparison with what should be done? Why is not the spiritual and the motive power put in operation which the gospel brings to bear upon human hearts? The Lord God is all powerful, and the whole force of the whole power of the incarnation of Christ is a tremendous achievement and is in no way purposed to bring about insignificant results.

Man cannot by any human effort thwart the purposes of God. "A man's heart deviseth his way: but the Lord directeth his steps." "There are many devices in a man's heart, nevertheless the counsel of the heart that shall stand." [Proverbs 16:9; 19:21.] "All power is given unto Me .... 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.] Will we each consider this matter and be wise for ourselves? We receive the grace of God to bestow ... [pages 3-6 of the manuscript are missing].

The church is to become a continuation of the gospel scheme of love to flow forth untrammeled to the world. Its offices are not to be confined to itself; for this would bear the representation of putting the light under a bushel or under a bed. The light is to be put upon a candlestick, to give light to all that are in the house, the world. Its organization was not to be confined to itself, but that all its capabilities, all its powers were to be exercised in the unselfish work of constructing and facilitating the work of preaching the gospel to all nations. The work of the gospel ministry was to go forth from the churches to all parts of the missionary fields now being worked and to add new territory, lifting up the standard of truth in every place possible.

The Son of God was withdrawn from our world, and the great manifestation of His love was to be seen and exhibited by His church, and made visible, and distinctly to represent His great love. He has instituted His church for the communication, as a channel, for the principles of love to flow forth in rich currents to a world lying in wickedness; and if the church had stood in its elevated character, purified from selfishness and worldliness, then she would have been as a city set on a hill, receiving from heaven the power of propagating the great and saving Bible truths to the world. The Lord Jesus Christ is the greatest gospel missionary the world ever knew. The Lord Jesus Christ instituted a church [so] that His followers should implant the heavenly principle of divine love in the hearts,

sanctifying all human love, that it should be employed for the express purpose, on no limited scale, for the extension of His kingdom in our world; for there was light to go forth from the church as a lamp that burneth. In the church below there is to be the most perfect unity, and this can only be by all wearing Christ's yoke of restraint and obedience.

"Learn of Me," said the divine Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your soul. For My yoke is easy, and My burden is light." [Matthew 11:29, 30.]

Our churches are not meeting the standard God would have them to reach. One will help another by their example. Everyone must know God has given to each individual his work to do. Every soul should be in earnest, showing appropriate zeal in accordance with the greatness of truth for this time.

As servants of Jesus Christ, all who love God supremely and their neighbor as themselves will feel a sacred responsibility resting upon them to act their individual part, to keep alive in the church members the saving principles that Christ has brought into our world. And they are pledged before God to give soul, body, and spirit to the efficiency of the church, preserving the love of God in their own hearts. Love to one another, love to God and their neighbor is the principle which should bind them together, that they shall fulfil the words in Christ's commission: [Matthew 5:13-16 quoted]. Here is the whole matter expressed in a few words. Then follows His claims.

The object of His coming is not to represent less the claims that God has upon them, but to enforce these obligations of the human to the divine more decidedly. Verses 17-20 quoted. Then the Lord Jesus gives the most decided, far-reaching explanation of the law of God. The righteousness of the scribes and Pharisees had become more pretense than vital in its godliness. Christ brought life and immortality to light by the word of the gospel. The truth as it is in Jesus lies at the foundation of all righteousness and sanctification. Satan's power is limited, yet he is a power to all who serve him; he is a king.

After the inexplainable transaction in heaven, when Satan became an apostate, our Lord declares he abode not in the truth. Once he reigned upon a kingly throne. He was a person of surpassing loveliness, but he swerved from his allegiance to the blessed and only Potentate, and thus lost his connection with God, his first love. He was with the subjects he had deceived, separated from the loyal and the true, and was expelled from heaven; and it was his own act that compelled the separation, the disloyal subjects from the loyal. He became a kingdom to himself. He was a determined and active agency against God. He planted his standard of rebellion.

[Manuscript incomplete.]

Ms 166, 1907

Testimony Regarding Elder and Mrs. Rice

1907

I must speak decidedly. [Concerning] the things which have transpired in the course pursued toward Elder Rice and his wife, I am to say: The Lord condemns that men and women should encourage in any movements of their action [or] take a power upon themselves as though they were to act the

part toward their fellow beings as if they were God and their words must be treated in their decisions as God's. Any man in office that shall go over this ground has entirely mistaken his duty. No souls are to be treated as these two have been treated. We need the spread and success of their own individual plans. The Lord forbids you to pass over similar ground toward any persons who claim to be Christians.

If you are so confused you cannot see, you need the converting power of God upon heart and soul and character. There has been no call for any such exhibitions. If the church do not all see alike, such movements as man taking a controlling, objectionable influence against his fellow worker [are wrong when] the evidence is given that it is the Lord who has given Elder Rice and his wife [a work] to do.

[There are] the women who have through envy and jealousy reported things which it is now their duty to explain. These women [who have been] permitted to become workers have not been thus appointed. It is a haphazard work. They have not a capital to work upon. They need now to have much less opinion of themselves and give due weight and respect to those whom the Lord has appointed. These laborers are Elder Rice and wife, [and they] are not that which you have supposed they were. They can be very useful in a church that can discern between him that serveth God and him that serveth Him not.

Now I should, if I had the privilege of another meeting, lift off the reproach that has been placed upon these workers of the Rice family. They have, without any officiousness, set forth their principles, explaining from the Word of God, letting scripture explain scripture. They will stand forth consistent with the Spirit of the Word of God. They have put themselves to task to be inconvenienced to accommodate others in an emergency.

We have before us in San Francisco [examples of] how little people can make themselves when they put their own selves into contest. We see how little in the contest of San Francisco. Those who claim to be guardians of the people care so little for the sacredness of truth. Men will insinuate falsehood which they dare not utter. The place in this contest is San Francisco, if it suits their purpose on words and works, if they can diminish their influence. Truth alone will bear away the victory. They might [have had] little trouble in the church [and] have had this whole matter adjusted if they had [had] the interest and the cause of the work of the Lord at stake.

All this difficulty I shall not explain, although I know it. I leave that for all who have acted a prominent part in confusing the right [way]. They might, had the Lord been working on the human mind, have adjusted if they had done by others as they would have others do by them when they are brought into difficulty. The truth is a very sacred thing, altogether too sacred to be treated as appears at the present time. The truth is the expression of that which is. I may fail to express myself intelligently—that which is.

If they go beyond the true facts of truth, they have a special work to do before they shall be guiltless before God. God calls upon every church member to weigh his words and be sure that facts correspond to their words. [Those who] have not facts to substantiate their suppositions [tell] a falsehood. We have the Word of the living God to study. There has been much talk with nothing sufficient to rest upon. We need to cultivate a conscience that is free from every trait of exaggeration.

Christians are to define Christ in their characters, as Christ came to define God to the world, and [in their] example which shows forth to the world in goodness, in mercy, in charity. God's Holy Spirit is working on human hearts to find expression in characters true and clean in representation. We are to heed fully the prayer of Christ.

Christ came to our world to represent a faultless character. This evil heart of suspicion of others' character is an evil heart of unbelief which Christ has not left us as an inheritance. If anyone has this evil heart of unbelief, it is your first business to subdue and overcome the same. This is part of the work we each must engage in from day to day to reduce and overcome the results if expression is given to lead others to view a brother or a sister unkindly.

When any person enters into the work of sowing the seeds of distrust of a brother or a sister, especially those who are stretching every spiritual sinew and muscle to draw with Christ, and a supposed brother or a sister shall sow the evil seed by reporting things that they are not able to prove, they will never be introduced into the heavenly courts because they take a mischief-making propensity with them which the Lord knows all about; and therefore words are written, Weighed in the balance of the Lord's measuring scales and found wanting.

It belongs to Christians [to become] new men and women in Christ Jesus. Two spirits are striving for the mastery. Be guarded in giving expression to evil thoughts which the evil heart of suspicion is seeking for victory in expression. The Holy Spirit is working on the reason and on the conscience, and leading to expressions of commendation and love which will be expressed under the influence of holiness and charity. No evil seed is dropped in your words. The holy angels are ever seeking to imbue the mind with kindly thoughts, with uplifting, encouraging words. This is the battle we have to fight, the satanic, evil will.

Just go by yourself and not speak evil words, but pray. Put on the new man, which is peace, grace, righteousness. This is the very advice that every church needs. I, therefore, as a prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith 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 and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He said, when He ascended up on high, He led captivity captive and gave gifts unto men. And He gave some apostles and some prophets and some evangelists, and [manuscript ends here.]

Ms 167, 1907

Learning From Past Mistakes

1907

It may strike us with a painful sensation that the faults and errors of the people of God are made conspicuous. Some who are very sensitive would advise that it is uncharitable to record in print the errors of our leaders. Not so, was the counsel of the Holy Spirit. The wisdom of God is wiser than human devising, and He has seen the necessity of openly distinguishing right from wrong. Errors are

plainly pointed out as dangerous elements, which must be laid open in records and histories. These records are to be warnings and safeguards, keeping others from going over the same ground.

It is Satan's plan to bring up the old temptation and to lead souls to follow misleading teachers and voice their sophistries under the name of science. Men say with pride, I have been studying for years. Had they been studying the Word of God, learning what saith the Holy Spirit, they would have found the science of truth, which would have been a blessing to all with whom they came in contact.

God has recorded the mistakes of Abraham, of Moses, of David, of Peter, of Paul, and of other of His servants, in order that we may learn from their experience to put our trust in Jesus, the Prince of heaven, who declared, I am the way, the truth, the life. Let those in positions of responsibility study the history of those who have gone before and see where they made their mistakes, thus learning how to avoid similar mistakes.

"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 this glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." [Matthew 19:27-30.]

These words of commendation were spoken, not to fill the disciples with self-sufficiency, but to encourage them to make any and every sacrifice in order to follow Christ.

When men realize that they cannot trust themselves for a moment, for a wily foe is on their track, their self-confidence will diminish, whatever may be their calling or profession.

Men of the world are and will be so completely controlled by false science that they will think themselves capable of doing wonderful things. Such show themselves weak in an understanding of the Word that makes men wise unto salvation.

When a man becomes self-confident, when he is not kept by divine power, he makes crooked paths for his feet, for he is walking and working in self. The history of the fall of Peter, one of the foremost of the apostles, shows us that we cannot trust ourselves for a moment.

"Then said Jesus unto them, All ye shall be offended because of Me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples." [Matthew 26:31-35.]

"Now Peter sat without in the palace, and a damsel came unto him, saying, Thou also wast with Jesus of Nazareth. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said unto Peter, Surely thou also art one of them; for

thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out, and wept bitterly." [Verses 69-75.]

To those to whom this message shall come, I give the warning, Watch unto prayer. Make diligent work for eternity. God's commandments have been cast aside, and some men have been long under the specious influence of the science that was used to mislead the angels. He who presented this science was the most exalted of all the angels, the one who occupied a position next to Christ. Through his specious reasoning, many of the angels were seduced.

We have reached a time when all must display their true colors. Truth will prevail and bear away the victory.

I have hoped that Dr. Kellogg would change his course of action. But I can see no change for the better. He is now trying through legal movements to obtain control of property in Battle Creek. He has always leaned on the arm of worldly lawyers, and what can we expect now? We cannot tell; for he denies one day that which he said the day before. We are trusting in a power that is above Dr. Kellogg's fallacies. The Lord God of Israel is the hope of His people; He is their strength, their front guard and their rearward. Let us walk humbly before God. Let us pray and believe and accept the truth from the Word of God. Our physicians have been warned against the seducing power of satanic agencies. And yet they are sustaining Dr. Kellogg. The enemy seduced the angels, and they thought he was right. We have the result of their choice, and yet the same rebellion against God is going on today.

Ms 168, 1907

Stand Firm for the Right

1907

I have a knowledge of what Dr. Kellogg's temptations have been. He saw that his associate physicians had confidence in him and that they would believe all that he might affirm, and he supposed that he could lead them where and how he pleased. Satan has been playing the game of life for his soul, and he has been managing matters without having the Lord to manage him.

The Lord never designed that Dr. Kellogg should claim the credit of inventing the health foods. He gave light for the benefit of all His people, not in regard to the delicate substances that have been concocted, but in regard to the plain, simple, useful combinations. The manufacture of health food candies and other delicate articles have made Dr. Kellogg considerable expense. These candies should not be advertized as wholesome; for they create an appetite for sweets. The doctor has been investing money in a way in which he had no right to invest it.

The rebuilding of the sanitarium was made much more expensive than Dr. Kellogg had any authority from his ministering brethren to make it. He has become financially involved, and his mind has worked in forbidden channels. He has connived at and planned for many things that were not honest. Plans have been carried out in false lines, and Satan has seen his opportunity to gain control of Dr. Kellogg's mind to serve his own ends.

Dr. Kellogg has linked up with the great deceiver. He has not realized what he was doing any more than the angels who fell realized what they were doing, but he has tempted Satan to tempt him. He has studied hypnotism and spiritualism for the purpose of bringing minds to endorse sentiments that mean a denial of the faith once delivered to the saints. He has not entered upon this work all at once, but by degrees. He has ensnared his own mind and capabilities. He would now resort to any device rather than to humble his heart before God and to acknowledge his wrong. He has done many things that were dishonest, disloyal to the truth, and disloyal to God. He has been conniving, scheming, and working out sophistries; and yet God has pitied him and has sent straightforward messages to correct his wrong course of action.

He has followed wrong practices for many years, yet the Lord has encouraged him to repent. He has taken a hard, accusing attitude toward our ministers, making them appear in the worst possible light before his associate physicians. In many ways he has sold the truth to its enemies. For several years he has not believed the truth as we hold it. He has been working out masterly sophistries, which he hoped would supplant the truth and cause his kingly power to prevail. He cannot save himself from being worked by the evil angels, and he has united with the great apostate to place hindrances in the way of God's ministers, so that they would have a hard time, except as they favored him.

The instruction that the Lord has been giving to His people during the past years is now to appear. The facts are now to be presented before ministers and people, and especially before our physicians, in order that at this time of such great importance, these men, working in connection with Dr. Kellogg, shall not draw over their eyes the veil of error, as Dr. Kellogg has been doing. He has worked to make the testimonies of no effect, sowing seeds of doubt as to the validity of the messages that God has been giving His servant. He has tampered with these messages, treating them as unreliable.

God would have these messages appear just as they have been given to the doctor for the past twenty years. He has always stated that he gave these testimonies to his associate physicians; but I have been given light that he did not do this, and I must present them just as they are—without misrepresentation or misstatement.

The Lord has directed me no longer to wait for the repentance and conversion of Dr. Kellogg, but to try to save the souls of his associate physicians, before whom sophistries of the most subtle character have been kept to destroy faith in the Word of God.

At the Berrien Springs meeting, Dr. Kellogg was given the privilege of laying hold of the hand of Christ. But the Saviour's outstretched hand was refused. The meeting was spoiled by human ingenuity. The experience through which we passed during this meeting is the last experience that there will be of that order. The Lord God of heaven was dishonored, His mercy was despised and rejected and His privileges abused. Every means is now to be employed to save Dr. Kellogg's associate physicians from infidelity, from sentiments that will bring in the omega of the statements contained in Living Temple.

I am sorry that such blindness has come upon those whom the Lord has appointed to stand as guardians of the physical and spiritual health of His people.

The theories contained in Living Temple are the alpha of a long train of heresies that the enemy framed to be brought in amongst us by the great and widely known Dr. Kellogg. The time has come

for a call to be made to our physicians no longer to link up with Dr. Kellogg, but to stand apart from his influence. God warns them not to incur the guilt that Dr. Kellogg is incurring by his course of sophistry.

I had hoped that Dr. Kellogg would be converted; but every effort has been made that could be made, and he still feels bitterness of spirit if his course is checked in any way. He has no faith in the truth. In departing from the faith, he will lead many astray by falsehoods and misstatements.

"Seek ye the Lord while He may be found; call ye upon Him while He is near." [Isaiah 55:6.] Pray that the Holy Spirit may rebuke the deceiver and set the captives free. I call upon Dr. Paulson and Brother Sadler no longer to halt between two opinions. My brethren, the truth of the Word of God has been entrusted to our keeping. Will you allow yourselves to be influenced by a man who gives so little evidence that this truth is controlling his mind and heart, a man who has departed from the faith that he once believed to give heed to seducing spirits? Because of his high fame, evil angels have hoped to make of him a most successful worker in the ranks of the enemy.

At this time our people are to be pointed to Him who dwells in light unapproachable. Our papers are not to be filled with the explanation of sophistries; we are not to waste words in an explanation of that which is nothingness. The grand, testing truths for this time, in their infinite magnitude, are to be brought before our churches in the power of the Spirit.

On the Isle of Patmos, Christ revealed Himself to John, enabling His servant to endure the seeing of things of eternal interest. No mortal being can endure the revelation of God. His presence has always been shrouded by a guard of angels. But to John was given the privilege of seeing Christ, not in the burning bush, but amidst the indescribable glory of the holy sanctuary. Never was there a grander meeting than the meeting between John and Christ on the Isle of Patmos. The wonderful vision was accompanied by the words, "Prepare to meet thy God, O Israel." [Amos 4:12.] It was no sophistry, but the presence of the divine Being who at the time of His ascension has taken into the heavenly courts a glorified humanity. He announced Himself as the Alpha and the Omega, the beginning and the end, the first and the last, and He came to give John a message for the churches.

The instruction given to John at this time is contained in the book of Revelation, and with this instruction every medical missionary should be familiar. This book contains the message that we are to proclaim in these last days. We cannot study the book of Revelation too diligently. We cannot become too familiar with the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." [Revelation 1:3.]

Ms 169, 1907

Words of Counsel to Camp-Meeting Laborers

June 15, 1907

(Extracts from a recent, unpublished manuscript, dated June 15, 1907.)

In a vision of the night, I seemed to be in a meeting, listening to the preaching of some of our young ministers. Seated in the congregation were men who had grown grey in the service of the ministry,

and whose hearts burned within them to speak words that were of the greatest consequence to that large congregation of people. Elder _____ was present, and he longed to give a message to the people. Much was lost to that meeting, because the message that God gave for His people was not borne.

This error is made in many of our camp-meetings. I have been instructed that at these large gatherings, the young men need to be learners; for they need the instruction of our tried and experienced men. From the discourses of those who have been long in the work of the ministry, they are to learn how to minister the Word of life. One of authority said, Those experienced workers have My word, My message to give to the people. These younger workers need to learn how to conduct camp-meetings from those more experienced than themselves.

My brethren, your councils have not been conducted with wisdom. There has been weakness revealed in your judgment. You need to study from cause to effect. In putting forth young men to take a leading part in these meetings, you have done it to their injury and to the loss of the people. The people come to the meeting, expecting to hear a message from God to them through the veterans of the cause.

A great responsibility rests upon the few men now living who went through the early experiences of the message. They understand in a special sense the reason for the position we now occupy. The Lord has given these men keen perceptions that have enabled them to detect in the events of history the fulfilment of the Word of God. Through them the Lord has made it possible for the history of His closing work in the earth to be published, the points of our faith to be clearly defined and explained, to stand as guideposts to our people in these last days of the message. Through them the path is kept clearly before us, that we may know whither our feet are traveling.

My brethren, counsel with the men who have passed through all phases of experience in their long ministry. They have been guided by the testimonies in times of peril, when they were in danger of accepting false theories, and thus were saved from defeat and failure. The Lord has given special messages to these servants to bear to the people, that they also in time of peril and temptation may be kept from falling. Let these men form the strength of your councils; for in times of emergency they have learned the right and true way. And the Lord will teach them to give wise counsel in times of emergency.

At times the young and inexperienced minister will suggest the inauguration of methods which should not be adopted. At such times the counsel of the aged ministers should be sought; for they have been through experiences when such methods have been adopted, and followed, and they can show that the results of following such plans will be for evil and not for good. The young men should be educated to regard these aged ministers with respect.

The Word of life should be proclaimed in a most convincing manner to these large congregations by men whose hearts are moved by the Holy Spirit of God. The words of eternal life are to be written on the tablets of the soul. There are words to be spoken which only men of experience can speak—men who have seen and handled the Word of life. The Lord has placed among us men of keen discernment, upon whose hearts He has written His laws. Men whom He has thus taught through the revelations of His Spirit will not easily be deceived.

To the young men who expect to enter the ministry and those who have entered it already, but have had little experience, I would say: Listen to the message that God gives through His aged servants. There are precious lessons to be learned from those who for many years have been learning of the Great Teacher. The words of the disciple John, telling of his actual contact with the Word of God, describes the spiritual experience of these men. “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.” [1 John 1:1-4.]

Ms 170, 1907

A Message to Parents

1907

Last night I seemed to be standing before a large congregation, giving to the people instruction that the Lord had given me. My message was spoken to fathers and mothers. I speak to parents who claim to be Christians: What are you doing for the saving of your children? As the professed followers of Christ, you should regard this work of the first importance. The faith which you profess to hold is to be exemplified in the home life. Never was there a time when it was more essential that parents be converted to an understanding of their duty toward their children than now.

As those who profess to follow the meek and lowly Jesus, Christian parents should never permit evil temper to gain the mastery over them. Never should they strike their child in haste or anger. The children and youth need the influence of a godly example. They need words of instruction, not scolding and fretting, sour looks and angry works. By an example of patience and forbearance, the Christian parent is to teach that evil temper and harshness have no place in the life of the believer in Christ, that these qualities are displeasing to God. Let parents consider that the pattern which they set before their children in their daily deportment they will naturally follow.

Parents, put a guard on your lips when you are tempted to scold and fret; refuse to speak words that will bring a dark shadow upon the family circle. Bring the sunshine of heaven into your conversation; by speaking words that encourage and cheer, you reveal that the sunshine of Christ dwells in your soul. Children need pleasant words. It is essential to their happiness to feel the sunshine of approval resting upon them. Strive to overcome harshness of expression, and cultivate soft tones and gentle words. Catch the beauty and joy contained in the lessons of God’s Word, and cherish these as essential to the happiness and success of your home life. In a happy environment, the children will develop dispositions that are sweet and sunshiny.

The home is a place where every heavenly grace may be developed. Make your home to your children the place where they will ever turn for help and cheer and uplifting. Make it a place where the Lord will delight to dwell. There is great need to cultivate home religion, the spirit of praise and cheerfulness. We need to understand the principles that underlie the religion of Christ and study

how we can bring these principles as a ruling element in the home life. This will bring sunshine in. The fruit of faith will be seen in true service for Christ.

The children and youth are to be taught that their capabilities are given them for the honor and glory of God. To this end they are to be taught the lessons of obedience; for only by lives of willing obedience can they render to God the service He requires. Obedience to the requirements of God's Word will yield in the lives of parents as well as children spiritual help and blessing. As parents and children co-operate in seeking to reach God's ideal for them, they will bring strength and blessing to each other. And joy and satisfaction will come to the hearts of parents when they see, as the fruit of their labors, their children growing up in the love of the truth and endeavoring to reach the fulness of God's purpose for them.

Parents who truly love Christ will bear witness to that love in a wise and sanctified love for their children that will not indulge, but will work wisely and constantly for their highest good. These children have been bought with a price. Christ sacrificed His life that He might make it possible to redeem them from wrongdoing. The parents who appreciate the sacrifice Christ and the Father made in behalf of the race will co-operate with Him, using every sanctified energy and ability to the work of saving the souls of their children.

They are not to be indulged and allowed to have their own way. From my heart I pity the child whose parents indulge its likes and dislikes in every thing. Instead of treating your children as playthings, as soon as they are able to understand, teach them that they are to become the children of God. Instead of allowing them to indulge their temper and selfish desires, teach them that they are to place restraint upon themselves, that their conduct is to be such as becomes the sons and daughters of God.

Let parents study the sixth chapter of Deuteronomy, for it contains definite instruction for them. If its counsels are faithfully followed, the saving grace of God will be brought to children and youth. The children who are trained to habits of obedience, and who yield themselves to the molding power of the Word of God, are the objects of God's special care and blessing.

The Lord commanded Israel: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates. ...

"Ye shall diligently keep the commandments of the Lord thy God, and His testimonies, and His statutes, which He hath commanded you. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land, which the Lord sware unto thy fathers, to cast out all thine enemies from before thee, as the Lord hath spoken.

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh,

and before all His household before our eyes: and he brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." [Verses 6-9, 17-25.]

This instruction the children of Israel converted into song and, accompanied by their musical instruments, repeated as they journeyed through the wilderness. Angels of God made the impression upon the minds of parents and children.

The lesson is recorded for our instruction who live in the last days of earth's history. The enemy of souls will invent many things to lead the minds of our youth from firm faith to idolatrous practices. Let the cautions given to ancient Israel be carefully studied. Satan's efforts to spoil the thoughts and confuse the judgment are ever increasing, and we must be on our guard.

We are to be careful to maintain our sign as the Lord's peculiar people. While wickedness is increasing in the world, the people of God are to increase in understanding, in sanctified devotion to the cause of God, and keenness of perception to discern between righteousness and unrighteousness. We cannot afford at this time to run any risks. If we commit sin, the Lord will be greatly dishonored. But if we work the works of righteousness and follow on to know the Lord, we shall know that His going forth is prepared as the morning.

Fathers and mothers, turn your hearts to seek the Lord; for a great responsibility rests upon you to give to your children a correct mold of character. Keep ever before you their eternal interests, and labor to bring them into the fold of Christ. Educate them to be refined, pure, noble, that they may reveal the best traits of character and before the world and heaven make known that they have chosen to serve God. True Christlike characters will bear the seal of God's approval. Now is your time to stand wholly on the Lord's side. You cannot afford to make any mistake.

Will fathers and mothers work wisely for their children, helping them to form righteous characters? You have no time to lose; for the end of all things is at hand. Let each member of the family seek to strengthen each other in works of righteousness and truth. You with your children are to prepare to graduate to the higher grades of the school above. Then be converted daily from every tendency and practice that would unfit you to pass the tests of the judgment. Whatever your position in life, let it be seen that Christ is your pattern in all things.

Let your instruction be simple, and make sure that it is clearly understood. The lessons that you learn from the Word yourselves you are to present to their young minds in a simple way that will reach their understanding. By simple lessons drawn from the Word of God and their own experience, they may learn to conform their lives to the highest standard. They may learn even in their youth to live thoughtful, earnest lives that yield to God a rich harvest of good.

This is the work before you, parents. Will you take it up? You should be perfectly united in this work. As the united rulers of the home kingdom, let father and mother be kind and courteous to each other. Let not your deportment militate against the precepts you seek to inculcate. Be in earnest in seeking to perfect in your children true wisdom—the wisdom of righteousness. And if you would do this, you must give them an example that is worthy of imitation. Should you be remiss in this

respect, and your children fail of meeting the standard of the Word of God, what will you answer when they stand before the judgment seat of God as witnesses to your neglect? How terrible will be your realization of loss and failure as you face the Judge with the fruits of your neglect before you.

Christ declares: “I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it that it may bring forth more fruit. ...

“Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the Vine; no more can ye, except ye abide in Me. I am the Vine; ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.

“If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

“As the Father hath loved Me, so have I loved you; continue ye in My love. If ye continue in My Father’s commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another; as I have loved you, that ye also love one another. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.” [John 15:1, 2, 4-14.]

These words were among the last that Christ spoke to His disciples before His crucifixion. And I have written them out thus fully in the hope that they will make an impression on your minds, leading you to humble your hearts before God, and to seek earnestly for the preparation essential if you would meet Christ at His coming with joy.

If you will respond to the instruction that the Lord sends you, you will have a true sense of the responsibilities that rest upon you, and you will seek for daily conversion from every wrong way. You will ask God for wisdom that your speech may be a savor of life unto your children.

Great blessings and spiritual strength will come to those families who will determine to put away those things which are unessential and will resolutely take up the work of preparation for the coming of the Lord. God has entrusted parents with the work of helping their children to gain a Christian experience. Will you prepare the way of the Lord before Him by bearing a decided message for Him, not only words, but by a godly example and by earnest prayer? The Lord’s coming is very near. Those who know the truth must practice the truth, letting the light shine forth in clear, earnest appeals to those about them. You are to help other families to use their God-given talents to His glory. For Christ’s sake, take up the work, and reveal in your own life the truth that God would have men and women conformed to the image of Christ. Improve the talents you have; cultivate your powers of mind and body; increase your knowledge of the Word of God; improve the gift of speech; by the witness of a godly example uplift before men the power of the Word to transform lives. In simplicity and sympathy and tenderness, seek to make known to souls their great need, and point them to the One who will be all in all to those who seek Him. Engage understandingly in this work, and you will receive increased light and increased power to serve.

Ms 171, 1907

Paradise Valley Sanitarium—Early History

1907

The sanitarium at Paradise Valley is now in every way fitted to receive and care for the sick and suffering. This building originally cost $25,000. This was for the main building alone. In addition to this, there was a barn and a cottage for the occupancy of the physician. When we first looked at the building, it had not been occupied for fifteen years and was then being offered for sale at a sum far below its original cost.

It was supposed that there would be a scarcity of water at this place. But light was given me that water would be found if the workers would persist in digging deep. The laborers were set to work; and after digging many feet deep, a fine stream of water was found.

The property was offered to us for $5,000, and it was purchased for sanitarium purposes. After the purchase was made, more means had to be expended in making the place suitable for a sanitarium. Bath and treatment rooms had to be added and other fixtures put in. This expenditure left the institution in debt. Sister Gotzian acted a noble and unselfish part in investing means to set the sanitarium in working order.

I also invested means for this purpose, but I now need this money in order to publish the books that should come before the people. I ask our people not only in Southern California, but in other places, to help in lifting the debt that now rests on the Paradise Valley Sanitarium.

While we were fitting up the buildings, and were still unprepared to take patients, a lady came for treatment. We gave her treatment, but told her that we were not prepared to receive patients and advised her to leave and come later when we could give her proper care and attention. But she said, “I feel that I am improving in this climate, and I want to stay here. I will not go unless you drive me away.” And so she stayed on, putting up with the inconvenience.

We now have as physician, at Paradise Valley, Dr. Cummings and as matron his wife, who is a capable, intelligent worker. We do not want these workers to become discouraged by reason of a heavy debt.

Great care was exercised in the furnishing of the sanitarium that there should not be any unnecessary outlay of means; and by taking advantage of the opportunities that presented themselves, we were able to furnish the sanitarium suitably at greatly reduced prices.

About that time Brother Palmer went to San Diego on account of his health; and he, with others, took advantage of several excellent opportunities to secure good furniture at low prices. Men of means would come to San Diego for a few months for rest and recuperation and would sometimes furnish themselves homes for the time they remained there. Then when they left they would sell off their household goods at greatly reduced prices. By attending these sales, Brother Palmer was able to secure the best of carpeting and good furniture for a nominal sum.

Everything now is in good condition, and there is no reason why, with the blessing of God, the Paradise Valley Sanitarium should not prosper and accomplish a good work for the suffering. Now, I

trust that there are those who will feel it a privilege to come forward and donate of their means for the furtherance of this work.

Some in Southern California have been blessed as they have taken hold and borne responsibilities in this matter; some have been obliged to call back the means they invested when the enterprise first started. Now I call on our brethren and sisters to help this institution. It is young yet and has not learned to walk alone. Encourage the workers there by your interest and your gifts. We want to keep Dr. Cummings and his wife in the institution, for they understand the work and how to carry it. But they must have means if they are to carry the work successfully. I now call upon those who have money in lands or in banks to come forward and relieve the pressure. We ask you to do this in the same of the Lord, and we will thank His name for every appropriation that is made, and we will thank the givers whose hearts have responded to the needs of His work.

There is a large work to be done in missionary lines in San Diego. The new settlements that are growing up about Paradise Valley will be a missionary field for the labors of the workers there. We ask you not to wait, for we need your help now. This part of the world needs all the light that can be given it. It is in darkness as verily as is any portion of the Lord's vineyard.

I must now lay down my pen to extinguish my light. I have been unable to sleep since one o'clock. It is now daylight. A burden is resting upon me that I have felt for months in regard to the necessities of the Paradise Valley Sanitarium.

Ms 172, 1907

All God's Children Indebted to Him

1907

God's children are all alike indebted to Him. All should place a true estimate on the value of the human soul. We were all poor, helpless, hopeless, and on the brink of ruin when the grace of Christ found us and wrought out our salvation.

A scene was presented before me. I saw two souls struggling in the waters. The waves were beating high about them, and they were ready to perish. One of these persons was white, the other black. Then I saw One come to their rescue. With one hand He laid hold of the white man, and with the other hand He grasped the black and together drew them to a place of safety. Both knelt at the feet of their Rescuer, and both glorified His name.

All that is good and precious in the white man is his through faith in Jesus Christ. All that is precious in the character of the colored man is there through his acceptance of the sacrifice of Christ.

Ms 173, 1907

Counsel Against Large Wages

1907

I am instructed to bear my testimony to all who make large demands for their service. God's servants are not to do so. "All ye are brethren." [Matthew 23:8.] Those who would walk humbly with God here, and win the crown of eternal life, must be self-sacrificing missionaries.

We do not conduct the work wisely and with true justice if we pay our ministers a limited salary for the self-sacrificing labors and give to the physicians and medical workers a large wage. The work of the ministry and of the medical missionary are both elevating and progressive; and, under proper management, both lines bring the workers into contact with people who move in the higher circles. The physician's work should not demand a large salary while the minister receives but a limited wage. In some instances our missionaries in foreign fields have been given so small a sum for their labors that they have had to spend with the strictest economy and restrict their wants until at times they have deprived themselves of proper food and clothing. The physician, carrying on his line of work in the same Master's service, receives an income that enables him to live in comfort and have something to spare. My brethren, the Lord does not want our work to show such a difference.

My brother, will you not consider the principle that should control the salaries of our ministers and physicians? Both are engaged in the same work of salvation for body and soul. But that which is of most importance is the fulfilment of the gospel commission. The message of salvation is to go to all the world. Those who are appointed to travel from place to place, to answer the call to preach the gospel, must go before rich and poor alike. The passing out of large sums each week to medical workers in the home field binds about the work of the gospel ministry. In the past, this work has been greatly hindered for lack of means.

Sanitariums must be built; schools must be established; churches must be erected. The different lines of the work must be carried forward, but the workers on their part must consider the necessity of being educated to lives of self-denial and self-sacrifice. They must learn to bind about their wants and learn to work for the Master on the self-denial plan. We are the Lord's missionaries; we need to study the life of Christ.

The gospel message is not to be carried as it was in greater New York. The truth must be carried to new cities. There are many cities that we have not yet entered because of a lack of means. You have capabilities that would enable you to fill the position at Loma Linda, and this we hoped you would do as a worker together with God. All our talents should be given to God to do a special work for Him in saving souls. Your talents have been given to you that they may be improved, not in all respects according to your ideas, but according to God's way. Christ will give to His workers power and efficiency to make their efforts effective—power to bring to Him the largest returns in the work of soul-saving. Christ stepped down from His throne in heaven, laid aside His kingly crown and royal robe, and submitted Himself to a life of poverty and a death of shame, that He might save a sinful race. Shall we refuse to deny self for His sake?

All of our reward is not gathered in this life. But it will be given when the judgment shall sit and the books shall be opened. Then it will be seen that some of ordinary talents have striven more earnestly to follow in the path of self-denial and self-sacrifice than have those to whom have been committed larger trusts.

From the beginning of our work, when the efficient general Elder James White stood as leader of our people, I have practiced self-denial and self-sacrifice. When any worker has prescribed the terms of

his service, as your letter has done, I have been shown that this should not be. All our talents are given to us of God, and they should be returned to Him with all that through His grace we have been able to acquire.

When large wages were demanded by some in the office of publication in Battle Creek, light was given me that this was not in accordance with the will of the Lord. This was not the way that our missionary work was to be carried. This heavy drain on the treasury would soon use up the funds, and our missionary work would have to cease.

I have had to exercise the strictest economy in order to meet the emergencies of the advancing work.

You will do your work in your own way, and we shall not hinder you; but we cannot comply with your request. If we should do this, others would claim the same consideration, and we have not the means in the treasury to sustain such large demands.

Ms 174, 1907

Dangerous Familiarity Between the Sexes

1907

Every phase of this bewitching spirit of familiarity, this breaking down of the reserve and modesty that should exist between men and women, is satanic in its origin and its workings. It is Satan's snare, his delusion.

When men and women, whether young or old, are thrown into association with one another, they should avoid as they would a plague any carelessness in word or act. Those who work for God should be so pure, so refined, so elevated, that their conduct will win the commendation of all. They are to make straight paths for their feet, lest the lame be turned out of the way. The evil of familiarity should be given no place.

Men and women should be circumspect in their associations with one another. A married man, while he should be kind and courteous to all, should keep his attentions for his wife and for her alone. When a married man singles out a young girl and pays her special attention, he does great harm to himself and to her and deeply wrongs his wife. If he is a professing believer in the truth, he brings dishonor upon a cause that should stand forth free from all taint of corruption.

Unless great care is taken, there will be found among believers men who have no sense of the sinfulness of sin. There are those who accommodate their religion to their desires instead of bringing their desires into conformity to the Word of God. Many sadly abuse the gift of influence because they are not willing to practice self-control. He who does this is the agent of the enemy, used by him to ruin souls.

Let men, whether young or middle aged, be wise unto righteousness. Let them, in their association with others, resist the enemy. In word and deed, let them strive to reach the high standard of righteousness. Let them search their hearts as with a lighted candle, lest there be found in them one sin unrepented of and unconfessed. Let them rise above the flesh and blood, which cannot inherit the kingdom of heaven.

Women should cultivate modesty of deportment and becoming reserve, “with shamefacedness and sobriety.” [1 Timothy 2:9.] The familiarities so generally tolerated should find no place in the lives of those who are fitting for immortality. Women should be circumspect, modest, and slow to speak. In this age they will not be safe unless they stand constantly on guard.

The slightest insinuation of evil, the least approach to unwarrantable familiarity, from whatever source it may come, should be resented. If it comes from one who is ministering to the flock of God, the sin is of the greater magnitude and should lead a God-fearing woman to recoil with horror.

The woman who is reserved, and yet kind and courteous, will be surrounded by an atmosphere of purity that will shield her from familiarity. If her mind dwells on themes that strengthen purity of heart, she will be fortified against the sophistry of Satan.

“See that ye walk circumspectly, not as fools, but as wise.” [Ephesians 5:15.] We are warned in the Scriptures to avoid the very appearance of evil. Workers for God are never to do anything that would bring the slightest reproach upon the cause they represent. Their behavior should give no occasion for any to speak evil of them. They should beware of anything that would lower their ideas as to what constitutes correct deportment, anything that would lead them to regard a departure from purity as of no special consequence. Propriety of deportment, honest industry, and deep piety are to be revealed in their lives.

How important it is that those who are working for God should be controlled by right principles. If a worker is sanctified by the truth, if his deportment is closely guarded from all looseness, he is the Lord’s helping hand. But if he follows the corrupting practices of the world, he is a reproach to the cause of Christ. One act of misdoing will hinder for years the accomplishment of the good that might have been done had the high standard of Christianity been maintained.

God’s law has been placed around human beings as a bulwark to protect them, body, soul, and spirit, from defilement. The kingly power of sanctified reason, controlled by the grace of Christ, is to bear sway in the hearts of the Lord’s workers. They should spend much time in secret prayer, in close communion with God. Thus only can they gain the victory.

Ms 175, 1907

The Sabbath a Day of Praise

Loma Linda, California

November 11, 1907

On Sabbath morning, I drove with Sara to Riverside, a town nine miles from Loma Linda. The mountain roads were in good condition, and we greatly enjoyed the ride in the bracing air.

At Riverside we found a full house. The church is not large; and if the work is done at Riverside that God designs shall be done, they will have to enlarge their borders. Riverside is a large place, and there has not been the effort put forth for it that should have been given.

W. C. White and another minister were with me on the rostrum. I thought I would speak only half an hour and thus give the others an opportunity to speak. I was glad to have them share my appointment. Brother Crisler reported the meeting.

The singing was excellent. Before we closed the meeting, I said I would like to pray. The Lord gave me the Spirit of prayer. Then another hymn was sung, and the meeting closed. Afterward I went the whole length of the church, shaking hands with the people and speaking to them words of encouragement. I tried to speak hopeful words. I said to them that on the Sabbath day we should feel it our privilege to be cheerful and happy. There should be no censuring, no talking of doubts and gloom. This is not right on any day, but especially on the Sabbath our words should be words of faith and hope and gladness. Our hearts should be glad in the Lord, and our lips should speak forth His praise. The hour which we meet for Sabbath worship should be a time when the tongue can testify of the grace and love of God.

Have we not reason to speak of His goodness and tell of His power? When friends are kind to us, we feel it a privilege and a duty to thank them for their kindness. How much more should we return thanks to the Friend who has given us every good and perfect gift. Let us cultivate in every church thanksgiving to God. Let our gifts and thanksgiving offerings declare our gratitude for the favors we daily receive.

Not only by our words, but in our countenances we should show forth the joy of the Lord. The message of the Lord's saving grace is to be made known. Educate your lips to praise God in the family circle. Teach your children to offer praise and thanksgiving to God. "Let everything that hath breath praise the Lord." [Psalm 150:6.]

The Lord will not close up the period of probation until the message has been carried to the world. But we are to give the trumpet a certain sound, that the name of the Lord may be glorified.

The brethren in Southern California need to understand that they have individual responsibilities to bear; they are accountable to God for individual duties. A great work is to be done in setting before the world the saving truths of the gospel. This is His ordained means for stemming the tide of moral corruption. The message of the third angel is to go with power and is to be a means of restoring the moral image of God in man. The messages that are coming from heaven are the only power that will draw the hearts of the people of God together. He designs that these messages should be understood by the people as the last testing message that will be given to a fallen world.

Ms 176, 1907

Shall We Take Up Collections on the Sabbath?

1907

Shall We Take Up Collections on the Sabbath?

The question has been brought before me, Shall we take up collections on the Sabbath? The occurrence which brought up this question was that of taking up a collection to purchase an organ for the church. I replied that I would not advise this being done.

When collections are taken on the Sabbath for foreign missionary work, it is that the gospel may be given to those who are in darkness. This is genuine missionary work, and often these collections could not be taken up so fully at any other time. To gather these offerings could not be called transgression of the Sabbath.

But if this is to open that way for the taking up of contributions for such purposes as the buying of instruments of music, then I would advise that it be discontinued. Instruction was given me that collections taken on the Sabbath for such purposes sometimes left on minds impressions that counteracted the good they might otherwise receive. For this reason I say it is better that the music be defective than that one soul be tempted on this point. Let our people avoid the passing of the contribution boxes, even if it become a much more difficult matter than it now is to raise money for foreign missionary work.

It would be well if our brethren and sisters would consider the advisability of laying by during the week their offerings for foreign missionary work. As they call to mind the blessings and mercies that God is affording them, let them put a thank offering in an envelope. These envelopes could be presented on the Sabbath, when it could be stated for what purpose they are intended. If perplexed to know how the offering should be applied, they can leave it to the judgment of the church officers, and these officers in turn should state just how every dollar has been applied.

The sacredness of the Sabbath could be in no way violated by such gifts, and the results would be for good. There would be no occasion for distrust. The Lord would be honored, and the blessings to giver and receiver would be increased. The possession of a willing heart would make the giving a joy to the receiver, and the gift would bring to the receiver the assurance that the Lord was mindful of his necessities. My brethren and sisters, try this method. Let there be no collections taken on the Sabbath, but let praise and thank offerings be made.

The time of our Sabbath service should be a season of praise and thanksgiving to God, and it can be made a time of blessing to all who assemble. If short sermons were preached, and time given for all to bear testimony, the people would could away refreshed and blessed. No harm would be done if, in order to give time for all to speak, the meeting [were to] be continued for two or three hours; [then] the time spent in physical fasting would be a season of spiritual feasting to all who appropriated the blessings of the hour. Many would find relief as they acknowledged the goodness and mercy of God. Their witness to the mercy and love of God would help and bless other souls. These are thank offerings the Lord delights to receive.

We are much nearer the end of earth's history than many suppose. Said my Instructor, "The time has come when we need to devote much time to prayer and testimony meetings. After the discourse, time should be given for all who desire to speak. The Lord would have His people make the Sabbath a day of special seeking after Him." Shall we not try this? Let this work be entered into in our large churches in such cities as Los Angeles. Let us hold meetings in which church members can have opportunity to give expression to the feelings of the soul.

Christ is watching with intense interest His church in the earth. He would be pleased to have His Sabbaths made more devotional, and angels of God will listen as we witness to His goodness and His love.

Ms 177, 1907

Sermon/Thoughts on Hebrews 1

Loma Linda, California

April 27, 1907

Hebrews 1:1, 2. Now these are great things to consider. Verse 3. “Image of his person.” Just bear that in mind. There are two personalities. The Father and the Son are two personalities. “Who being in the brightness ...” verses 3-14.

Now it seems to me if the Word that God has given to us, to make known unto us the way of salvation through His only begotten Son Jesus Christ; if the Word could once get hold of the inspiration of the thought of the great and grand work that has been accomplished through the gift of His only begotten Son to our world, we would not see so much frivolity, we would not hear of so much crime, we would not have our ears pained with the drunkard’s song, but we would keep ourselves in such a position to realize that the gift of God to our world means everything to us. It is life, eternal life to the receiver; therefore that is the reason we feel like coming into possession of property such as we have here today, that we shall carry on the grand work that Christ has given us believing people to do, to go to all parts of the world. It is not to hover about one place, but it is to establish the work of compassion that He wants to have done for humanity.

Christ was the great medical missionary that first trod the soil. Christ was One that was the gift of heaven. Did He come in grandeur, did He come with great display, as some think they must make if they make any impression upon people? They make less when they get a great company together at great expense, to show what wonderful things they are doing, but I have yet to learn of a soul that has been converted through that process.

How did Christ come? If He thought it was essential, why did He not come with the glory of His Father and the holy angels to surround Him? He could have had angels, myriads of them to have round about Him, but no. He laid off His royal crown; He laid aside His royal robe; and He clothed His divinity with humanity, that humanity might understand that with humanity united with divinity, every soul, if they believe in Him, could overcome the temptations that are in the world through lust. Here He came as a humble child, of poor parentage, and He worked at the carpenter’s trade with His father, and yet from the very earliest age, presentations were coming to Him of His future work. He was faithful as a son; He accomplished the work of His father as a son.

The carpenters that were in connection with Christ saw Him so very particular that everything should be solid. He put together the very finest and best work. Even the ones that were comparatively bearing the position of overseers would have these words to speak, that He need not put such work in as that. But He kept right on, and when they pressed Him to, He went right to the psalms, and He took some of the most precious of the psalms, and before He got through singing, all around Him were engaged in singing with Him.

Well, here was His work. We cannot go into any lengthy talk, because I have been sick, and yet I wanted to speak a few words to you. I want to say, “Behold the Lamb of God that taketh away the sin of the world.” [John 1:29.] Every one who shall repent and believe in Him, to them gives He

power to become the sons of God. And those that believe in Him, if they continue in their belief, and if they keep the teachings of the Word, just as it is written, the power of the Holy Spirit will rest upon them, and impressions are made on the human mind and in the human heart by the Son of God that it is not a very hard matter to believe. When the whole current and drift comes in from the outside to talk infidelity and skepticism and all kinds of satanic delusions, it is then that the people have so little understanding of the great advantage of laying hold of the hope set before them in the gospel, and they drift, drift away.

Now we want to say to you here, We are very thankful for this building, these buildings on the hillside, that we can have the privilege of speaking words to those that shall assemble. We shall have better accommodations after a while in meetinghouse accommodations, of God wills. All the means of the wealthy, every dollar of it, is God's property, and men are abusing the benefits of God in gratifying their own desires and tastes. But we know there are those that have planted their feet on the platform of eternal truth, that they will co-operate with the Word, the testimony and the Spirit of God.

When we see the battle that is before us, but few have very little idea of it, there are battles that we have to fight, but whatever these battles are, the stronger they are, Jesus watches every single soul, that they shall not be tempted above what they are able. He wants every soul of us to have confidence and faith and peace and happiness in Him. He does not want that any one of us should entertain the idea that we are left to struggle our way along with the whole army of Satan against us, and there to stand with all these opposing influences. If our eyes could be opened when we feel that we are in such trouble, there would be seen the heavenly angels guarding the fort all around us, that the evil angels shall not disturb us, shall not have influence over us. We can have the victory as we look to Jesus Christ as our Helper, as our King, as our Saviour, as the Prince of life that never loses His interest in us.

Now, He said in the last chapter of Matthew, that we were to go out into the world. "Then the eleven disciples ... some doubted." [Matthew 28:16, 17.] You know we always have the doubting ones. Here is the commission, and every soul of us is to act our part. We may not all be in just the same line as the ministerial line, but we have a part to act, it is really a ministerial line after all.

Will you consider this promise? Will you just take that promise right to your heart as I did after I had been in despair in my younger years, before I went forth with a commission? I was in despair quite a long time. But I was persuaded to go to a little prayer meeting at my uncle's house. He was a backslider, and he happened to be in. They would get together some of the people in all parts of the city of Portland, Maine, to pray. You could hear, in all parts of the city as they went from the house to their homes in different parts of the city, they were singing the praise of God and glorifying Him. My mother thought that it might have an influence on me.

My uncle was a backslider, and we would have a prayer meeting in his house, as he consented that it should be. While we were kneeling, the spirit of prayer came upon me; I do not know anything about it, but my voice was raised. They said they could hear a long distance, clear as a bell. My uncle got up and walked the room, O he was so disturbed, distressed. Well, that was the first breaking away from the despair. They could not take me home that night, for there I lay perfectly helpless. The next day they took me away. He said he would not pass another such night, but would rather die. He had

been a Christian once. He recognized the voice, and he was so disturbed he could not sleep. Well, that broke the spell over me.

It was there, the first time, that I lost my strength under the influence of the Spirit of God. But let me tell you I could fasten my interest upon Christ, and what a love was expressed to me—representations again and again of His love! And I could stand before the great congregations, only 15 years old, and I could tell them the love of Christ—what it was.

I could speak of that love. I have felt that every one that was in a position where he felt that Christ was gone from him, should just leave himself in the care of God, and not worry, do his best, not try to arrange himself, but do his best.

All that they knew was that the voice sounded forth for nearly a mile that night from me. And it certainly was not me, for I was as weak as a child and they thought I was dead. I remained there through the night until the next morning. I want to say that I have been trying to follow on to know the Lord since that time.

I have seen in Christ matchless charms. And yet I have thought, how few will risk themselves on the promise! "Now therefore go ye, teaching them." [Verse 19.] "Christ." O there is a power in these words! When you gave yourself up to die to the world, you were baptized in the name of the Father and of the Son and of the Holy Ghost. The three great authorities of heaven that are pledged, pledged to be with you, will carry you through the temptations and trials that there are in this life, if you will only be obedient. The Word, we must keep the Word. "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." [Verse 20.] Now, I take Christ at His word. And I have been at work more or less in a limited manner at first, but I have gone very widely over the world to carry the message that He has given to me.

That is why I have felt so grateful for this building. This is why I felt that God determined there should be a center here, and that the cities all around here should have the last message of warning to be given to our world. And that is why we are anxious to have our sanitariums in various places, out of the cities, only near, but away from the cities, and to give them the warning in regard to the truth. And there are hundreds that ought to feel just as large an interest as I have felt myself.

Christ our precious Saviour, who gave His life for us, speaks to us, Be ye co-laborers with God. Go out. He took the disciples right from their fishing boats. They did not go to the rabbis to get their learning, it was the teaching of the Word of the Old Testament. Christ would be walking with them by the way, and educating them; then the crowd would get so large and they would bring the sick and the suffering ones. There were no sanitariums in that time, and Christ would heal the sick, every one that would come to Him for healing. He is the greatest missionary that this world ever looked upon. He went traveling from place to place, until His own family felt that they must come by force and take Him away, so that He would not lose His life in constantly teaching and working. But He did not consent to be taken away. He carried on the very work that He had to do.

And the Lord wants every soul of us to be in a position where we are missionaries. He does not want us to expend His money in dress, in luxurious things, or eating or drinking. He knew that we had nothing to furnish this building with; all that is in it came with the price that was asked, so that we have had the property all made ready for us. Now I thank our heavenly Father that He has prepared

the way thus far so that we can be in a position to give the message to all that are around us, and we want that every soul of us that shall be connected with this sanitarium should understand that we are working under the guidance of our heavenly Father. We want that every soul that is here should understand that they are to improve every opportunity to help carry the work here. Those that are now engaged in doing this work will increase in capability, increase in judgment, increase in heavenly-mindedness, and be prepared to strike the highest number possible on Christ's side.

Ye are laborers together—together—bear that in mind, with God. Therefore we are not left to our own poverty-stricken ways, but we are laborers together with God, and there is a world to be warned. And the Lord will just as surely let His grace and the power of the truth reach human hearts if we will only give ourselves unreservedly to God and take the precious Word. O how precious it is! It is inexpressible. I ask you to take the Word and study it. It is the heavenly Word which has been preserved. Christ told them anciently to write everything in a book, and then when they would begin to murmur and complain, He made an ordinance that there was to be an eminence, or place where Moses would stand to proclaim the words of the book.

And whenever there was a falling out, whenever there was sin upon the people, then what? God would proclaim the transgressors, and if they did not repent, then they were punished with death. The Lord wanted to keep these things before them, and almost every stopping place He would have to repeat all these things so that they should not forget them. Now that is just our work. We are to have it in our hearts and in our minds, and we are to present before the people the living Word of God, that it shall have an effect on mind and heart and character, so that every soul that is connected with the Word of God should understand that God is watching. Angels of God are watching us, that we shall have help in times of necessity and that we shall not be overcome. If we will do what?—watch unto prayer. And then keep the commandments of God.

They would take the children, and they would repeat the commandments as they would travel, marching in order and repeating these songs as they traveled on their way. And at every halting place where they came, the commandments of God were repeated, and the destruction that had come upon those that had not kept the commandments of God. It had to be kept before them. So this is the way the work was carried on then with the children of Israel. The commandments were kept before the people. And they were familiar with the words. Even Moses, because he had made a mistake, he could not go in as a leader, and he would not go into the promised land to see it. He must lie in the grave. He must go up and die upon the mount. Joshua takes his place, and everything was done to keep them reminded of what their victories were to be. And we are not left to drift, drift, drift just as we please.

We must come right to the Word of God and carry that before us, and if we refuse to do the will of God then, if we become rebellious, we shall see the judgments of God. Now, I am not going to dwell on that point. I am going to dwell upon what Christ has done for us. When He came to our world, His divinity was clothed with humanity. What for? That He might in humanity be tempted in all points like as we are. In overcoming these temptations as we may overcome them, He stood the test on the point of character. He made it possible for us to take hold of the divinity that He has clothed with His humanity, so that we may overcome the temptations that were around us. When you begin to make a business of overcoming temptations that are around you, you will have a very marked experience. You will have the angels of God round about you to help and strengthen every one of you.

What we want is that every one in this sanitarium should understand this is a place where religious sentiment must prevail. In this institution we must, as helpers, reveal to all classes that may come what religion is, what it means to be a child of God—kind, patient, with no overbearing words, no impatient words, no fretful words. We shall be kind and we shall be helpful to all that are around us, and we will make an impression upon minds, and what then? They will lay hold upon the very efforts that they are making to become more and more like Jesus Christ. They will be partakers of that divine nature that He has never parted with, so that they can be overcomers through the power of that divine nature, they will not be overcome with lust, but they will be partakers of the divine nature.

Now, we want that all should realize in this sanitarium that angels are round about us. We want to realize that there is growth that is to be expected of every one. We are to be learners so that we shall escape the corruption that is in the world through lust. That is what He wants us all to learn here, and we may learn it as little children. He call us His little children, and He tells us to be kind to one another. He tells us to be patient. He tells us the way that we may stand on vantage ground. We can be overcoming temptations step by step. Then what? Pray, says Christ. Pray. “Ask, and ye shall receive. Seek ... knock and it shall be opened unto you.” [Matthew 7:7.] We want to claim these promises that belong to us. We want to claim them as our property, and we want to be continually growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

When I was at San Diego, I was there some weeks, and I had about such an experience as I am having now with the poison in the cars with so many breaths, and yet I should stand and talk to the workers in the morning. I would give them about half an hour before they went to their work. Then the patients, when it came their hour, I would give them a talk. But was one man I saw all the time that looked in despair and discouragement, and finally I found out his situation. He could not believe. He accepted everything, but he could not believe that the Lord would save him. “Now,” said I, “I am going to pray for you, and I want you to believe that the Lord wants to help you. I want you to venture on faith.”

I would ask him every morning; “Have you learned the right of believing?” “I am afraid not.” Well, the time came when we had to go. “Now,” I said, “I want to know of this brother, who had been engaged in the railroad business, but could not get hold of faith.” Said I, “Do you believe now?” I had explained to him morning after morning that faith was not sight, not feeling, but it was a simple belief in God’s Word. “Now,” said I, “Have you got the faith yet?” “I believe I have,” he replied. I saw his countenance lighted up. “I believe I have.” And every time he would speak it the countenance would grow brighter and more cheerful. Now I felt so thankful. I felt that it paid me for all my speaking there morning after morning. I was so glad that he went away a converted man.

It is not for you to look to yourselves and see how poor you are. I am right where I have to have a Saviour or perish. I am right where I must cast my helpless soul on Jesus Christ and I now take Him by faith. Now that is the only way. You must risk yourself on the promise, not feeling. What is that? It is as distinct from faith as the east is from the west. It is the belief in God; it is the belief in His power in giving Christ for our world. And that is the living faith that we must work upon. It is not a feeling that is going to animate us right upward. It is a sensible belief in the words of Jesus.

Now I want every soul here to understand that faith and feeling are just as distinct as the east is from the west, that faith is merely to take Christ, and to believe He will do just as He said He would,

and then you take His Word, and rely upon it and say, I believe the Lord. And you keep saying it and trusting in Christ and your faith will come. We want to see it in this institution in a large degree.

Now I want to say, dear friends, I have an intense interest in this institution. The Lord opened before me, when I was away in Washington, the sanitarium that should come into possession of our people where we could teach the truth. And we have got it, thank God we have got it. Now, we want to make no unnecessary display, there is plenty of that, but we want just to rely upon the Word of God that truth and righteousness are to go forth from this institution as a lamp that burneth.

We want every one to realize that this is God's property. We want them to realize that the money is the Lord's that is invested here, and the Lord wanted that money to be put here. We want every one to have an interest to carry their end of the line, just as surely as they not let drop any rough words. Let there be nothing of this exercised upon this ground. Let us have patience. Let us have kindness. Let us pray that the Lord, who presented this matter before me in Washington, the capital of the nation, meant that His name should be glorified right in this vicinity. Here is where others should have an opportunity to hear and understand what is the truth for this time.

I will not hold you longer, but I want to say I have an intense interest for every soul that lives. I feel so drawn out for them night after night, that I have been writing in the night season before daylight, until I have almost lost my eyesight. I want to say, God is good, and my soul is stirred up to such a degree for the perishing souls that are around us in various places, I cannot sleep. My pen is tracing the very words that should be preserved if I should be taken away, (I shall be 80 years old on the 26th of November). Yet my soul is all awake, and I want those that are around me, younger than I am, I want them to step right into the ranks and let the world be warned. I do not want the calamities of the destruction of this world to come with the little warning that has been given them. We must make intense efforts to let the light of truth shine forth into every city, into every place.

And remember it takes money that you would lay out upon dress, that you would lay out upon furniture that is not needed. I want to say, Invest it where it can be used to the glory of God, in just such a way as this that is being used here today. We never would have gotten all these rocking chairs; we never would have gotten all this nice furniture; it would have bankrupted us if we would have done it, and we had a hard time to get what we did, but God helped us. He meant we should have it. He meant the truth should go forth from this place, and He wants every one that has any connection with this sanitarium to come in and fill their part. He wants you to take up the work with us.

He wants that the intensity of the truth may be made known, that Christ laid off His royal robe, laid aside His kingly crown, and came as a poor man's son to bear all the various temptations of Satan, that not one could say, "He did not know how poor I was, He did not know I was tempted." He could have come with His angels, but He came where we could have no excuse. He came right to the poverty-stricken, and He had not a place to lay His head. Night after night He slept in the open air with the disciples. He would go apart, and the disciples would hear Him away off from them, praying, with strong crying, and with agonizing petitions. He was sending His prayers up to His Father.

Let every one of us read the Bible and keep the Word of God. Let us stand in our position of holy trust, determined to do our duty, and to act the part that Christ has given us, and teach others how

to escape lust by resisting the enemy so that he will flee from us. What has been reserved for us? A city, a city that it is impossible for us to describe. A life, eternal life, everlasting life in the kingdom of glory. We do not have the pains there and sufferings that we have in this earth. He calls you to come out and take your position and hide your life in Christ Jesus by a living faith, to partake of His divine nature.

Ms 178, 1907

Talk/Morning Worship at Paradise Valley Sanitarium

National City, California

May 3, 1907

We are very glad to have an opportunity to speak to the few that are here, and we hope that ere long there will be a larger number. That is what we are hoping for, and we have confidence in our Saviour, that He wants every one of us to work to the point, to have a living faith, a substantial faith, that He can comfort our hearts with the knowledge that Christ is our Saviour, and that they may put our whole trust in Jesus Christ.

He consented to lay aside His royal crown, to lay aside His royal robe, and clothe His divinity with humanity, that He might come to this world with divinity and humanity combined, that those that were in such need would have the power of Satan broken over them. He saw that Satan was holding the minds and the will of men under his control, and He consented to come to our world as a little child, to take humanity upon himself that humanity might touch humanity and that humanity might lay hold upon divinity, and there receive power to escape the corruption that is in the world through lust. O what a sacrifice! Tempted, the Son of the infinite God, tempted in all points like as we are, yet without sin, without a taint of sin! Beset by the enemy with the strongest power, He stood forth before humanity, so that His spirit might imbue humanity with a power that they should be kept from the evil power of the deceptions of the wily foe, and that they should see the grace and salvation revealed in His divinity.

I am so thankful, I am so glad, that when disappointment comes, and I feel that it is hard to bear this or that, in a moment the reflection is, What has Christ borne in order to give you a way of escape in order that He may imbue you with His Holy Spirit, that you may become a light unto the world, a saving power to those that are in darkness?

Now, I want to say that I have felt an intense interest for this institution. When I saw it uninhabited, and not one benefitted with it, I said, We must have that institution. And yet the money was wanting. But in the providence of God it came within our reach, and we took hold of this institution. Now we have great confidence that the Lord God of heaven will work as He has worked before.

Into this house there came the hardest cases. I have been here when some of the hardest cases have been right here in this institution. I have knelt down by the bedside of the dangerously ill ones that were in conflict with pain and suffering, and it did not seem that there was one possibility out of a hundred that they would go through, but they did go through. When I saw a lady wheeled out before my door—I had had a little praying season before for her—I said, “You are better; I see it in

your countenance." "I know I am," she said. "I know I am. I know I feel better, and I know," said she, "the power of the Lord came upon me." Now that is just what we want.

I told you that little incident because I felt that the Lord did come into this institution, and I want to say He has been in this institution with some of the hardest cases. Souls have been converted here; souls have been transformed by the power of the grace of God. They are sleeping in Jesus, and they will come up in the morning of the resurrection. They came here unbelieving, but the Holy Spirit of God worked with them until they were brought into subjection to the will and mind of Christ. Now, that is just what we want to do more. We want that the souls who shall come in here shall be animated by that living faith that will take hold of the Infinite. We want every soul who believes that Jesus Christ is the Son of God, that He came into the world to heal sick and suffering humanity, that He has provided this institution, so that we shall have it to call the sick and the afflicted, and that they shall realize the saving power of the grace of God.

Now, we shall need to be instant in prayer. When we keep the helpless soul hung upon Jesus Christ's merits, then the words of the lips, the words that shall be spoken, shall elevate, shall ennoble, shall sanctify, and the very impression God makes, we cannot make it; God makes the impression. He wants every one of us to sanctify ourselves to the Lord, every one of us who walk in humility of mind before Him. He wants every one of us to be obedient to all His commandments, that not a reproach shall fall upon us justly. They may talk about us, they may say this and that and the other, but it need not be true. We want a right hold from above.

"Let not," said Christ, "let not your heart be troubled." [John 14:1.] Now this was the last lesson that He gave to His disciples before He left them, one of the last. Let us take the Word, let us with the simplicity of children trust the Word. Let us hang our hopes on Jesus. Do not allow a word of censure or of faultfinding and of complaint and speaking evil. Do not let it come into this institution.

Well, now we are striving for heaven. We are calling all the means possible to invest in the work and in the cause of God, not merely in this place, but in various cities, that the note of warning shall be given: "Prepare to meet thy God." [Amos 4:12.]

Let us all remember that Christ is ours, and we are His. We are His property. He has bought us with an infinite price. Do not let us dishonor Him so that in our words or in our actions we shall in any way block the way for a single soul. We cannot afford it. Why? They are bought with a price, even the precious blood of the Son of God. A being infinite with God, He could embrace the whole world in His compassion and in His mercy, if they would embrace Him. Now, every soul of us we wants to remember we are not our own property, we are bought with a price. "Therefore glorify God in your body and in your spirit which are God's." [1 Corinthians 6:20.]

I leave with you these few words this morning. I expect to have an opportunity to speak with you again, but I want every soul to think upon the words that I have given you. They are the words of the living God, the words that are found in your Bibles. They mark out the path that leads through this world, why? To fit every soul through Jesus Christ to come up to the golden gates of the city, that they may be thrown back upon their glittering hinges and the nations that have kept the truth shall enter in.

It means something to us whether we are in pursuit of the heavenly or the earthly. The earthly passes away. The earthquakes are everywhere now, nearly, and difficulties and troubles, but we are preparing to become members of the royal family above, the children of the heavenly King, to sit with Christ upon His throne. “For to him that overcometh will I grant to sit with me in my throne, even ... his throne.” [Revelation 3:21.] Now overcome an impetuous temper. Overcome these hasty words which mar the soul of somebody else. Be kind. Let us be patient, let us be accommodating, let every one of us be pleasant, and think evil of no one. Let every one of us resist the devil, that he may flee from us. He will flee from you if you resist him. Why? Because there is a whole legion of angels right around the souls that Satan is tempting, and these angels of God will just as surely raise up a standard for you against the enemy, if you will raise it. You make the attempt to resist the devil, and that standard flies right up and Satan cannot in any way approach you.

Now let us pray more, and let us talk less. Let us search the Scriptures. Let this be a place where God’s honor shall dwell. I believe you want it so, and may the blessing of God rest upon every one, young and old that is striving for the victory, and at last you will become a member of the royal family, the children of the heavenly King.

Ms 179, 1907

Sermon/Thoughts on Hebrews 1

San Diego, California

May 4, 1907

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us His Son, whom he hast appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, ... when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” [Hebrews 1:1-3.]

The position of Jesus Christ in reference to His Father is in these verses brought to view. While they are one in purpose, and one in mind, yet in personality they are two. May we not learn from this that there is to be unity between believers? There is no reason why one should feel that it is necessary for him to seek to bring others into the exact line of his own individuality. Upon the vine there are no two leaves exactly alike, yet all receive their nourishment from the same root.

Everyone is to be a constant learner. So long as Satan is permitted to tempt and to annoy, we will all have all that we can possibly attend to if we maintain our own individual relation to God, so that Christ may do for us a work of atonement. And though we may differ in the form of words, and in the expression of character, yet we may all have our words sanctified, and our characters purified through the sacrifice of our Saviour.

Let us each one make of ourselves diligent inquiry, Shall I, with my present attainments of character, stand before the face of the holy God? We shall have no excuse if we come short, for we have access to the Word of God. It is to be our lesson book, for by obedience to its truths we are to be sanctified.

Speaking of the exalted position of Christ, the apostle continues:

“Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth the first begotten into the world, He saith, And let all the angels of God worship Him.” [Verses 4-6.]

“And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire. But unto the Son He saith, Thy throne, O God, if forever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and had iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the work of Thine hands: they shall perish; but Thou remainest: and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and Thy years shall not fail.

“But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies thy footstool? Are they not all ministering spirits, set forth to minister for them who shall be heirs of salvation?

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” [Hebrews 1:7-14; 2:1.]

Here is the gift of God to our world to complete the work of our salvation—a gift beyond measurement. Shall we take the things that Jesus Christ has brought to us at such infinite sacrifice? He has opened the way whereby we may be partakers of the divine nature, and escape the corruption that is in the world through lust.

Let us not give the impression that our religion consists principally in coming to the church on the Sabbath, and numbering one among a number who listen to a sermon and then go back to their homes to continue in sinful practices. Christ said to His disciples: “Ye are the light of the world.” And, He continued, “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.] Christ has given us a pattern to work to, but unless we make diligent effort with the help of God, we shall miss the mark. We must be sanctified to God, soul, body, and spirit.

O, we are so filled with self. We are tied so firmly to our peculiar temperaments and dispositions. Now, let us make the Word of God and the instruction of Jesus Christ our criterion, that great “I” may die, and that Christ may dwell in our hearts by faith. He calls us His little children.

Are we learning from Him every day? If we do not, we shall certainly come short of the knowledge that we should have. We know not how long our life may be spared. We cannot afford to be weak and infirm, for we cannot tell when our account may be settled for eternity. While we are in this world we are to be constantly increasing in faith, and in likeness to Jesus Christ. Humble yourselves, and let the Lord lift you up. You need not try to lift yourself up, for this will not be reckoned in your favor when God estimates your character. Grow up into Christ, the living head.

“For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also

bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

“For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels: Thou crownest him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.” [Hebrews 2:2-9.]

O, that we might know our accountability to God for the wonderful privileges He has bestowed upon us! Here are truths that are worthy of our study. Shall we neglect these great fundamental truths in order that we may enter into speculation over what is not clearly revealed?

Persons, in writing or speaking to me, often ask me questions that I have not liberty to answer. One says, “I want you to tell me, Sister White, Who are the one hundred and forty-four thousand, that are spoken of in Revelation?” I answer, “You have the Word; have you found out? If the Lord wanted you to know, He would have put it in His Word, and you would not need to ask me. When we get to heaven, then we shall learn exactly who compose the hundred and forty-four thousand. Let us take that which the Lord has given us; it is sufficient to tax our mind to its utmost capacity, and if we will study the Scriptures prayerfully, the Holy Spirit will make the correct application to our hearts.”

We want to be in Christ’s class of little children. We are too high, to wise, in our own estimation. We forget that we are to be learners continually.

In this chapter in Hebrews there are many precious lessons. If you will take these words, you will never doubt the personality of God or of Christ. Others who may pose as wise men may tell you differently, they may tell you that God is in the leaf of the tree, or the flower. But you will not be deceived by such sophistry if you cling fast to the Word. These things were created for our enjoyment. They represent the power of God in our behalf; they are object-lessons whereby we may know of His power to save us, but they are not God.

We want an understanding heart, that we may know what God would have us to do in these last days. God wants us to answer the prayer that Christ made as recorded in the seventeenth chapter of John. This is His last recorded prayer before His crucifixion. He prays for His disciples individually, and for all who should believe on Him through their word. He prays for a unity in diversity.

“These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” [Verses 1-3.]

O, we do not know Him as we should! What comfort, what joy we would have were we to learn the lessons that He would have us learn daily! Let us see to know God by an experimental knowledge. It would be profitable to spend more time in earnest prayer, and to stop all criticizing of others.

In your weakness you may come to Christ and ask Him to impart to your mind understanding of what He is to you, and what He will do for you in separating from you everything that is unlike His character.

O, that we all might truthfully say, as did Christ, “I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.” [Verse 4.]

How much time do we spend in reading the Psalms that are full of praise to God, where we read that “whoso offereth praise glorifieth God”? [Psalm 50:23.] Let us see if we cannot get the praises of God in our minds and on our lips, that our life practice may be as a shining light before the world. Let it not be that whoever hears you, or is associated with you, is made sad and discouraged because you speak words that are harsh and sharp.

Parents, teach your children to live together peaceably. As God’s little children they are to speak words that bring happiness. Tell them that you are learning of Christ as His little children, and that they must learn of you. We want a more intelligent knowledge of what true religion means to you and me. “Search the Scriptures;” said Christ, “for in them ye think ye have eternal life, and they are they which testify of Me.” [John 5:39.]

“And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word.” [John 17:5, 6.]

What kind of men were they? They were humble fishermen, and Christ called them right away from their occupation to follow Him. During His ministry He educated and trained them for His service. It makes no difference how humble our position in this world may be, we may learn of Christ Jesus, and God will manifest Himself unto us as He doth not to the world. Let us work as for our life.

Remember, there is a world to save, and we are to cooperate intelligently with heavenly intelligences in carrying forward a work of salvation. “Ye are laborers together with God. Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] In the formation of character we are represent the One who gave His life to our world. If we were only wide awake, we should see on the right hand and on the left opportunities to speak a word for the Master. We should see where we might build up the most holy faith.

“I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine.” [John 17:8, 9.] God must work through them for the salvation of others in the world.

“And all Mine are Thine, and Thine are Mine; and I am glorified in them.” [Verse 10.] Are we in our connection with humanity seeking to be glorified through Jesus Christ?

“And now I am no more the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be”—so many independent atoms?—No, “that they may be one, as we are one.” [Verse 11.] Let us not rest until there is with us all a unity of action. If we have settled down contentedly short of this high standard, let us arouse and press on.

“While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.” [Verses 12, 13.] O, there is a joy in love of Christ.

“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 hast sent Me into the world, even so have I also sent them into the world.” [Verses 14-18.]

We have a work to do, similar to the work that Christ did. Shall we accomplish this work by giving heed to every suggestion and every temptation of the enemy? Will the Word of God divorce us from fellowship and love one to another? That which is temporal must ever be made secondary to the spiritual. It will not pay for us to endeavor to put ourselves forward in this world, at the expense of our Christianity.

“And for their sakes I sanctify myself, that they also might be sanctified through the truth.” [Verse 19.] The truth, as revealed in the Word, is ever to be the standard of our actions.

“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.] Here is brought to view the unity for which we are to strive. If you are ready to separate from your brethren if they do not do exactly as you think is best, it is an evidence that you need to become a Bible Christian. You need to study the character of Christ, that you may understand His love for the world.

“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.

“Father I will that they also whom Thou has 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 know 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 22-26.]

These are the thoughts I wished especially to bring before you today. A sanitarium has been established near here for the glory of God, if all will co-operate intelligently, putting self out of sight, this institution may act its part in the work to be accomplished in this vicinity. There is no reason why there should not be a united effort of the San Diego church with the sanitarium workers in genuine gospel medical missionary work. Let all resolve to stand to their posts of duty, that there may be a strong testimony by the believers in this place before the world that God has sent His Son to save the world.

God is in earnest with every one of us. We have characters to form for eternity. There is a heaven to win, and a hell to shun. May He who has given for your salvation His only begotten Son strengthen and bless you all.

Ms 180, 1907

Sermon/Thoughts on 1 Peter 2

San Diego, California

May 5, 1907

1 Peter 2:1-5. Here we have a lesson, and this lesson teaches us that we are not to be in a position of faultfinding.

Verses 3-9. Now this is our position. The whole chapter is that which we should study.

Verses 9-12. Now here are lessons for us. We as a people that claim to believe the greatest truths that were ever committed to mortals, that we are practice all that we claim to believe, a truth to fit us to qualify us for the kingdom of God.

The end is near; it is not far off. And every one of us that has before us a Pattern, Christ Jesus, we do not need to lack, nor be careless or indifferent. No. God wants us to imitate Jesus Christ.

Who was He? The Majesty of heaven. Who was He? He was the King of glory. Who was He? The Son of the infinite Father, one equal with God. And yet His compassion for the fallen race was of such a degree that He consented to pay the price for man's redemption. He, the Prince of life. And if Christ could make this infinite sacrifice for those who were of the fallen race, why should we not be in a position to be a partaker of the same interest, the same zeal, the same self-denial, the same self-sacrifice, in order that we shall act our part in bringing many sons and daughters unto God, hundreds to the truth. Why? For this very reason.

Lay aside all malice. You have no right to it. You have no right because Christ has given you an example of His love, that you should follow in His footsteps, and if you will do this, you will "as newborn babes desire the sincere milk of the Word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious." [Verses 2, 3.]

Now, what we need every day is a consecration of ourselves to God. We want to realize that we have got a Pattern—that is Christ Jesus. And just as sure as we do this, we shall find that we are in a place of usefulness. Is it possible that we should claim to believe in Jesus Christ, but not be a partaker with Him in His sacrifice and in His work and in His self-denial? The King of glory clothed His divinity with humanity, and came to our world, in order that we should have Him as an example, as a pattern. Then why should we not practice His virtues?

The light that God has given me of late is a very straight testimony, night after night, to the people that are assembled. I have written this out, but I did not bring it with me, because I want that every soul possible can be reached with it, and I want that I shall have an opportunity here again before I may leave, and I have a very straight testimony to bear.

I was in the night very sick, and I felt as though I could not move my body, and I felt so sad and so discouraged. But I fell asleep and when I awoke I attempted to move my arms. They were just as light as air. I attempted to move my body, and I could turn in any position. The I seemed to be encircled with a cloud, and that cloud was of great brightness. I looked at it, said I, Is this heaven? I

must be in heaven. It seemed as though I said, I will have no more testimonies to bear; I will have no more the grief, the sorrow to bear, because I was with my Saviour. Then it seemed that from the cloud that encircled me, the words were spoken, Your work is not yet done. I fell asleep again, and when I fell asleep I was in a meeting and I was talking. I was telling those that were present, If you only knew, if you only understood, what it means to be a partaker of the divine nature, you would labor for souls. You are to be partakers of the divine nature, that you may practice the life of Christ.

He has suffered all that it is possible for humanity to suffer, the Prince of light, of whom it is declared He is one with the Father, and hanging upon Calvary's cross in His agony. The poor thief rebuked his fellow sinner thief, because he was railing against Christ. He said to him, We suffer justly, but He unjustly. Lord Jesus, remember me when Thou comest in Thy kingdom. What was the answer? Verily, I say unto thee Today, thou shalt be with Me in Paradise. Not that he was to be with Him that day, for Christ was not there that day. After He died He laid in the tomb, and the first day of the week there was a mighty angel that came down, and that mighty angel rolled back the stone as a pebble from the door of the sepulcher, and took his seat upon it. These men that were guarding the sepulcher fell like dead men to the ground.

Now here we have in this precious Saviour, One that went through the world to suffer and die for our transgressions, and when any one of us takes a course to provoke anyone in business transactions or in any line, we are entirely out of the right path. We are, as professed followers of Jesus Christ, to remove every pebble from the path of everyone, and we are to show the character of the living Christ. No impatient words are to come from our lips, and the vindication of self and the planning and the working and the contriving for self, O it comes in. Now what is our work in this world who claim to be followers of Jesus Christ?

Did you not receive baptism in the name of the Father and of the Son and of the Holy Ghost? These great powers were pledged, these three highest powers in heaven were pledged that every one should keep the promise of their baptism. "Ye are dead, and your life is hid with Christ in God." [Colossians 3:3.] Dead to what? To our former disposition of mind. Is there no change in our disposition when we claim to be children of God? We are to be like Christ. We are to follow Christ. We are to be partakers of Christ. Yes, we are to live Christ's followers.

Now when we act like Christians, let me tell you from the light God gave me that night, every soul that has a true hold upon Jesus Christ will manifest all the earnestness to represent Christ to individuals, wherever they are, to proclaim the truth. The truth is the Word, it is the life.

Christ said to His disciples, "Ye are the light—in heaven." [Matthew 5:14-16.] Well, here is the good works, and I want to tell you that there will be an awakening in every Christian, and unless there is, there will be the blood of souls upon the garments of those who do so little. If Christ traveled from place to place on foot, and if He was hungry, if He was weary, if He was the mighty Healer to relieve from sickness, now what is our position? To be just as earnest, just as particular to fill our place, so that we shall be ministers of God unto righteousness.

And when we are in that position we learn that we must not retaliate because we think things do not go just exactly as we want them to. But we make a turn. Do you glorify God in that turn? Will you take a course in that turn that will lay a heavy burden on others? Will any one of us practice this?

Not if you are studying the life of Christ. Every soul of us is to be brought under obligation, amenable to act out the life of Christ; that is what we profess to be.

Now, we want to work as Christ would have us work. We want to put away all malice, all guile and hypocrisy and envyings and evil speakings. And there is a lot of it right here in this church, or else I would not be here. Every effort was for us to practice self-denial and self-sacrifice, and in the place of feeling that we have nothing special to do, we want to have an intense interest.

You know all about it. You know all about the institution that has been established a few miles from here. You know how hard and how long we tried in regard to that institution. Some do. Now the obligation rests upon every soul that is in connection with God to do to the utmost of your capabilities to arouse yourselves that you may place those that shall come where they shall get the truth, where they can have access to the truth. How many times I have stood up in that parlor when I was here before. How many times I was so weak, that it seemed I could scarcely stand upon my feet, and yet the Lord gave me strength, first to the workers in the morning at five o'clock in the morning, the next morning to speak to the patients and others that should come in. We had the Spirit of God. And when every one of us have that self-denial and self-sacrifice that Christ had when He came into our world, that He should be an example to the sinners and those that were around Him, we will act very different than many have acted toward that institution. And I want to tell you that the condemnation of God is upon those that have had so little interest to take right hold and build it up, and help it. But to lay a weight upon it!

Now, we have got all that we can do to carry through the work, so that it will reach people that are out of Christ. There are those that have come to that sanitarium that have embraced the faith and have died and are sleeping in Jesus. There are several. And there are others who came very sick, and it seemed there was no hope for them to come out of it, but the Lord has indited prayer in their behalf, and the Lord has raised them up, and they have gone away from the institution, and I think are alive today. But it was a hard tax on those who stood to watch it day and night, but few know anything about it.

I have come to talk with you about this matter today. I have not told anybody what I was going to say. But I want to say to you right here, it is best that we are converted. It is best that the converting power of God should walk through this congregation, and that every soul should feel amenable to Christ, to take hold to be workers together with God. Now, the light that I had was this, Thorough instruction should be given, every soul in San Diego that believes the truth is to be a witness to it. I have been taken over the water to where there are little shanties built up for them to stay in certain times of the year. Now the question among us is, Who will take that field and will go out as workers to go to these little cottages that are built there so curiously by the water? There are some who might go in and become acquainted with them and take your Bibles and read to them out of the Word, and be interested and kindly with them; whoever will, they will realize the blessing.

We neglect the opportunities, and when we shall come to the time of the judgment there will be those that will tell us, "You never told me these things; you never warned me; you never told me about this," and there will be a rising up. Well, there is a field, and there are fields in many places, and our people have got to come up as if raised from a resurrection. They are dead, and twice dead some of them, and pulled up by the roots, but we want now that we should seek God most earnestly.

[1 Peter 2] Verses 1-5. The priesthood. Do you know what that comprehends? You are those who are bringing to God these individuals that you shall become acquainted with and are presenting them before the Father, that He would let His light shine into your heart and into your mind and into your soul, and He would give you wisdom that you could offer up spiritual sacrifices acceptable to God by Jesus Christ.

Verses 6-11. Now I want to say, Let us all consecrate ourselves to God. Let us realize that there is an advanced work to be done for our individual selves, or we never can have communication with Him who hung on the cross of Calvary in order to redeem us.

I spoke of Christ's hanging upon the cross. He said to the thief, "I say unto you today,"—while hanging right there helpless and a criminal—"I say unto thee today, thou shalt be with me in paradise." [Luke 23:43.] That was the death knell of Satan, to think that he ever should obtain the victory. He had set men to mocking Christ. He had set even the Jews to mock Christ and to oppose Him, "You that will destroy—." [Matthew 27:40.] That insult and reproach, what did it do? Christ bore it right upon the cross; He was carrying it out for you and me. What cross are you bearing? What crosses are you bearing here in San Diego? Every one, we want to be a living witness for Christ. Every one of us, we want to arouse from our stupidity and backsliding.

Now, here is the position that we should be in. Acts 2:1-5, 21.

We are to be in a position where we are under the moving of the Holy Spirit's power. Here it states that in regard to those that were listening, they heard them speak in their own tongue.

Verses 14-17. Now here are the wonders that are to be shown. But I want to know who is getting ready for them. I want to know who is denying themselves, approaching to what Christ denied Himself. I want to know who is studying with all their might that they may know the Scriptures, lest they shall fail to carry it out. Self rises up, and just as long as that spirit prevails in the members of the church, you will see that there is a backward movement in the place of a forward.

Now Christ declares that He came to be our example, and He says, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," etc. [Matthew 7:7.] Now we want to see men that have had some experience in this work to understand ye are laborers together with God. You may take yourself in your own hands, you may have a very high estimate of yourself, but it is not self that we want. What we want is to see minds that are assimilated to the mind of Christ, that are looking to see how to lift up the fallen.

They would follow Him from place to place, and there would be 5,000 at one time, and He took pity on them. He bid them be seated on the grass. Then what about the food? He asked. There are only 5 loaves and 2 small fishes. So they commenced to pass them around. Well, we want that very lesson—to pass around what you have. We want those that have, to consider those that have not, the truth. We want you to consider that we are working, publishing, and doing everything in our power to get the truth to the farthest part of the globe. I have not taken any royalty on my books that have passed into Europe for I cannot tell how many years. I have said, Use the royalties, use them. When we came to Australia, we had to start right in the woods, and the horses made the first path in the woods to establish our buildings there. And we pitched our tents and we worked, every one of us.

When I see people so ready to get discouraged, and come up and place others in as hard a position as they can be placed in, I consider, Where is Christ in the matter? Where is the Christian spirit of self-denial and of self-sacrifice? Now we want to tell you that we need your sympathy and we need your help. We have the building. We need the cases that shall be brought there, and they will come. We know they have been there; we know that precious souls have been converted and died in the faith. Some have received the benefit of the institution. And when I have been there I have had such comfort in standing in my weakness and speaking to them of the mighty Healer.

Now I tell you today there is a mighty Healer that every soul of you want. You want to be inspired with the spirit of the energy of these last days.

I have been to Oakland and to San Francisco. I said, I cannot speak over fifteen minutes. ... When we have a little faith to move out against objections, the Lord will recognize it.

What you want here is the converting power of God.

When I was at Nashville, and there was no way to get means to start the work, I wrote to different places and I told them this: Put up your little self-denial boxes in every house. Teach your children that when they are going to use their pennies for mere self-gratification of their appetite, drop it into these self-denial boxes. And I advise you to do it here. I think it would do you good. In the place of laying out every dollar and every penny on your own bodies and appetites, consider the death of Christ. Haven't you any royalty for Him? Haven't you any returns to give to Him? We want to say, Wake up, and attend to your duty.

If God established that institution there, He did not establish it that some should come in there and become discontented, when everything did not suit them, and turn around and come back. They are needed all the more. They are needed to stand at their post of duty. They have said to me again and again, Do not stay in this place any longer. Do come where there are a large number of people. I would go out in my carriage, and there I would stand by the railroads. I would stand in my carriage in various places, and I would speak the truth to them, and the women would come with their babies in their arms; they would listen with the tears streaming down their cheeks.

If you think that everything is going to come right up to your mind without any sacrifice at all, while you do just exactly as you want to do, God will leave you out of the account when His blessing comes. God wants us to act like men. Put on the armor.

These self-denial boxes have kept the mission that they were trying to maintain for the colored people in Nashville, so that they could build humble houses of worship, so that they could go to different places where they needed help, and here were the little donations coming in. They would tell them all the particulars about it, where it came from, and that inspired them with a confidence and a zeal.

Do you think the work of God is going to go on with no kind of opposition from the enemy of our faith? Do you think that it will pass along and we have nothing to do? God help us to put the armor on. I think it is high time that the armor was put on, every piece of it.

Now I am going to leave these few words with you. But I want to say, there is a self-denial for us to practice all the way along from now until the end of our lives. Christ denied Himself. He says, “The foxes, etc.” [Matthew 8:20.]

Now, after He had fed these hungry persons, there were twelve baskets full of fragments to be gathered up. Now, God can enlarge your efforts. You just take hold to do what you can, and the God of heaven can enlarge your efforts. He puts Himself as the world’s Redeemer, put His power in it, and they were satisfied. They had a rest there. They had followed Him to hear the Word. Now we want to make people hungry to hear the Word. We want every soul to be wide-awake for fear you will not do your whole duty, for fear you will stop before you make your covenant with God by sacrifice. If we think we are not to exercise ourselves beyond our own inclination and our own desires to sustain the work, God will just as surely leave us right in that position where we will be placed where we will wish that we did a different thing.

We want now to come right to the point, and we want to see the Holy Spirit that came upon them at the day of Pentecost, when they went out and they preached the Word everywhere and thousands were converted in a day. We want that you should see that sinners are to be converted, and that you have got something to do in it. You have got to get the self-denying life of Christ. Take your Bible and go from house to house and read to them. That is the way we have been trying to do in Oakland and San Francisco and in various places, and there are many souls that are brought to the knowledge of the truth. Wake up, brethren, wake up for Christ’s sake, wake up. Shake yourself from stupor and indifference. There is a world to save. There is a message to be given to the world, and you are not to sleep here in this judgment hour. He tells us how it will be. God help us to arouse and be converted.

Ms 181, 1907

Remarks/To Helpers at the Paradise Valley Sanitarium.

National City, California

May 6, 1907

Remarks to Helpers at the Paradise Valley Sanitarium

1 Peter 1:7 “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” Now there is a virtue in the trial of the faith. The virtue is just the use you make of that. We need not think that we can have a sanitarium here, or in any place, and different persons brought together, and bring in various temperaments that associate, and we can carry everything through with that distinction and grace that belongs to every Christian conversation. We need not think that we can mold every person to our individual mind. God does not design that. We all have an individuality that will represent itself, and yet it can be under the control of the Holy Spirit of God, that there shall not be friction.

Persons as old as I am, and that shall connect with the sanitarium, may feel as though they must carry everything just as they want them to do, but it does not always come out that it is best for them to do it.

Now, we are to be in that position so that we are kind, so that we are Christlike; we are not to feel that we must have a particular straight line that every one has got to come up to. We are of different minds, and we have come into the institution to act out our individuality under the controlling influence of the Spirit of God. We are to bear in mind that the work which we accomplish here in this institution is to be a work that will blend and where hearts will be benefitted, no matter how old we are. The Word of God is our lesson book. The Word of God we are to carry out, and John gives it to us; Peter gives it to us, and we have it in a marked manner that is represented in Second Peter 1.

Now we do not create this ourselves. It is the righteousness of God and our Saviour Jesus Christ. We want to be in the position to catch every ray of light that comes from the character of Jesus Christ, when we see others that are differing, no matter whether the workman is out-of-doors or indoors.

When we were here, the first question was, Is there really water for us, shall we get it? Well, I told them, Keep at work cheerfully and we shall see. Well, they kept at work. I was sick in the chamber. I said, I don't want anyone to come into my room, because I am sick, and I do not want to see you there. But there was a tap on the door in the morning, and someone saying, "We are coming in anyhow." It was Brother Palmer and my son. They said: "Last night water came in as big as my arm." Well, we all rejoiced that they had gotten the run of water. The next morning they came in and said: "There is 15 feet of water, and our tools are all at the bottom of the well." Now, you see how quickly they were troubled and worried and perplexed, but how quickly the Lord changed the features of things.

Those that come to a sanitarium will have some friction, unless they make up their minds to assimilate to the Spirit of God and to carry on the principles of true Christianity in every respect; and unless each one will come into a position so that they will be tenderhearted, pitiful, and courteous. What are we fighting for? Health. We want health. What will bring health? It is peace of mind and happiness of soul. Every one of us, then, is a physician, in a certain sense; every soul is to act as a healing balm in everything that they do in the sanitarium and out of the sanitarium. And what is needed is the deep moving of the influence of the Spirit of God upon the human heart. Whose are we? We are the Lord's.

Now a few words here: "Grace and peace be multiplied."

Verses 2-4. Who has given it? It is the source of all power: it is the great Chief Physician.

Now let every one of us, if we think others are out of gear, see that we are not out of gear, see if we do not need something. Do not begin to question and to criticize and to find fault. Put every bit of it out of the way. This is a sanitarium; this is to be a physician to all that come, to be a physician for healing of strength, for supporting all that come. You have not right to bring in the criticizing element at all. If the criticism comes from the outside, we want them to see and know that we do not work on that line, to see that we work on another, a higher and nobler line, that that is our position.

"Whereby are given ... diligence." 2 Peter 1:4, 5. Now how is it? In every institution in our world that claims to be under the direction and the commandments of God is to obey the Lord, is to live this that I am to read to you.

"Whereby are given ... divine nature." 2 Peter 1:4. What a possibility! What a wonderful right that is!

“Having escaped the corruption that is in the world through lust.” Now you have a sum in addition.

“And beside this ... knowledge ... the knowledge of our Lord Jesus Christ ... charity. 2 Peter 1:5-8. But he that lacketh ... blind.” Verse 9. Now we always prove it. When there is any difficulty, there is a blindness all around of this one and that one, and little things start up that grow and increase in magnitude until it seems there is a great difference. Well, now it does not need to be. “Ye are laborers together with God.” [1 Corinthians 3:9.] Now suppose you knew God was right by your side, would you not keep a strict observance over your actions? Would you not seek to please the divine nature? We ought to. Now He says:

“For if these things be in you ... of our Lord Jesus Christ.” 2 Peter 1:8

Now, I think in every church, in the church in San Diego, they should feel the responsibility resting upon them to carry themselves circumspectly under all circumstances, that they may give a healthy influence to the tone of this institution and then every worker that comes in here, whether they are outside of the house, or on the inside, knows that Christ presides over all these important working agencies to perfect characters and fitness for the future immortal life.

We are not living for ourselves; we are not living to exalt and elevate ourselves, but we are living to be the simple children of God, and to do to the very best of our ability in all the work that is committed to us to do. That is our business, to make the perfection of that work, and to seek in everything to carry out the will of God, and to leave the very holiest impression upon every mind. And when this is done we shall see what we shall read about now:

“But he that lacketh these things ... never fall.” 2 Peter 1:9, 10. You see what an assurance it is. The Word gives us this. Now we have a life insurance policy that I present to every congregation where I can have an opportunity, an everlasting life insurance policy. Now remember that it means something to us.

“For so an entrance ... Jesus Christ.” 2 Peter 1:11. Now there is our life insurance policy. Will you take stock in it?

Does the Lord take notice of things here? Certainly He does. He has had afflicted ones come here. He has had those that have been suffering under deep affliction and were bound up in the most erroneous theories, but what did they see? They saw Christ was here. They saw His Spirit was here, that His salvation was here, and then they began to think, Here I am in sorrow, and they then wanted to study the Bible. And they gave them the Bible and they took the Bible and explained to them what it was. Now these persons came out here all stirred on the truth, and they were baptized. (I think they were here.) And then they died, and they were buried. I do not know they were buried. Now, if one soul is worth more than the whole world, it is of a greater loss than the whole world.

I ask you if we are converted because unless we are converted, we shall not work on that principle of addition—add to your faith virtue—charity. And now, if these things be in you and abound, they make you that ye shall be heirs to salvation, and you never will fall. Isn’t it best for us to be good-natured? Isn’t it the very best thing that we can do to open the heart to the dear Saviour, and let Him come in and take possession of us. Isn’t it best to secure the everlasting life insurance policy by a right course of action?

I am so sorry to see so few here? I am so sorry. O, how my heart has ached, because it ought not to be thus, and need not be thus. It is what has been created. And we had better let the converting power of God come into our hearts and into our minds, that no one present shall fix themselves as a criterion, but that everyone shall work for the benefit that the peace of Christ may abide upon us.

We are getting ready for eternity. We are getting ready for that sanitarium that is above. We are getting ready to have One that shall walk with us to the tree of life, and welcome us to eat of that fruit which gives life. We walk and we listen to the things He speaks, for there were things here that we could not understand. But He takes that word, and He knows every verse that we could not understand, every chapter. He will open the Word as He walks by the tree of life, and the trees on either side of the river of the water of life, that flows from the throne of God. He is expressing, He is telling us all about the intricacies of the Word, where we did not understand, where we stumbled over it. But we overcame that by the word of our testimony and our humility of mind.

Now I want to say, I feel an intense interest for every living soul, and it seems as though I want to be right out where I used to be, many years ago, where I used to travel and have the congregations before me. It seemed to me I could draw them by the power of the grace of God; I could draw them to the Word and to Jesus Christ. I want to do it again. I feel, since I have been here, and see such weakness in the church of God, I want to take the truth to them as it is in Jesus. I long to hold Him up as the One that is the mighty Healer, and that has been the life insurance policy, and I want to tell everybody of it. How long my strength will hold out I do not know, but I want to say that every one of us is responsible for our intelligence. Every one of us is responsible for our growth in grace. The truth of God is to melt and subdue the human heart. If you do these things, the word is, Ye shall never fall.

“Wherefore I will not be negligent ... present truth.” 2 Peter 1:12.

Now here you may make a mistake, although you are established in the present truth, you may make a mistake, but you must be ready to correct that mistake. Do not feel that there is no mistake you can make at all. John calls us little children. “Behold what manner of love the Father hath bestowed upon us that we should be called the children of God: ... purifieth himself.” 1 John 3:1-3.

Now do not be too ardent to purify others. “Purify himself even as he is pure.” [Verse 3.] Will you think of these things? Even as Christ is pure. I want to be a Christian, and no doubt every one of us wants to be a Christian. Keep your own living machinery in order. And when you would speak a word of difference or objection, just bear in mind that silence is eloquence. If I speak, I may irritate; if I keep silence, that is the greatest eloquence that I can show on this occasion. Now let us remember that. Do not let us throw out, and strike out, a word, and show our objectionable traits of character; let us be peaceable as little children.

The Lord God of heaven will be with the managers in the business transactions that will be carried on here. If we will only stand to let the light from heaven shine into our hearts, and we live on the plan of addition, adding grace to grace, then we shall never fall, for so we shall have an entrance into the kingdom of our Lord and Saviour Jesus Christ.

I do not know as I have any more in particular to say. I have things that I shall send to you when I go away, after I can get it in shape, but I want to tell you, watch your words. Live on the plan of addition. As you live on the plan of addition, God works on the plan of multiplication.

Now let us act like children, but yield our own dispositions, wrong habits, our own temperaments, to put them one side, and to avoid creating one single thing that will irritate the mind of another. Now it belongs to us all to do this. We can do it, if we will, and God would have us work as little children, and look unto Him, the Author and Finisher of our faith. Now, let us think of these things. Do not let us get the idea that everything we think and act is perfection, because it is no such thing. We make mistakes, and we want to correct them in the name of Jesus Christ of Nazareth, and we want to avoid everything that shall create dissension and strife. Then there is a heaven for us and there is not any strife there.

We shall see the King in His beauty. I tell you, we are getting ready. It seems as though the church is asleep. I am pleading in the night, with all the strength that I can, to create something that will turn their attention to the preparation for the future life, that the gates may be thrown open, and we may enter in through the gates into the city, and have a right to the tree of life. Now shall we not take hold in faith? We have had unbelief—enough of it.

Let us take right hold by faith in Jesus Christ. Let us walk in humility in mind and the grace of God will be in us, and we shall see His salvation, and then to meet the holy family, to listen to the words of Christ, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Then the golden harp is touched, and the music of heaven is heard, and there they cast their crowns at the feet of their Redeemer, and they give glory to Him that has overcome in their behalf, that they might overcome. We may every one overcome. He has stood the test of the fiercest temptations, tempted in all points like as we are, yet without sin. Now He is our Pattern. Let us take Christ as our Pattern, and we shall certainly have an entrance into the kingdom of our Lord and Saviour Jesus Christ.

Ms 182, 1907

Sermon/Thoughts on John 15

San Pasqual, California

May 11, 1907

John 15:1, 2. “Purges” means that He allows some trial to come upon them that will drive them to the seeking of the Lord, that they shall bring forth more fruit.

Verse 3. “Through the Word,” obedience to that Word.

Verses 4-7. Well, now, that is a very large benefit that He has presented to us.

Verses 7, 8. That is an evidence of discipleship.

Verses 9, 10. What a precious assurance this is to every soul that is living the Christian life through receiving the merits of the blood of a crucified and risen Saviour!

Verse 11. Now that is a wonderful promise: “that your joy might be full.” It is Christ’s joy that remains in the individual Christian who is walking in Christ’s footsteps, following on to know the Lord, that they may know that His going forth is prepared as the morning.

Verse 12. That is a most wonderful consideration: “as I have loved you.” That joy to give My very life, that you might have everlasting life in the kingdom of God.

Verse 13. Now you can see how God regards our relationship to one another. We must take the Word of God as the man of our counsel. We must study what it means from the beginning to the very close of the text or the Scriptures that we are searching, and then follow on, follow on, to know more and still more of the Lord. We can embrace a great deal with our faith if we have that growing from Him.

Verse 2. So perhaps you may think as I did once when my husband was cutting away the vine, why, I almost felt as though it was cut in two. Why do you cut them so much? “Why,” he said, “Ellen, they must bear fruit.” And if you let all the surplus branches here that bear no fruit, if you let them stay in the vine, then we shall have great limit of what we might otherwise have. The very life is in the vine. If you watch it, if you examine it, you will see that it is seldom that you can find two leaves exactly alike. You will find that there are differences in the leaves, and in the branches, and so it will be with our Christian life. We shall find that others have an experience varying from ours. It is not in the very same line that we have thoughts and words and acts and all these, so that we duplicate one another. No; every soul must keep his eye fastened upon the Word of God and on Christ, to know what He means in all His words that He hath said to instruct us.

Verse 10. Now that is a wonderful promise. I am determined to keep His commandments and abide in His love, and every soul of us must do this if we answer to the vows of our baptism. Here we were baptized to be dead unto the world and its sinful propensities, when we offered ourselves in baptism. Then the baptism took place in the name of the Father and of the Son and of the Holy Ghost, the three great powers in heaven. These powers we have taken hold of. If we are dead to sin and to the distractions of the world, we will not be anxious to dress just like the world, to talk just like the world, because there is a distinction. You are drawing from the Source, and the Father and the Son and the Holy Ghost is pledged to every soul that will lay right hold upon His grace—that will pray, that will sacrifice, that will cut off these hindrances that shut the heart to the suggestions of Jesus Christ. Now we want every soul of us to be in the position that we are men and women of prayer.

Verse 10. Now what has He said about His commandments? He speaks to His church, “Ye are dead, dead, buried with Christ in baptism, and risen to walk in newness of life.” [See Romans 6:4.] This is charged upon every one of us, that we are to abide in His love. And when we abide in the love of Christ, it will be our determination to live the truth before all that we associate with, to carry out that precious love toward them as Christ has toward us. But if we are ready to look and watch, and we draw ourselves, and say, No, I cannot have any fellowship with them, now you see, whether you have fellowship with them or not, there is a duty to do. Christ has to fellowship with us, until we come in fellowship with Him. He comes and teaches us, and He lays down the rule of life as keeping His commandments and abiding in His love, as He keeps His Father’s commandments and abides in His love.

Now we have that precious privilege, and if we see and our hearts are grieved with the course of action of any one around us, He has given us instruction what to do. Don't you come here to the altar unless you are prepared. If you see and know that there is a difference between you and another person, leave there thy gift, and go and be reconciled, go and seek that person and be reconciled. If we went through that performance, I think we should have very different movements in reference to our course of action toward each other. The Lord wants us to come into line.

It is time that there was a great deal of repenting done by brethren and sisters that claim to believe the truth, but their tongue is not under the influence of truth. Our tongue is a great talent; our voice is a great talent, and the Lord wants us to appreciate it. He wants us to not feel that we can cut loose from this one and that one, and that we ourselves are perfect, because we do not know but what Christ will cut loose from us. No, our talent of voice, our talent of conversation, may be a blessing to those with whom we associate. The voice is a great talent, and in the house and in the home, there should be no fretting, no scolding.

I have stood before a congregation in a large tent, and there was a woman that had two children, one on either side. Now, the children were amusing themselves innocently, but it seemed as though the mother had a quarrelsome spirit and she would shake that child, and shake it. Well, she did that the third time, and I stepped right down from the desk. I went to her; said I, "Are you a child of God?" She colored up. "Yes, I claim to be." "Did you act like one when you shook that child and set it crying?" "Well," she said, "I don't know as I did." "Well," said I, "It is best for each individual to know what composes a Christian character. If you give loose rein, and I have seen you give loose rein in this tent, I want to tell you that you are to be converted, and we want you to be converted at this meeting. We do not want you to carry the spirit home that you have had here in this meeting."

Here are these little ones, and when Christ was upon the earth, He was giving the disciples important instruction, but He was watching something. His all-seeing eye took in the mothers as they left their homes, and trod the dusty streets, and collected from one family and another family and another, until there was quite a group of mothers and children, so anxious to get where they could have the hand of Christ placed upon the heads of their children to bless them. They brought them in during His discourse, and as they brought them up to the entrance He heard a "No, no, the Master is teaching. He cannot be troubled with these children," and the disciples were sending them away. [Matthew 19:14.] His ear caught the sound in a moment.

He told them, "Forbid them not. Suffer the little children to come unto me and forbid them not," and they would climb upon Him. [Mark 10:14.] All tired out He would take them upon His knee and there He would go on, one on one arm, and one arm around another one and another sitting at His feet, there He would instruct those children and parents, and all could gather the light, because the parents could bring that light to the hearts of the children.

He wants us to be a great deal more like Himself than we are. The language is eloquent when it is used in the right way, but when that language is turned to reproof and scolding and fretting in movement and talking to the children, He does not want any of it at all, because you create a quarrel with your children. It is best for every parent to feel that they are responsible to God for the instruction He gave right to the children. Now, this is what should be done. Gather the instruction and teach your children to be obedient, because He is pleased to have them obedient. Bring in that blessed name, and angels will be around the one that would instruct in that way. We cannot afford

to lose the opportunity with our children, because we are bringing them up in the nurture and admonition of the Lord. Now, that is what we are doing. The voice is a treasure when it shall speak words of education in little things and allow the Holy Spirit of God to impart itself to the parents, so that they can impart it to the children.

If I had sadness in my voice at any time when some would be speaking to me, and I would express a regret, the first thing I would say, the little children's lips would begin to pucker up and they would cry. In a moment, it struck me that I spoke with sadness in regard to some things that had taken place, and that sadness struck the tender cords of the heart. O, Christ is present with us. He is present. And He knows the disposition and temperament of every soul of us here. He knows whether you bring into your house and into your family the sweetness of a subdued, controlled disposition or not.

Now if you claim to be a follower of Christ, He will prune you that you may bring forth the right quality of fruit in actions. If we will talk less about trash and about unimportant things and save the voice so that we can speak in tenderness and in love, then we are indeed where we are answering to the words of Christ that we bear the right quality of fruit.

If he has taken his position on the platform of eternal truth, the father is the priest of the household. He is to guard every child, that it should comprehend what kindness is, what tenderness is, what love is, what obedience is. He may have to punish the child for disobedience because Jesus Christ punishes us for disobedience. He pruneth so that we may bring forth more fruit of the right quality. Now, in every household, we are to stand in right relation to God as this is His property, bought with a price; every child is bought with a price. Just think of this. And what a price!

He left the royal courts of heaven because He saw, after the sin of Satan, wickedness possessing children. They were possessed of devils, many were, and He thought the time had come. He laid off His royal crown, He laid aside His royal robe, He clothed His divinity with humanity, that He might come into our world as a little child, not of wealthy parents, but poor parents, so there was not even a place for His birth but a stable, and there were the cattle around where Christ was born. He came to stand close in connection with humanity, there to educate, and as He did, there were those that would flock around to get where He was, and on one occasion there were five thousand.

They had been following Him where He went, until He saw one and another fainting and falling to the ground. Did he take no notice of it? He noticed it, and He said, The company is weary and hungry, and fainting, is there not any food here that we could give them? Here there are five loaves and a few fishes. Well, bring them, all of them. Sit down here in companies. Now there were five thousand besides women and children. You think of that. He passes that food to the disciples, and in passing it into the hands of the hungry multitude there was just as much left. Christ had just as much left, but He kept imparting it, and thus they were filled. Their hunger was satisfied.

He asked the blessing upon the food and is accumulated, and after they were all satisfied, He said to them, "Gather up the fragments, let nothing be lost." [John 6:12.] And they gathered up the fragments. Now, there is a great thing in this. We have not a right, any of us in any case to gamble. We haven't a right in any case to obtain means that will rob another of means by conniving, not a bit of it. We must be in that position where we shall feel we have a right to impart that which God has given us.

O, I felt so thankful, when in Australia, that I could see the poverty. They said when we came there, "It is no use for you to think you can get up a reformation here. (These were the authorities of the place.) You cannot do it. You cannot lay anything down and turn around a minute but it is gone. Thieving of every kind is here." Well, we decided to go right into the woods, and we did. We pitched tents. There we worked to establish something.

We have today reports that the school is a prosperous school, and turning out workers at every point. Well, they thought it was so strange that Sister White would go right into the wilderness. And there was purchased 1500 acres of land, and there the work was carried on to establish a place where the truth could be taught not only to the children, but to older people. Whenever we would go the four miles from the house, we would see a woman tugging along a child by the hand, and another in her arms. We would make room for her in the carriage and take her to the station. Well, we would accommodate them every way we could. They began to bring to us the sick children. Sister McEnterfer had had a good lesson in the school where she had learned nursing, and she would go and attend the hardest cases. The physician would come quite a number of miles—it was 22 miles—he would look at the case and deal out something little liquid from a bottle, and tell it them to give it to her, but it did her no good at all. We made a hospital of our home, and we tried in every way to remove this feeling from the people that they could steal. The first box of provisions we got we had sent about seventy miles to get it, and we put it in our little storehouse and when we went to look for it, it was not there. There were loaves of bread that we had taken out of the oven, and we went to look, and there was no bread there. They took every one. But wherever we went, we never thought of locking our doors. We left the doors open to them, but they never took any thing after they became acquainted with us and knew what we were doing.

They would come with their babies in their arms, and ask: "Can you do anything for my baby?" We would take right hold. And thus we carried on the work doing a missionary work for all around us that needed it. This was our work and we found that it was the best missionary work that could possibly do so as to remove that desire to get possession of what did not belong to them. And we had no trouble. But they would come in the night, six miles for Miss McEnterfer to come. She would get on horseback and follow the leader away out into the bush and come to his family and work with them through the night and relieve them. Now this is the kind of work, that disarmed prejudice, and I thank God that it is the privilege of every household to have Christ as an honored guest in their house.

It is the privilege of fathers and mothers not to scold, but to demand obedience. That can be done, but to educate yourselves as scolders and remove the love from the heart of the child, parents, it never will pay. But you can demand obedience, and tell the child you cannot let them grow up in sin. They must be punished if they commit sin, as God punishes us when we are sinners. He lets us have a hard time. But here I must not spend too much time.

[John 15] Verses 13-17. Just as you want to be favored and loved, you want to educate your children how to love you and you love your children.

Verses 18-21. Will you read that chapter through? It is the fifteenth chapter of John. I will not hold you but a few minutes longer, but I want to say this: every soul of us is required of God that we should help every other soul that we can. We are not to close our doors and let souls suffer and we not help them. We are to represent Christ. Christ loved the world; He gave His life for the world, and

our precious Saviour placed Himself where—what did He do? He placed Himself in that position where He could be a blessing to the world. “Ye are,” He said to His disciples, “the light of the world.” “Let your light so shine ... in heaven.” [Matthew 5:14, 16.] Keep back that hasty suggestion to your mind. Love one another. There is so little of Christlike forbearance and love, and I want to tell you, the converting power of God must come through the churches wherever they are. And there must be an awakening to take hold. There are souls perishing in their sins, and we want to tell them.

I was trying to speak in the little school up here, for them to have little contribution boxes for the South. I advised them to make them and have these little boxes, and teach their children, in the place of laying out money for candies and for things that they can do without, to put their pennies and small silver bits into these little boxes. Some of you will be ingenious enough to get up that box and fasten it up for a month, and then when it is opened to see how much there is to send on to the missionaries to help educate the colored people. This is what we are trying to do in missionary efforts, and there is a work for every one of us to do. Do not waste God’s money on anything, on bows, on ribbons, or on any portions of dress that are not necessary. It is God’s money you are handling. It is God’s money that you are wasting, and God wants us to be fitting up for His kingdom by self-denial. He said to one, “Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head.” [Luke 9:58.]

We want to do missionary work as we have never done it before. We want to carry out the missionary efforts as far as possible. We want to send to different climes, to different places, to carry the missionary work forward. It is going as it never has gone before, and we have not one particle of means to waste. We want to invest it as God’s money. “The silver and gold,” He declares, “is Mine.” [Haggai 2:8.] And so it is. And we are to invest that silver, we are invest that gold, in the cause of God, to bring souls to the knowledge of the truth. Hunt for souls, hunt for them, and may every one of us practice the self-denial and the self-sacrifice that is essential. We must have means; we must have it to establish in various places schoolhouses, and meetinghouses. They will be humble. They will be made very plain and very simple. I am very glad you have this meetinghouse. It looks simple and plain, and yet nice and fully capable of doing honor to the meetings that shall be held in it. I thank the Lord in your behalf for this. Now let us do all we can to bring the light of truth right in where we are. The Holy Spirit will come. “Ye are the light of the world ... in heaven.” [Matthew 5:14-16.]

What are you doing? Are you laborers together with God and with Jesus Christ? And we may be partakers of the divine nature. Let us be Christians, let us arise in the name of the Lord God of Israel and put all our interest possible into the soulsaving process. “Ye are dead, and your life is hid ... in glory.” [Colossians 3:3, 4.]

Now I will not take any more of your time, for I understand there is going to be another meeting here. But do not quarrel; do not let Christians quarrel. It is the biggest sin you can commit on the face of the earth. It is letting darkness and satanic influences arise. Do not quarrel; do not find fault, but let every one press together in the name of the Lord God of Israel, and you will have a blessing all the way along. A converted tongue, you want a converted voice; you want one that is full of music, and not full of harshness. God give us the fruit of righteousness is the prayer that I shall offer in this congregation.

Hereafter I shall remember you, but God help you that every step you take may be a step in advance, that you may see the King in His beauty.

Ms 183, 1907

Sermon/Thoughts on 2 Peter 1

Escondido, California

May 12, 1907

2 Peter 1:1. “Precious faith.” You can see how they obtain it—through the righteousness of God and our Saviour Jesus Christ.

Verses 2, 3. This, you can see, is the great motive for the gift that with the “divine power hath given unto us all things that pertain unto life.” Verses 3, 4.

By thus applying them to ourselves, taking a course in character building, by which we can claim them.

“Add.” Here is a sum in addition. Verses 5, 6. Now you see that he puts diligence and virtue and knowledge and adds to knowledge temperance. Read from cause to effect. If intemperance is practiced, then that beclouds the precious faculties of the brain, so that it is impossible for you to discern between the sacred and the common. It is an impossibility, because you have beclouded the faculties, you have weakened them with the use of tobacco, with the use of liquor, or anything that shall in any way confuse the brain organs.

Now, temperance is to bring us in right relation so that we shall reason from cause to effect. What do we need of the tobacco? What do we need of tea and coffee and all these things that becloud the brain faculty? We do not need them. They are only weakening the brain nerves, and placing man where he cannot appreciate the necessity of working by this sum of addition. He cannot appreciate that he has got to work that sum of addition if he expects that God will work in his behalf to give him the Holy Spirit of God. And if you think that you can arise to any perfection of character without the Holy Spirit of God, you will be mistaken, and you will be left behind.

We are to stand before God as sensible human beings. We have no right to bring into our life and into our character intemperance of any order, because we shall find that we shall have enough to work against without making ourselves weakened so that we cannot reason from cause to effect. Here is temperance brought in. And if we escape the corruption that is in the world through lust, we must be strictly temperate, temperate in all things, in all of our eating, our drinking, our dressing, in every phase of the work that is under our own control. Men are to do what is best on their own account, and depending wholly upon the Holy Spirit.

“Baptized in the name of the Father, and of the Son, and of the Holy Ghost.” [Matthew 28:19.] What are these three great Powers of heaven? We are baptized in their name. What does that mean? These heavenly Powers are obligated if we will place ourselves in right relation to God, according to the best of our accountability; if we will watch against the temptations of the enemy; if we will resist the devil, that he shall flee from us, if we guard our appetite—man is to do that which he can do for himself. And when he goes down into the water to be baptized and raised up out of the water he is

to live a new life, and place himself so these three great Powers can cooperate with Him and He can cooperate with them.

These Powers are to cooperate with the human agency. Unless we have their cooperation we shall just as surely go stumbling along in our own self-sufficiency, and in our own sense of moral independence of what moral independence is. It is a device of the devil to use all these injurious substances, and then suppose that God will counteract that. No, indeed. He has given us intelligence, and He expects every human agent to use that intelligence in reasoning from cause to effect.

[2 Peter 1] Verse 3. We are not to sin, not to practice self-indulgence, not pride of dress, not make God ashamed of us so that He cannot co-operate with us. What example have we? We have the example of Jesus Christ of Nazareth that came to give His life to the world. He laid aside His royal crown, He laid aside His royal robe, He clothed His divinity with humanity. Why? That He might come to humanity and from very childhood be a perfect example, that is why He came to the world.

Now we are called to virtue and to glory. We may have the character of Christ in us. That is what He has come to give us.

Verse 4. “Divine nature.” It was promised to us at our baptism. We were buried with Christ by baptism, and raised to live in newness of life—not the same old life, and to go right on patching up an experience that is defective every day. No, we want the holiness of the three great Powers that are pledged to keep us if we will comply with the conditions. But they cannot keep us unless we do.

The holy beings want you to pray. They want you to be instant in prayer. They want you to work to the point, to perfect a Christian character day by day.

Study the Word of God, and here it says, verse 5. “All diligence”—not a quarter nor a half nor two-thirds, but all diligence. If you are careless in this matter of what kind of a character you manifest, you may depend that God and Jesus Christ will not come to you while you have the precious Word and you feel independent and go on your own judgment and do just as you please. No, you cannot, you cannot overcome.

Verse 5. No right to touch tobacco or liquor. They are poisons. Deadly drugs are mixed with the liquors now, and those that take them are mad; and then they have to go through the courts of justice, and there they have their cases tried, and they have to go all through that business. But the liquor stores are opened; they can go and get what they want; they will get it some way.

Verse 6. “Patience.” Can you talk to a drunken man or to a tobacco devotee about godliness that forbids such things as that, and will you have a converting power over them? No.

Verse 6. Now all this is laid upon us in the plan of addition.

Verse 7. You have got to have a converted tongue. You have got to have a converted voice, a converted voice to appeal, not anger nor malice to come from your lips. You cannot afford it. It is selling your soul, and you cannot afford it. We are preparing for the last great judgment.

Verse 7. Would that we have a hundredfold more that we have in exercise today. We want that power, that heavenly power that will be with us if we will comply with the conditions. We must have

it if we are Christians. A Christian is to be Christlike. What did God do? He gave as a gift to our world His only begotten Son, and to what a life of self-denial! One said, I will follow thee wherever thou goest. Said He, The foxes have holes, and the birds of the air have nests. When we think of these things, how that Christ took His position in the world among the poorest. Why? Because these poorest would say He did not know the temptations of poverty, so He came to the very humblest of poverty. His parentage, His mother, was poor, and the family of Joseph was poor.

Verse 7. It will not blister your lips to speak kind, tender words, and it does not cast any more burden on you to speak kind words. Fathers, God has made you priests in your family to guide that family. You are not to so engage yourself with the cares of this life that your children will stand neglected. You must give them time; you must give them attention; you must train them from their very babyhood how to overcome passion. It is not to be allowed. But it can be done in a very gentle way if you will keep yourselves from manifesting passion.

Verse 7. “Love.” Now the Lord Jesus has given us an evidence of the love of the Father for us all in that He gave His Son. He laid off His royal robes and came into our world to stand from youth unto manhood, and His character was formed. There was no fault in His character. He was a man after God’s own heart. The fathers should be kind to their children, that they will practice kindness, be forbearing, patient; and the love that should dwell in the heart of the father for the child, will have a great influence to form his character after the divine model. Keep Christ before them.

Verses 7, 8. Well, that is just what we want. We want knowledge of our Lord Jesus Christ. We want the knowledge of our Lord. We want the cleansing, the beautiful cleansing of God’s Holy Spirit, from everything that will tend to weaken the brain nerve power or the physical power.

Verses 8, 9. “Cannot see afar off.” He cannot reason from cause to effect. “And hath forgotten that he was purged from his old sins.” Forgotten he had pledged himself to die to the world, to be dead to the world and alive unto Jesus Christ.

“Wherefore the rather, brethren, give diligence to make your calling and election sure.” [Verse 10.] Now you see, it does not all rest with the power that is promised. You must harmonize with that power; you must take right hold of it by a living faith, that the application of self-denial and self-sacrifice may come to you, and you will realize everyday in the self-sacrificing process, a power that is taking you out of yourself and placing you in living connection with what? Verse 9. You have done something that has spoiled your record. You have forgotten that you were purged from your old sins. You run right in the same channel that you did before.

Verse 10. “You shall never fall.” If you go right ahead, adding strength to strength and carry a Christian character, seeking the Lord for strength at every point, and let those lips be sanctified.

The mother is the queen of the household, and she should stand there, not a slave; just as soon as the children can be educated to lift some of the little burdens, they are to begin. When they are very young, they can help mother. Mother needs help. Do not let mother take up the whole responsibility of several members of the family, and after a time her life goes out, and they have to have a new mother perhaps, that they cannot agree with so well.

Now, we want to be in a position where the husband can reverence the wife. She is the queen of the household. Encourage her; never discourage her; never make a slave of her. Educate the children to

take up their little burdens and carry them day by day until they know that that is a part of their household duty, and in doing that give them praise. If they make a mistake, and if they commit an error, do not magnify it before them. Tell them, we have to learn just in that way. We made mistakes when we were your age; do not feel abused because you have missed a few times, no. What we want is patience, godliness, and loving kindness that is brought through the life of temperance in all things.

Verses 10, 11. Just think of that. What is that, what shall we call it? It is your life insurance policy that is given you for patience and faithfulness. Here is your eternal life insurance policy. If you will work on the plan of addition, as the Lord designs that you shall, then help will be furnished you, the Father, the Son and the Holy Spirit have pledged themselves at your baptism, and when you rise up out of the water, you pledged yourself to go under their jurisdiction, and that you would watch and pray, and would be grateful every day for the power that was given you to keep you in the right path, so that you should not fall.

Fathers, mothers, wake up. Never scold; never fret; it never will help your children a particle. Just talk to them kindly and tenderly, and they will respond to it if you begin early enough. And here is the life insurance policy for yourselves. Just think of it, a life, eternal life, everlasting life insurance policy if you will comply with the conditions. But if you do not comply with the conditions, you will be all failure in your religious experience. You will have a hard time of it.

Verse 11. Isn't that your life insurance policy? Improve it, for Christ's sake improve it.

Verse 12. The theory of the truth. Verses 13, 14. By persecution his life was taken.

Now I want to go back to the second verse. Verse 2. It is multiplied grace according to the knowledge that you have of God's ways and God's work. "According," Verse 3. Now you see how we work on the plan of addition, adding grace to grace, gift to gift, virtue to virtue, seeking knowledge all the time. Here is grace multiplied unto you, through the knowledge of Jesus Christ our Lord. I want you to consider these things, because Satan has taken the position that he will beset every soul that is possible, and he cannot do a more effective work than in saloons, that in keeping them open for temptation.

O, I have been laboring in San Francisco. I have been laboring in Oakland, since these awful fires, and the record is horrible. I expect another rod will pass through that will extinguish life. They had an opportunity to repent, and have established their saloons. There is a drugged liquor that makes men mad, and they know nothing of what they are about, and the work goes on to poison society. I never will close my lips while these things are in existence. I will speak in the name of Jesus Christ of Nazareth, and I long to see the salvation of God. I long to see the church what she should be. The Father and the Son and the Holy Ghost are promised to us. Jesus came here to take human nature upon Himself, and here He was to live a spotless life.

As He took His disciples out with Him, teaching and giving instructions as they walked, He would say, Tarry here a little. There they would be seated on the ground, and while He was away from them, there came the sound of agonizing prayer and tears offered up to the Father of heaven for the people that God had sent Christ to give His life for, to backset the enemy of righteousness. And He pled with God, and He was kept through all these temptations, He was content to live a life of

poverty and humility, that He might build up a people, and He demands of us to give Him more than we give Him.

Now, there are a few words that I want more to read, and then I will stop. In Hebrews. I have been surprised to see that so many did not believe in the personality of God. Hebrews 1:1-3. Here are two personalities.

Verses 4-7. God wants you to connect with these heavenly Powers. Then you can pray and believe and receive and be a partaker of that divine nature, having temptations, but yet not yielding to them. You stand in the position that you are a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now, there is a great, world of influence that we can have, and there is world to save. God help us is my prayer. I want you to remember that God and Christ are both personalities, and I want you to remember that we can have a life insurance policy if we will comply with the conditions. If we will add to our "faith virtue, and to virtue ... charity." [2 Peter 1:5-7.] Now I leave this with you. God help you to work to the line.

A few words more. What does all this help us to do? It helps us to save our pennies, to save our dimes, and our silver bits, when we are purchasing. Be sure and not lay out in the very largest amount of money to get what would be and indulgence on our part. There is a world to save, and I speak to our people in the name of our Lord and Saviour Jesus Christ. I speak to them in the name of the Lord. If you have money invested in lands, I ask you in the name of the Lord to dispose of a part of these lands. Why? God wants the money. We are carrying on missionary work east and west and north and south.

I stayed in Australia ten years lacking two months, in order to lay the foundation of the work. My husband died in the work. He could not help us there. I said, as I held his hand in mine as he was dying—he could not speak—"Do you wish that your wife should become a pioneer? If you do, press my hand." He pressed my hand three times. In an hour he was dead. But my two sons and myself have worked in the missionary fields, and I want to tell you we have tried to help in every way possible, that we could get some of the colored people to learn to read. And we have arranged that there should be little contribution boxes made after the pattern, and put into every house where our people are, and also those who are not our people if they desire them.

Now we ask you to teach your children self-denial, not to spend every penny on something to eat or to gratify the appetite or the appearance, but just put your offerings into these little boxes. Here, we do not know how to get meetinghouses for the colored people. Since I have come back from Australia, I have worked with all my strength, with the influence that I have had. And let me tell you it has been a success. It has been a blessing in every family that has carried it out. Why shouldn't we teach self-denial to our children? Why shouldn't we teach them to help the cause? We are establishing sanitariums, that we may work for the recovery of the sick all through the places where we go, to teach the invalids. And I like to stand before them and speak to them courage and hope and confidence, and God blesses it to the people.

Now the work that we are trying to do, we want all our brethren, wherever they are, to help us in this work. We want that they should have a part. Why? Because the blessing of the Lord comes in. Because it is just as Christ did. Christ was a living missionary, and He went from place to place. Now

we are to exercise our power all that we can to bring people to the knowledge of the truth that are nigh and afar off.

I shall be eighty years old next November 26, and yet my work had not ceased. The Lord gives me strength to bear the living testimony. And now I will not hold you any longer. Brother Ballenger may have some words to speak to you. They used to hang on the words of instruction from our Saviour. Men and women would follow Him great distances, hungry and fainting for want of food. Then He would create food for them. His miraculous power would provide them food.

I want to say it is time that we woke up. It is time that we should work intelligently to bring souls to a knowledge of what temperance means, and then we want that we should have the Holy Spirit of God upon us. We cannot do anything without it. We must have it in our churches, and we shall see the reformation that will come from one part of the world to the other. We are seeing it. I know about it. If I ever have an opportunity, I can tell you something about it after this.

Ms 184, 1907

Talk/Address to Students

Loma Linda, California

May 14, 1907

Matthew 25:14, 15. So we see there are different minds that are worked by the Lord. Yet those that have less capability are to impart it. They have opportunity to impart it.

Verses 15-20. What a satisfaction it was to him and to others that were interested in the matter.

Verses 20, 21. “I knew thee”—the very thing he did not know—“that thou art hard man.” Verse 24. That is the lesson for us to understand.

Verses 25, 26. He repeats his words, not that they were true, for they were false.

Verses 27-30. Here is the lesson again.

Verses 31-40. This lesson is a very important one.

Verses 41-46. Now, here is a lesson. It is our privilege to be educating ourselves, every one of us, that we may meet the expectation of our Lord. How? Here was the world lying in sin, corruption, and Satan was having things after his own way, and here he was taking possession of the hearts and souls of the people, and the bodies, and Christ saw that it was time for Him to reveal Himself. And Christ the royal priest of heaven, the royal King, laid aside His royal robe, laid off His royal crown, and clothed His divinity with humanity. He came here as a humble child in this world, and was a child of poverty. Why? So that no sinner should say, He does not know that temptations I have passed through. They have suffered poverty. “He was tempted in all points like as we are, yet without sin.” [Hebrews 4:15.] He did not yield to the temptations of sin.

Now the Lord Jesus in His great mercy has brought this beautiful institution where we might possibly reach it, and that this would be a means to bring the light of truth before the large cities that are all around us. And what is our work as we accept of Christ? Our work is to trade upon our talents. Well,

you may think, I have but one talent, and I will hide it. Will that gain anything? Not at all. What we want is to understand how to make application of the truth to our own hearts, and in our own hearts begin the work of obedience toward God and our Lord and Saviour Jesus Christ.

Now, He possesses His divinity, but it is clothed with humanity. He was right with the disciples in their walks and in their labors; He was right by their side. His own relatives tried to get Christ to leave the suffering multitude that kept coming, coming, till He had no time to eat, no time to rest, and they were calling for Him, but He did not answer the call. His relatives wanted to get Him away. But Christ had an opportunity to sow the seed of the Word in the hearts of those who came, not knowing which should prosper, this or that. Nevertheless He would go through the process, just as we have to go though the process. We have to carry the truth to every place where we can find entrance. Now it is the duty of every soul here to improve your talents to the very best of your ability. There can be gatherings at different places while attending the school, and you can meet with people, and you can take the Word, and you can read the simple Word of God to them, and it will have an influence.

I read in a paper a little notice. “Garibaldi,” said he, “are all the sheep in? There is one sheep lost, and I cannot find it.” Said he, “Hunt for that sheep till you find it.” That is what Christ says. Find it, if you can. But they hunted and hunted, and they could not find the sheep. In the morning they went to wake up Garibaldi; but where was he? He was doing a thing that was not natural to him; he was sleeping late in the morning, and he was an early riser; therefore they came to see what was the trouble. Well, he aroused himself, and they said, “We cannot find the sheep that was lost.” He laid down the clothing, and there was the sheep right by his side. He had hunted through the night in every place until he found it, and there he had the sheep right there by his side. Now that is a wonderful incident. We want every one of us to so keep Christ in view, to bring back to His name the glory of our salvation, and more than that, He wants you to arouse and waken others to their souls’ interest, that they also may see the preciousness of Christ, and what He has done in their behalf.

The children in this age of the world are generally left to come up without proper instruction. Mercantile business, buying and selling, increasing lands and losing lands, all of these things come in that take the time of the father and mother, who should instruct their children from their babyhood to be children of God. Educate, educate, educate, this point, that point, but never, never strike a child in anger in the place of curing. When you do that, let me tell you, you are encouraging stubbornness, which it seems that the grace of God can scarcely reach. Now, you want to learn; educate yourselves.

I asked a Methodist minister, “Tell me where you obtained the voice that you have that reaches and makes a reality of everything you try to explain in the Scriptures?” I never shall forget it, never. I was then quite young. “Well,” said he, “I will tell you if you will come outside.” He was in my father’s house. He showed me the trees; he showed me the things all around. I knew what was there before he said, but I went out of the house. “They said you never can preach a discourse, you have not a good tone of voice, and you will just as surely miss it if you attempt to be a preacher,” said he. “I preached to the stumps, to the trees, and there nobody was to find fault with me, and there I educated myself from point to point, until I made an acceptable minister.” I never forgot that. I did not have to do that, but I never forgot it.

I thought if he could wrestle with difficulties like that, then those that think that they have not a right speech: learn it, learn it. It is just as large an education as you can obtain to learn to speak correctly. Every word in a sentence or every sentence is to be pronounced correctly. And if you do that, let me tell you, you will be in a place where you can communicate intelligently. I was listening to a minister, one that we highly esteemed, but he never seemed, or seldom seemed, to ripen off the work. Said I, What is the matter?

The answer came to me: He lets the last sentence run down, right into a hole. You cannot tell what he says. Now, the very last sentence and word is to stand right out clear and distinct, and so is every sentence. Now I want to tell you this, because you may gain a great deal by educating yourself, and we want to do this, and we want you to do it. We want every scholar to educate himself, that if they are called to minister or to read a chapter in the Word, they will put the right emphasis on every word and they will bring it out in such a way that it will touch hearts. Now, you are improving your talent in doing that. You are improving your talent of speech. I have heard so many essays read when I could hear words, but I could not distinguish them. They would run it together so I could not distinguish clearly. It lost its force—one-half of it lost its force. Now, that was not as it should be.

A physician as he comes to his patient, and as he talks with that patient, wants to put his words so that every word is distinct and impressive. Why? Because it is God's Word, the truth of the Bible, and he is handling the truth, the Word. He wants to make the impressive, and he can do it by educating his voice. You can take a song and educate you voice so as to put emphasis and power in the voice.

Another thing that you can educate is—here are younger ones all around you—you want to speak to them just as tenderly and kindly and sympathetically so that, if you should speak in the pulpit, you will have a sympathetic tone, that you can speak tenderly, and that your heart will be so that you can reach out for souls.

Well, here is a man that had five talents. Now, he went right to work with that five talents, and what was the talent? It was to represent the very talents that God has given us, that we shall make improvement to gather souls. Every one of us is accountable for the souls that are around us. Speak a word in season. Read the Word and then live up to it.

The truths amount to but very little if [something missing here about dress.] Why? because it costs money. Then what? Then they have not the talent of means to lay out to educate some child and bring him into the school and educate that child. Why? Because they have spent their money in this way, therefore it was not in the soul-saving line. Now, the Lord wants every one of us to do our very utmost to save the souls of those that are around us. He wants us to use the talents that God has given to us and improve them, so that these souls shall become as we want the little children to become—we want them to become perfect in language, perfect in influence.

It is the duty of every parent to look after their children as a faithful priest over the household, and He wants the mother to guide, like a queen in the house, and yet so that these little children shall respect her. Teach them how to do this job, and that work, and the other operation. Begin soon in an early period of their life to teach them usefulness, to use the hands for some purpose. But now it is to play, play, or to go out in companionship with boys where they learn evil. Evil companions corrupt good manners, so you must keep you children under your supervision, a great deal more in their younger days than is now given them.

I told my children, “Now you ask me if you can go to such a house and see the members of such a family. You may be surprised that I tell you that in the evenings I want my children in my own house. You may invite these children; you may have your parlor; you may have music there, and you may interest your young friends in that way, but to go out, to get up a great time of it, of mischief making, and one thing and another, I forbid it. It shall not be.”

Well, I want to say that to every youth God has given talents. You do not know how many, but He has given the talents that He expects to be multiplied. If it is one, He expects you to multiply that. It if is five, He expects you to multiply that. Let every one keep on the multiplying scale. “Add to your faith virtue ... Jesus Christ.” [2 Peter 1:5-8.]

Now, Christ has given His life for us, that we might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. This is just the work and the education of the youth here. I am glad that there is union of the school, that it is one with the sanitarium. Why? Because the one can help the other all the way through, that is the way it is presented to me.

What was Christ? He was the greatest Teacher that the world ever knew. He was the greatest Physician that the world ever knew. They were blended, and He wants us to study His life, and He wants us to be fitting up. Now here is an opportunity for us. I am so thankful for this sanitarium. I could see it all in the night season as it was presented to me, such a lot that could be done for Redlands, and Riverside, and the other places around here. It was a big work. It was a large work and it was not a work that would fall right before us. We had got to hunt it up, and we had got to bring ourselves in communication with our fellow beings, and read the Scriptures, be always kind, always tender, always sympathetic, and find place in their hearts. Why? Because we want them saved in the heavenly kingdom. We are preparing to become members of the royal family, to become children of the heavenly King, to have the gates of gold thrown open before us, and to be welcomed in. That is what we are striving for. We want to act properly here, that we may know that we shall have a place there.

Christ said: “Woe, woe unto thee, Bethsaida.” [Matthew 11:21.] Why, they had had the great work of preaching done in them, and they had not repented. They had heard it, but not repented. Now the work for us is to correct our defects of character. Why? We are educating for the higher school. Our education does not cease here, altogether. There are things we cannot understand in the Bible, that cannot be understood. We can guess at it, but He will take us, He will read it to us, so that we may know it is the truth.

Revelation 21:1, 2. Now, that is a representation of what was to be.

Verse 3. Now they have done their best in the work of overcoming. They lived on the plan of addition, as I have repeated.

Verse 5. Now we have it. He told him to write it, and here it is written for us.

Verses 6, 7. We want to remember this is why Christ has given His life to humiliation, to sacrifice, to suffering, to a cruel death by torture, hanging on the cross in order to bring this to pass.

Verse 8. That is a terrible thing, for the world now is full of corruption. I have seen it, I have been in San Francisco. I have spoken there several times in the meetinghouse that my husband and I and a

few other united in building. The flames came to just a little ways from it, all but to it, and then they stopped, and there is their meetinghouse. I thank God. But wickedness still prevails there—saloons, liquor saloons, liquor drinking—and the liquor is poisoned; it makes man mad that take it, so that they know nothing of what they do.

But we will not cease to warn them here. We have workers right around all the time that are working in the wicked city, and we want that every one of us here that have such a favorable opportunity will try to reach somebody else. Take your talent of truth; teach others how to take hold of it of the truth to believe it. You want to be missionaries for God, and this is the education that we hope will be carried forward. The students of this school, while they are in the school, should not merely stop with this, but they should be circulating the light of the knowledge of the truth of God to those that are outside. I pity our people.

They tell me I am eighty years old. I thought I was less, but here I am, I have just come from a working tour, and the blessing of the Lord has rested upon me, as I have been.

But here is this sanitarium, here are these buildings. And we had all these things prepared. I am so thankful that there is a chance here for a school, and I am thankful that you have an addition for rooms, where you can take baths properly. And I am thankful that the Lord has made it possible, that we could take these advantages and make the very best possible use of them.

We do not want anything that we have to be spent foolishly. We cannot afford that. We want the means that you have. If it is a penny, put it in a box. That is what we have in the South; we have to do it. The Lord presented it to me when I was talking, asking, What can we do? And it was the presentation of boxes in houses where the poor families could drop in a penny, or perhaps a silver bit, and let it be in every house and then when the collecting day came, that money should be sent to educate the southern people. They need educating.

There is a whole world for us to work for. Make the most of your opportunity here; for Christ's sake appreciate it. Put your mind to the tax, and it is Christ who will give you the memory. It is Christ who will strengthen every effort that you make in the right direction, and the Lord will let His blessing rest upon you. But every penny is God's. Every dollar that you handle is the Lord's property. Therefore we must act a self-denying part. And we must seek in every way possible to bring the truth in before the people.

I have been working at this point for many years. Thousands and thousands of dollars of royalty from my books, I do not handle a penny of them that are in the foreign countries. Brother Conradi has the work in hand. They wrote to me a while ago, "Here is a thousand dollars of your royalty, and I suppose you need it, but cannot you let us have part of it?" I wrote right back, said I, and tears dropped from my eyes, "I will not take a penny of royalty, nor have I taken a penny for all the books that have been circulated in the foreign countries." I have said, "Multiply them, multiply them, and then circulate the books I have given them."

And I want to tell you, it becomes us to appreciate anything of the order that we have here to educate students, and to have a place for the sick to be cured. I say, dear friends, I am so thankful that there is a place where we shall learn more than we have learned now. "He that overcometh shall inherit all things." Revelation 21:7. You just think of that. We are so glorified, imitating His life

and character, that we are enabled to see His face, and His name shall be in our foreheads. Thank God.

Verse 5. Now, if everlasting life not worth a trial, then tell me so. It is worth a trial of every nerve, of every sinew, of every muscle, of every brain power. It is for us to try to reach the highest standard possible, and the Lord of heaven will perform the rest. And He will lead us to the tree of life, all the time talking with us, as we go along, of this Word that we do not understand. God bless you, every one of you, that you may see His face.

Ms 185, 1907

Talk/Talk to Students

Loma Linda, California

May 15, 1907

Matthew 4:1-4. You see there He would not respond to that temptation, but He just kept on the affirmative.

Verses 5-7. No one wants to place himself in a position of peril, then to expect the power of God in reference to himself.

Verses 8-11. Now, here is Satan; at times he will come to us and tempt us in every way to be presumptuous. God does not want us to imperil our life at any time or in any place. He wants us to consider that we are the Lord's property, and to place ourselves not in peril.

Now here is the Lord's work to be done right here in this institution, and we shall find there are those whose lives seem to be in a position that it is impossible to save them. But shall we do nothing? We should take right hold and do every possible thing according to the very best intelligence and knowledge that we have, and work for that life. And if it is a life that had been wholly given up to Satan, that is no reason that we should leave them and not make a special effort for them. No; we want to try to make that a special effort, and perhaps it will bring them, if God saw if fit to raise them up to be glorified, to be won to the side of Christ.

And there will be many discouraging things. The helpers may sometimes feel a spirit to rise against this or that or the other. I have found whole institutions nearly ruined by one talking with another, and another talking with another, and stirring up the jealousy and evil surmisings. Now, do not let this come in, because if you do, you are not learning of Christ. What we want is to be preparing for that city—that is out of sight now, but by faith we can view it—that hath foundations, whose builder and maker is God. Now, if we expect a place in that city, we can have it if we will be obedient to the requirements of God. He has given us the special direction to denominate us as His people. In Exodus we read the conditions.

Chapter 20:1-3. The glory of God is to be kept in view. We are to see light in His light. We are to look upon things as He has presented it to us in the Word. Then He gives them the Ten Commandments, and tells them commandment after commandment. Now the Lord would have His people in these last days be in a position that they can glorify His name, and He wants every soul to search the Scriptures.

I feel so pained as I go into places where there are heaped up magazines, magazines, magazines; now that is the devil's work. You see, it is all full of fiction. If there is a little truth in it, you may think that that will cure the poison of the rest, but you may introduce in the minds of others, things that are in your family that you may have to give an account for.

Now read here in the words that we have spoken to you where Christ resisted Satan, and there He was in our behalf tasting death for every man. He was there suffering with hunger, but he did not rail out at the devil. That would have given the devil a lift. No, He kept quiet. He did not rail out on Satan, but "The Lord saith." He would speak the words of the Lord, and that is all. Now, we every one of us will be tempted in one way, and in another way, and in still another way; and as we are tempted by the enemy, we are to consider that in every respect Christ was tempted. And He knows just how to succor those that are tempted.

So if we put a brake on ourselves, and will not utter words that are in our natural disposition, when provoked, we gain a victory. Now, that victory stands right out prominent in the books of heaven.

And here you have the younger members in the school. Here are the younger members that are being educated and trained. Let every one that is older, that has had an experience in the things of God, show the meekness and lowliness of Christ, and a firmness and a decision on the right side. And in doing this, let me tell you, we shall gain precious, glorious victories.

This place was brought to us in such a remarkable way. The Lord provided it for us. A building similar to this had been presented to me years ago, and I had, in this country, to talk it over and over and over again. The Lord wanted us to have this. He has placed us where we are for a purpose. And here are Redlands and Riverside and the various towns all around. Every one of us is to be educated and trained so that we shall be in a position to second the work of Christ, to learn of His example, and be in a position that we shall be a co-laborer with Jesus Christ. "Ye are laborers together with God. Ye are God's husbandry. Ye are God's building." [1 Corinthians 3:9.] That is the truth about the matter.

We want to form characters, in any position where we may be, that will be just after Christ's similitude. Well, we will have to study the Scriptures to see how Christ carried Himself through all these temptations and all these trials to the victory, and if we do this, we are preparing, right here in this sanitarium as workers, to be fitted up for the kingdom of God. And we want indeed to be in a position so that the Lord God of heaven shall given us the most precious victories day by day, and we shall come off glorious and victorious, and in heaven it will be written in the books that we resisted the devil and he fled from us. That is how it should be.

Exodus 23. Moses was to gather up the truth, the light and grace of God, and he was to carry it out before the people in practice. I am so glad that we have the example of the holy men that did carry out the principles of that which the Lord gave them from Sinai, His commandments, the whole of them to be obedient to His commandments. Now, every one of us wants to study these commandments, and be in a position that we shall have the heart to obey them. Then what does God say to us? He told Moses to come to Him in the mount, and then He told him what He would do. If they would agree to keep His commandments, they should be as kings and priests unto God. This reward would be given them, and it is just the reward that will be given us. God will communicate with us, and we can communicate with God. We do not need to go stumbling along our way and not know what we are about. No, indeed.

God specified: if they would be obedient, and keep His commandments; those are the conditions. He gathered Israel together and laid it out before Moses, and they all lifted up their voice and hands to heaven saying that they would comply with the conditions of God and be obedient. Well, did they? Temptations came. Moses was away from them awhile, and temptations came, and then they made a calf. "These be thy gods which brought thee out of Egypt." [Exodus 32:4.] Now what a step was that for them to take in idolatry!

Well, the Lord gave them a chance to redeem themselves. Moses now takes his special position. Now, he says, every one that will come where I am, and take their position on my side, let them come. But how many perished? Three thousand men. They would not come to take their position on the side of Moses, to be loyal and true. They had been disloyal.

Can you see anything like that in our day? It will come. We shall have it. The devils are many, and they are all the time insinuating this thing, and that thing, and the other. And every one is to be braced up, and be Bible students, young and old. The students that shall come into this school need to be led step by step and instructed in the ways of the Lord to do righteously, to work out the truth in character, because God is testing us by His Word. And if we will be obedient, we shall have strength of character under every temptation; we shall not lose our hold upon God. And you want to pray. You want to pray. Sickness will come upon us. One has died recently, and there are others that need strengthening. We are glad to see these brethren looking to this institution.

Brother Warren, we are glad to see you. The Lord will just as surely work for us, and then we must not depart from the actions, we must take care of the physical strength in order to have a soundness of spiritual strength, that we can go forth and that we may proclaim the truth to others.

Ministers and people are in a position where they are taxed sorely. If they will walk circumspectly before God, they may look to their Saviour as their great Physician. While they may do what they can for each other, they must look to the One that gives health, who gave His own life in order that He might take these men in His charge, and take care of them and impart to them of His Holy Spirit. But we must not labor and demand more of the one that carries the burden in the sanitarium. His name is Burden, but he is not to carry all the burdens that come in this institution. You must help him.

But one thing I charge you: don't begin to criticize, criticize, criticize ones that have to carry the load. Do not get up a spirit of criticism, and drop a word here and a word there. We have seen it done just recently, and we have seen an institution almost broken up just by that thing. One dropped a word, and another a word, and another a word, and another a word. Now God was not pleased with that thing at all. Keep your tongue from evil, and your lips from speaking guile.

Now, here are young people that will be associated—young men and girls—together. They want liberties to go out together. Well, their mothers are not here; their fathers are not here, and therefore the burden rests upon the burden-bearers that are here. These must carry these subjects and not allow them to place themselves in temptation, but offered to go with them if they go out to ride. "Well, I will go with you. I will be as a safeguard; I will go with you." They do not like that thing at all, but they are not to be given up to do just as they please.

I remember in Australia when we came to a point. The greatest thing needed in Australia is to teach them how to take up duties in the field, do the duties in the house, do whatever work needs doing.

Well, so they did not know anything about it. They were just as ignorant. Well, they must get up a ball match. And so they got it up, and the first thing I knew, without having any counsel there were our teachers and ministers all in that ball match. O, what a burden I had! What were the youth there for? It was to become educated in the Scriptures, to know how to take up the work that was there.

Everything was raw; everything had to be established. There was the old hotel where we used to go a quarter of a mile at five in the morning to meet the students, and the grass would crisp under my feet because of the frost, and I would crawl under the fence, and I would climb over the fence, and there I would go and meet the students in the dining room of this building. Well, we had the most pleasant meetings there. The blessing of God came upon us every morning. I never missed a morning.

Then they began to apportion their work to take down the trees and clear the land, and it was pretty hard work. They had not been used to it. But we would encourage them. And one would come with a hand all bruised. Well, said I, I can tell you, if you get some eucalyptus out of the trees and make a charcoal poultice. Get me some of this charcoal and bring it to me, and then you pound that up and I will make a poultice on the hand. In the morning they said, What did you put in that poultice? Why, said I, I put a little common sense in. I knew that eucalyptus was a great remedy, and then I just put that in water, hot water, and I put it on to your hand, and that has worked like a charm, and now your hand is getting better. Now you know just what to do with the rest of your bruises when you get hurt.

Another one said, What shall I do? There is no water that I can drink, there is that water hole that you have settled down by, but there are frogs in that, and they say I must not drink it. Well, said I, we can remedy that. You get me your big cans, and bring them to me, and have them full of water and I will attend to it. I put that water in a large boiler, and I boiled it, and then I put it into a filter, and had it filtered, and then I made this bran coffee. Now, said I, you will not have any sickness, not one of you, if you will attend right to these things. I will do it every time for you. Well, we have got to mix in a little common sense in all our dealings with the young. They saw that we wanted to do for them and favor them, and we would take some pains about it.

Well, thus we can prevent sickness. We can cure sickness largely, if we will, without any drugs. There are no drugs in that, but it is just God's remedy. I have used it many times with great effect. Well, here are little things we can do for one another, and it binds hearts together. What we want is to act as though we had a living organism, and as though our brain nerve power was created for action. And that we just study into these very things, the remedies that God has prepared for us. And there will be very much less sickness that there is now if we will labor right to the point.

While you are here you can do it. You can wake up your susceptibilities, and improve in every way possible. This institution is built up, a merciful institution; it is to look after suffering humanity, and God is going to help us to have good sound common sense, and He wants every one of us to do our duty to one another.

Well, as I saw that our people were bringing in the baseball, and they were having a great time of it, I suffered. O, I suffered in mind terribly. Finally, I called them together, and I had a conversation with them. What are these youth here for? They are not able to pay their expenses. They get their education by working so many hours a day, and we cannot afford, said I, to have the time occupied

in this way, because it runs like wild fire; it will go everywhere, what they do at this school. Well, I talked with them, and talked with them. They began to see the matter, and they changed their course of action and made a confession. They could have played enough before they got there, but when they got there that was another business; it was to study, it was to learn, it is to become acquainted with the principles that are laid down in the Word of God.

Then they came and said, The officers have been around. Here is the Sunday law and the officers have been around watching to see what they could see. Said I, Tell them not to be afraid. I am well acquainted with these officers. I know them, and they are sensible men, and they never will bring you before the courts. But if they do, said I, you have got a remedy; what is that? Take your Bible and go into the bush, as they call the woods, where the settlements are, and then you just instruct them. And they went; most every idle day that they had, they would go into the woods, and they would get a company, and they would teach them in the evening, and they worked. And we had quite a number that came out into the truth from that very teaching.

Now we must get a missionary spirit and try to help every soul that is in connection with us. You want to tell every soul that has a connection with God. But you want to try to get the light right before the people as much as you can, and you will be missionaries then. You will take hold of the work in the right way, and do not let there be any tattling or faultfinding or judging or condemning. Just teach the young people to educate their lips that they may be sanctified; their words may be sanctified, and they may be fitted, yes fitted, to stand before the people. You have got to teach them how to speak, and when they come with their lessons and mumble it over, you tell them to read that over again.

I never went to school after I was twelve years old; because of this accident, I could not. I could not take the lessons. I suffered a great deal to give up the school, but I had to give it up. Now, here the Lord gave me instruction, but that hand would go just like that; I could not hold anything, scarcely, in that hand. Well, the wonder was, the little girl that threw the stone, it seemed in the providence of God, that very girl was placed over our line of seats, and that girl worked to try to have me hold the pen, and the sweat would roll down her face. She was a good deal older than I, but she threw that stone, never thinking, I suppose, it would hit, but it did hit, and it nearly cost me my life. But she knew what the matter with me was, and she would stand over me, and she would hold my hand, and finally she said, It is no use, you cannot do it. And the teachers and the doctors advised me not to attend school. O, how I cried about it!

But there was a Teacher that came to me, One that is the highest Teacher, “Take your pen and write what I shall give you”—in the instruction that was given me in the night season. “I cannot write; I cannot write.” “Take the pen and write what I shall give you. You want to preserve every word that is possible that I shall give you.” Well, finally they brought me a pen and ink, and I took it in my fingers, and lo, there was not a tremble there. I wrote out what I had been given just as though I had had an education for years, wrote it right out in even hand, fine writing. Well, that gave me courage, and then from that time, I have tried to keep the light that God has given me until I have a series of books. I have written almost everything that I have had, and it is preserved to give to the people. Much has come, and there is much more to come. Well, there, who would have thought that I could use this hand as I have done. When I went to Australia (relates experience of sickness, but how that hand was preserved.)

I know that God has an interest in us. If He had not, I should have been, after a little, lying in the grave. The doctors said I could not live. They said, It is impossible for you to live. Your lungs are affected, and with the suffering that you have gone through it is not possible that you can live. But in the providence of God I began my work in public labor, to speak to others when I was sixteen years old. And I have been at it ever since, up to the present time, and the Lord has preserved my life, and I thank Him with heart and soul and voice. I will praise Him.

Now, I will not hold you any longer, but I want to tell you this one thing; The Lord can preserved us under difficulties. They would still insist that I should speak to them. Well, they would put me in a chair, and one would take hold of one side of the chair and somebody else the other, and they would carry me up, clear up into the halls were large congregations were, and there I would stand and speak. If I could keep my hands from moving, I could do well, but it was hard work. Now if I have not reason to be grateful, I want you to say so. I have reason to praise the Lord with heart and soul and voice, and I want to tell you, every one of you, all He requires of you is to do your best and put confidence in the Word. It is to do just as God would have you to do. There is a great work before us. We cannot afford to bury the light that God has given us. We want the light of the Word to go out everywhere.

One that is over in Europe says, “Sister White, can’t you let us have a thousand dollars?” There are thousands and thousands of dollars, what shall I do with it? “O, do you multiply the light in books? Give some away, and then work the very best you can and God will help you, and you can publish the books.” Well, they are publishing all through Europe. God is at work, and I am thankful.

Ms 186, 1907

Sermon/Thoughts on Isaiah 58

Loma Linda, California

May 18, 1907

Isaiah 58:1-3. Are any of us in the position that we claim great things, and yet selfishness, thread after thread, is drawn into the web, which God will not acknowledge at all?

Verses 3-6. Now that is a work that belongs to every soul that claims to be a partaker of the divine nature. It is to rid themselves of everything like selfishness.

Verse 6. They have got to see it. They must be wide awake to observe it.

Verse 6. Now that is just the reproof they needed because they were not doing it. God required them to do a work that they were shunning to do, and if any of us consider that we are serving the Lord with full purpose according to His requirements, please read the work that Christ accomplished when He came into our world. The whole burden of the oppression of the people was what called Him from the heavenly courts, that He might adjust wrongs that were prevailing everywhere.

Verse 6. Now, if we will be watching, if we will have the burden of the work that Christ had laid upon us, if we will take that burden as He has appointed us to do, we shall find that we will have a great deal more to accomplish in showing our religious faithfulness than we accomplish today. We cannot afford to have our Saviour present before us such an example of His life character and we stand

back, when he has given the work into our hands, the hands of His disciples, to be co-laborers with Jesus Christ, to carry the work intelligently that he had begun.

Verses 4, 5. They are mistaken. Verse 6. God has appointed and chosen His people, and given them an example in His life of what they could be. The should carry out the very principles of the life that He had given them. They should be interested in the unfortunate. There is a work that rests upon every church that claims to be following Jesus Christ, that they shall do these very things, to break every yoke.

Verse 7. Now, every soul that claims to believe in Christ is to be a partaker of the divine nature, His nature which they accepted when they were led down into the water, when they were baptized in the name of the Father, and of the Son, and of the Holy Ghost. What does that mean? They have extended their service. They here were led down into the water, and three great heavenly powers were vouched to care for them, to work for them, if they carry out the principles, come out from the world and be separate, and do not be just as they were before they professed to be followers of Christ. What evidence has He given you of the work that He requires every one of us to do?

He requires that we are softened and subdued and sanctified by His Holy Spirit, and that we study how we may work the very works that Christ has worked. He went with His disciples from place to place. Wherever He went He was attentive to those that came, that needed attention. They had not any sanitariums as we have here, but they needed the sanitarium that it shall grant them what they need in Jesus Christ. He was their sanctuary, He was their helper, He was the great leading Physician in our world. Wherever He went the followed Him.

And there would be five thousand on one occasion, and more on other occasions; some were fainting, and He looked around upon them. There He had been leading to a grassy plot, that He could have them seated. Now, what have you got for them to eat? He says. Here are five loaves and a few small fishes. Bid them all sit down. And there He took the five loaves and divided them with His disciples, and told them to distribute to the multitude. And there was enough to pass to all those five thousand besides women and children. Now you just think of what the word was. Do you not think that if we dedicate ourselves to the Lord God of heaven that He will give us of His Holy Spirit, so that we can communicate to those that are in necessity?

We have studied various missions. We spent ten years lacking two months in Australia to make the first track, to break the first ground in the woods. 1500 acres for what? Why don't you go into the cities? Because they are corrupted, because we wanted to get the youth out into the country—just as we have been trying to get a place here for our school—and that we might give opportunity for the sick and suffering ones to go cured without drug medication, which kills more than it cures. We wanted them to receive health from the natural sources. We wanted to teach them what self-denial was, that they did not need the tea nor the coffee, nor the flesh meats, nor these multitude of things that without any kind of consideration they introduce into their stomach. They cannot open a door here and see what is going on in that stomach.

Here is the truth. It is to contemplate that many of the things they have put into their stomach quarrel. They do not agree, and after a time they wear out the life forces and bring sickness. You will hear over and over again, of the great men, they came from a large dinner and they were having a great time there eating and drinking and drugging themselves with liquor, and they dropped down,

dead, just as soon as they got to the cars. Who is accountable for that? It is the ignorance of the people. And what we have been trying to labor for with all our mind and soul is to get the right principles before the people, that they may educate their children and teach them that this stomach can wear out.

We want not to take into our stomach a great heterogenous mass that poisons the blood. And you read that this one died right after a dinner, and the other one died right after their supper, and thus you will see in the paper of death after death. God does not want you to kill yourself in this way. God wants you to become intelligent, and therefore we have in the name of the Lord tried to establish our health institutions that they may give an education.

We want a school wherever there is a sanitarium. We want the students to be educated, to be trained in the right methods of eating, in the right methods of drinking. And we want that everything should be done for the health to train them that they may see the necessity of carrying out the principles of righteousness.

Verses 7, 8. There is a work of righteousness that they are doing constantly. And that is that. Now just think what it will be. “The glory of the Lord shall be thy rereward.” Now if we want to be happy men and women, and to be wealthy, we had better study the Word, and see what it means to be a Christian.

Verses 9, 10. That promise is given us by one that never makes a mistake.

Verses 11, 12. Now we can see that there is a power for us; for there are angels, abundance of angels, if you will only recognize that there are angels of God, and when you are in a strait place, if you would look right to the Lord for help, you will have it.

We do not pray half enough. We just offer a prayer now and then, but we want more praying.

Verse 11. Now take all these things in. But we must relate ourselves to God to follow out the Word instead of having our tables piled up with a great lot of magazines and novel stories. I forbid their putting them upon my table in my office and in my parlor. I tell our family we cannot afford it. We want no love story ditties on our table for our youth to ponder over, and their life take on a phase that we do not want them to. We have got the Word, and we can present the Word in so attractive a manner that they will be pleased to hear it. We want everything done for our children that fathers and mothers and relatives can do. And we want to cling close to the mighty One. We do not want to let go, and go to this party of pleasure and take our children, to that party of pleasure, and have them to lose all sense of what their duty is. O, we have got lots to do.

Verses 12-14. Now we want to understand many things. Jesus, our precious Saviour presented Himself in the heavenly courts as one that would be the redemption price for every soul that lives upon the earth. Will we understand that? They would not all accept it. No. They preferred to have their own way, and their own will, and to do as they pleased, but here we are on test and trial whether we will be accounted worthy to unite with the holy heavenly family in the courts of the Lord. We are fitting up, for there is a change that is to take place in our world very soon, and we are to form a character now that will give us a fitness for the society of the family in the heavenly courts. For there is to be a family there. The gates of the city of God are to be thrown back upon their glittering hinges, and the nations that have kept the truth are to enter in.

Here is the Word of truth. And it rests wholly with us whether we will take that truth and make the Word of the Lord our counselor and teach it to our children and educate and train our children for the future immortal life. The glory of the Lord, He says, shall go before us. Yes, it shall go before us, and there will be a light that shall emanate from every one of us that will make God our Counselor, and will make the Word our counselor, that we will follow it.

Now God calls for you to give some attention to your children. They are God's property. He redeemed them. Every soul of them He redeemed, and the fathers and mothers are to take their children and never to scold, never to fret, never to keep up a bickering all the time, but lead the children in obedience. They must be obedient. Eli chose to let his children have their own way, and do just as they pleased, and what was the result? God said He would not forger that sin, now or forever, of leaving them to attend to the courts of the Lord. The wickedness that they carried on in connection with the work of God spoiled the distinction between the truth and holiness. I was a terrible work.

"I know Abraham, said the Lord, that he will command his children and his household after him to keep the way of the Lord to do justice and judgment." [Genesis 18:19.]

Some fathers seem to think that the mechanical business is about all that they are to live for. Here the house demands them. Fathers, you are to consider that you are priests in your own family, to be reverenced and respected, and to educate and train your children in the way of the Lord. The mother, what is she? She is the queen in the household. She is one that is to be honored. In the place of this the mother is made the slave. The little children are left to do as they please.

I began to educate my children, as soon as they could know anything to keep busy. They would say, Mother, can I help you? Now won't you take out all this? Children, I tell you, you help me in more ways than one. If you make a mistake, I can correct that mistake, I can take it out, and still keep you learning all the time. I cannot tell you that your work is perfect yet, but you keep learning. I would keep their hands busy as I could. But yet they had their opportunities to work on the land, and to amuse themselves, but never, would I allow a cross word spoken from one to the other. I would not allow it in myself, nor would I allow the children.

But now the children are brought up to play, play, play everywhere. Their life is given to play and amusement. Then what? They seek any society that will amuse them. We cannot afford it. It is at the sacrifice of eternal life in the kingdom of glory. And life is given to business, buying and selling and gambling and racing, and then buying and selling and losing, that is the way the world is.

Who is it that purchased man? Here it is: Jesus Christ, the only begotten of the Father that says, I will give My life for the redemption of the race. He laid off His royal crown. He laid aside His royal robe and His magisterial dignity there over the angels. He gave it to the Father, and He came into our world as a little child with poor parentage. Why? He might have had legions of angels that would have come with Him, but that was not the way. He would come to humanity; He would work out humanity as humanity to the perfection that God requires. His divinity clothed with humanity was constantly working in behalf of men even from His childhood. He was carrying out the pattern of perfection. That was our Saviour. He was rejected and despised of men, and He went right through with His work until He was betrayed and hung upon the cross. His own disciples, members of His own family, said, "If thou be the Christ, show Thyself to the world," and then is added, "Neither did

his brethren believe in Him." [John 7:4, 5.] That was the cruelest thing. Neither did they believe. Go up, He tells them, to Jerusalem; I will come up afterward. If they should see Christ in that company with His own brethren, they would know that He was the one that they wanted to take and to kill. Said he, It is not safe for me to go up now, but He could go on afterward, so that with the multitude nobody distinguished Him, for He had lessons to give to the people.

Now see Christ as He made this sacrifice for us, and you have it in the Bible, and have no reason, one of you, to be ignorant in regard to the footsteps that point heavenward, and the preparation that is essential if you shall enter the courts of the Lord. There is no excuse for one of us who have the Word. We are to take the Word, we are to believe and become a part of Christ in appreciating His love and His character and imitate that character. This is our work today in this world.

And I want to state that it has been a hard battle to find out what we could, as Seventh-day Adventists, do to reach the people. And we could think of no way but to erect a sanitarium in Battle Creek many, many years ago. We had none among us. There were two or three established in different places, but then we began. O what self-denial, O what self-sacrifice we have to make! We had a family, and my husband for long time earned four dollars a week. Why? Because we wanted to build up the work. We wanted then to take hold and get the self-sacrificing spirit. We were doing the work, printing the paper, trying in every way by holding meetings to create an interest.

Well, I am laboring alone now. I have been laboring alone for 24 years, except my two sons, who were laboring with me. But the Lord understands every case. When they said I must die; I could not live but a few weeks in my girlhood, the Lord has seen fit to preserve me till I am nearly eighty years old, and yet there is more freedom from pain that I have now than I have ever had in my life before. But I never regretted the pain. I took up the health reform. I have done nicely—two meals a day for forty years. Sometimes, of course, I could get my dinner, and I would have to take a little something before I slept when traveling. But this was a life of self-denial, and I want to say I do not regret one step that I have taken in the past of self-denial.

I thought I should die if I left off my meat. But where did my instruction come from? It came from the God of heaven. It was that the flesh diet was weakening my whole physical constitution? I left if off immediately, and I have eaten a plain and simplest food, no tea, no coffee, or anything of that kind, and the simplest food that mortals could put in their stomach, and yet I have stood and talked to twenty thousand people in Groveland, Massachusetts. Twice I did that there. Well, I know there is a power from above that sustains me in trying to carry out the principles of health reform. And I have worked at it, and when I came from Australia I had my lessons.

I had taken hold of it there, and we had worked on that naked ground of 1,500 acres. We had our schoolhouses, and one thing after another they would come with a beehive and say, Will you take our children into the school, etc.

What we are establishing our schools for is to send forth missionaries. They are calling for us from all parts of the land. We are sending out missionaries to put the gospel in the hands of the people and in the minds of the people. That is what our work is today. When we came back here there was opened before me that we must have our sanitariums. We must place them in different parts of the country. But where can we get them? Where is the money? Well, then the light came, There are buildings that are waiting for you. There are buildings in different places that are waiting. So it was

when we established our school here, and took them out of Los Angeles. We would get them out of the city, we will not build out sanitariums in the city.

This is a place just such as one was presented to me. Well, I thought we may try to approach such a place, but we cannot do it for years, and then there came a letter. This place was for sale, Brother Burden wrote me. I wrote to him, Take hold of it at once. But others thought I was wild, and they said, Don't get that on your hands. It will be an elephant. We do not mean it shall be an elephant. We mean that the glory of God shall be revealed, as this is established, and that the sick will be treated with rational means. What we mean is that the drugs shall be dispensed with.

Then another institution was purchased for a school, and I went to see it, at Fernando. A beautiful school there. They wrote up, Sister White, Do you advise that we get the buildings here? And then they put in considerable objections: one building was built for a school and had not been occupied for years. I wrote back to them, Get it just as quick as you can get it. And they got the building, and they have it there, and are educating children and youth in order to send them out. Well, it takes something to create buildings from the very foundation, but they are prepared all ready for us, and the Lord makes it so we can get them. And we have got several. I thank the Lord with heart and soul and voice that He has let me have a part in the establishment of His work in this country, in Australia, and in Europe, and in different places. He has given me a part to act in it. I praise His holy name.

Now we want that every one that has money in the banks that they are not using to let us hire it of you. We want to clear the debt on this house; we want to clear the debt on these premises. We had to put on an addition in order to treat the sick properly. We want an elevator, and we want improvements that must be made for the sick. And we want that if any one has means that he is laying aside, doing nothing, it is God's property. The gold and the silver is mine. But here is the work; His work is to be advanced. He wants every one to take an interest in it, that you shall feel that you have acted something toward the establishment of the work for a school and for the sick, and we want everything to be done that can be done to relieve many. We are not ashamed at all, nor do not think that we are out of order to ask those that have God's money, and God's means, to help to do God's work. That is what we ask you in the name of the Lord God of Israel.

Well, now I must prepare to stop. I have a great deal more to say, but I do not know that it is best for me to talk any longer.

We are waiting for the coming of the Son of man. I have been in San Francisco, I have spoken there four times. Of all the wickedness that is going on there, it is tremendous. The life of a person is not worth anything if they are crossed. Why? Because the liquor saloons are all opened, and the liquor is drugged and it makes men mad; therefore when they use this liquor, they do not know what they are doing, and they will bring in their plea every time, "I was drunk," and they take that plea into court to relieve them from the penalty of death. How about these saloons there? It is the leading men, the very men that God will bring to account at last. What we want is to abolish all these saloons, everything like a saloon. It makes men mad, and they cannot resist temptation.

What we want is to see the glory of God revealed. And, O, this beautiful place! I feel thankful to have the privilege now and then of coming in and speaking a few words of encouragement to them. And I want to say to every one of you, There is a heaven to win and a hell to shun. And we have our

privilege of choice. We are not forced to go to heaven, but if we will accept of the infinite sacrifice that was made in our behalf by Jesus Christ, if we will accept it, as we claim many to have done by baptism, we come up out of the water, and then what is said? Ye are dead; buried with Christ in baptism, risen with Christ from the grave as you arise out of the water. Then "seek those things that are above, where Christ sitteth at the right hand of God." [Colossians 3:1.] And He will take you and let His blessing rest upon you. Now I am going to read a few words, then I will stop. Daniel 1:3-8. "Purposed in his heart." Christ wants every man to purpose in his heart that he will not soil his brain power on any account whatever, but cherish it, that he may do the work of the Lord.

Verse 9. So He will bless all of us if we will only educate ourselves to kindness, to tenderness, Christian politeness, so we shall have a great many more friends than if we take the opposite course.

Verses 10-17. The works that every one ought to do, to do their best for themselves.

Verses 17-20. Now there is the Bible testimony. I have tried to bring you Bible testimony on every point. I have not advocated anything but that which I know. I have proved the Lord on these points, and the Lord has strengthened and blessed, and I ask you every one to consider, Ye are laborers together with God. You are to bring about reformations to meet the mind and the will of a holy God, and your life is in His hands. Will you have an entrance within the gates of the city of our God, to become members of the royal family, and children of the heavenly King? Will you choose this day whom you will serve? May God give you intelligence to take your position fully on the Lord's side. Temperance every day, self-denial, is required. The glory of the Lord shall go before us, and we shall see of His salvation.

Ms 187, 1907

Sermon/Thoughts on Exodus 19

Los Angeles, California

May 19, 1907

Exodus 19:1-6. Now that takes us all in, every one of us.

Verse 7. This means just what it says. Now I come to Deuteronomy 4:1-8. I wonder if most of us have forgotten that all these particulars are given in the Old Testament Scriptures in regard to a people that shall be obedient in these last days and all through history. God came down with His power and His glory upon Mount Sinai to express the very things that He would have them to be. It is the Word of the living God that we are to keep in mind, and if we studied the Scriptures one-hundredth part of what we do now, we should have one of the greatest reformations that was ever seen among our people. But there are so many that depart from the Word of the Lord.

Verses 7-9. Children and grandchildren are to be taught and educated. We have no right to get into commercialism, to give our whole attention to that business and let our children come up without the sacred repetition of God's requirements to them. Take heed to this. It begins with individual self. It is for the highest interest of our souls today and tomorrow and so on until the time of Christ's coming in the clouds of heaven.

Verses 9, 10. Sons and daughters are to be taught.

Verses 11-15. Now, I want everything of these words that come straight from the lips of God to Moses on the mount, I want you to study them for your profit, for the Lord has presented to me that unless His people shall come up to a higher standard, idolatry will be in their midst in one shape or another that will cut them away from the strength of Israel.

Verses 15, 16. Supposing we have less pictures taken. Supposing we shall bring ourselves into covenant relation to God, and the money we spend in getting our own pictures produced we should bring it right into the missionary work and have a missionary box in every house. In the place of committing the idolatry we should bring our children to understand that this picture-taking and these magazines that are brought into our houses are wrong. They need to keep their minds on the living God, to serve Him, lest what? Lest they should commit idolatry over humanity, over anything on the face of the earth.

Verses 16-19. What He wants is His image produced in mind, in words, in regard to character; we are to carry that out. Judgment upon judgment is coming upon our earth, and I entreat of you for Christ's sake that you begin at the Old Testament, and what God has said with His own lips that you shall pay some heed unto it.

Verses 20-22. Now there was the one sin—that the man whom God had trusted and given light and evidence and power and grace, there was one sin—that he was giving glory to himself. He was angry. Should he not have been angry? He smote that rock with a rod, when God had not told him to. Speak to the rock, and it shall give forth its waters. Well, he was angry with their continual murmurings, so that instead of speaking to the rock, he smote it. Shall I bring you water out of this rock, ye rebels? There was the meekest man upon the face of the earth that forgot. It will not pay to forget. It will not pay to become careless in any of God's requirements.

My dear friends, I see you before me, whether I can make you all hear I do not know, but I want to tell you that we want to study the Bible a great deal more than we do. It is the Word of God. It has the conditions laid down for our salvation, and we need not be ignorant in this matter.

Verses 23-26, 27-30. We are in the latter days.

Verses 30-35. Will the rest of us know it? Isn't it the highest consequence that the highest member of the family know God? I read this to you because I am afraid that you do not understand the claims of God.

Verses 36, 37. Now, I wish that you would take these things and read them.

Chapter 5:1. Now in every place and test that they came to, all these things that I have read to you, and all through the things that were come, there stood Moses and repeated them all to the children of Israel. More than that, the important matters they composed in songs. The children and they went through the wilderness were educated to go there, and step by step as they sang these songs, it was important to them to keep the step as they went. It makes some difference whether we take heed to the Word of the living God or pay no attention to it.

There is much here. And I do not know as I can get through with it all. I will not read it all, but a few things more I might read. But this I want to say: We make little account of God's Word. We read it

but very little; we are not students of prophecy, very many are not, and that is the reason that your hearts are so easily diverted on many things.

Now, as I travel from place to place, and as I see now when I am nearly eighty years old the great work that is essential to be done in homes, in families, O, how I long to have every father and mother realize their accountability. The father is the priest of the household. The father is where he must take the Word of God and educate his children. The mother is the queen of the household. She is not to be made a slave. But there is a mistake; the mothers let the children do just about as they please, to play all the time, and nothing serious is taught them in usefulness. Here is a mother with a large family of children; unless these children are educated from childhood to take their responsibilities and to act a part in the home to lighten the mother's cares, let me tell you that mother is worn out before her time. She is taken away from her children.

Fathers and mothers unitedly should educate their children to take charge of the younger children and thus they are obtaining an education. Educate them to be kind, to be courteous. Educate them to modulate the voice so that it shall not create a disturbance with the little ones. And here is the education coming right on in the home, and just that which is essential.

I have been in many a home where the mother must hunt for everything that the children have mislaid. Fathers and mothers, unitedly take up your work if you ever want your children to be Christians and to come into line to be laborers together with God. Teach them self-denial. Teach them self-sacrifice. In the name of the Lord, do this. There are coming from all countries letters saying, We are trying to enter these new fields. Cannot you help us?

Well, I have tried to do it. I started out in Europe. I told them if they would listen to what I told them, I would just as surely help them in every way possible. They told me only to go around once. I went three times around the whole region, to Denmark and Sweden, and Norway, and Italy, and all these countries. I went around with my interpreter. I took an interpreter standing by my side, and I took pains to educate, educate, educate. And that is what I want to see done now. That is the matter with us today, why we are in so low an ebb of Christianity. Educate, educate, educate in your homes with the missionary spirit. It is not all commercialism that is going to ripen you for the kingdom of God. No. I want to say, in the name of the Lord God of Israel, that I bring you the Word of the Lord. There are too many Eli's in the congregation of Israel that let the children do just as they please, notwithstanding God has commissioned them what they should do.

But here was Eli. The curse of God came upon his children. The father hearing the battle was lost fell backwards and died. But fathers, mothers, you are to show your religious standing in your own house. Show kindness; no need to have a violent word, a scolding word. God forbids it. Your tongue is a talent. Your words are a talent. Your brain is a talent. Your speech is a talent. And God wants you to educate that talent, that it should be exercised to His name's glory.

Drunkenness is everywhere. And we see what judgments are coming upon the earth. I have been in San Francisco. I have spoken several times there in the mercy of God, in the meetinghouse my husband and I and two or three others united in building. The fire came almost to it—to Van Ness Avenue. But it stopped, and there stands our meetinghouse. There was a baptism when I was there. And I could make appeals to them of the self-denial, the self-sacrifice that we had to make to bring

things in shape so that we could have a meetinghouse. And souls were converted. Well, that was many years ago, but it stands there, with only just a little plaster off from the house.

They are drifting right into Oakland. From the light that I have had, Oakland will come under judgments of God for wickedness. Wickedness is revealing itself in every line. In one case, a couple married, and he got drunk, and do you know the liquor is drugged now? No one can use it, but it makes them mad, and they do not know what they are doing. He got up and took a knife and cut her fingers right off from one hand, and then from the other, and she goes into court, and she pleads for that husband, Do not punish him; he did not know what he was doing. Temperance! Why isn't it revived? Why isn't it being ever more extended and powerful than it is today? I ask you. It is because these Scriptures that are given here are just passed by, and not noticed at all. You cannot afford it.

Fathers, mothers, you cannot afford it. It is all written in the book, every departure from the counsel of God that He came down from the highest heaven to Mount Sinai to give to His people—precept by precept, commandment by commandment. There it was written upon tables of stone, and put in the ark of the testimony to be immortalized. And we want to know what families are doing who claim to believe the truth that the Lord is at the door, and that the judgments of God are in our world. We want to know what every soul is doing. Do you let your temporal business so overwhelm you that you will not obey the counsel of God? The Lord is coming.

When I was here the last time at Loma Linda, during the night season there was an awful scene presented to me. In the morning when they got up, they said, "Sister White, are you going to Los Angeles?" "Yes," said I, "I suppose so." And there I sat. "Well then, it is best for you to get ready." "I cannot do a thing, not a thing. Something has been presented to me and it has taken all my life and courage away from me. Whatever is done you must do it." So they packed up my things, and we came to this place. The first thing after we got into the place we heard the news that San Francisco was destroyed. Well, now that almost paralyzed me, the sight that was presented. The souls that were lost, eternally lost! They died without hope in the world. Not every life that was taken, but every soul that was not ready. Now it becomes us to be sensible. It becomes every one to consider we have a God, and His requirements are in His Word.

At some future time I may be able to speak with you again. I have been speaking now almost continually for weeks, and we have seen the representation of the Spirit of God in our midst. And we have seen attention given to those that have no special light in regard to our field, that the Lord is soon coming. Well, there was such interest around in the places that I have entered, new places, and I want to see missionaries raised up. I am glad there is a school that is at Loma Linda, that beautiful place. I am glad there is a school there, and they are educating young men and young women to become laborers together, not aside from God, but together with God. There should be a school everywhere there is a sanitarium. And there the books should unite in the education and training of the work of physicians—physicians and also the work to be Bible doctors, so as to be missionaries. We try in every place to establish this.

When we went to Australia we took a whole 1,500 acres of land, and they laughed at us. But we know we had a work to do there. And we know that we have had a work to do here in purchasing the Loma Linda property that was brought within our reach, and we want to furnish that school. And we want in every way, everything possible done to have the educating power there that shall be of a sanctified order. We want not trivial work done there. We are working for eternity, and we know not

how soon the judgments of God will be in Los Angeles. From the light given me of God it is not long. It will follow.

Wickedness, idolatry, drunkenness, self-indulgence are all through our cities, and God wants those that claim to believe the truth to be sanctified through the truth. “Ye are,” said Christ, “the light of the world.” [Matthew 5:14.] Now, what is the church? Let your light so shine before men that they by seeing your good works may glorify your Father which is in heaven. Will you do it? We are straining every nerve. I am up hours before any one else is stirring in the house, to trace upon paper that which will come out in books. My son and Professor Magan are at work in St. Helena. We are trying in every way that we can to create funds, that we may send men. I want to go, says one, but there is no money to take me. I want to work for the Lord.

I told them in Europe when I went there, “If you will promise me that you will do your best, I will help you.” Well, they wanted a laborer; I got it for them. And then two or three thousand dollars more to carry on the work. I provided it for them. And up to this time I have not received one dollar of royalty on my books for the whole of Europe, and I say, Just as long as you work, I will not take a dollar from the royalty. You just work the best you can, and souls are coming into the truth and openings are being made everywhere. Now I cannot do everything. I have felt O so strongly that I wished that for every extra laid out for the indulgence of self, you could see before you the hungering and thirsting of others for the truth. I told Elder Matteson, “If you will take a class and educate them, I will see that you are supported in it. Will you do it?” Well, he said he would. After the last visit was made, he told me, Don’t you leave this place till you come up and see my school. Well, there were about twenty-five people, men and women, and every man had his insignia of his nationality. They did not ask them to destroy that. And he brought them; he had taught every one of them to meet me in words of English that I could understand. And they would come one after another to speak to me in English, and O how thankful I was. I felt as though nothing was lost. These young men have been working, working.

One sends to me, Now I have a thousand dollars from the sale of your books, and will you let me have a part of it to educate others? I wrote right back, Don’t you ever send me a dollar. You use it for educating, educating. I believe you will, said I. So the work is extending, entering new places, opening the Scriptures, and teaching the people.

I want to say about the contribution boxes, as I have written to Nashville years ago. Make it after a pattern and put it in your house; educate your children to put right in that box the pennies and the silver bits and what they are tempted to use for the indulgence of appetite. We have to have something to sustain the work in the Southern states, and to educate the colored people. Many thousands of dollars have been brought in in that way. Now I advise fathers and mothers to begin a fund, contribution boxes which have been planned for the education, and see if you cannot be self-denying as Christ was. He walked on foot from city to city and from place to place. I wanted to tell you all about here, but I am getting hoarse, and I shall have to stop. Now I want to say, The Lord lives and reigns.

Now we read here in Deuteronomy 7:6. We want the spirit of self-sacrifice. We forget, some of us, that there are souls to be saved, and that God calls for missionaries. I want you to come right up to the help of the Lord against the mighty. If you have money in the banks, it is God’s money; it is not yours; every dollar, every dollar is the Lord’s. The gold and the silver, He says, is Mine. We want you

to have a spirit of generosity, and to act your part in the conversion of souls. That is what we want you to do. God help you to put on the armor of His righteousness. I will not attempt to say more now.

Ms 188, 1907

Sermon/Thoughts on Revelation 22

Glendale, California

May 22, 1907

Revelation 22:1-5. That is the time when the work is closed and finished. To verse 12. Now, we have that assurance, and as we have that assurance there, so does every soul that is brought in connection with the light and the truth, and they are to understand that according to their works shall be their reward. Then how foolish we should be here in the little lifetime that we have, how foolish, to fill our life with such anxiety that we shall gain something of this world, and get our whole mind upon commercialism. We do not want to do that. We have not established our sanitariums expecting that that would bring unto us riches. We have established them because they are a means to reach the people. Through the indulgence of their own appetite, through the loss that they have obtained in not having a clear mind and a clear sense of God's requirements, they become worldly, and their hearts are separated from God, and therefore, we are glad to take a position in this world as God's denominated people.

Now the work before us, that is assigned us, is to glorify God, not ourselves. And all our works are to be in that light before God where we can realize we have communion with Him. His exactions upon every human soul are of that order, not to make them unhappy, but to bring them in a position where His truth will triumph. It is the truth that we are to live for. It is through the sanctification of the truth that we are to be made capable to take hold of the eternal realities.

But the devil is not dead. He is more active than ever before. Why? Because he is determined to obtain the victory over the human family. God presents before us the light of truth, His Word, His precious Word. He would have us study that Word, and have our minds imbued with the sentiments, the commissions, and the encouragement and the forbiddings that are in the Word, that we might take a course of action by which we can place ourselves in right relation to God and heavenly things.

Verses 8, 9. One man is not to place undue reverence to another. This one has been an overcomer, he is one of those that has been translated into heaven, and as John fell down to worship him, he said, "I am of thy fellow servants, the prophets; worship God." Then, you see, every man is judged by his works. And there is a power given unto us out of and away from ourselves if we will seek it, if we will turn our attention to the preparation that is essential for every one of us to have, that we may be able to see His face.

God is in earnest with us. He says, "according to their works." [Revelation 20:12.] So God knows the works, and it is for every one of us to place ourselves in right relation to God that we will realize His presence. We need to realize "Thou God seest me." [Genesis 16:13.] Thou God seest all my works and my actions.

Now, we want these to be brought in. Let the light and the truth and the grace and the salvation of God be revealed in us. Then what? We are ministers, men or women, you are ministers. How? Of salvation. Your conduct, your words, everything speaks of God, and you are trying to lead in the way of life and holiness.

Now these places were established here for a purpose, that we might have an opportunity to do good. Christ when He was upon earth, did not have the advantages that we have, but the Lord of life and glory laid off His royal crown, laid aside His royal robe, and clothed His divinity with humanity, that humanity might come close to humanity, and that all that were connected with Him might be capable through their obedience to His Word; they might be capable to overcome the corruptions that are in the world through lust. Now, our Redeemer lived a life of industry. No one can describe that life of Christ. His humanity was to be tempted like every human being upon the face of the earth, and He is to stand before the world as a representative of an overcomer—in His humanity.

And at the same time, for any one that needed wisdom and grace and help, there was His divinity, and they could escape the corruption that is in the world through lust by listening to His teaching. He would encircle them in the arms of His divinity and give them health and strength and courage, that they should be overcomers. He is doing that very work for us today. And the Lord Jesus left everything in heaven to save us. Are we willing to leave everything here that is of various inducements, are we willing to leave everything, that we may perfect a Christian character and escape the corruptions that are in the world through lust? He requires nothing of us that He Himself has not been partaker of—all the discouragements.

When He would take His disciples aside, away from the scenes and all the bustle of the world, He would converse with them, and speak of the power that He felt must come to man to escape the temptations of Satan. He would go aside from them, and they could hear His petition with strong crying and tears. His humanity was just as our humanity and temptation. And yet He never failed on a single point, neither need we if we will lay hold of His divine power. But we have but a sprinkling of faith, when we ought to read the Word and have great faith. We ought to be encouraged. We have not, in this world, to meet with these difficulties that Christ had. He would walk from place to place, and one after another would come to Him and His look was an encouragement, and His words came right to their heart although He did not address them especially. But they could not leave Him.

The attraction was so great in His subject, in His actions, that they wanted His company, until five thousand were assembled on one occasion. There they were, following Him until they were faint and hungry and weary, and fainting right by the way. But they did not want to lose a word. Then how was it? He walked until He came to a grassy spot, and He bid them sit down. They had not any nice seats or chairs, but they sat down. Christ pitied them because they were fainting for want of food. He said: “Have you any meat?” “Here,” said Andrew, “is a lad, with five loaves, and a few small fishes, but what are they among so many?” Said He, “Pass them along.” They brought them to Him. Then what did He do? He took a portion and gave to the disciples, and they passed them to the people. But there was just as much left, and He kept working in that way until every one was satisfied. And then what? “Gather up the fragments; let nothing be lost.” And after having fed five thousand people, besides women and children, twelve basketfuls were gathered up. [John 6:5-13.]

Now, we have not the privilege of all that advantage, but we do have the temptations which come, and of which we will say, What are these among so many? There is a commercialism that comes in,

and it is a very dangerous element, a commercialism that will shut out from the minds the great privilege that we have every day of coming to the Lord Jesus and telling Him just what we need. It diverts the attention, and it takes their time, and the ambition of Satan comes into the human heart, and before they know it, they are overpowered by it. We cannot afford it.

If it were not that God gives me strength I would not venture on such a journey as I have taken since I left home, and undertake the work that is given me to do. But I know the Source of my strength, and if I will lean my whole weight on Jesus and increase my faith by looking at Jesus, I can do a little something yet. I have spoken now to several congregations, and the Lord did not fail me once. He has been with me every time that I have attempted to speak. The hoarseness came upon me when I was speaking for the first time for forty years—the first time that I have opened my lips and had any hoarseness come upon me. Well, I closed off because I thought it was proper and it was time. But that did not discourage me, not a bit. I did not know how long that might last, but they worked with me faithfully here, and I put myself in their hands to help me. Now, this is one of God's means. Christ is not here, as when upon earth, to give the food and the instruction, but we can imitate His example the best we can, and He will accept it.

[Revelation 22] Verse 12—"do His commandments." Now when we know that, when that word is pronounced, we want to study the Bible. We want to know His commandments, and then to keep ourselves on Christ's side, and not place ourselves on the side of indulgence, as the temptations are represented every where of dissipation and allurements, and ambition to dress, and the talk is in accordance with the dress. We want to be in that position where we can be faithful stewards of the grace of God.

Now every soul that is here, take advantage of what you shall hear, and understand from the teachers here, and as faithful stewards gather everything you can. And as you work in accordance with the Word of life there is a strength, there is an opening of the mind to understand, and the understanding that you receive you will want to communicate. You will let it proceed from your lips and from your heart. Well, this is the very work that this institution was established for.

The question is asked, Why need you so many institutions? Because Satan is making his last desperate effort, that he may secure them by one means and another means, and through ambitious projects and through investments, that there is nothing, only just an ambition to get what there is there. But what profit is it to them if they should have hundreds and thousands? What profit would it be to them? We are to use what we can. If every one would take the means that passes into their hands, and if they would work to the very length of their capabilities and powers, that they may win souls to Christ, they are working to bring efficiency right into the cause, and able men and able women and those that can educate will be coming into the work.

Preserve your brain power. Do not let any one come in with their false representations of how you must be like the world, and act like the world, and dress like the world, if you would have any influence in the world. You have the least influence when you do that way. When you come into a position to deny self, consider that you have God's property, and that every penny that you expend is to be expended in such a way that you will not regret it afterward. What we want is a right hold upon God. What we need is a confidence in a power that is out of ourselves, but is so great, and embraces so much, and is given so freely that we can grasp it by living faith, be partakers of the divine nature, and thus escape the corruption that is in the world through lust.

“Blessed are they that do His commandments.” [Verse 14.]

We will be there to get an entrance into the city. Think you that all these preparations at Loma Linda, and Glendale, and the different points where we have been establishing sanitariums, think you it is due without any consideration and self-denial? We have to deny ourselves in everything to establish these institutions. The Lord laid down before me years ago what should be, and we began in Battle Creek, and we have been working from point to point, and point to point, until we have the establishment of institutions.

Our Saviour does not go before us in sight, only by faith, and we can have Him by faith. We can by faith take hold of the remedies that He has provided. And we want every one of us to keep clean from selfishness. We do not want to draw one single thread of selfishness into the work that He has given us to do, the fabric that He has given us to produce is a sacred, holy character, a sanctified life, and we can vindicate Christ’s work upon the earth and represent it.

You may think that the world does not understand. But they do. They understand what principle we are working from. I have known of case after case, where they have come right up after we have had a large camp meeting. Here, they say, is a sum; they never say a word. They did it in Oakland. Elder Haskell was talking and they pressed into his hand some money. Well, he was so surprised, he did not know what it meant. He saw two or three coming into the tent, and he saw where that man went, but they did not see him, no one saw him. Two or three went out, but no one saw that man. Said he when he came and gave that money, You will need that. It was a hundred dollars. Well, he did need it. I have known case after case that the Lord works just in that way.

Well, these institutions are His instrumentalities. Every one that is connected with this institution can communicate the things that are exercised in these institutions. Now, we dress simply, our people do, and everything that tendeth unto vanity excludes from you the self-sacrificing life of our Redeemer. Coming as the Prince of life, as the Governor of the heavenly host, He came to this world to take a humble place, and He experienced all the temptations wherewith man is beset in our behalf. Why should we not appreciate it, and then seek to gather the divine rays of light from glory, that we shall indeed be self-denying, self-sacrificing laborers together with God?

We have had established little boxes in various places in the South, to help the colored people to get where they can read. Put up little boxes, and let pennies and silver bits be placed in those little boxes by children, to see what they can do. It is the greatest and best lesson they can have. And then they act their part, they are doing what they can do, and the parents act their part also. They do their best to get the work out before the people to save all the souls possible. It is a hard field. I have been there. I have worked there, and I know what it means.

“Blessed are they that do his commandments ... into the city.” [Verse 14.] Don’t you think there will be some rejoicing when the overcomers come up to the gates of the city? Don’t you think that these triumphs that they are receiving will pay for all the self-denial and the self-sacrifice that they have made to win souls to Christ? That is my life work.

“I, Jesus, have sent mine angel ... in the churches.” [Verse 16.] Now an angel from heaven is strengthening every influence that is on the side of Christ and self-denial. He has angels, a multitude of angels, that are encircling around every one, and in every meeting that is held, there are angels of

God present. Satan has his angels, and he will tempt and lead every soul possible, to close their ears to the truth that they shall not be overcomers, but every one of us is to fight the battles of the Lord individually wherever we are. No selfishness is to be brought in our life. And I want that we should realize this.

“I am the Root and offspring ... say, Come.” [Verses 16, 17.] Now you can see what God’s people are doing. They are not all burying themselves up in selfishness. “Let him that heareth say, Come ... written in this book.” [Verses 17-19.] Now I want you to think of that a moment. There are plans laid in every way to change the sentiments of the Bible, that it shall not be so forbidding, they say, so forbidding. And I write my works, I write as I am talking to you. I am up hours before any one moves in my house. I am up writing page after page, page after page, and it is coming out to the people. But it is because I am unable to sleep as I consider the peril of souls in various places, and they seem to be dead asleep. They have got the Word.

They come to me, those that are copying my writings, and say, “Now here is the better revised words, and I think I will put that in.” Don’t you change one word, not a word. The revised edition we do not need at all. We have got the word that Christ has spoken Himself and given us. And don’t you in my writings change a word for any revised edition. There will be revised editions, plenty of them, just before the close of this earth’s history, and I want all my workers to understand, and I have got quite a number of them. I want them to understand that they are never to take the revised word, and put it in the place of the plain, simple words just as they are. They think they are improving them, but how do they know but that they may switch off on an idea, and give it less importance than Christ means them to have.

“But he which testifies these things saith ... be with you all. Amen.” [Verses 20, 21.]

I want to see this institution and those that work here to have an uplifting of soul, to feel that they are in connection with Jesus Christ the Prince of life, that He is their authority for their course of action. Take the Bible just exactly as it reads, and carry it out. We have no right to bury our talents up in worldly enterprises. It is God’s money. It is God’s facility to carry the truth. Here we have it circulated all through the world and foreign countries.

I have been to Europe; I have spent years there. I have been to Australia, and we founded the work there, but I did not have the old warrior, my husband, to stand by my side. As I took his hand in mine, he could not speak, said I, “Tell me, shall I be a pioneer, shall I go just as we have traveled, if so, press my hand.” He pressed my hand three times. Well, I have gone right ahead. I am nearly eighty years old, and yet the God of heaven has sustained me in doing the work up to the present time.

And when the time comes that I shall lay off the armor, I want to lay it off knowing that I have done my best to advance the work of God in our world, to establish sanitariums in Australia and in various parts of the world, that we may get at the people. O, how I have pled with them in Europe and in Australia, as we have seen the Word of God advanced mightily. They have the most prosperous school in Australia. We were there ten years lacking two months. Now, it was a battle with poverty from the beginning to the close.

We are not delicate to say, God wants your money. He expects you to sustain the work in various lines, and if you will do it, there will be a consolation, a light, and a power that is not from any earthly source.

Christ is coming and the judgments of God are upon the earth. We want to prepare for the coming of the Son of man.

Just before the earthquake was in San Francisco all night, I was seeing such devastation, just as though I was in the midst of it, and the judgment day seemed to come. And when I was preparing to go from Loma Linda to Los Angeles, they asked me, What shall I take, how shall I fix these things? Said I, Do what you please. My soul is so burdened, I cannot do anything. The judgments of God are right upon us. I thought it was the last day, but when I came to this place, Los Angeles, they said, "There has been a terrible earthquake, and there has been a terrible destruction in San Francisco." Then that was it. That was it, but I thought it was the judgment day. And I kept thinking if I have done all I could do for others. Now, I tell you this because I know that earthquakes are coming. I know they are coming right upon Los Angeles and other places.

Do we want to bury our talents in the earth? In thinking to make a lot of money? No. Bury your talents where you can accomplish the very work that God would have you to accomplish in this world to benefit humanity. Tell them to open the Scriptures to read, Thus saith the Lord. You may think you have got a little talent, but just as soon as you begin to use a talent in the right way, there are angels of God that make an impression. You may be very weak, but the angel of God takes the words that are spoken in sincerity and he drives that word right to the heart. He breaks the stubborn heart. Now we want laborers. And we want that business shall not take the place of the grand work of soul-saving at this time. We want the light of heaven to shine into the soul temple, that our words shall be of that character which shall sink into the heart as the words of Christ. "Ye are laborers together with God." [1 Corinthians 3:9.] God has His workmen, and we want to work right to the point for the saving of the souls.

I will not hold you any longer. But I am thankful the Lord has given me a voice to speak. I believe He would. I did not think of anything else. He has given me a voice to speak, but I did not think at any period before this I could have spoken. I thank the Lord that He has blessed me, and brought me back my voice again. Now, let us serve Him, let us serve the Lord with full purpose of heart, and His blessing will rest upon us. The satisfaction that I have in knowing that I am doing everything I can brings me up where I can lay hold of the strength of Christ, and I know He will not fail me. Let us every one come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, and He will give us strength and grace.

Ms 189, 1907

Sermon/Thoughts on 2 Peter 1

Merced, California

May 28, 1907

Sabbath, May 28, 1907

Sermon at Merced Camp-meeting

2 Peter 1:1-11. Now that is a wonder assurance for every one of us.

Verse 12. Therefore the repetition is to be made over and over and over again, because we forget these things. We do not remember the dangers of our becoming careless and indifferent. Now here, the first part of this is that “grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.” [Verse 2.]

Verse 3. To “godliness.” Now here is a sum given us in addition. We are to be constantly adding. There is not a soul of us that is in a safe position unless we are living upon the plan of addition. If we are living upon the plan of addition, God works upon the plan of multiplication, so while we are adding grace to grace, and seeking right here in this evil world to form characters for the future immortal life, we are preparing ourselves to unite with the heavenly angels, preparing ourselves in disposition, preparing ourselves in kindness, preparing ourselves in every way for a fitness for the royal family in the kingdom of God.

And here is an assurance in the eleventh verse. Verse 11. Now what does this mean? It means that you have an eternal life insurance policy if you will comply with the conditions. You have a life insurance policy, an eternal life insurance policy. If you live on the plan of addition, God will work on the plan of multiplication. You will be brought daily into a closer fellowship with the saints in light, and they will minister unto every soul that is seeking earnestly for the light which cometh alone from God. We cannot any of us afford to lose this opportunity.

We want in every way possible to bring ourselves in right relation to God, and we want that every member of the family shall be in a position where that the mother is considered the queen of the household, where the father is prince of the household. The mother is to take her position, not as a slave in the family. Although she may not be able to provide special hired help, yet she is to work in her family in that way. If she is a Christian mother, she will devote time to her children to teach them what their duty is, what is their line, for they are responsible, the parents, for what character they give to their children. If they let them have their own way, and do just as they please, they are answerable for their souls. But the mother is to guard the interests of her children, and in every way possible she is to be in a condition where she can give instruction kindly and tenderly. She shall be preparing her children for the future immortal life. It is lesson after lesson she is to give.

Here is the life insurance policy for the father, for the mother, and for the children. When the children are brought up carefully, the younger members are placed under the older members, and these older ones learn to bear and lift the responsibilities from their father and their mother—the boys and the girls united, that they will be educated in the right line.

We read that God said, I know Abraham, that he will command his children and his household after him. [Genesis 18:19.] It was a very large family to keep in the way of the Lord, to do judgment and justice, and to carry out the very instructions that are given here in living on the plan of addition, according as His divine power hath given unto us all things that pertain to life and godliness.

Then you are to understand that the education that is given in this Word is to be obeyed strictly, and if they want the life insurance policy they must live according to the instruction that is given here.

Peter says, [2 Peter 1] verse 13. Now we want to escape every evil.

Verse 14. Now we understand what our life insurance policy is. It is to obey the commandments of God just as He had given in His Word, and have characters that shall be living on the plan of addition, and this plan is to add grace to grace, virtue to virtue.

Verse 4. Now if you will follow out these promises, there is not a soul in this congregation that needs to be in darkness. Every soul can have the light, because they have the Word. The Word is our director; we are to study the Word. Do not pile upon your tables in your homes all the magazines, and these stories of different things, and let that mind that should be educated to be fitting for the heavenly courts be filled with evil and nonsense. What we want is heaven. Christ paid a very dear price in order that He might redeem man and bring him into the position where he and his whole family shall have a guide. And what it that? It is the Word. You won't need to bring folly into your family, but you want to take time. If you cannot take time to read the Scriptures to your family, fathers, how can you be trusted with the responsibilities of the souls of the children? How can you let your children grow up without leading them to Christ Jesus?

How the mothers lead their children to Christ! They felt sure if they led them to Jesus, they should ever keep in mind the instructions that He would give them. So the mother starts with her children and the neighbors unite with her, and they come, quite a company of them, come to Christ. Well, what did He do with them? Here the mothers with their children were crowding around to hear and to be healed, and the disciples thought that Christ ought not to be disturbed, and they were sending the mothers away. Christ was watching, and He said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." [Matthew 19:14.]

You know that Christ told His disciples that they were not to offend one of these little ones. Now these little ones were not the little ones He spoke of, but He told them not to offend the little ones—those that were young in faith—for you had better have a millstone hung about your neck and to be cast into the depths of the sea, for their angels do always behold the face of your Father which is in heaven.

Now there is a solemn work that is resting upon parents, and when the children are in our cities, our large cities, I think the sooner they get out of the cities the better it will be. That has been my message for years: Out of the cities, out of the cities, go where there is room that the children can circulate and where they can have land to cultivate, and where you can educate them in regard to cultivation. The time will come when Christ said that if you are on your housetop, don't you go to gathering up the things that are there; don't you go down below to gather things. Why? Because they are driven right into the mountains. You do not know what is coming before us. It is opened before me again and again of what is coming, and I have been very much interested in studying the Scriptures, of what we should educate our children. Teach them to keep the Sabbath. Watch them, do not go away from your house, whatever your work is, unless you have the committing of this family to God. Present them, and let Christ be brought before them as the Saviour that gave His life for the life of the world.

Only think of it! Our Saviour the Prince of life! The Prince of heaven laid off His royal crown, laid aside His royal robe, and clothed His divinity with humanity. What for? That humanity might touch humanity. Did He come as a Prince? No. He might have had myriads of angels with Him if He had

chosen, but that was not the way. He was to give an example of perfection of Christian character in just the way that He did give it. Poor, brought up in poverty, working at the trade of His father, this was the way that Christ came to our world to save sinners.

He took the pains to save them. And when these little children were brought to Him, and they were sending them away, Christ forbade them, and He took them in His arms, and He blessed them, and then the mothers went on their way very much relieved. Now what impression was left on those children? When ever they would attempt to do a wrong action: “Don’t you see, don’t you know that Christ laid His hand on you, and blessed you?” Fathers and mothers, bring your children right to the throne of grace, and plead with God for Christ’s sake to pardon their sins.

Now, Christ our Redeemer was a man of sorrow. He came to be a man of sorrows and acquainted with grief. How was it? In order to obtain life for you and me and every one of us in our world, He must come in humanity and give an example of what humanity could be and should be. And there He gave lesson after lesson, and He educated them, and, boys and girls, He was a teacher. He was an educator, He was a minister, He was our example in all things. Now we think enough of eternal life to just practice, if it is possible, the life of my Lord. I think enough of that inheritance that has been purchased for us at such a large cost that I want to live on the plan of addition. I want to add grace to grace, virtue to virtue, and be continually educating the mental powers as well as the physical powers.

Deny the appetite of things, tobacco and rum and all intemperate habits, and keep you children where they will not be tempted with these things. If you take the responsibility of bringing children into the world, you take that responsibility which is of the highest solemnity, of how you are educating them, is it for heaven or for hell? Is it to let Satan come in and have the power over your children, or is it for you to begin with their very infancy to train them how they can be Christians.

What we want is religion. What we want is that eternal life insurance policy. We want to be educated in the line of love Christ will all our heart, with all our mind, with all our soul. When the lawyer asked Christ what he should do to have eternal life, Christ turned the question right to the lawyer. He asked him, “What saith the Scriptures, how readest thou?” The lawyer said, “Thou shalt love ... neighbor as thyself.” Now that is the Scripture. Then the question arose, “Who is my neighbor?” Then He brings up a case that they had had right amongst them. [Luke 10:25-37.] (Quote from Bible).

Now, that is you neighbor. Supposing that that principle could be cultivated in our homes, supposing we cultivated them as we are giving the education to our children, and that we are teaching them the right way to live on the plan of addition. Then how will it be? We are doing just exactly as the Lord would have us do in that case. We have families, and God expects us to do our duties as Abraham did his duty.

Now we have a contrast, and we see Eli. He let his children do just as they pleased. He would remonstrate, but they would never carry out his remonstrance. He let them go, and did not restrain his children. Then what came? God declared from heaven that He would not give them victories in their battles, that He would give them up to the possession of their enemies, because of their unfaithfulness. We are striving for everlasting life, and we want the sweetness of disposition to be brought into the training of our children; we want to be fitting them up for the future, immortal

inheritance. It is worth everything to us that we shall have a home, a precious home, in the kingdom of God. Every child is a sacred trust, and you are to educate and train that child for temperance, for kindness, for patience, for longsuffering, just as the Word says, just as it is given here. The Lord wants us to carry out these principles ([2 Peter 1] verses 3, 4) “according as His divine power ... divine nature.”

That is if you fulfil the promise. Fathers and mothers, I ask you in the name of our Lord Jesus Christ, are you preparing your children for the future immortal life? Now, our Saviour has given us instructions what we should do. We are to be constantly fitting ourselves to come into possession of the heavenly inheritance, to bring sweetness and joy and goodness right into our daily life. I want Christ. I want Him to be with me. I want strength, I want His grace. Can we consider ourselves Christians merely because we make a profession? Not unless we carry out the principles.

The prayer of Christ before He left the world was “Sanctify them through Thy truth: Thy word is truth.” [John 17:17.] Now what kind of a sacrifice did Christ make? He came here to show what it meant to be a Christian, in kindness, in love, in temperance, in all things to be a perfect pattern. Why, to profess to be a Christian is nothing. It is nothing at all. You may be placed in positions of trust, you may become ministers, you may become pastors, you may become all these, and yet there is a selfishness woven into the web that Christ or God does not accept. What we want is to be in a position to give the light of truth just where it should be given. Here we have so much that God would have us take up, and that in taking up we shall learn.

Here we have John 20:1. How hard it was for them to believe that Christ would do just exactly as He said He would do. He said He would rise from the dead the third day. They had forgotten all about it. The comfort of this that should have been with them, they had forgotten, and so the comfort that will be with a true father and a true mother takes care of their home life, teaching the older daughters to take up the responsibilities of life just as soon as they are able to take them up. Bow with them in prayer. When they have a temper that perhaps the mother or the father has given them, the poor little children need sympathy and love and pity and compassion. Bring them along tenderly. Appetites and passions are to be brought under obedience to the law.

We shall see things that we do not dream of yet. We shall see violence and crime that shows that Satan has the possession of minds and characters in our world, that Satan has the possession of the world, as it were, excepting those that have given themselves unreservedly to Jesus Christ.

And He is coming in a little while in the clouds of heaven with power and great glory. What we want is to be in a position of educating, educating, educating for the future immortal life.

I want to go to this party, one child says. Yes, but how is it that a Christian mother will allow it? What right have you to allow you children to be with those that are not under the influence of the children of God? We are accountable for the influence we are exerting in this world. And there are many, many who claim to be teachers in the very truths we profess that will find that they are not converted when the trial comes. They do not understand. They are not prepared. They have not lived on the plan of addition. “Add to your faith virtue ... temperance,” temperance in eating, temperance in dress. [2 Peter 1:5, 6.] God has money in this world to do missionary work, and what are you doing about it? Are you piling it on furniture in your house, or on your body in dress? Are you indulging yourselves in this way?

Now, Christ gave His whole life and all His being for us. It was a costly sacrifice. And if you make nothing of it, and do not seek to practice the plan of addition, place yourself where you can see what you need, and not seek to add every penny you can get to the indulgence, and to put all your money on any such things as this. No; you want to be where you can exert a sacred, holy influence.

Here we have the word coming to us from all nations and tongues and people. We are entering this field, and now we are trying to learn the language. And then they tell how they have to get along in their life work. It is a life of continual self-denial and continual sacrifice. They are trying to work out the plan of salvation. "Add to your faith virtue ... cannot see far off." [Verses 5-9.] Now, we want a great deal more praying in our meetings. We want a great deal more educating in the very way that we can pursue to meet the mind of Jesus Christ. What a life of self-denial, and what a life of self-sacrifice! And He was working out our salvation. Christ Jesus was working out our salvation, that we might have that life—how can I describe it? It measures with the life of God. It is everlasting life.

Now He told His disciples that they must go out and do the work and it must go. They must do the works that He has done, and "Lo, I am with you alway, even unto the end of the world." Why not take up the work? Here is the commission: Matthew 28:16-20.

Now I do not want to take up any more time, but I want to ask you if there is praying and humility and humbling of the soul before God, that when you leave this meeting you will leave with an experience far in advance of what you have had heretofore. What we want is that every soul of us should search our own hearts. What we need is for us to pray most earnestly to God in a humble manner, that we may be prepared, that we shall not be found commandment breakers, that we shall not be found among those that will not put themselves out of line in any way unless it just agreed with you to put yourself out of line, that you will be accomplishing a work that shall bring souls to Jesus Christ.

You want every soul in your family. You want a contribution box. You want that box to educate your children to put in their pennies and their silver bits in that box. If you could see the letters that are written to us that are engaged in the important work of publishing, that we may get the light out everywhere. We want to build a cheap meetinghouse, and they will ask in a modest way if they cannot have some help in doing it. Now what can I say? I have devoted all the royalty of my books in Europe, that they may be multiplied, multiplied, and they have been multiplied, thousands and thousands of dollars to try to help them in that field. And there are others that are working constantly in everything possible to advance the work in these fields, foreign fields, striving for the truth, longing for the truth. And who is it that is preparing themselves to take right hold of the work with these souls, to teach them, to educate them?

We want more prayer. What we want is prayer to God, to humble our hearts before Him, and to walk in all humility of mind, and right on this campground is a good place for you to begin, to begin in your tent. We used always to have it in the early morning, and I presume you do here. Educate, educate in Bible lines, and then pray. Take right hold of God as though you knew He was a prayer-hearing and a prayer-answering God, that He will hear our petition, and that we may receive the great grace of God in our hearts.

I came here to tell you this more than anything else, and I want to tell you that the Lord God of heaven will answer the prayer of humble faith. But we are far away from where we should be. Far

away. Self, self, self is striving for the monopoly. Self is striving for the prominence and self-indulgence, but we are to be a people to stand before the world as a representation of Christ's self-denial. He came into our world to die for us, to give His life for us, and they mocked Him, and they put a crown of thorns upon His head. They opposed Him in every way possible, that human beings could do, and it was the devil that led them to do it, and the time of trouble is right before us. We are right in it now. We are in it in these cities, but God helps us. We want to know what it means to be converted. We do not half of us know. We are not converted. We have tugged along all our own natural temperaments, our own natural ideas, and we carry them with us, and that has been one thing that has led me to this camp meeting.

I have been so sick since I have been here, and I did not know as I could say anything. But I want to tell you it is coming right to Jesus in the simplicity of childhood and ask Him just what you need, and be ready to make any and every sacrifice for Jesus Christ. All the money is His, all the possession is His. It is just loaned us to see what object we would put His treasure to, and I want to say, Seek Him, seek Him here while He is to be found, call upon Him while He is nigh, humble your hearts before Him, and work, O work as for your life. God wants every one that is here today to know what it means to sacrifice for the truth. He wants every soul to get rid of that which never will find an entrance into the kingdom of glory.

It is self that has grown to such proportions that you do not know anything about what Christ's life was, denial at every point, and then He stood there to be crowned with thorns. They spit in His face, they mocked Him, they derided Him—and all this, what was it for? That you might learn what it means to have the purchase of your soul that God has given to Christ to give His life for you. Yes, God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Now I want to ask you if this is not the time, I suppose you have been having a few meetings, but is not this the time that we seek the Lord, every one of us? Is it not the time now, to seek Him? Isn't it time to offer yourselves unreservedly to God? Are there any here that are unconverted, that you can labor with them all through this meeting until you can win them to Christ? Now, here are seats, and I want to know if right here is not the time for every one of us to seek to empty our souls of self; for God has shown me that selfishness is interwoven in the web, and He will not accept the pattern unless every thread of it is withdrawn. This is why there is so little of conversion when our souls ought to be converted, and when the salvation of God ought to be revealed in a much more distinct manner than it is.

I ask you if there are any here that want to take their stand for Jesus. If there is a determination to rid yourself from everything that would separate you from God, you must have a clearer eyesight than you have now. It is not to understand all about faith: you may understand that, that does not do. It is to carry into the practice the self-denial that Christ has presented to you, that you may go here and there and somewhere else and be telling souls what they shall do to be saved.

Heaven, heaven—it is worth everything—persevering, untiring effort from ourselves. Every one take charge of his own self, according to the Scriptures, and that tells you decidedly what to do.

We can see the salvation of God in our camp meetings, or we need not see it, just according to the course we pursue. If we begin in simplicity, if we beg of God for His grace, He heareth us. But do we

realize what our individual selves need, what we have to put away, what we have to crucify, and that if we shall come to Him in meekness and lowliness of heart, we shall realize the salvation of God right here upon the ground? What we want is Christ to walk through our midst. We want Him to walk through this very tent and the salvation of God be revealed.

I do not know as I can say anything more, but if there is any one that wants to seek the Lord with all determination of heart, here are seats, come right forward, come right forward and seek the Lord if you have backslidden from Him and if you do not understand. If you become impatient, and if you become talkative, and you can talk of others' faults, and you can talk and talk and show a spirit that is unchristlike and God is displeased, now let that die.

Who wants to stand in right relation to God, and who wants to be brought where they know they have a living connection with God? I ask you, Will you manifest it right here? Will you begin this very day to put away self, ministers or people, every one is in danger, it has been opened before me so distinctly that I understand. I cannot tell you the particulars; for you are not ready for it, but I want to say, Will you seek the Lord while He may be found, will you draw nigh unto Him that He may draw nigh unto you, will you humble your hearts before God, and may it be a time here of seeking God, of heart-searching, of repentance, of seeking God with all the heart while you are at this meeting?

I would not have tarried on the way, nothing could have tempted me to, only just that I might say a word that would be a help and blessing to those that are here. And I want to tell you, We are not ready for Christ's coming. There is to be a humility of mind, there is to be an order of spirit in the truth, that we will "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] O, there is a discipline we must have to open ourselves to Him, there is a wrestling with God until we know the voice of praise shall ascend to Him right from this campground. It may be so.

Ms 191, 1907

Sermon/Remarks at Loma Linda, California

Loma Linda, California

October 31, 1907

I have been awake since half past two o'clock. In the night season I was deeply exercised in regard to the great truths that we have had brought to our knowledge, and the necessity of revealing these truths by tongue and voice and character, and our Christian courtesy, and our kindness and our love for all that we associate with. I was in a meeting last night, and it seemed that there was a work to be done in that meeting that was not done. And I arose and said, I am afraid this meeting is going to be like other meetings—that they scattered and went away but they had not that rich blessing which heaven was all ready to give them.

Now when we consider what is our work, that it is to have a living connection that must be first, then we shall have a proper connection with our brethren and our sisters.

At our meetings that we had just prior to the time when we expected our Lord, we would not let one soul alone, we must know how every one stood before God. And here we are so much nearer the

end than we were then, although we were brought right up to the very period that we expected the Lord to come before morning. And there we were pleading with God, and we were urging our cases before Him, and if one was under a cloud, we would stop and petition with God to clear that cloud away, and let the sunlight of His righteousness in.

Now we have great things before us. We have come and we have talked them over at our camp meetings, but some way there was not a planting of the principles in the very heart, each feeling the necessity of having that living connection with God that would bring him into a position to have the right kind of principles carried out in the life.

I took up the Testimony that was lying before me on the bed, and read something from it:

"Some will urge that if religious teaching is to be made prominent, our schools will become unpopular." That is just what we want. We want it unpopular in the sense that they use it. "That those who are not of our faith will not patronize them." I differ there. The unbelievers recognize when there is a voice within a voice; they will recognize it. I know it to be a fact.

I remember I was sick, very sick, in Wisconsin I think it was, and they did not know what would become of me. I was so sick I could not eat. But my husband came from the meeting. There was a large camp meeting of Seventh Day Baptists that came in to the meeting and united with us. He said, "I told them you would speak this morning!" "Why, my dear husband, here I have been on this bed unable to eat for days, and I have put nothing in my lips, and you told them that I would come there to speak!" "Well," said he, "you can at least try." He knew what it would be if I did.

So I dressed and he put his arm around me, and supported me to the camp—it was not a great ways off—and he told them, "My wife has been sick, but she has consented to come here, and we want you all to pray that God will give her strength." He stood up with his arm around me, supporting me. About five minutes I stood, and then I felt the electric power of God through every nerve of my body. I talked one hour and a half to that people. Well, when I had gotten through there rushed up to the stand ladies covered with jewelry, and dressed to the very height of fashion, and they rushed up. "I must speak to you, I must speak to you," they said. "God has spoken through you today; I must ask you to pray for me. You have something that I have not, and I want the Spirit of God." Now there were twenty there that I had to speak to before I left the ground to go to the place where I could find my rest.

Now I want to tell you that God speaks with us when we come in a right position so that He can. And I have felt more sad that language can express that the Holy Spirit that is promised unto us did not work with us as a people as God designed and would have it work. We want a religion that has not merely sentiment, but that is life, that is light, that is power, and this will move the people.

Here is a great work to be done for us, and I do hope that at this meeting we shall see the salvation of God. Expect it, pray for it, wait for it, and rejoice because it is your privilege to have it. How much rejoicing do we have? "Whoso offereth praise glorifieth God." [See Psalm 50:23.] Now, I want to ask you how much praise goes forth from our lips to God for His kindness, and His mercy and His great salvation to us that we are not left in ignorance?

Now, we have been speaking of a school being established in Loma Linda. And that is the great reason that I ventured to come from my home. I have not been well for some time, but thought I

might, by coming to this meeting, have every advantage away from Los Angeles, where there is confusion, so you could not get out of the door. Our meetings must be held in a different atmosphere. We could not have our schools in such an atmosphere. We want our schools where there should be quiet and less to attract the attention, less noise. Well, here we are to see what Loma Linda is. I am glad that our people are here. I thank God we are here. Now, we won't talk about Los Angeles anymore. But we want to talk more about the living connection with God. We must have it and can have it, seeing He is the Fountain.

Jesus Christ gave His own precious life. And what for? To make it possible that we might become partakers of the divine nature, having escaped the corruption that is in the world through lust. And when we consider that in order to do this, He clothed His divinity with humanity, that divinity might lay hold upon divinity, that humanity might be partaker with Christ and lay hold of divinity. That is how we can escape the corruption that is in the world through lust. And God want the truth to shine forth in unmistakable evidence to the world. They will know it. Certainly they will.

I attended a meeting in the Washington church, and when I got out and was seated in the carriage, said I, Go quickly. If you don't, we cannot get off. And, lo, before they got turned around hardly, there was a crowd right around the carriage, and one young man came up to me. Said he, "I never felt such convictions in my life as while you were speaking, representing Christ before the people. Now, I am not a Christian, but I want to take your hand and tell you that I never was thrilled in my life through and through as I am today."

Right on the other side of the carriage was another young man, and he tried to get a chance. He was the brother to this one, but he was a Christian. The mother was there. Said she, "I am glad that you have spoken to my boys. I want them to be Christians. We have heard that today which we hope will never pass out of our minds."

Now, we can see that it is not us that makes the impression. We are not to take credit to ourselves. It is the Lord Jesus that works through us. He came to this world. He might have had myriads of angels if He had asked for them. He came as a child. He came up as a child to give the example as a child, and He was tempted. Now let us consider this. In all points like as we are.

Just think! the Son of the infinite God equal with God, hiding His divinity, laying off His costly robe, laying off His crown, and coming into our world as a little child, and there he came up with the education of a child. Tempted in all points like as we are, and according to His strength He was tempted, and yet without sin. His example in our world we are to follow. We are to seek with all the powers of our being to be Christlike, and we can be, because He wants us to be. But there must be more praying than there is talking unnecessarily. There is a great deal of unnecessary talk. But we need not be silent in every meeting after this order, we can represent Jesus Christ in character.

I was before a congregation in the night season, and presenting to them what they might be and what they might do.

Now if there are to be schools established in various places, as there will be, they should be of a higher order, not of that order that is to go into all the preliminaries and the studies that are provided from books and these things, but after the school of the prophets.

The last journey Elijah took before his translation was to visit these schools. He went to these schools all through the country, and he knew what God had before him. And he told Elisha, the one that was with him, “What will thou ask of me before I leave you?” “That a double portion of your spirit shall be upon me.” Only think of it, a double portion. Said he, “If you see me when I am taken up, your request shall be granted.” [2 Kings 2:9, 10.] But he would keep saying to Elisha, “What are you following me for? Go back.” Said he, “I will not go back.” [Verses 2, 4, 6.] He was determined to follow him to the last, and finally he beheld the chariot, and his master was taken up, and his mantle fell from him, there it was, falling down to him, and he knew that his request was granted.

I want to say, brethren and sisters, if we have a school, all this mass of studies we do not need. We are getting ready for heaven. The most we want is to have a preparation, climbing the ladder step by step toward heaven, until we shall come into that school where Christ will walk by the tree of life and He will instruct us. We do not need this great mass of instruction, but we want to know the Bible, what saith the Scriptures, what saith the Word, and we want to go right to that Word, and we want to heed it. We want to believe it.

Revelation 22. Here was the angel which came to John from place to place and gave him sights that he should see to bring back to us. Verses 1-4. You know the word had been spoken: no one can see His face and live. But here they are to behold the face of God.

Verse 5. Supposing we study these things in our schools. Supposing we let the impress of the Spirit of God come right to our hearts in our schools. What a quickening there would be of the understanding, what an impression there would be upon the mind in regard to God and heavenly things. That is just what we want. We want the power of the Holy Spirit upon our hearts, upon our lips, and to be expressed in our characters. Now that is what the Lord wants us to have. Verses 12-17.

Now here is our work. We are not to pass through this world and not speak to anybody except the believe just as we do. Now if we will carry with us the representation of the truth in our hearts, if we will develop it in our characters, it will make an impression upon the world. We want to reach the people where they are.

The W.C.T.U., we want to reach them. We want to make special efforts to reach them. There are many that will respond if we make these efforts. Sister Henry is dead. We are sorry. I wrote to Sister Henry, “Sister Henry, you will feel that you must go over the field where the churches are, but don’t you go. You go to the very people that you can reach. You can reach the W.C.T.U.; you can reach them. There is a precious class there, and you can reach them.” “But” said I, “for Christ’s sake I entreat you not to use up your vitality with people that won’t comprehend it. They have a work to do in temperance, and you can unite with them, and you can work with them. Their prejudice is great now, but you can work with them until the light of truth shall go forth as a lamp that burneth.” But the first news I had she was going around to all the churches. O, she wanted to see them. But it cost her her life, and there she died in the South.

Now, what do we want? We want to get hold of the very vital part of the truth. We want to take the Word of the living God. That is all and in all to us.

When Christ was here He would teach His disciples, He was careful to bring to them the words that they should use and handle when He was taken away. He could not trust His life—only three years of ministry—with proclaiming the truth, because He knew that if He should go in their synagogues and with the atmosphere that surrounded them, they would take His life. He did not even dare to go up with the members of His own family. Why? Because they would distinguish Him, and therefore as soon as they would distinguish Him, they would put some one on the track to deprive Him of His liberty or to take His life. Here was our Saviour, the Majesty of heaven, the King of glory on the earth, and yet how they opposed Him! We think we have some suffering. But you consider what Christ suffered. Everything that could make that the most ridiculous and painful, they made to Him. Then let us not complain of trials. No, we cannot afford to. We will not complain of trials.

Now, when there shall be an advanced step made to educate physicians, and to educate those that will become physicians, we want to every man be in his place and every woman be in her place that has an experience in the things of God. O, we want that power of the grace of God to come upon us! Let us every one arouse. Let us every one take right hold of the work, and take hold of the work of reform, and become as little children. We have it here in the Testimony for the Church: “If we ever reach heaven, it will be by linking our souls to Christ, leaning upon Him, and cutting loose from the world and its follies and enchantments.” That is the hardest thing. You must go to school, and there sail right in with the companies of all those people that know nothing of the truth. It is not the right principle at all.

You see that Elijah went forth to all the schools of the prophets. And when Saul went out to hunt at one time for David, he was brought in connection with the school of the prophets. And he got the Spirit and went right on prophesying, and forgot all about his meanness against David. He had another spirit. But you see he did not carry it out. He did not entertain it as he should, therefore he lost it again, and was after David to take his life.

We want to say that God lives and reigns. And so I want to read a few words more. Testimonies, vol. 6, p. 148: “Satan is playing the game of life for your soul ... advantage over you.” But we are to exalt God, the only true and living God. “The unselfish life, the generous, self-sacrificing spirit, the sympathy and love of those who hold positions of trust in our institutions should have a purifying, ennobling power of influence which would be eloquent for good.” To p. 149: It is knowledge of spiritual things we want, a living connection with the angels of light, and we can have it. But you may have to pray a great deal, and it is best for you to be in prayer very much more than you are, for all of us to be there.

“Thus saith the Lord.” Micah 6:8; 7:18. When we see our wrongs, and come to Him and confess them, He forgives us.

I do not want to take up all your time. I desire that each one shall have an opportunity to speak. You have some little chance. I thank God. I was weak when I left home, and it was a question whether I should come, and I said to Willie, I have not tried my voice yet. I do not know, said I. I have been so weak, I did not know as I could speak. But I have not realized any difficulty with my voice. Now I thank God for that. I want to thank God that He has kept me since I have been here, and the most that I thank God for is that I am out of Los Angeles; for if I should be there with all its confusion and all its bustle and all its noise, I think it would not be very favorable for me or you either. What we

want is the quiet, right here at Loma Linda, to talk and consult together, and to pray together, and have the reception of the Holy Spirit come upon us.

Ms 192, 1907

Sermon/Thoughts on 2 Peter 1

Loma Linda, California

November 2, 1907

2 Peter 1:1, 2. Here we see the sanctification of the Holy Spirit is through the knowledge of God. Therefore His Word is our counselor, our teacher.

Verses 3-10. What an assurance that is!

Verse 11. Now we want to understand what our work is. Our work is that we have obtained a like precious faith, but we are not to stop there, but go on step by step to perfection.

Verse 1. Now here is the great grace. It is placed within our reach, and it is for every one of us. It is that we can come and be embraced in this privilege and this promise.

Verse 2. “Through the knowledge of God.” We must have a knowledge of God. We must read the Word. We must appropriate the Word to our own characters. We must talk like Christ. By beholding we become changed into His image. By beholding Christ Jesus. “Through the knowledge of God and of Jesus our Lord.”

Verse 3. “unto life and godliness.” There is the whole spoken of, all things. Nothing is withheld from those that walk in obedience to the promise. But they shall have spiritual strength. Go on from strength to strength, increasing in strength continually.

Verses 3, 4. What a privilege is this! What a work is before us! Having escaped. Well, how do we escape? Why, Christ in the heavenly courts laid aside His royal crown. He laid aside His royal robe. He clothed His divinity with humanity, that humanity by taking hold of Christ in obedience might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Now this is our great privilege, and every one of us wants to be in that position that we will never think that anything is a sacrifice that we can make in behalf of others, to bring them under the influence of the Holy Spirit of God.

We can be selfish. We can put all that we obtain upon our own bodies, or between our own lips, or in property. What will that avail us? We have got to leave it. In sickness the first thing is, Shall I recover? If not, many say, I am not ready. I am not ready to die. But you see that unreadiness will not prolong their life at all. What we want is while we have life and strength that we shall give our souls, our bodies, our very life to Jesus.

The question was asked the lawyer by Christ in regard to what he should do to obtain eternal life. Well, the lawyer tells Him, “Thou shalt love the Lord thy God.” Christ said, “Thou hast answered right, this do, and thou shalt live.” And then the work was laid open before him of what he should do, “Love thy neighbor as thyself.” [Luke 10:25-28.] Now, that is a very big requirement. How many

of us love our neighbor as we love ourselves? How many of us are in that position where we regard our neighbor as blood-bought by the sacrifice of the life of Jesus Christ, that we shall take the burden, if we have light in regard to the Word, of opening that Word to those that are in darkness?

When Christ commenced His mission upon the earth after He had withstood the temptations in the wilderness, it was then that angels from heaven came to minister unto Him, and gave Him food. He had not eaten for a long time. He had fasted. And now the angel saw Him faint under the strain. He resisted the enemy who was tempting Him to make bread out of the stones that were before Him. "If thou be the Son of God." It might be possible that He was not. Then Christ said, "Man shall not live by bread alone ... of God." [Matthew 4:3, 4.]

What is it? Read in the Bible. Do we study it? Do we try to find how we shall live to the glory of God? Now there is a work for every one us to do to purify ourselves, our own hearts, to love our neighbor as we love ourselves. That is a large requirement. But if we are one with Christ, and consider that He has bought these souls by the infinite price of His suffering. He might have brought a myriad of angels with Him to prepare the way, and make it easy, but no. He chose a life of poverty, and then bore that life of poverty. He was subject to His parents, and He worked with His parents side by side in the carpenter's trade. And He understood what poverty was. He knew what it was to be hungry. Why did He submit to all this? Because He was to stand as humanity stands, tempted in all points like as we are tempted, that He might know how to succor those that are tempted. So He walked from place to place, and they would be so glad to see Him, they wanted more. No, said He. He had given them the message. Here there were those in different places all around, and He mentioned that He must go to these places to give them the message.

I have thought, as I have seen the members of the churches sitting and listening week after week to the gospel that is being preached to them, how many of them realize what that gospel cost to bring it to this people? Why? It cost the life of the Son of the infinite God, One that was equal with the Father. But He purchased this inheritance. "For God so loved the world ... everlasting life." [John 3:16.]

When we speak of everlasting life, can we grasp it? Can we take it in that Christ gave His life that we might have a life that measures with the life of God? Every human being that casts his helpless soul upon Jesus Christ and believes in His merits, that takes hold and appreciates Him, will have that faith that works by love and purifies the soul. That is what they will have.

Now we read [2 Peter 1] verse 3. Do we realize it? Do we understand? Is there in them an intensity to lay hold upon these precious things that are presented, that they shall know what to do for humanity in their sinfulness, to convict them of sin, to pray with them? That is why this sanitarium is here. The Lord opened before me that He had places that would come into our possession—watch for them—sanitariums in various places should be run in a manner to give character to the work that we are doing.

There should be schools also in connection with the sanitarium, and these both should be an educating power to prepare workers in the sanitarium, that the sick might come and that they might be healed without drugs. Not poisoned, but healed without administering drugs. That is what the Lord wants that we should use, the simple remedies that we can use, especially in water, in exercise; and then that the sanitarium, small or large, should be situated out of the cities. Out of the cities,

out of the cities, has been the light that has been given me for years. Out of the cities, in God's world. I have not seen anything, in any sanitarium, that was equal, in the outward adornings and privileges and benefits that we might have, to this sanitarium. And therefore, I leave home now and then to come and visit them to speak to the people.

I have an intense interest that there should be a waking up in every church. Not merely those that believe just as we do, but facilities have been set in operation here and in other places that they should be educated, that they should be trained, that they should know the Bible benefits, that they should understand what they are to do in order that they might become efficient helpers in the work. That is why we want sanitarium and school together. And we want the assistance of all possible who shall help us in carrying out this purpose that we have in our minds and hearts to establish the sanitariums. And God will help us.

I went to Europe, and there I traveled three times all over the countries, Italy, Norway, Switzerland, Sweden, and stood before them, not talking as I do to you, but through an interpreter. And yet I felt just as clear and fresh to bring these matters before them, and when I would tell them what they could do, they would come up when they had their general meeting. Now, said I to my interpreter, tell me every word they say. So he sat by my side, and he told me. We cannot do it, said they, as you do in America. It is an impossibility. They won't read our publications. Said I, You can. We have been over the ground, and we understand it. Brother Matteson, what are you willing to do? What are you willing to do for this people? Well, what shall I do? Take a class of twenty-five or thirty young men. Educate and train them for the work, and when you get beyond your resources we will send you means. But you must carry this through to where they will be educated and trained.

Now, we have greater advantages here than they have there. It was almost a new subject to them, but they worked to the point, and now there is no complaint. Once they came into a stress: We are going to lose our buildings. Why, I called to our brethren in America, Lay right hold, don't let the work of God be dishonored. Raise every farthing until you lift every debt that is there. And they did do it. There were thousands of dollars that they sent there to hold the buildings that they had. But they were going to lose it. I thank God that I had a part in that. Now they stand on vantage ground. They have had the royalties from my books for many years, and I allow them to use them to advance the work, and to send the work in countries where they never have heard the message.

We, every one of us, are amenable to God. Why? Because Christ gave His life for us. The Prince of life gave His own precious life that we might become partakers of His divine nature, and escape the corruptions that are in the world through lust. There is a work for every living soul to do if you want a life and works that you can carry on here in this life, so that you can see the precious souls that are coming to the knowledge of the truth through your labors.

The next was Australia, and there I took up the load again. There we made the first path through 1500 acres that we had purchased to established a school and a sanitarium. Don't you think I prize a sanitarium that is prepared as this one was? There by the hardest effort we would plan and try and devise in order that we might establish meetinghouses, that we might establish schoolhouses, that we might establish sanitariums, and we never left there until we had started that work and there others could take it from our hands, and carry it forward. Now I thank God that I had the privilege of acting a part. I would borrow money from the bank; I would do anything that we should not cease in the work. We must carry it, and we did carry it. They have one of the most wonderful schools. They

are sending out all over the country their missionaries that are being educated in these schools, and I am so thankful that we did what we could.

I said, Let us go and stay two years in America, and then we will come back to you. Well, we have been here now seven years, and there is no prospect of our going there. Here are fields everywhere.

Now I advise every one that has a hope of immortality and of glory, I advise every one of you that you shall make sacrifices. If Christ the Prince of life could make sacrifices, what about you? Can you not be workers, laborers together, together with God? Cannot you deny yourselves of those things that you can, every penny, that you can advance in the work, have the spirit of self-sacrifice? The blessing of God will be with every one who will take hold of this matter intelligently, from the Bible standpoint.

Verse 4. Diligence. Now you see there is a work before us. Every one that connects himself by living faith with Jesus Christ, you are not left to be idlers, you have a work to do.

Verse 5. Virtue, and virtue is character. Knowledge—we want knowledge. That is why we want a school. That is why we want a sanitarium. We are trying to fulfill the design of God, not be become wealthy. We just want to use the means that will bring the knowledge, to try to understand the lessons.

Temperance. Supposing that all the cigars that were used, the money paid out for cigars, money paid out for liquor-drinking, letting your influence go to make drunkards, supposing that we should use these benefits that we use to gratify the appetite that spoils the brain nerve power, that ruins the constitution. Suppose we ate temperately. Suppose that we rid ourselves of every habit and every practice that would use up the Lord's money. It is the Lord's means, and we are to use His revenue, His power, His property, His means to the conversion of the souls that are around us.

Knowledge we must have, that is why we want not only a sanitarium, but we want a school, both shall work together and blend together, those in the school getting a medical education as well as to study how to give treatment, and altogether blending as physicians, as doctors will give their help and aid to bring out these students in an advanced state of knowledge.

"And to temperance patience." [Verse 6.] Do you see how he does not put patience first? It is temperance first. You can't make an intemperate man patient, that is an impossibility. It is patience. Now if you want to be patient, and not snapping with your words, you had better be temperate in eating, in drinking, in dressing, and save all that you can, and the very knowledge that you are doing this work will give you such a satisfaction, such a peace, you will not spoil your credit by snapping out your words as many do. No. We must be temperate. A drunkard cannot be patient, but if we can reform the drunkard, then we can do a grand work with his soul. We can bring him to understand what it means to be a Christian, what it means to have a pure and living purpose in God.

"To temperance, patience; and to patience godliness." [Verse 6.] Yes, when you feel you are quick-tempered, somehow you will launch out your words before you realize it, in your house, often to your husband or your children. You cannot afford it. No. Silence is eloquence. When you feel stirred in your mind, you just keep your lips shut until you can speak kindly and can be forbearing. It won't help the case any to talk in a manner that will irritate everybody around you. Let us put on the garment of patience, forbearance, kindness.

“To patience, godliness.” [Verse 6.] There you see you are to be a Christian, and you are to exercise your Christian patience just according as you reverence God. Because you are the purchase of His blood, you cannot afford to spoil the nice gift of speech in reproaching, finding fault, and complaining. You have words that you must speak to educate.

“And to godliness ... charity.” [Verse 7.] That is love. “And if these things.” verse 8. Now you can see the advantage.

Verse 9. “Afar off.” Cannot see the result of their course of action. “And hath forgotten.” verse 10. Now opens a work that you are to do. It means something to be a Christian. It means that the nerves and the lips, and all parts of our being, are to be sanctified to God and to His glory.

“Make your calling and election sure. For if ... fall.” verse 2. Now there is your assurance.

Verses 11, 12. Now this point, “that an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,” now what does that mean? What can that mean? This is, my dear friends, our life insurance policy. This is that life insurance policy that we shall comply with the conditions and we secure for ourselves that life that measures with the life of God. Now shall we neglect to take up the work? We have none too much time. We are to advance step by step.

We want every one that can take an interest to try to help to circulate the truth, and try to win souls to Christ. Our churches are not to sit down and fold their hands and listen day after day to the sermons that are preached, and do nothing. You cannot afford it. We want a life insurance policy, just as it is given to us. Now what is it? Verses 2, 3.

Now here is the most wonderful chapter. And I want you, when you go home, to take your Bibles and to read it. Try to take it in; pray over it, for here are the terms of eternal life. There is the very knowledge that you can take in by your experience, and by doing this, if you live in that manner you shall never fall. This is the assurance to us. If we have a right hold from above, if we have a living faith that grasps the infinite power from our Saviour, we shall be overcomers. That is our everlasting life insurance policy.

And there are the treasures that you shall let loose of in order to be a blessing to help the institutions that are here, for we have had to work to bring this into existence. There is indebtedness here, and we want the help of every one. Instead of wasting the means that God has given you, lay it up, lay it up beside the throne of God. “Lay not up for yourselves ... heaven.” [Matthew 6:19, 20.] Well, how are we to do it? By obedience. God help us to take hold of this work. We could talk a long time, but we do not want to. We want to throw out some ideas, we want you to study them, and to work them, to deny yourself, and to lay up beside the throne of God everything possible to bring souls to a knowledge of the truth, and then it will be returned to us in everlasting treasure in the kingdom of God.

Ms 193, 1907

A Prayer of Mrs. E. G. White

Loma Linda, California

November 8, 1907

(Elder Reaser offered prayer, following which, Sister White prayed as follows:)

Heavenly Father, we continue our petitions before God, and we feel that we need Thy helping power. We come to Thee, and we ask Thee in the name of Jesus Christ of Nazareth that Thou wouldest impart strength, and give us Thy grace. And, O Jesus, we want the Holy Spirit with us at this very time. We need Thee so much, we plead with Thee that Thou wouldest manifest Thyself unto Thy children today, and that Thou wouldest speak to their hearts. Words may be spoken, but unless Thy Holy Spirit endues them, and unless Thy Holy Spirit impresses the heart, it will be of no service.

We ask Thee, my heavenly Father, to let Thy Spirit rest upon us. Let it rest upon me as I try to speak, and upon the understanding of those that hear. We want Thy presence this afternoon. We want Thy Word that comes to us, to understand it, and we want that every heart shall be wise unto salvation, and we ask Thy blessing to rest upon us now, just now.

Sweep back every mist and every cloud of darkness, and let the sunlight of Thy presence and of Thy glory rest upon this congregation. We want souls to be blessed. We want souls to be strengthened. We want that there should be an enlightenment of what we shall do at the present time, and that Thy great grace shall be upon us as a people.

We are Thy people, Lord. We claim Thy promise. We take right hold of Thee, and we want Thy presence above everything else. O Lord, Thou hast said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest ... unto your souls.” [Matthew 11:28, 29.] We come, Lord, we come just as we are. We come in our weakness, and we want Thy strength, and we ask Thee to teach us in every line what we shall do, that Thy people may have a revealing of Thy Holy Spirit. We want the angels to be in our midst. We want the communion of the Holy Spirit of God. We want it just now, Lord. We want Thy stately steppings to be in this meeting. We want the angels of God, that their presence shall be here, and we want that every one of us shall lay hold of, and receive the power of Thy grace.

Bless Brother Reaser here today. And I pray Thee, Lord, to help him to see everything clearly. Separate everything that shall separate him from God, and may he lay right hold of the hand of infinite power.

We must have Thee, Lord. We pant after Thee, as the hart panteth after the water brooks. We pant after Thee, my Lord, and we want Thy salvation to be revealed, and we want that unbelief and the darkness, that they shall separate from us as a people, and that the clear light of Thy truth shall shine unto us, right here on this occasion. Just now we want Thee.

And we ask Thee for Christ’s sake that Thou wouldest take hold of the case of Brother Starr. We ask Thee, my Father, to do that work for Him that none of us can do. We seek Thee with Thy healing power to come and set his brain and his physical system in order. We ask Thee to increase our faith. Thou hast said, “Where there are two or three agreed as touching anything that they should ask in Thy name, it should be done unto them.” [Matthew 18:19, 20.]

We want Thy power, O God, in our midst. Rebuke the powers of darkness. Set Thy people free, and let the clear light of heaven come into our souls, and give us a heart of rejoicing and of triumph in

Thee. Give us the victory today. Give us light today. Let us see clear light, and rebuke all the powers of darkness. We know Satan is in this very room. We know that he follows Thy people wherever they go, that he may make some impression upon their minds. Abolish his power here today. And I ask Thee to let the light of Thy grace and of Thy sweet power come into our midst. And Thy blessed name shall have all the glory. Amen.

Ms 194, 1907

Remarks/To New Students at Loma Linda

Loma Linda, California

November 9, 1907

Remarks to New Students

(Remarks of Mrs. E. G. White to new students, Loma Linda, Cal., Sabbath morning, November 9, 1907.)

We are glad to hear of the coming of our friends, that they may receive an education to be prepared to do the very work that should be done to enlighten those that are in darkness. We want to have a missionary spirit.

Now, Christ has furnished us with all encouragement. He says, “Come unto me ... my yoke.” Be sure what yoke you have got, whether it is Christ’s yoke or one you have formed for your own neck. “Take my yoke upon you ... unto your souls.” [Matthew 11:28, 29.]

These words are very short, but they comprise a great deal, and let us every one make of these words all that it is our privilege to make. First we come to Jesus, and then we are willing to receive of Him that consolation from His Word, and that faith in Him which will remove from us everything that would cause us difficulties and trials if we looked at them, and dwelt upon them, and insist on carrying them.

Our minds are susceptible of influences, and other minds all around us are susceptible of influences. Our actions will testify that we are obeying the words of Christ, “Come unto me, all ye that labor and are heavy laden.” [Verse 28.]

Then He says, “Take My yoke upon you. You have got a yoke that I have not put upon you, now take My yoke upon you, and learn of Me, for ... of heart,” and then the positive promise is, “Ye shall find rest unto your souls.” [Verse 29.] That is what we want. Let every one of us seek to have an experience of his own and of her own, that we can realize that we have a helper in Jesus Christ, that He does not want us to live in an atmosphere of unbelief, He does not want us to live in an atmosphere of doubt and questioning. He wants that every soul of us should come to Him as little children, that we shall ask of Him as little children ask of their parents, and that we shall believe that we shall find relief and not talk darkness. Let us not talk unbelief when we see things that do not just exactly please us. Let us be sure and not do these things ourselves. Let us learn a lesson from the defects that may be seen in others, that we will not create a thread of unhappiness or any thread of thoughts that shall cause disturbance to the minds of any one. Now, we can be missionaries in this

way, every one of us. We can keep our tongues as with a bridle while the wicked are before us, those that cannot anticipate what we are doing.

We are trying to win a crown of life that fadeth not away, and we want to keep our minds upon the terms of how we can obtain that crown, and it is ever by our looking unto Jesus, who is the Author and Finisher of our faith. While we are striving with the devil, we must remember that the devil is just as busy as he can be, and as the world is coming near the close of this earth's history, he will try to get possession of every mind, and he will put thoughts into your minds, you may be sure of it. Just keep that mind set upon the Lord, and say, Lord Jesus, I look unto Thee. I come unto Thee, I want to be molded and fashioned by looking unto Jesus, who is the Author, and the what? The Finisher of our faith.

Now if we will, we may come like little children, ready to learn, not have our preconceived ideas and opinions, that we think we must carry out. No. Let us pray much. Let us remember that Christ has invited us to come, and we will come, and we will place ourselves in right relation to God as His little children.

He took a child. He heard the disciples striving which should be the greater among them, and He took a little child, and set him in the midst, and said to them, "Unless ye become converted, and become as this little child, ye cannot enter into the kingdom of heaven." [Matthew 18:3.]

We are to watch out words, watch our actions, and so to give no occasion to those that are around us by planting a seed in their mind. We do not want to plant one seed of an objectionable character in the mind of any soul. But we want to draw from Christ that strength, that grace, that beauty of character that we see in Jesus Christ, that restfulness that He wants us to have. It is to commit the keeping of our souls unto God as unto a faithful Creator that He may take charge of you. If you will give Him a chance, He will take you close to Himself, and educate and train you.

But while you are associating together do not utter words of complaint about this thing or that thing, or this body or some other body. No. But let us keep our tongues as with a bridle, and let our words be of an encouraging character. If one speaks discouragingly, we can speak encouragingly, and make the best of everything. And we shall find we shall make our path so much easier that if we were dwelling upon the defects that we see in any around us. If we see defects, and think they are defects, let us turn it to our own instruction, that we will not make these defects ourselves. We will not do it.

The Lord can let His blessing rest upon us, and we want that everyone who shall have anything to do in connection with the work here shall rise higher and higher in intelligence. There is a ladder to climb, a lowest round that we can begin to climb, and the highest round reaches to the throne of God. Therefore we want an education that shall be of that character that every day we shall learn something that will give us a correct impression of the character of God, of the character that we must have in order to become children of God. And we never can get to the top round of the ladder to step off in a unity with the royal family unless we heed the words of Christ, "Come unto Me," ... I will, there is a positive, ... "I will give you rest. Take My yoke ... unto your souls." [Matthew 11:28, 29.] Now will we come? God help us that every one may come just as you are, feeling unworthy. But do not talk your doubts, because then you are sowing the seed of doubt.

Do not talk your unbelief, you are sowing the seeds of unbelief, and do not criticize, for then you are sowing the seeds of criticism. But just keep your eyes fastened upon the pure and lovely character of Christ, and His blessed promise, and you will find that you are gaining, gaining continually in strength and knowledge, and you are fitting for what? Co-laborers with Jesus Christ. We are taking His yoke. "Learn of Me," He says, "For I am meek and lowly in heart: and ye shall find rest unto your souls." [Verse 29.]

Now hide in Jesus Christ. Hide in Him and think of Christ. Pray much. Do not talk a great deal. But pray much, and looking unto Jesus, who is the Author and the Finisher of our faith. By beholding we become changed into His divine image.

Ms 195, 1907

Interview/Between E. G. White and W. C. White

March 3, 1907

Interview Between Ellen G. White and W. C. White, March 3, 1907

[Ellen G. White:] I was very weary and I retired and then I did not know just what time of night it was before Elder Haskell went to bed. I think it must have been as late as ten. I have written here: (Reads manuscript.)

It seemed as though every portion of me was just as light as air. This, I said, is something I have never had before. And I do not know how long it was after that, but it was perfect peace, perfect joy and happiness.

The light was there, and the peace was there, all at once, and after the light had passed away, the peace and rest continued.

[W. C. White:] There were a number of men present: do you remember who they were?

[Ellen G. White:] That was when I lost a sense of the light. Then I went into a council meeting, the next move. I thought Olsen was there, and there were several there, but I cannot remember their countenances.

[W. C. White:] They were leading men in our work in different parts of the world? Was Daniells there and Jones?

[Ellen G. White:] I thought it was. Then I began to talk about things. And I said, There must be an entirely different atmosphere brought into all our meetings, and all our conversation.

[W. C. White:] You refer to council meetings, committee meetings, counseling about the work?

[Ellen G. White:] Yes. We were counseling about the work: There must be this happy light, it seemed this happy light, if we would breathe it in, if we would take in the happiness of light and not allow ourselves to get in a kind of a fretful, trying way as we had done. I was telling them as though it was a thing that was past, I was telling them what repose I had in Christ, oh, what rest in body; for my body was just as light as air. I never had such an experience before. Then I talked to them like this: We, every one of us, make ourselves [a] great deal more work than the Lord wants us to. What the

Lord wants us to do is to manage unselfishly, but the great thing is to get that light that Myself has given, that Myself has opened to His servant. I said to get that light in where there is one to get in, where there are hundreds to acknowledge it, in such a way that they will get it, because they will see by reading it, that it is the voice of God, not of a human being. And that impression will come upon them that it is so. And the light in these books—God means that it shall not stay on a shelf, but that it shall be circulated, and that it shall go to everywhere that it can possibly go, as did the Object Lessons. Now the Object Lessons, God sold that. The angels of God were there in these Object Lessons, and they brought in, do you know how much?

[W. C. White:] A little over two hundred thousand dollars.

[Ellen G. White:] Well, someone told me that it brought in no less than three hundred thousand, but you know I cannot tell.

[W. C. White:] Did Brother Haskell talk in this council meeting? Here you say, “Elder Haskell and his wife,”—Did his talk follow just after you were talking? Then Elder Haskell spoke?

[Ellen G. White:] I think it was. I told them if they could only feel the light that I had on the occasion, oh, if they could only feel it. Well, I cannot describe it, no description can be given to it.

[W. C. White:] Well, what would be the result if they could feel that light?

[Ellen G. White:] If they could feel that light, the angels of God, they might know, were right there, working with them and for them.

[W. C. White:] That was to give them courage for their work?

[Ellen G. White:] Yes, putting courage into their work. And that God is not glorified at all to have in this time of this earth's history ambitions or selfishness or anything of that order. And the love for the brethren that Christ has given them, He means just what He says. I talked that over, and that we should guard our words just as carefully as Christ has given us evidence that we should do. Now I do not know as I can tell you any more about this matter that I tell you, because it cannot be told, and that is all there is to it. It could be felt, but cannot be told.

[W. C. White:] Then comes in after that what you have written about Brother Haskell's talk?

[Ellen G. White:] I know Brother Haskell sat there, and he felt very earnest, but he was in danger of carrying his matter too far of cheapness, of bringing in the cheapness, so that he could not realize the profits, and to do in some other way as it would be essential to do.

[W. C. White:] Well, how much of this was argued before that council? And then when did the scene change, and you were in camp-meeting? You told me about being in meetings.

[Ellen G. White:] That was after the talk, because we all knelt down, and we began to pray, and the sweet Spirit of the Lord came in, and I said, This is as it was on the day of Pentecost. They had to get the Holy Spirit first. Then there were the angels of God to make the impression on the human minds, to those that had never denominated themselves as believers, and yet they had had evidence in regard to believing, but they never had taken their stand. It was the fear of persecution, fear of the Jews, what they would do to them. All the time they were fearing that, but when this came upon

them, they felt as though when the prison doors were opened, and they were bid to go out, that led them to see that God would deliver if He wanted them to be delivered, and if not, they were ready to suffer what they would suffer.

But the books—Elder Haskell is doing himself injustice, and it is not doing those that he is helping all that good that he supposes it will do. They have got to make, to feel, the same spirit of sacrifice, as well as the rest. All of us have got to feel it.

[W. C. White:] Was that matter discussed in the council in which you were in, in the night?

[Ellen G. White:] Yes, it was thought essential to get the publications to those who have not got them. Brother Haskell was a very prominent one, that was saying what could be done, and the rest did not grasp it readily, until the Spirit of God kept coming in more and more. Then they said they were ready to take it up, on any ground that they might formulate.

[W. C. White:] Did any one give Brother Haskell instruction about this matter, that he was doing himself injustice?

[Ellen G. White:] Yes.

[W. C. White:] Who was it [that] gave him that instruction?

[Ellen G. White:] It was not any one there. It seemed as though the Spirit of God came so forcibly, that then the rest spoke out and said, You have been doing yourself injustice.

[W. C. White:] How did the council meeting terminate?

[Ellen G. White:] Well, the council meeting turned out that it was one of the most successful meetings for unity that we have realized, the most successful. I told them on that occasion, You have been very backward, you have not done justice by your Brothers Magan and Sutherland; you have not done justice; for they worked when they were at Berrien Springs clear beyond what they should have worked. Others did not engage with them, did not take hold with them, and they worked too much and too hard; [they] placed themselves in a situation where it was; it did not place them right before the brethren and before the people. They worked so hard that they felt that they were not used right; they had an impression that they were not used right.

[W. C. White:] Now, can you tell us about the meeting where the people were coming and getting books?

[Ellen G. White:] When this talk was through it seemed as though we were in a large meeting, and they kept coming forward and taking the books.

[W. C. White:] What kind of people were they—canvassers or ordinary church members?

[Ellen G. White:] Well, they were more ordinary church members. They were a unity—united—and there were canvassers also.

[W. C. White:] And what can you tell us about their getting the books? They came forward and bought them in all quantities and large quantities?

[Ellen G. White:] Yes, different quantities. They bought the books, and they said, We will do our best to handle them. And someone spoke up and said, And you may know that the angels of God will be working on human minds; it would not be a discouraging business.

[W. C. White:] You told me this morning that one came to take his whole arms full, and some wanted to stop him. Who was it—a canvasser, some bookman wanted to stop him?

[Ellen G. White:] I cannot remember who that was, but that point, it is not quite fresh to my mind. But that was everything. Then they would break out, one voice and another and another: We have been asleep. We have not realized that this world is to be warned. Here we have gone on and have not measured the matter.

[W. C. White:] Were they paying for the books as they took them?

[Ellen G. White:] Yes, there were many paying. Some were trying to get them—to pay for them after they had sold them. They were not all paying. But they let them have them; they did not deny them.

[W. C. White:] And was there anything to indicate how much they paid for them?

[Ellen G. White:] I cannot remember how much they paid. There was this [to] take into account—that those that had to carry on the work of educating, educating, and educating, they would have [the] encouragement of their brethren, and not to discourage them, because this educating has got to go on.

[W. C. White:] You mean such work as Brother and Sister Haskell are doing?

[Ellen G. White:] Yes, such work as to be educating. Now they feel [as] of good courage about their little meetings as you could ask anybody to feel. They feel wonderful courage. They do not feel discouraged, because they are pleased themselves.

* * * * *

The light was given that the devil is a great deal more busy than we are. He is a great deal more busy to carry his plans, and we let him do it. God wants us to rally, and He wants us not to talk discouragement. While we will not meet them on the devil's ground, yet we should be prepared to stand just as firm as a rock on the truths that we have had. That is just how Elder Ballenger has tried to do. He has brought it in, wove it in so cunning-like, and that is just a snare of the devil. To take one pin, or one single thing from the structure. You take one, and the whole will be gone before you know it.

Ms 196, 1907

Interview/Regarding Our Work in the Southern States.

Loma Linda, California

April 29, 1907

Report of an Interview Regarding our Work in the Southern States

Present: Mrs. E. G. White, W. C. White, P. T. Magan, D. E. Robinson.

W. C. White: You know, mother, that for some time we have planned and done some work in preparation of a book that would give our people a picture of the fields in the Southern States, and the work to be done there, hoping it would be a means of encouraging young people to give themselves to the work. Sometimes we planned to publish this matter one way, and sometimes another way, but always before anything was completed, we were interrupted and delayed, and then something came up to change the plan and hinder the work.

What we have needed all the time was someone in the South—someone who was in contact with the actual conditions there—to take a part in preparing the book by giving a picture of the field. It seems now as though Brother Magan would help in this work. He has been long enough in that field to know its conditions, and he has access to the writings of the best men there, and it seems to me that he could do the work nicely.

When I wrote to him to come out here and spend a little time with us, I had several things in mind. One was the plan for him to help us on this book, another was to plan what we could do to strengthen the work in the South, and another was what we could do to get before our people a correct understanding of the work of Madison school. These were the principal things I had in mind in urging him to come out here. He has been talking over matters with Brother Crisler, and a little with me, and we thought that perhaps it would be as well to get out this matter regarding the work in the South in sections, so we could issue it in separate pamphlets, or might bind it together in one book.

We thought to take your appeals for one section, and your picture of what should be done in the way of establishing little settlements and small industrial schools for another. Another subject that might be treated is the condition of the poor whites, and another is the present condition of the blacks.

I thought that if Brother Magan could write up the descriptions of the conditions in the South, then we could prepare what you have written, and issue it in two pamphlets if you like, and then put them together and make a book that would be profitable for study by our young people.

P. T. Magan: I think, Sister White, that Brother White has told you about the same outline that has been in my mind. I have noticed this, as I have been at camp meetings with our people in the North, that they will listen to your appeals for the South much better if they have some kind of knowledge of the place itself, and the actual conditions there, than if they simply have the appeals and do not know anything about the conditions any more than as the appeals may casually mention them.

E. G. White: I think that any means that can be adopted to give a general view of the field as it is should be followed. I should have no objection to the plan as you have laid it out. I cannot see why it would not be very good.

P. T. Magan: We would like to gather matter from your writings, with whatever else you had in mind to add, and make one section of the book composed mostly of your appeals concerning the South. You remember the book that was printed years ago called Historical Sketches of Foreign Missions. One section in it was called “Practical Addresses.” They were the talks that you had given in regard to the work in Europe generally, and you told what you had seen in regard to the people of the

Piedmont Valleys. Then there were other parts in that book written by Elder Conradi and Elders Waggoner, and Matteson, Haskell, Whitney, and those men who were over there. These parts written by them gave a historical description of the place and the people and their characteristics, etc.

Now I thought we could get up a book something on that plan, and have your addresses and appeals in one section. Then we would like to have a number of chapters made up from the instruction you have given at different times as to how the Southern Field should be worked. We cannot work it in the ordinary way. You have said a lot about what might be accomplished by families settling there, about two or three families going into a place where there is no representative of present truth, and starting a little center of light, and having a little school, and getting the people together for meetings, and doing a simple earnest work among them.

You have written much about such work. I have some of it collected and Clarence has a great deal more, telling how that can be done. And in connection with that you have written a good deal as to how people are losing faith in the soil and their ability to get a living from the land. We find that a great deal in the South. There are many less people in the country in the South today than there were ten years ago. They are all flocking to the cities. And I have thought if that instruction in regard to the land and the advantages of living on the land, and what God has said in regard to caring for it, was brought in, it would be a great help.

E. G. White: Anything unworked will be like the mind that is unused. You leave the land unworked, and it will show its barrenness, but this does not show the impossibility of its being used to advantage.

P. T. Magan: Not long ago I read of a movement in Holland where instead of trying to care for the poor people in poor houses, they had reclaimed a large tract of land to put them on, and their motto was that if man can improve the land, the land will improve the man. I have thought that if that could come into the book it would be well.

If the story of the poor whites could be told, and how they came to be what they are, and the need of doing work amongst them was set forth in a simple historical tale, it would have a tendency to interest the people of the North, and they would heed your appeals more than if there were just your appeals alone.

E. G. White: Yes, there must be something to help the people to make the application.

P. T. Magan: And I have thought that the same things were true about the blacks. You know, years ago you made the statement that the time would come when there would be a terrible race war in the South. I do not know whether you ever said it in so many words, but you intimated that slavery would exist again.

E. G. White: Just as soon as people begin to make any kind of movement to educate the blacks, there are some who are determined that it shall not be done.

P. T. Magan: It is the common talk all over the South that there will be a race war within the next few years. Senator Tillman has talked it in the House. Governor elect, Hoke Smith, and Tillman have published a plan that they are advocating everywhere. Their plan is something like this; that they will

divide every county into districts, and every negro is to be numbered. He will have a brass plate strapped to his arm with a leather strap, giving his number, 536 or 6023, or whatever it may be, and then he is never to be allowed outside of that district without a passport from the officers.

E. G. White: There will be slavery just as verily as it has been, only upon a basis that is more favorable and secure to the white people.

P. T. Magan: More secure, because they do not have to feed the negroes and care for them. Then if the negro has got outside that district, or if he is loafing and not working, they can put him in the chain gang for a year. Now they state in their plan that if anyone is caught, whose teachings excite the blacks to foolishness, that he can be taken and put in the chain gang. Senator Tillman has printed that; he has printed it in the leading magazine in the South, and he has spoken it in Chicago and also in Atlanta, Georgia. There are many of the negroes today who are selling their property and hiding their money in the earth for fear that their land and houses, if they were known to own any, would be taken from them.

E. G. White: Then intelligent blacks may read from cause to effect.

P. T. Magan: They do. It has got to be a saying down south that the darkies do not sing as much as they used to. I had thought we ought, without taking sides or creating any disturbance, tell in a moderate way the conditions in the South. You see, everybody is writing about it now, the magazines are full of it; the papers say a great deal about it. If we could depict the present status somewhat, it would interest our people to go south to work before it is too late. And yet I felt, on the other hand, that we should be very careful in the doing of that, lest we stir up a hornet's nest.

E. G. White: That is the danger. That is why I have pleaded and entreated, entreated, and entreated for the work to be done in the South, because I knew that this very race war would be introduced.

P. T. Magan: There are some blessings coming with this present agitation. Now there are a number of very good men in the South who see the trouble coming, and who are trying to stop it. There is ex-governor _____ of Alabama, a man who has been a friend to the Negro. He is advocating now, (contrary to the southern customs), that the blacks shall be taught by white people.

E. G. White: That is the right way. It ought to have been done from the time of their emancipation.

P. T. Magan: And there is an ex-governor in Northern Georgia. He is known as the preacher governor of Georgia. He is a very good man, and is stumping the state at his own expense, preaching to both classes, to try to bring about reconciliation and peace—the proper way of looking at things. So there are openings that will help us at the same time that these other things are closing down. There are some very good things mixed in with the terrible things that we see coming.

Brother White and I had talked it over that if we could get up a little book like that, and then if we could take it, perhaps, and your book Education, and go to the churches in the North, and hold conventions in the churches, and wake the people up, and get some good families into the South, and if we could give the book to the Young People's Societies to study, a great deal could be done.

Now, we have had some experiences since we have been South. There have been between fifty and seventy-five families come South from the North, and gone into places where there are no

Adventists, starting up a little work and doing something. We have been trying to encourage people to get in and do something at their own expense. There is so little tithe money down here. You could not go into these ignorant districts and hold a series of meetings and then leave them. You have got to live among these people, and bring them along step by step. Very large numbers cannot read, cannot write. Many of them have never read a line in the Bible. There are 57,000 adults in the state of Tennessee who cannot read one word in the Bible. These are white people.

E. G. White: I do not question that, because I know how it has been presented to me. And it makes me feel intensely over this matter. Everything should be carefully used in many lines so as not to bind ourselves up with large and expensive buildings in the South. We must work to keep up an even sort of prosperity.

P. T. Magan: You remember, when you were buying that farm down there. I did not like it very well at first. I thought it was too rough, and I wanted a good piece of land. We have won a great blessing since then in the fact that we did not secure the best piece of land in the county, for we can do so much more for the people who have land just as poor as ours.

After we got the place, we were in terrible anxiety to get up the school building right away. The money did not come, and we held the school in the old building that was on the place. That has put a spirit in our students that they are willing to go out with very little, and start in and do something. We have felt that this was a great blessing.

Four of our students have gone to one place in Tennessee among these ignorant people. They have just taken their own money. They have not called for donations from anybody. They had a little money in the family. They have just bought a piece of land, and are supporting themselves off that. And they have forty children in their school.

E. G. White: That is just the way the Lord wanted the work to go. They must get an interest in the Southern people, and establish a work upon a simple basis. The students must have an opportunity to cultivate the mind and the muscles.

P. T. Magan: The people in the hills are poor, and they pay for their instruction by helping in the work. The children come and help in the work, the old folks come and help, and in that way our folks are able to help them by teaching them better methods of working with the soil. They nurse the sick in the neighborhood, and they are getting hold of the hearts of the people. The work will go slow. It will not make a big showing of Sabbathkeepers so quickly as if you could pitch a tent in a place like Redlands. But these people cannot read. They are very poor, and it takes time to build them up.

Four of our students went to Cuba, and a Catholic gave them fourteen acres of land. We raised five hundred dollars for them to put up their house, and they are conducting a school now altogether amongst the Catholics. This man told Elder Snyder that he never had such nice folks around his plantation, and that if we could send over more, he would like to put them on the other end of the plantation.

E. G. White: That is just as it has been presented to me—we are to work the land and give an example of what the land can produce. Then we are to educate carpenters and teachers, men who can do whatever needs to be done. Then they are independent. Whatever the people in the South may do in regard to closing up our work, we must trust all to Providence; but we must work just the

same as though we were going to keep at it until the Lord comes. Does not everyone who goes there see the utility and the advantage that lies in the Madison school?

P. T. Magan: I think so. You mean the parents of our students? Yes, they take it very kindly.

E. G. White: What about the outsiders?

P. T. Magan: There seems to be a very kindly feeling in Nashville toward the school. Some of the best people in Nashville have been very good friends to us. The Southern wealthy people feel that the Negro and the poor white are very lazy, indolent, and shiftless, and they are. They feel that anything that will teach them economy and thrift is a good thing. Several of the best families have been very friendly to us.

E. G. White: I believe that you have begun your work on right lines. You have been teaching a pretty hard lesson. And there should have been a sanitarium on the same land as your school.

P. T. Magan: We are planning now to put up a little sanitarium.

E. G. White: Of course. You should do that, but you must keep them little all the time.

P. T. Magan: We have been planning to get through for five thousand dollars. But I am sure it will come over that. It will run pretty near to ten thousand for furniture and all. Timber is getting very high, even in the South, and pipe and bathtubs, and all that sort of thing, has come up so much of late that these things are probably fully a third more than they were five years ago. But we have hoped to get up what we are planning for from seven to ten thousand dollars.

E. G. White: You see I have had to keep saying to you, “A respectable building.” I am so afraid you would get too narrowed up that I have had to keep saying that there should be a respectable building.

P. T. Magan: You are afraid we will get too narrow?

E. G. White: Yes. There should be room in it. If you can make your lumber spread out so there is room, the room will count more than the elegance of it. If you have large rooms, you will impress the people that this is just what they should have.

P. T. Magan: I can give you a little idea of the plan of it, and you may have some counsel for us. We have planned to build it entirely on the ground floor. The Southern people are very fond of ground-floor buildings, because the rooms upstairs get so terribly hot in the summer. Unless you can build these upper rooms very large and with many windows in them, it is hard to make an upper story room comfortable in the hot weather. And we rather expect that the most of our people will come to us in the summer. They want to get out of the city in the summer, and come and live with us. They expect something very plain. We planned to build it on the plan we find in a number of health resorts. The sleeping rooms have windows on both sides, and they can sleep on the verandah on the outside. Many Southern people take to that idea. They like plenty of air and sunshine.

E. G. White: I like the idea of putting it in the woods. That is the grandest place in the world for it. From first to last I have said you are just where the Lord wanted you, and I have not changed my mind.

Ms 197, 1907

Remarks/Remarks at the Paradise Valley Sanitarium Board Meeting

National City, California

May 2, 1907

May 2, 1907

Remarks at the Paradise Valley Sanitarium Board Meeting

Christ in His teaching drew lessons from nature. In a study of His life we may learn from His actions principles that are far-reaching. Upon one occasion after they had said there was nothing there to feed the five thousand except a few loaves and fishes, He said, Bid them sit down. Well, they sat down. Now, as they sat down there was a hymn sung and then He took and broke the bread, giving the blessing upon it as He broke the bread, and the fishes. The pieces of the fishes He placed in the hands of His disciples, and as they put them in the hands of the hungry ones, they came back to get more, and so they kept imparting and imparting and imparting of what they received and all were satisfied. Now, He says, gather up the fragments, let nothing be lost.

There is something that we must learn. There is the burden that is on my mind that there should be in the building of our sanitariums no extravagance in anything. Make it plain and simple. And yet in some places it will have to be more room than it is in other places. There will have to be room to take care of the parties to be impressed.

Now all those that are healed and that have seen these miracles are in that position where the impression of truth will always remain in their minds.

Now, He says, gather up these fragments, let nothing be lost. Now, did He mean just these little fragments of food? No. It is to be a lesson. Every action of a like character is to make an impression on human minds so that they never would lose it.

Now, the light that I have is that every soul of us must cling together in harmony. Every one of us must work so that we will have an intelligence of what Christ means in these lessons that He gives. When the disciples started out from place to place, and the sick were healed they returned all full of joy, saying, “Even the devils are subject unto us.” [Luke 10:17.] Then Christ showed them that they need not be glad for that, but they could be glad that their names were written in the book of heaven.

Now the people were so surprised to hear the disciples, those that were visited, the Jewish people were so wonderfully surprised at the readiness of the light that they embraced, and could go forth, “Let your light so shine before men that they by seeing your good works may glorify your Father which is in heaven.” [Matthew 5:16.] Now there is our work.

We need not think that we have too many sanitariums. We need not feel that; although I think many times there is more put into the sanitariums than need be, but still the different places where the sanitariums are, it makes a different impression upon the minds.

But when they write to me about the sanitariums: “I heard you say, Sister White”—this came from Nashville—“I heard you say that we must build up the work in Nashville proportionate and calculated according to the place, to give it reputation.” Well now, you see, they got two or three things all hitched together. What I did say was this: They had the colored people into a little hole, as you may say, in Nashville, a miserable little place. It was dark, very dark in the rooms, and a few little rooms, yet the high class colored people came there to receive treatment, and were greatly benefitted. Now they wrote to me, What shall we do? Shall we buy this? Said I, No, no, no. Get a piece of land that will recommend our work, that will give it the influence, the exalted position of the truth. Well, it was in comparison with the miserable place that they had there, that they must begin to get a place that would better recommend it.

Now, here were the teachers all around in their schools, and they wanted to come so much, they would often come there. Well, in consideration of this, I said, if they had some such place as Edson’s place, where he was established—I was greatly desirous that they should have a little place out in the country, not too far from Nashville, and let the Nashville colored people come into that. Then our people that want to build the grand thing used that: They must build, Sister White says, according to the situation of the city, and according to the city they must have it. Now, you see it had nothing to do with that. Well, they bought quite a large place, but they had to put on quite a large addition, and that addition cost money. They could have done better if they had done as I told them to do, that the Lord designed that the sanitarium and the school interest should be on the same premises.

Now, I advised that they put their building of a good sanitarium right on that ground. You see what an outlook it would have. One could educate the other, and the other educate the other, so these two blending together, there would be a double and treble interest in these schools that they would have. I advised it. But you see, Brother Butler found this place, and he was so struck with it, that it was cheap, that he took it. But after all, they will get through with it. But still they might have saved quite a little money if they had planned to put their building right on the school ground, the very same advantages, 400 acres of land, beautiful land, most of it. One could have helped the other, and advantages that would be for one would be for the other; and they could be instructing the men and women, so that they would have an uplifting influence. Now there was the blending that should have taken place. But now, you see, it is no use to come out and make a drive against them, because that would not do. They have got in and now they have got to get out with their money.

But wherever it can be, from the light that I have, a school and a sanitarium should be nigh together, that the school shall be educating, and the education shall be going on with both parties.

And there is going to be quite a work yet at Madison that is going to be done. There is where they bring in and make my words a strength to points where they should not make it, and I have to come in and tell them it was not for that purpose.

Now Christ says, Gather up the fragments, let nothing be lost. What fragments could be gathered up with two institutions nigh each other, in one the black and the other a white, but all white where Brothers Magan and Sutherland are. Now that could be a strength. They spoil these things through their desire to make a big thing. Now, they cannot stay in Nashville for a great while. That is as though it was a settled thing about the colored people. It is a settled thing with the great men what they are going to do; they are going to arrange it so that they will not have an education. They are

working at that now. The years have passed by that they should have had an education, but they are working it so that they shall not have an education at all.

Well, all these sanitariums that are established, we do not need to feel they are too many. We have got to build up something to accommodate the sick, and let the miracle-working power of Christ be seen in the truth that we shall advocate, and in the light that shall shine forth from us in a dark place. “Let your light ... in heaven.” [Verse 16.] They can see something of these sanitariums. And the greatest burden, Brother Burden, is to so manage that Loma Linda Sanitarium, you have it fixed convenient and nicely, but the great burden is to let the lamp of light from the Word of God shine forth unmistakably. The school is there, and there is a sanitarium. Both can let the light shine forth, and if it is not done in a few months, or as soon as you may desire to do it, let patience have her perfect work. Go right on, and do not be disturbed. That is the way we had to work in Australia.

W. C. White: Have you any advice about the educational work here, about the education of nurses, or about our working San Diego from here?

E. G. White: Yes, I have. There is a line of work to be done in school interests in connection with the education of those that should connect with our sanitariums. We must keep the sanitariums high in the esteem of the people, everything orderly and neat. It must be carried on in such a way that it has a constant lifting influence. And then the school, there will be more and more that will come out here in the country for the benefit of their health. That will be so, and we must let out light shine. Down here in National City, wherever there can be a chance to have our people get a hearing, there is an opportunity for us to let the light shine forth. And in San Diego, there the work will certainly increase. There new members are coming in all the time, and this is an important center.

Now every soul that is attached to the work here, they must stand in that position to “let your light ... heaven.” [Verse 16.]

Now, I should not have planned for quite so much as they have planned, but it is no use to say so. It is done now, and we will every one of us go to work for an interest, that it shall not lie heavy on the Ballengers. We will find an interest to apply in the right direction that will not discourage anyone. The buildings are here, and there are some things that I see have to be done. They have got to begin right here. There are things of education that we cannot neglect. We must have schools. I did hope that the buildings that were there, I did hope that they would be obtained, and I am disappointed every time I think of it. Our people need them, and the education of the schools and the children that shall come in we have not begun yet. We have only made a beginning of our work here. And everyone must be in a position to dig in and to do everything possible that they can do to bring light in right here.

I was perfectly astonished to come through San Diego and see what it has grown to. Now, many of them have not heard anything. The truth must be proclaimed in this place, and the salvation of God must be revealed, and we must stand just as true as the compass to the pole.

My husband used to say, “What shall we do, Ellen? What shall we do? Now we have come to a strait place.” “Well,” said I, “James, what shall we do?” Then he would laugh. Said he, “Wife, we will pull together. And we will get out of this right side up with care, and we will have an influence here.” Well, so we have had.

The Lord called for them to get out of Battle Creek, but they were not ready to get out, and the buildings were burned up, to give them a notice it was time to get out, but still they did not get out.

Now, right here is a large party drawn into San Diego, they settling there. They must have the truth, and this sanitarium is in its place. It is right that we should have it, and the Lord will work for us.

Now one thing I want to say, For Christ's sake let us not discourage one another. For Christ's sake let us hold firm, by watching and praying and working as well, and everybody striking to the very highest cord of influence, and then they will increase in influence, and that is how the Lord wants us to work.

Now, I do not feel one particle discouraged about the surroundings. If we can only keep ourselves on the right platform to give us an influence that will ever be uplifting, uplifting, we want to increase in influence all the time.

One point I want to speak of because here is Brother Burden. Where there are people that will come to the sanitarium, old ladies will come. Now they will plead for a cup of coffee, or they will plead for a cup of tea or something like that. Tell them, Yes, you can have it; take it right to your room. They have been used to it all their life, and it cuts them right off, where they might take hold of the truth if they stayed. I have known that to be a fact. Now, when they say, I have had my coffee all my life, now I am an old woman or an old man. Tell them, You can have it in your room, but not to place it on the table. Well, that will satisfy them, and when they are hungering and faint for their cup of coffee, thinking it will do them a world of good, they cannot see anything of the truth. But you let them have their cup of coffee and not disturb their habits and practices right away. But keep all the time talking and preaching the truth, and what these things do for us and what influence they exert that is in detracting from our strength and capabilities. Do that, and tell them what strict temperance will do. They think we know something about it. But we might drift one off, and that one would drift off twenty or perhaps more.

I wanted to say that much, that we must act like sensible persons, every one of us, and think just how we would feel if we had been having stimulants and they were suddenly taken away. We could not think of anything, what advantage the truth was. But let them have it, and then let the truth come. Let the truth come, and many of them will accept it.

One thing more. When anyone comes to you and talks discouragingly about the things in this institution or that institution or the other institution, and that they are going clear beyond the measure, tell them, I am sorry they are, but we will help them get out of it. I am very sorry they are going beyond the measure, but we will help them get through it. If you do that, then you take away all that evil that you might have done, saying, No, we cannot help them.

They did something wrong some time ago at Madison. They did something wrong, so and so. "Yes," said I, "what have you done? What have you done in withdrawing your influence?" They have confessed that they did take a wrong course there, in some points at Berrien Springs, but what about that? They made everything straight. But they would keep opening it. I laid it right open before them personally, then, after they have confessed and confessed, "Now, brethren," said I, "do you believe the Lord heard your confession?" Yes, they did. "We felt blessed." "Well," said I, "do not mention it to me again. You will find I will stand just as straight by you as the compass to the pole.

You just keep right on in an straightforward course, and do not let yourself be discouraged at all, because there is light ahead. And it is going to shine. You have done everything you can. We do not want you to confess any more to us."

But after a time: "Well, I thought Brother Sutherland and Brother Magan made a mistake up there." I turned right around, "Have you ever made any mistake, do you remember of ever making a mistake in your life?" "Yes, a good many." "Do you want us always to keep it before your face?" "No." "Then stop right where you are. Encourage these men, and lift just as hard as you can when they lift, and you will find that you will come into unity and God will let His blessing rest upon you. Now I beg of you, do not mention these things of these brethren again, because every time you do, the next piece that comes in the paper will be to speak encouragingly of Brothers Magan and Sutherland, and ask all to act a part, so if you feel disturbed at that, keep still, and do not keep bringing up something to object to." It pained me to have them come to me and weep, these brethren, and ask me over and over and over to forgive them. Why, it was not me, it was the Lord. "Don't you believe He will forgive you?" "Yes, I do." "Then," said I, "praise Him. Do not keep telling it over all the time."

Now we want everyone to lift for all they are worth. Every one has an influence, and it will tell. These sanitariums are not any too many. There is a respect that they have for the sanitariums, in the people coming to these sanitariums and receiving health and healing. They remember it. There is a strength gained that cannot come to them in any other way.

That is why we do not want Brother Burden to be burdening himself down too much. You will have too much "burden" to it. You take your name Burden, and carry your burden, but do not pile on until you cannot lift yourself. We are trying to work out where the Lord will help us, and He will do it if we will let Him.

I think, Brother Burden, that your arranging to have the school of two grades is good. Now the ones that are teaching in the higher school, some of those could teach the lower school, so that the children can be taken care of. The children must be taken care of. When the children were brought to Christ, the disciples sent them away. "The Master is teaching." He caught it. He had seen those mothers bringing their children through the dusty roads, and He told the disciples, said He, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." [Matthew 19:14.] Now we must think of this. We must educate, educate, educate, and the blessing of God will rest upon us in doing so.

Ms 198, 1907

Diary Fragments

Circa 1907

Higher Education

Take heed to the words written in these scrap books, for they will certainly be used when I may not be alive to explain them. This instruction follows the impression given me that there will be a decided work done to divert minds to the striving of the so-called "higher education," and they will make great mistakes because they neglect the genuine higher education.

We do not understand by a living experience what is the true higher education. They will strive for false theories and name it “higher education.” I wish all to study the instruction [given when] Christ came to our world—all seared and marred with the curse—to live from infancy to the giving of His life upon the cruel cross, to make the world understand what is essential in obtaining the true higher education. Many will make mistakes in their striving for higher education and the example of Christ's life—His coming to our world—will not be understood. The teaching of Christ will be put forth in vain experiments to present to the world the “higher education.” We are sorry to see them miscalculating the religious life and bringing in many things that carry them far from the mark of true, valuable, soul-saving knowledge.

I am directed to present to the people the word of Isaiah 40. Will you read this chapter, which will give a correct interpretation of the lesson in higher education? This chapter was written for the purpose of comforting true believers amid the afflicting providence of God that is coming upon our world in judgments. There will be earthquakes, storms on land and sea; heavy calamities will visit our world in sea and railroad calamities near the time of the closing up of this earth's history. Awful calamities will be experienced, for the well-instructed Lucifer has perverted his higher education. And while many who have greatly sinned against God perish physically, the sincere, humble followers of Christ, who are righteous, feel decidedly the result of these judgments coming upon the rebellious people of the world and are themselves afflicted.

In the schools they establish, the world is having ideas of what means the so-called higher education. But the time will really reveal their disregard of truth and righteousness. Terrible scenes were laid out before me of what would be for Lucifer, the fallen angel. He is warring against God and all who will exalt the Lord, and he will do his best to cause calamities. Read this chapter 40 of Isaiah. This is a declaration from the Lord. Read also Isaiah 41. These are chapters full of promises. Chapter 42. Take all the encouragement possible, for the word of the Lord will certainly be fulfilled. Chapter 43. What words are in these chapters? Read them. I cannot copy them, for I have not time, but take your Bible and read chapters of this order of assurance; precious, precious are all these chapters. If you will in these latter days fulfill them, you will place yourselves where the Lord will surely do all He has promised. But although Lucifer is acting his part as a mighty deceiver, so that he will take many from our ranks and unite them to be deceived, this should not discourage us. Can we be surprised?

I have by chance opened this book and find many things in it I wish to preserve. I will keep this book until the time shall come when it will be precious.

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Reaching the Cities

I was instructed that in our cities every nationality may be reached with painstaking effort. Let this work be decidedly carried forward with all tact to reach all nationalities, for they, if converted, will fill their place. Let the truth be carried in every city without further delay, and [may] every minister who undertakes this work be truly chosen of God, [one] who appreciates souls for whom Christ has given His life.

Why has not the time come that decided work be done in every city? For in thus working you reach all nationalities—workers to reach those of their own class. Special work must be given which will be

accompanied by the Holy Spirit. Missionaries of all languages will be converted and the truth preached in its simplicity. Angels of God will make the impression.