

Ellen G. White 1912 Manuscripts 1-86

Ms 1, 1912

Jeroboam

January 9, 1912 [typed]

“And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon’s servant, whose mother was Zeruiah, ... even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. And the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.” [1 Kings 11:26-28.]

Thus is introduced to us Jeroboam, the son of Nebat. Solomon had noticed Jeroboam as being a young man of intelligence and industry, and he had placed responsibilities on him and at different times had advanced him.

“And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: ... because that they have forsaken Me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David his father.

“Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life for My servant David’s sake, whom I chose, because he kept My commandments and My statutes; but I will take the kingdom out of his son’s hand, and give it unto thee, even ten tribes.” [Verses 29-35.]

This was the chastisement of Solomon’s apostasy. He did not carry out the will of God, but allowed his wives to lead him into idolatry. “It came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord.” [Verses 4-6.]

Solomon lost his connection with heaven and set Israel an example so misleading that God could not vindicate him. God broke His covenant with Solomon because Solomon was disloyal. Had Solomon heeded the instruction given him, God would have worked through him to reveal to the world His power and majesty.

Those today to whom the Lord has given great light will find their only safety in walking in the way of the Lord, placing themselves where He can carry out His will through them. God will do large things for those who will learn of Him, not taking counsel of themselves, but of Him who never makes a mistake. Our safety, our wisdom, is in recognizing and heeding God’s instructions. The most valuable knowledge that we can obtain is the knowledge of God. Those who walk humbly before Him, loving Him supremely and obeying His Word, will be blessed with wisdom. They will be given the knowledge of heaven to impart to others. Wisdom is God’s gift, to be kept pure from all contamination. Its possession lays upon

every one on whom it is bestowed a peculiar obligation to glorify God by blessing his fellow men. He is ever to keep before him the fear of God, enquiring at every step, "Is this the way of the Lord?"

God desires to have upon this earth righteous representatives through whom He can communicate to His people His peculiar favor. These representatives are to be men who honor God by keeping His commandments—wise, true men who can act as leaders, walking circumspectly, showing to the world the meaning of true loyalty to God.

The Disobedient Prophet

"And behold, there came a man of God out of Judah, by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out."

And the altar "was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord." [1 Kings 13:1-5.]

When Jeroboam saw the altar rent and the ashes from it poured out on the ground, he cried out in wrath, "Lay hold upon him." "And his hand, which he put forth against him, dried up, so that he could not pull it in again to him." In alarm he said to the prophet, "Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand ... became as it was before." [Verses 4, 6.]

"And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place; for so it was charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest." [Verses 7-9.]

The prophet refused to receive anything from Jeroboam, but he fell under the temptation of an aged prophet living at Bethel, who when he heard of what had happened, had his ass saddled, and "went after the man of God, and found him sitting under an oak." To him he said, "Come home with me, and eat bread." [Verses 14, 15.] But the man of God answered him as he had answered Jeroboam, "I may not return with thee, nor go in with thee; neither will I eat bread nor drink water in this place." The old prophet then lied to him, saying, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." [Verses 16-18.] He declared that the Lord had spoken through him, when He had not. This will surely be repeated again and again.

The man of God had been fearless in delivering his message of rebuke. He had not hesitated to denounce the king's false system of worship. And he had refused Jeroboam's invitation, even though promised a reward. But he allowed himself to be overpersuaded by the one who claimed to have a message from heaven.

When the Lord gives a man a command such as He gave this messenger, He Himself must countermand the order. Upon those who turn from the voice of God to listen to counterorders, the threatened evil will come. Because this messenger obeyed false orders, God permitted him to be destroyed. "As they sat at the table," "the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, ... thy carcass shall not come unto the sepulcher of thy fathers."

"And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, ... and they came and told it in the city where the old prophet dwelt." [Verses 20-25.]

The penalty that overtook the messenger of God was a fresh evidence given to Jeroboam of the truth of God's words. Had the prophet, after disobeying the word of the Lord, gone in safety, the king would have used this to vindicate his own disobedience. The death of the disobedient prophet should have been to him an assurance of the truth of the message sent him. This was the third evidence that God had given the king. The rent altar, the palsied arm, the fearful result of the prophet's disobedience—these were evidences that should have led the king to turn from his evil ways and serve the Lord.

But we read, "After this thing, Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." [Verses 33, 34.]

Ms 3, 1912

Be Not Discouraged

St. Helena, California

January 14, 1912

My attention has been called to the present needs of the Nashville Sanitarium; and while I am unable at this time to write as fully as I should like, I desire to say some words that will be an encouragement to those who are carrying the burden of the medical missionary work in the South.

Many times in the past, when our brethren bearing the burden of the work have met with overwhelming difficulty in the establishment of important enterprises, they have been strongly tempted to give up the struggle. But again and again, as they have been encouraged to advance in faith, they have pressed forward in the name of the God of Israel, and success has rewarded their efforts.

To those who are bearing burdens in Nashville, I would say: You are now to seek diligently to learn lessons that you have not yet learned. All have a work to do in self-training. The Lord now gives you an opportunity to reveal a spirit of self-sacrifice in behalf of His cause. Let all our brethren and sisters in responsibility in Nashville, and especially those who are connected as workers with the Nashville Sanitarium, humble their hearts before God and pray for the prosperity of the sanitarium. Let those having the work in charge study to avoid all waste and extravagance and all unnecessary expenditure.

Let them see that everything is carried on wisely and economically; for they are dealing with the Lord's goods. Nothing that can be utilized should be thrown away. This will require wisdom, and forethought, and constant care. It has been presented to me that the inability to save, in little things, is one reason why so many families suffer for lack of the necessities of life. With many, there is a want of knowledge as to how to prepare food in economical ways.

There is a lesson for us in the record of the feeding of the five thousand—a lesson that has a special application to those times when we are placed in trying circumstances and are compelled to practice close economy. Having worked the miracle and satisfied the hunger of the multitude, Christ was careful that the food that remained should not be wasted.

Let those in charge of our institutions bear the lesson in mind. Let them act wisely, refusing to expend one dollar that can be saved by the exercise of frugality and thrift. Our brethren and sisters in responsibility in our medical institutions may help one another to safeguard the interests of the enterprise with which they may be connected by putting into daily practice the principles of economy and thrift taught in the Bible.

The Lord has been leading His servants in their efforts to establish important institutions at Nashville. It is for the glory of His name and for the advancement of His cause in the southern states that various lines of work have been undertaken in and around Nashville. He has been leading in these enterprises, and we have had evidences of His guidance in the securing of valuable properties suitable for the different branches of our work. For us now to allow discouraging circumstances to slacken our efforts would be out of harmony with God's purpose; for to connect failure with any of the enterprises undertaken under the guidance of the Holy Spirit would bring dishonor upon God. If there comes a time in our experience when we find it advisable to withdraw our support from any of our institutions, it should be when that institution is in a prosperous condition. We should ever guard against the tendency to withdraw our strength from a chosen agency or working center in a time of discouragement.

To my brethren who are carrying responsibilities in the southern field, I would say: Having begun a good work in harmony with the will of God, do not abandon it now because of difficulties; for this would result in the loss of an agency that might be made a power for good in warning the people of Nashville and other cities of the South. To give up at this time would also bring discouragement to those who might be involved in the surrender and to many others who would be affected by the influence of such a decision. For our brethren to question and waver, and submit to defeat, at the Nashville Sanitarium, would be detrimental to the best interests of the cause of God in the southern states.

If those who carry the burden of the medical missionary work in the South will now study diligently the advantages to be gained by the maintenance of a suitable outpost center from which a strong medical-evangelistic campaign can be carried forward in Nashville; and if they will plan wisely, and determine to advance in the face of difficulties, light will come in, and courage will take the place of discouragement. As in humility and faith they come to a unity of purpose and plan, God will work for them and with them, and success will attend their efforts.

Those who led out in the establishment and maintenance of institutions in the earlier history of our work often met with trials and perplexities. The enemy was actively at work to undermine confidence and to place obstructions in the way of progress. Had the brethren at such times submitted to discouragement, they would not only have brought weakness to the cause they loved, but would have

lessened their own ability to advance. Their later experience would have been marred by the knowledge that they had begun a good work and had failed. But our brethren in responsibility did not falter in the face of difficulty. They moved forward in the name of the Lord God of Israel, determined never to give up. They had pledged themselves to make a success of the work that had been entrusted to them, and they labored on in faith until they gained decided victories. The untiring efforts of these faithful men have resulted, under the blessing of God, in increasing prosperity in all branches of the Lord's work.

Some have suggested that the Nashville Sanitarium should be closed and that the work of this institution should be transferred to the Madison Sanitarium. The Nashville Sanitarium must not be closed. God forbid that this should be. Let search be made to ascertain the true situation, and then let our people do their best to carry out the plan of the Lord concerning this institution. When our conceptions of the work that is to be done in the southern field are broadened, we shall see that there is an abundance of work for both institutions.

There are those who, if connected with the Nashville Sanitarium, will give strength to this institution and will stand as burden-bearers. As men of God's appointment shall rally to the help of this sanitarium, and place themselves in right relationship with the great Medical Missionary, He will put His Spirit upon them and will enable them to labor untiringly for the success of the enterprise, until apparent defeat shall have been turned into a glorious victory.

Ms 5, 1912

Diary/Sacrificing in High Places

En route from California to Washington, D. C.

1912 [typed]

(Diary: On the way from California to Washington, D.C., circa 1909.)

This morning I awoke long before daylight. We are passing out of the desert into a more fertile country of vast prairies. My mind is much exercised. In the night season I seem to be speaking to companies of people. The subject that is impressing my mind is found in the third chapter of First Kings:

"And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

"And the king went to Gibeon to sacrifice there; for that was the great high place; and a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto Thy servant David my father great mercy, according as he walked before Thee in truth and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on this throne, as it is this day. And now, 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. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor 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 Thy so great people? And the thing 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 that 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. And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then will I lengthen thy days. And Solomon awoke; and, behold, it was a dream." [Verses 1-15.]

The Lord saw Solomon's danger, and as a wise man, Solomon should have made God his first consideration.

The first thing that Solomon should have thought of in connection with the building of the temple was how to obtain all the strength and ability possible from the people whom Christ had been training by the communications given through Moses for Israel.

After God had given the ten commandments, He gave numerous specifications to guide the Israelites in their treatment of one another. How many today study these directions?

"He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child." But how many there are who depart from this command! "If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of My people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." [Exodus 22:20-25.]

To return to Solomon: he knew that it would take much time to carry out the grand designs given for the building of the temple; and before building the house of the Lord or the walls about Jerusalem, he should have prepared a temporary place of worship for the people of God. He should not have encouraged them, by his own example, to go to the high places to offer sacrifice. But we read, "Only the people of Israel sacrificed in high places." [1 Kings 3:2.] This is mentioned as a matter that should have been otherwise.

Solomon changed his place of worship to Jerusalem, but his former act in sacrificing in a place not made sacred by the presence of the Lord, but dedicated to the worship of idols, removed from the minds of the people something of the repulsion with which they should have regarded the horrible performances practiced by idolaters. This mingling of the sacred and the profane was the first step in the practice of Solomon which led him to suppose that the Lord was not so particular in regard to the worship of His people. Thus he was educating himself to make still great departures from God and His work. Little by little his heathen wives led him to make them altars on which to sacrifice to their gods.

Ms 7, 1912

Of Such Is the Kingdom of Heaven

1912 [typed]

“Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven. And He laid His hands on them, and departed thence.” [Matthew 19:13-15.]

Thus Christ recognized the faith of the mothers who came to Him. The bringing of their children to Jesus to receive His blessing meant much to these mothers; and by His loving welcome they were cheered and encouraged. His words gave them fresh strength to bear the heavy responsibilities resting on them. They kept the memory of this scene fresh in the minds of the children, showing them that their course of action must be in accordance with the blessing that the Saviour pronounced upon them. And the children themselves, by the memory of His words, were kept from doing that which would dishonor Him.

The Saviour’s tenderness in dealing with these weary mothers should bring courage to the hearts of all mothers today, leading them to put their trust in heaven. It is the privilege of every mother to bring her children to Jesus. He is just as willing now as He was then to receive and bless those who come to Him. He is still saying, “Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven.” [Verse 14.]

Christ’s act in receiving these children is an immortal one. All through the years that have passed since then it has been the means of leading mothers to bring their little ones to Jesus. Through all time it will continue to wield its precious influence.

“Suffer little children, and forbid them not, to come unto Me.” [Verse 14.] Mothers may think of these words as in the name of Jesus they pray to God in behalf of their children, asking for a continuation of His blessing and favors. The prayers of believing parents are heard in heaven, and such parents are given wisdom to train their children in the way of righteousness. The promise has been made, and this promise God is fully able to fulfil.

Parents, do all in your power to guard your children from harmful associations. In faith and prayer commit them to the Lord Jesus. Tell them of the Saviour’s love for them, showing that by dying on the cross, He has bought them and they belong to Him. With jealous care guard your children; they are your jewels, and it is yours to do all in your power to keep them from being tarnished by sin.

Fathers and mothers, let the light of truth shine forth in clear rays from your home. Do not forget that the home is a school in which you and your children are to gain a preparation for the home above. Let your children have the help that comes from the saving qualities of Christian practice. Let your words be kind and helpful. Let your lives be filled with the influence of the Holy Spirit.

Parents should learn how to exercise a restraining power over thought and word. The kindness of a truly converted heart should be revealed in the subdued voice, the wise judgment, and in the respect which the husband and wife show to each other. Father, mother, stop! Do not utter that hasty word. Do not put sharpness into your voice. Have you set the children whom you are tempted to scold an example of patience and gentleness and love? Never show anger when you are correcting your children. Show sorrow and pity, but never hardness of heart. Never be cruel in your punishment of a child. You have the

power to do unjust things, but the Lord desires you to show justice and judgment. Carry out His purpose in the home, and then you will be able to take your children with you into the fellowship of the church.

Your children are the Lord's property. Seek to make them kind and gentle and loving. If you follow Christ's directions, you will not find this a hard task. You will have to enjoin and require obedience; but you cannot do this successfully unless you remember that you yourselves are under the discipline of God. If you work with sanctified hearts, you will find it much easier to gain love and respect than if you find fault and are harsh and unreasonable and severe. Put away faultfinding and untruthfulness. Tell the children that you want to help them to prepare for a holy heaven, where all is peace, where not one jarring note is heard. Be patient with them in their trials, which may look small to you, but which are large to them. Be kind and tenderhearted, showing Christian politeness, thanking and commending your children for the help they give you. Judicious commendation is as great a help to them as it is to those who are older in understanding.

Carry the saving grace of heaven into the church, and be a blessing there by showing the same Christian spirit that you show in the home. Cheerfulness in the service of God is the richest grace that you can cherish. Teach your children to offer thanksgiving to God. This will be to them an invaluable education.

Your influence for good is to be far-reaching. "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.] We may live lives that will be ever sending forth the fragrance of goodness and righteousness. We may speak words that strengthen and bless, or words that will stir up strife and arouse dissension and hatred.

Much depends on the father and mother. They are to be firm and kind in their discipline, and they are to work most earnestly to have an orderly, correct household, that the heavenly angels may be attracted to their dwellings, to impart peace and a fragrant influence. Be very careful how you speak and act in the home and in the church. In the strength of the grace of Christ you may develop characters that will qualify you to become members of the royal family in the heavenly courts.

Ms 9, 1912

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 11, 1912

Interview/Regarding Purchase of Land at Loma Linda

Loma Linda, California

March 28, 1912

(Report of interview held with Mrs. E. G. White, Loma Linda, California, March 28, 1912. Those present were Elders W. T. Knox, Chas. Thompson, C. W. Flaiz, J. A. Burden, W. C. White, and Mr. C. H. Jones.)

W. T. Knox: We wanted to ask you a little about some of the things you said this morning. You spoke of looking out of the window this morning, and how pleased you were on account of the land we owned here. Now in referring to that, did you mean the land that the sanitarium actually owns or the land they are talking about buying?

Mrs. E. G. White: One night—during our meeting here some months ago—I could not sleep. I thought the brethren were arguing about its being objectionable to add more land. ...

Then it was presented to me that the owners of the land were all ready to dispose of it, and I told our brethren that it was wisdom, from the light given me in the night season, for us to have possession of that land. The owners were all ready to sell that land off, and I was very much distressed because of this fact.

We were trying to get ourselves into a position where we should not have unbelievers crowded in and settled among us, carrying things just as they wanted them. That, they were going to do; and I was determined it should not be done, because light was given me that it would be to the detriment of the truth. We must have some leeway that when certain ones should come in for a piece of land, we would have a piece of land for them. We were not to hug the land to ourselves. The light given me was that we could sell the land just as well as they could. We were to take the position that we would purchase that land, and the time would come when we would see that it was a great blessing that we had done so. It was not the right thing to do to let this and that party rush in and build as they pleased. So before the meeting closed, I went down and said about the same as I am saying now, that we should not let that land go out of our possession. There had been two or three meetings considering what we should do, and I had made up my mind that if my brethren could not see the wisdom of taking such a course, I would hire the money myself, and I would buy the land.

We want our people by themselves, and then they will not have the example before them of others working on the Sabbath. Wherever we can, it is our duty to manage it so that the immediate surroundings of our institutions are not to be bothered with this Sunday-keeping and Sabbath-breaking element. It was laid out to me in a very distinct manner that God has a special work for His people to do. He has those who will need just the blessing that would come to them by being connected with Sabbath-keeping neighbors; and they want a place, and we can furnish it for them, if we will act wisely. Therefore I took my position that we should keep possession of that place. Distinctly it was presented to me; and if my brethren could not see it, then I should take it on myself.

W. T. Knox: She speaks of it as though we possessed it. Now does she mean one or both of the places you were considering?

W. C. White: There was a question in the minds of the brethren with reference to what you included in your remarks this morning, whether you referred to the 86 acres on the Colton Road that you and I looked at from the road, or that piece and also the piece on the other side of the road where the orange orchard is.

E. G. White: The places that are nearest us, we must not let them settle in there. We can sell it just as well as they can. We could dispose of it to individuals that will come in. Thus believers who can help us will have a chance to purchase.

W. T. Knox: Now from all that has been shown you, do you see any objection to the institution's planning to sell part of the land to proper persons of our own people?

E. G. White: There will be those who will come in that will be a great blessing to us. We can be a help to them, and they can be to us. Persons will come in who will need our special help, and I felt that even with all the work I have on hand, I would act a part in this matter.

W. T. Knox: There was one question which troubled the committee, and that was this: To secure this land, both pieces, will require about \$60,000. The 86 acres and the orange orchard piece will require

about \$60,000. The committee had the impression that the instruction you had given meant that the institution should get this land and keep it. And they dreaded, with all the indebtedness already on the institution, to add this \$60,000 and then have no prospect of selling the land to our people.

E. G. White: It has been kept before me all the time that where there is such a large establishment as is growing up here, that we should not work to crowd into the market every foot of land possible. We should not be bare-handed. There are ministers who will have to leave the places where they have been laboring, and they will need a place to live. It will be so. We must allow them to have a place here for a time. Some will come here to engage in the work in different departments. Others will be ministers who have lost their health and lost their courage, and they will need to be where they are upheld. Not many can take such ones into their families. There are but few who could take them in, and we must have a reservation, and I know of no better reservation than this that is right close to us here that we could use to help them. We must work to aid those who have not homes of their own.

I am willing to help in this. We do not want to bring anybody in that is going to be a heavy burden upon us, but there will be those to come in who will be a help to us and we can be a help to them, and in that way they will have a home. I do not know that this seems sensible to you, but it does to me.

W. T. Knox: That all seems sensible to us, Sister White. The only difference of opinion was on the question of the advisability of increasing the indebtedness of the institution so much, and the idea that we must keep the land and not sell it.

E. G. White: We are to sell it to the very best persons that love the Lord and keep His commandments. And it will be a help to us in our various lines of work. In this way we can dispose of it. But it is an impossibility for this land to stand as at present—such a beautiful place and nobody want it.

C. H. Jones: In the minds of some of the committee, so far as the investment is concerned, they think they could get the money out of it, but much has been said about getting out of debt. And our brethren say, We have a big debt already on the institution. Now if we add \$60,000 to this, what will the people all over the country say about it?

E. G. White: I say we must make the investment, and if you do not do it, I shall. ...

W. T. Knox: If we understand it right, you want us to go and tie this up definitely and positively for the sanitarium with the idea that by so doing we will keep undesirable parties from crowding near to us, but that as occasion offers, the land can be sold to parties that will be a help, and this will be a help to us, and to them as well? The land is not to be hugged up for ourselves, but is to be of use for our brethren.

E. G. White: We are not to bring in and join right close to us as neighbors those who will be chopping wood and working at various things on the Sabbath. We lay a temptation before the people. The Lord does not want us to permit such neighbors right around us, working before our children on the Sabbath. If we had acted wisely, our people in different places would have purchased land before this, where by so doing they would be enabled to work intelligently and effectually for the truth and in favor of our cause.

Ms 13, 1912

Talk/Not Division, But Unity

Loma Linda, California

March 28, 1912

(Remarks by Mrs. E. G. White to those assembled at the annual meeting of the College of Medical Evangelists, Loma Linda Chapel, March 28, 1912.)

As we were coming from Los Angeles, I thought of many things that should be considered at this meeting; but I did not expect to be the one to speak first. This I say, however, I thank the Lord that we have this beautiful place. Last night I was considering this: We must always keep in mind that we are doing a work for time and for eternity.

In our Los Angeles meeting there was a unity of sentiment in the councils that gives me great encouragement; and here at Loma Linda, we must strive to see, not how much we can differ from one another, but how closely we can come into the perfect unity of which the Word of God advises us.

Whenever I look at the buildings, the fields, and the orchards here at Loma Linda, I am thankful that we have this beautiful place, thankful for every foot of land that we control. By and by you will see, if you do not understand it now, that the securing of the land was essential. It may not appear to you now that it was necessary for us to secure so large a tract, but I am instructed that our work here must be carried forward on broad lines and in solid unity. That the will of the Lord may be done in this place, we must be in a position where we can understand His pleasure in regard to our words and actions, where we may be always helping forward that work which is most essential. During the night it was again impressed upon my mind that it was through the providence of God we obtained this place when we did. Also that the branching out and enlargement that we have done, and the development of the work as it stands today, is what the Lord would have us do.

As a people we cannot stand still. The work must grow as we move forward. We have now come to a time when there will be intensity of action on the part of some whose movements we do not now understand. How then shall we carry the work at such a time, when opportunities for advancement come unexpectedly and difficulties are constantly increasing? We must daily commit our ways to God in faith and be learning continually of Christ Jesus. He will not leave us to walk in darkness, but will give us the enlightenment of the Holy Spirit.

Those who are bearing responsibilities in our institutions and in various branches of the Lord's work need to be constant learners in the school of Christ. We must understand and know that the Lord is at the head of the work, although we do not always discern His overruling power. At all times it is our privilege to know that He is there, and to have the assurance that He will work with us if we will work with Him. But if one plans one thing, and another plans another thing, and each endeavors to lead, we shall get things into confusion. We may avoid this if we will. We may carry the work intelligently, in the love and fear of God. If we will make up our minds to do this at any sacrifice, if we labor patiently, we shall not fail.

As I looked out of the window this morning after the fog had lifted, and saw the fields and the orchards in front of the institution, I felt thankful for all the land that is now in our possession. We are not to sell portions hastily to this one and to that; but we are to consider well who it is that we may sell to. Let every decision be made after prayer and faithful study. We need to cultivate the spirit of prayer, that all our plans may be laid wisely and in the fear of God.

The work to be carried on here at Loma Linda is a great work. To carry it forward successfully, every one of us must stand in right relation to God, all striving to be learners in the school of Christ. We are not to stand in the position of persons looking for some opportunity to differ from one another. We are not to cherish differences of opinion and keep them to the front; but we are to seek to be of one mind, one heart, one spirit; because there is One who stands at our head, and it is His character that we are to represent in our labors and association together.

When I was here last, representations were given to me, showing what we as a people ought to be. We are to labor in perfect harmony, not trying to be as different as possible from our fellow laborers, or to secure the leadership in some little matter, but striving to learn how to unify. The workers have come here from many different institutions, having different plans and methods of working, but no one is to put himself to the strain to bring in that which is new and odd, or something that nobody else has thought of or approves. Let us rather endeavor to come into harmony, that the blessing of God may rest upon us. We should know and understand that the Lord Jesus is our ruler. If we follow on to know the Lord, we shall know that His going forth is prepared as the morning. The righteousness and the peace of God will be given to all who will follow on to know the Lord.

My brethren and sisters, harmonize, harmonize! Bring your minds into right relation to God; and as your minds are sanctified, they will be refined. It cannot be otherwise, because the refining influence of the Spirit of God is upon you. It is for us to understand and appreciate that God has done great things for us. He has manifested such an intense interest in us, and worked so wonderfully in our behalf, that it is impossible for us to fully comprehend His goodness and His grace. He “so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [John 3:16.]

Sometimes when I have seen brethren who do not appear to weigh carefully the influence of their words and actions upon those around them, I have felt an intense fear that they would miss the mark. We must walk humbly with God. We must learn to overcome difficulties through faith in the living God. “This is the victory that overcometh the world, even our faith.” [1 John 5:4.]

We are here, a large company of workers, consecrated to the service of God. And when I have heard that this one wants to leave because something does not suit him, and another plans to go because he thinks something is going wrong, I have thought, Poor souls; it is you who must change. It is you who must come upon your knees to God, asking for the baptism of His Spirit. What we all need is a consecration and a faith that will stand the day of test and trial. We must have intelligence and confidence to look to God and say, We trust in Thee, Our Saviour; and we will not be driven from our post of duty in order to gratify the enemy of Thy work.

What we need is a right hold on God; and if we have this, we shall come off victorious. Let us ask Him to bind us together in unity of mind, in an understanding of His guidance; and then He can work for us wonderfully. Then we shall see of the salvation of God.

I am thankful to see so many of my brethren here today—brethren whom I have not seen for a long time. The Lord will surely reveal Himself to His people in this place, that they may communicate the precious truth to all parts of the world. Let us bear in mind that it is faith that leads to perfection of character. I want to be in that position where I can hear the words of my Saviour to me. Let us each

endeavor to keep our minds stayed upon God, and prove the Lord whether He will not give us wisdom and guidance at every step.

To the ministers assembled here I will say, Let every minister of the gospel give himself unreservedly to the work of God, laboring intelligently, patiently, and with unflagging energy. Hold fast to the truth as to hidden treasure, and advance constantly. As you advance you will find that you are not alone. You have the companionship of Him who said, "Lo, I am with you alway, even unto the end of the world."
[Matthew 28:20.]

Ms 14, 1912

Discussions at Loma Linda

"Loma Linda Laboratory," Loma Linda, California

April 4, 1912

Advice to Loma Linda Board Regarding Work in Los Angeles

[See Ms 14a, 1912 for a more complete copy of the discussion]

(Among the many problems under consideration at this time by the Board of Managers, one was the advisability of building a clinical hospital at Loma Linda, and the question as to how much of the instruction of the students during the last two years of their course should be done in Los Angeles. Sister White had not been able for several days to take an active part in the councils of the brethren, and no one had given her a full and comprehensive statement of the plans under consideration.

In the forenoon of April 4, as she was preparing for a drive, she asked me to go with her. During our drive I found that she was not only willing, but desirous that I should give her a comprehensive statement regarding the questions that were occupying the attention of the board.

In the afternoon there was to be a meeting of the board, and she was requested to attend. She pled that she was not able to do this and consented to attend only on the condition that I should take the burden of stating to the brethren the facts regarding our interview of the morning and the advice she had given regarding the problems then discussed. W. C. White.)

W. C. White (standing by his mother's side and speaking first to her): We have been trying to plan about the work for the future year, and we meet with many perplexities; and one of the most perplexing is the one that we were talking about on our drive this morning. If you have something to say to the brethren about it, they would be glad to hear it. If you wish me to repeat to the brethren our conversation first, I will endeavor to do so.

E. G. White: I would prefer that you do that, since I have been putting my mind on something else.

W. C. White: You can add to it, or correct me if I do not repeat the matter correctly. I will speak to the brethren and will try to speak so that you can hear.

We were driving nearly an hour, and after getting well on the road, I asked Mother if she would like to have me tell her some of the main features of our council. She said she would. I asked her if she had heard the story of our boiler. She said, "No." Then I told her briefly the story of the break in the boiler,

of the way our brethren worked to lift it, of the necessity of having two new boilers so placed as to do the heating for the whole plant, and thus save in labor and fuel.

The heating plant would cost not less than \$12,000, and our brethren in council, those from the East and those here on the Pacific Coast, have said that this should be done. They also said that they thought we ought not to increase our indebtedness. We are now paying interest on thousands of dollars and have a debt of about \$160,000, and they say we ought not to increase it and that we must raise the money for the improvements. When I had reached that point, Mother said, "Yes. That is the only way, the only right way."

Then I told her briefly the story of our hospital plans. I spoke first of the necessity of medical students' coming in contact with sick people before they go forth alone to take the lives of men and women in their hands. I spoke of the fact that there are hospitals connected with the larger medical colleges, and that the State licensing boards are demanding that those who ask for permission to practice medicine shall have an experience in dealing with sick people before they go out alone to bear responsibilities.

Then I spoke of the various plans we had before us; that we had sometimes thought of erecting a large hospital and endeavoring to give our students all of this experience here, that sometimes we had planned to take them to Los Angeles and let them get their experience there, and that sometimes we had planned to do part of the work here and part in Los Angeles.

Mother spoke up very cheerfully and promptly and said that that was the better way to do—part of the work here, and part in Los Angeles. Then I spoke at some length of the advantages of getting part of the experience here and part in Los Angeles, and she repeatedly spoke her approval of that plan. I told her that we had at one time considered a plan for a hospital that would call for \$30,000, but our brethren felt that they could not go to the people now and ask for so large an amount; therefore we had planned to raise and expend \$15,000, and that regarding this as other monies, our brethren said that we must raise the money before we expend it. Again Mother said, "That is the right plan."

Ms 14a, 1912

Discussions at Loma Linda

Loma Linda, California

May 24, 1912 [typed]

Discussions at Loma Linda: Regarding the Division of Responsibility and the Work of Elder J. A. Burden

During a meeting of the Board of Trustees held in Dr. Ruble's office, Monday, April 1, while plans for the raising of funds were being discussed, Brother D. E. Robinson handed to Elder W. C. White the following statement:

A little while ago I went up to Sister White's room. I found that Elder Irwin had asked Sister McEnterfer to inquire of Sister White if she had anything to say regarding Brother Burden's work. It was represented to Sister White that the board had taken action to put some one else in as manager in his place, and ask him to go into the field to solicit means; and when I came in she spoke to me about this.

She spoke of the need of very careful consideration of this matter, saying that it should not be hastily acted upon. Human judgment, she said, is not to be depended upon. The Lord has placed Brother

Burden here. In the past Brother Burden has stood firmly for the right and has labored for the interests of the institution conscientiously and faithfully. To make a change, without very clear and definite light that it is the Lord's will, would bring sad results to the work, and it might open the way for others who do not have a clear conception of the Lord's purpose to mold and fashion the work according to their own ideas. Brother Burden's work should be in the place where God has put him, until the Lord makes it clear that there should be a change.

On Thursday morning, April 4, 1912, Elder W. C. White found time to present to Sister E. G. White a comprehensive statement of deliberations of the council, including plans for improvements and proposals regarding the calling of Elder J. A. Burden into the field, to take a leading part in the raising of the necessary funds.

After this interview, he told the Board of Trustees that Sister White was not opposed to the plans of the board, as many had supposed. The board then sent an invitation for Sister White to come and tell them her views. She was weak and weary, but consented to respond to the invitation, with the agreement that W. C. White should relate to the board the substance of their interview that had just closed. After Sister White was seated in the board meeting, Brother W. C. White took his seat by her side, and, speaking slowly and distinctly so that his mother could hear, he said:

We have been trying to plan about the work for the future year, and we meet with many perplexities, and one of the most perplexing is the one that we were talking about on our drive this morning. If you have something to say to the brethren about it, we would be glad to hear it. If you wish me to repeat to the brethren our conversation first, I will do that.

E. G. White: I would prefer that you do that, since I have been putting my mind on something else.

W. C. White: You can add to it or correct me if I do not repeat the matter correctly. I will speak to the brethren and will try to speak so that you can hear.

We were driving nearly an hour, and after getting well on the road, I asked Mother if she would like to have me tell her some of the main features of our council. She said she would. I asked her if she had heard the story of our boiler. She said, No. Then I told her briefly the story of the break in the boiler, of the way our brethren worked to mend it, of the necessity of having two new boilers so placed as to do the heating for the whole plant, and thus save in labor and fuel.

This heating plant would cost not less than \$12,000, and our brethren in council, including those from the East and those here on the Pacific Coast, said that this should be done. They also said they thought we ought not to increase our indebtedness. We are now paying interest on many thousands of dollars and have a debt of about \$160,000, and they say that we ought not to increase it and that we must raise the money for the improvements. When I had reached that point, Mother said, "Yes. That is the only way, the only right way."

Then I told her briefly the story of our hospital plans. I spoke first of the necessity of medical students' coming in contact with sick people before they go forth alone to take the lives of men and women in their hands. I spoke of the fact that there are hospitals connected with the larger medical colleges, and that the State licensing boards are demanding that those who ask for permission to practice medicine shall have an experience in dealing with sick people before they go out alone to bear responsibilities.

Then I spoke of the various plans we had before us, saying that we had sometimes thought of erecting a large hospital and endeavoring to give our students all of their clinical experience here, and that sometimes we had planned to take the students to Los Angeles and let them get all their clinical experience there, and that sometimes we had planned to do part of the work here and part in Los Angeles.

Mother spoke up very cheerfully and promptly and said that the latter plan was the better way to do—part of the work here and part in Los Angeles. Then I spoke at some length of the advantages of getting part of the experience here and part in Los Angeles, and she repeatedly spoke her approval of that plan. I told her that we had at one time considered a plan for a hospital that would call for \$30,000, but our brethren felt that they could not go to the people now and ask for so large an amount; therefore we had planned to raise and expend \$15,000, and that regarding this, as other monies, our brethren said: We must raise the money before we expend it. Again Mother said: “That is the right plan.”

Then I told her that our brethren representing the union conferences said to us: “We want to help you, but there is great difficulty about the raising of means. In each of the union conferences there are heavy financial burdens, institutions in debt, and large amounts to raise for the foreign missions. We are burdened with our regular work; and while we know that there are men and women having money, we feel that we cannot get it without help from you. There is not only the disposition to hold on to the money, but there is a misunderstanding regarding the work at Loma Linda, and they feel that too much has been expended here. Many feel that the amount spent here in building and for the land and in various other ways is too much. Therefore, in order to remove that feeling and reach the hearts of the people, we need the help of some one who has been connected with the enterprise from the beginning, who can tell the story of God’s dealings with this place, some one who can create a favorable public opinion, and we ask that some one from Loma Linda come and join us in that work.” And it developed that their minds rested upon Brother Burden to give them that help.

Mother said they ought to have help. They need it, and if Brother Burden can give them that help, he ought to be encouraged to do so.

Then I said to Mother, “I have presented to you some of the reasons why Brother Burden ought to go into the field. Now I will present some of the reasons why he ought not to go. God has selected him and used him as a pioneer in this work. He feels the burden of it. He has studied the principles that have been laid down for such a work. He has studied the financial interests of the institution; he has won the confidence of the family and of his associates, and yet there are some who are opposed to his work and his policy. Some dislike the standards that he endeavors to uphold. Others feel that he holds the work too much in his own hand, that he has the whole work in his grip and does not know how to let go.

“Some feel that Brother Burden is so pressed with many burdens and duties that he does not find time to counsel, to confer with his brethren, and to teach them regarding the responsibilities they should bear. So there are two classes that feel he ought to release his grip upon the work: those who are opposed to him personally, and to the standards he advocates, and others who feel that he has such a grip of the work that he does not know how to let go.” Now, I said, “It is the mind of the brethren that we shall make no concession to those who wish him to go so that they can have things their own way. You told me when you spoke out to solicit funds, the plan had not been presented to you before in any comprehensive way. You had simply been asked if it were right to send Brother Burden into the field and separate him from his work here.”

E. G. White: That was the only thing that was expressed to me.

W. C. White: And you told me that we should give no sanction to any plan of separating him from the institution, and that we should give no room for those who wanted to assume control to do so, and reverse the policies established.

I then spoke of the experience which Mother had passed through in connection with the pioneers of the work. I spoke of how God had called Father to lead out and direct in the work; and when the work had grown, there were many messages sent to him that he must open the way for others to take responsibilities. But he did not know how. I spoke of the experience of Elder Loughborough, when the message was sent to him that he had all the responsibilities hugged in his arms, and he did not know how to divide up the burdens with his brethren.

Then I told Mother that it seemed to some of us that God in His providence had especially opened the way for Brother Burden to do the work that the brethren wanted him to do in the field, and at the same time for the institution to have an essential experience in the matter of distributing responsibilities. I called her attention to the fact that Elder Irwin, who has been union conference president, had now been released from that work, and we are now asking him to come here and take a fatherly attitude toward the work of the institution, holding up before the students the standards that must be attained. We feel that his presence in the institution, possibly in connection with the chaplain's work and in different ways, would add much to the strengthening of the work here, while Brother Burden was spending some time in the field.

I called attention to the fact that Brother Salisbury, who has had long experience in business and who, in my estimation, stood next to Brother Burden as understanding how to manage departments of business, had been called here. Elder Irwin and Brother Salisbury are accustomed to working together, and they can work together here in a strong way. Mother expressed her satisfaction and said that she had not thought of the provision which the Lord has made for the carrying of the work.

I told Mother that it was the preference of the brethren that Brother Burden should not be cut loose and separated from the sanitarium work when he went into the field. We would be pleased to have him retained as chaplain and business superintendent of the sanitarium work, and when he came back, take up such part of the work as seemed best. She expressed approval of that part of the plan. I think that covers in a brief way the main part of our conversation.

Mother expressed some regret that the question of Brother Burden's going into the field had been presented to her in so few words that she had not comprehended the general bearing of the proposition as to how our General Conference men looked at it, and how it would affect the work. She regretted that the matter had been presented so briefly, and she had spoken things which individuals might take and make a law. She expressed her unwillingness that what she had spoken while viewing one feature of the work should be taken and made a law regardless of the broader considerations which had not been presented.

Sister White then made the following statement:

I had been asked once or twice whether Brother Burden should give up his position here and go out and labor in the field to raise means. "Why, no," said I, "I do not think that is essential. I cannot see the

necessity for that.” But the position I take is that if there is a special work to be done, and if there is special talent for that work, let it be used.

Wherever there is a sanitarium that is to carry on work such as is carried on here, every one connected with that work is to be connected with God. No selfish motives are to prevail in any way. The work should be taken hold of just as my husband and I took hold of it. If the brethren said, “Come, we want your help, we want to know how this work is to be carried,” we responded to the call. We no more thought of refusing to go where needed than if we were called to a work right around where we lived. We went to see what was wanted and what was to be done, whether we had the capability to do the work, or whether we were obliged to say, “You must put this work on to somebody else.” Generally we took the responsibility and did what we could. Those that had confidence in us would say, “Well, if Brother and Sister White think it is all right, we will take right hold with you, because they always succeed. ...”

Now if there has arisen a condition of things that seems to demand the talent that we think is in Brother Burden, why, it is perfectly right for Brother Burden to go into the field, and in that emergency carry forward that special work the best he can. Every one of us must do our part when we come into an emergency such as this institution is experiencing. In times of crisis, we should have no hesitancy in knowing what our duty is.

But Brother Burden does not take that as his regular work. He has a work to do right in this institution, an important work in connection with his wife. In an emergency we are to help each other in every way that we possibly can. But that is not to say that he should give up his work and his position. He does not give up that position and should not give it up, although he goes for a time to exert an influence that is needed in the field. After that is done, and he has helped to carry forward the field work as it seemed necessary, he is to come right back to his place right here at Loma Linda.

Turning to Brother Burden, Sister White said:

Brother Burden, you have a work of importance at this institution, and if you should for a time labor in the line that would advance a special interest that must be carried strongly just now, it is your duty to do so, and then come back to your work in the institution.

J. A. Burden: I had been doing a little in that line, and as the institution grows, I had felt that I must do more, and had been planning to that end. I have been planning to get in competent men so that the work would not suffer. Up to the present time there has been so much devolving upon me that things suffered here if I happened to be away. This new plan, as I understood it, was to put me into the field continually to raise money, which to me seemed to create a necessity for me to close my work here, and was so planned. The work in the field would be my work, closing my work here, and taking my time in field work connected with this institution.

W. C. White: I stated clearly to Mother that there were some of our brethren from the East—particularly Brother Knox, who bears the burden of the treasury department, and who has been wanting some one to come and work with the old people that have abundance of money. I told her that Brother Knox, and perhaps some others, wanted Brother Burden to separate from the institution and give his whole life to that work; and I told her that some of us who were considering this matter could not consent to such a plan. We did not propose to consent to it; but what we did propose to consent to was that Brother

Burden should go into the field and work a time with the union conference presidents and—by daily contact with these men, by telling them the story of God’s providences, of our struggles, of what we wanted to do—get the matter so clearly before their minds, that they could tell the story and thus carry on the work of soliciting the necessary funds. I said that this line of work might require half his time, but that we desired that he should not disconnect from the institution, that he should hold his connection with the sanitarium. But that the work of putting in the boilers, the building of the hospital, planning for the bakery and farm, and all these outside interests, we felt should pass to Brother Salisbury. Brother Burden would still have a connection with the work, which brought him in contact with the patients and sanitarium helpers and with all the vital interests of the sanitarium.

E. G. White: It was a timely plan. Now and then special influence is required in the field; and if one has a special talent, he should be willing for a time to use his influence and talents where they are especially needed. But to separate Brother Burden entirely from the sanitarium, and put somebody else in his place, that was not to be.

Our experience has been that when we come into an emergency in our sanitariums, then there is need of all the influence for right that can be brought to bear. Brother Burden should hold such a relation to the work here that he can come in and speak words of counsel and instruction, for he has passed through many valuable experiences. As he was in this institution from the beginning, and has carried a heavy burden for it, he would be prepared to give his judgment, according to the circumstances prevailing.

J. A. Burden: That is perfectly agreeable to my mind and plans. I never have had any controversy on that point.

W. C. White: There are two or three plans in our minds. Some think that Brother Burden ought to be retained as business manager, to have to do with building operations, with the sanitarium, with the store, the farm, and all these things, keeping his position as general manager and also his connection with helpers and patients in the sanitarium. Others think that he ought to keep his relation to the sanitarium patients and helpers and pass the responsibilities of the general manager—the looking after the farm and the factory and the printing office and the bakery and the garden—into the hands of Brother Salisbury, who can be here and give his entire time to these things continuously.

E. G. White: These responsibilities should be given to a whole-minded, earnest man, for this is a large institution and must be managed wisely. It should be the special work of Brother Burden to look after the spiritual interests of the sanitarium and see that they are carried judiciously and wisely.

My words may not express it all, but I feel an intense interest in the success of this institution, because I have gone through similar struggles in other places. Again and again I have labored untiringly and exerted all the influence possible to place an important institution in the proper condition, and I feel the same burden intensely in regard to the work here, that this institution shall make a decided success.

W. C. White: We have been planning to have Elder Burden go and connect with the conference presidents in raising this \$30,000. They say they cannot raise it without help in the work from somebody from here.

E. G. White: I think that we can all have this institution at heart, that we can blend, and that we can carry the work to success.

W. C. White: I was talking with you a little while ago about the plan of getting a book together, telling the story of the rise of the health reform movement among our people. It would include the principal instruction given you on health reform. We might get it ready and ask the Pacific Press to publish an edition and make a donation to Loma Linda. We could ask the people to sell it to help support the medical college. I think this would appeal to the physicians and nurses, who would enter into the spirit of this effort, and that we could thus get a little income to help on the running expenses of the college.

E. G. White: I am perfectly willing. I have books to be multiplied. If you can help them in this emergency by such a plan, do it. You know what a conflict I had at Mountain View. I felt that I was being torn to pieces. I was in terrible suffering nearly all night.

Ms 15, 1912

Sermon/An Appeal for Unity

Loma Linda, California

April 16, 1912

After reading the sixth chapter of Matthew, Sister White said:

You may ask, Why does Sister White read all this? I answer, Because there are lessons here that we have not yet learned. God wants us to recognize every gift we receive as coming from Him. When we do this, and gratitude for the goodness of God fills our hearts, a heavenly atmosphere will surround the soul. My brethren and sisters, shall we not strive to order our lives by the truth of God as it is found in His Word? We need to be more diligent in the study of the Scriptures. They must be to us, not a make-believe story, but the truth of the living God, the foundation of our faith, the assurance on which we build our hope of eternal life in the kingdom of heaven.

I wish to bring before you this morning some things that have been presented to me, showing wherein some of us are making serious mistakes. The minds of many are occupied with the consideration of worldly matters, often to the exclusion of the religion of God's Word. The thoughts are more often upon the matter of eating and drinking and dressing than upon the great and important duty of serving God with humility and prayer. The Lord has shown me that in many families decided changes must be brought about; they need to know what they must do to be saved. If they will inquire diligently the way of life, God will impart to them an understanding of His Word and teach them to value at their true worth the things of eternity. Then the heart will no longer reach out covetously for worldly benefits and the pleasures of this life.

Shall we not give diligent heed to the lessons that I have read? There is an individual work for us to do in union with Christ. We are to put on Christ, put on His qualities of character, to represent Him in all our words and actions. When we are willing thus to follow on to know the Lord, walking in humility before Him and being taught of Him daily, the Holy Spirit will work through us, giving us power to represent to the world a better way.

"Therefore I say unto you, Take no (anxious) thought for your life, what ye shall eat, or, what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" [Matthew 6:25.] While you do your best, weary not your body and mind with the cares of this life; do not spoil your religious experience by worry; but trust the Lord to work for you and to do for you

what you cannot do for yourself. "The life is more than meat, and the body is more than raiment." [Luke 12:23.]

There is much needless worrying, much trouble of mind, over things that cannot be helped. The Lord would have His children put their trust fully in Him. Our Lord is a just and righteous God; His children should acknowledge His goodness and His justice in the large and small things of life. Those who cherish the spirit of worry and complaint are refusing to recognize His guiding hand.

Needless anxiety is a foolish thing; and it hinders us from standing in a true position before God. When the Holy Spirit comes into the soul, there will be no desire to complain and murmur because we do not have everything we want. Rather, we will thank God from a full heart for the blessings that we have. There is great need of more thankfulness among our workers today; and until they have this spirit, they will be unprepared for a place in the kingdom of heaven. There is a mighty work to be done for every one of us. We comprehend but little of what God desires to work out through us. We should seek to realize the breadth of His plans and profit by every lesson that He tries to teach us.

A great deal of mischief is wrought in the imaginations of our hearts and minds when we seek to carry our own way contrary to the law of kindness. Here is where many fail. We do not cultivate a disposition to kindness; we want everything to come in an easy way to ourselves. But the question of greatest importance to each one of us should be, not how we can carry our own plans against the plans of others, but how we can have the power to live for Christ every day. Christ came to earth and gave His life that we might have eternal salvation. He wants to encircle each of us with the atmosphere of heaven, that we may give to the world an example that will honor the religion of Christ.

There is one blessing all may have who seek for it in the right way. It is the Holy Spirit of God; and this is a blessing that brings all others in its train. If we will come to God as little children, asking for His grace and power and salvation, not for our own uplifting, but that we may bring blessing to those around us, our petitions will not be denied. Then let us study the Word of God, that we may know how to take hold of His promises and claim them as our own. Then we shall be happy. The enemy will be unable to destroy our peace. As we come into right relation to God, we shall see of His salvation.

In our schools we do not see the mighty working of the Holy Spirit as we ought. Although we have worked hard that they might be conducted on right lines, and advance in the fear of God, we do not see that willingness to be guided by the Spirit of God that opens the way for its working in the fulness of its power. God desires that His rich blessing shall rest upon teachers and students. When they have the experience of being daily converted to God, the perverse disposition will be overcome; there will be no place for it. The converting power of God will come in to lead the students to act for Christ, to serve and glorify Him who by His infinite sacrifice has made it possible for them to be saved. We need to appreciate more than we do the wonderful condescension of Christ, that we may work out in our lives His gracious character.

The Lord has a very special work to do for all who shall become citizens of His kingdom. Here are many young people associating together day after day in labor and in study, and in all things their conduct should reveal that they are controlled by the Spirit of God. They are to receive an education that will result in full consecration to God. And their own conversion is not the end of this education; they are to learn how to win others to the truth. This they will best accomplish by a life that reveals the transforming power of truth. Christ is to be formed within, the hope of glory.

To those having families I will say, There is a work to be done for your children in your homes. Speak kindly to them. They are the Lord's property, His heritage. You have no right to create unhappiness in their lives. In the home it is the privilege of these children to prepare for the heavenly mansions. By no better way than by their own example can parents help the youth to gain this preparation. They are to learn by example as well as by precept that there must be no coarseness, no unkindness where angels of God dwell.

In this life we are to be controlled by the spirit that rules in the heavenly courts. Righteousness and truth are to go before us. And the glory of the Lord will be the rearward of all who serve Him acceptably. They obtain Christ's righteousness.

We want our children to be saved; but we must save them in God's appointed way. They must be made to understand that they have something to do if they would win heaven. When I see so many of our children who are receiving no preparation to meet temptation, I feel that I cannot do enough in the line of helping to provide places where they can receive an education in the things of God. But unless, when we gather the youth into such places as this, we give them the education that will fit them to be overcomers, we had better not gather them into our institutions. Do we want these children and youth to enter the courts of heaven and enjoy the blessings of eternal life? Then let us work to this end understandingly, and we shall see blessed results for our labors.

Great is our need of the saving grace of Christ. Everywhere we turn we see more or less clearly revealed the spirit of strife for place and position, a reaching out for honor and recognition. My brethren and sisters, if you desire honor, seek it in the right way. How shall you seek it? do you ask?—In obedience to the Word of truth. Our ambition in this life should be to honor Christ at every step. The hasty temper, the cruel speech, the unkind thought, are not to be indulged. It is not for us to exalt this one and condemn that one. In right words, words that bless and encourage, we are to reveal the fruits of righteousness.

Have you determined to be rich? Then let these words recorded in the sixth chapter of Matthew impress your heart and direct your life. They will teach you to be content and to yield your will to the control of the Holy Spirit. You will not then be elbowing your fellow worker, that you may make room for your plans. But your greatest desire will be to work in just the place that God has assigned you, and where He can look upon you with approval.

Shall we not come into right relation to God? Shall we not put away all strife, which is a manifestation of unconverted self? When you feel sore because you think that somebody else is getting ahead of you, take the matter to the Father in prayer. Ask Him to put the impress of His Spirit upon your mind and character. When you feel like complaining at your lot, look about for some soul who does not have all the blessings that you enjoy. Speak to him words of hope and comfort and encouragement. Such ministry will be a blessing to him and a greater blessing to yourself. We need to reach the place where as a people we shall reveal in word and work that the Spirit of God is dwelling within, that we are overcomers by the blood of the Lamb and the word of our testimony. It is our privilege to make the battle of life easier for those with whom we associate. Shall we not endeavor to do this? If we will partake of Christ's labors for the uplifting and redemption of souls, we shall hear His words of benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Matthew 25:23.]

Pure and undefiled religion—this is our great need. When the religion of Christ is permitted to hold sway in our lives, there will be advance moves made that will reveal to all in this place the working of divine power. Our lives will be unselfish, thoughtful lives as we unitedly follow heavenward the path of self-denial and cross-bearing.

There is a great work for our people to do in this place. You have great advantages here—advantages that have cost much labor and prayer to secure. I remember how hard we labored to secure this property. Now additional property has come to us. We are glad of this addition, for we need every foot of this land. Our duty in regard to this matter is very clear to my mind; and I mean to work in harmony with the light given to me. We are talking of enlarging our facilities, of adding more buildings; but I would not urge that this work go forward unless a different spiritual atmosphere shall pervade the institution. There is a spirit of strife for position with some. This must be overcome. When the soul is truly converted, all questions of promotion will be decided in the light of eternal interests.

It has been presented to me that unless changes are wrought in the dispositions of many who are here, they will never enter the kingdom of heaven. With some, self is uppermost. Contention and emulation are being cherished; the Spirit of God cannot control, but the enemy comes in to suggest and advise. My brethren and sisters, you cannot afford to permit this condition to continue. You cannot afford to make self-service first. This will destroy our work. It must not be that we have taken all these large responsibilities upon us for naught. We must do our work intelligently, and to the very best of our ability, if we would bring glory to God. His Spirit must come in and abide.

The Lord wants us to be Christlike, to represent to the world the beauties of Christian character. This has not always been done in this place by all the workers. When the character of Christ is reflected in God's professed people, they will desire, not the place of greatest honor, but the place that God chooses for them. "Learn of Me," the great Teacher said, "for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:29.] Christ wants us to work out the dispositions that He will work in as we yield our lives to His fashioning.

My brethren and sisters, let us stand where Heaven can co-operate with us, where the grace of God and His Holy Spirit can rest upon us and work through us. I was going away today, but I felt that before departing I must lay before you the great need of the converting power of God if the workers in this institution are to obtain the experience that was in His purpose in the establishing of this institution. All this seeking for the highest place, all this determination to carry our individual ideas and desires should stop right now. It does not please the Master. God wants us to be converted from our ways to His way.

As a people we are being watched by the world, and we should conduct ourselves in such a way that men and women will be convinced that we have something that they have not. We need the help of all who are located here. If any have concluded that they cannot throw their energies into this work, there is the world before them; and they can take it. God bids His people order their lives by the living principles that moved Christ to sacrifice Himself for the saving of the lost. The Son of God gave his life to redeem the youth. What shall we do for them? What shall we do for those older in years? My brethren, you need first to order your own lives by the plan of salvation, then gather with Christ with all the powers of your being. Then the Lord will work through your efforts.

When I consider how hard we have worked in different places to establish health institutions, I feel it my duty to impress upon the workers connected with them that they have a great responsibility to act in a

way that will rightly represent the principles that are the foundation of this message. They should be righteous in word and deed. Strife and contention, which is of the devil, should find no place in their experience.

We may inherit the things prepared for God's people from the foundation of the world if we will live in harmony with the righteous life of Christ. Let there be no contention, no strife. There is room enough in the world; there is opportunity for all to perfect a Christian character. Let us take hold of this work intelligently. Then when any change takes place in the working of the cause here, it will be seen, in the course taken by the workers, that their dispositions are being molded by the Spirit of God, that the grace of Christ is sanctifying character.

I do not want to weary you; I have spoken long enough. But, my brethren, I want you to understand how greatly I appreciate everything that is for the advantage of this place. I pray that from this institution an army of workers may go forth to glorify the One who gave His life for us. O that we might all show in our daily lives that we appreciate this Gift. May God bless you every one, is my prayer.

Ms 17, 1912

Sermon/Accepting the Promise

Los Angeles, California

March 16, 1912

(Remarks by Mrs. E. G. White, Temple Auditorium, Los Angeles, California, Sabbath afternoon, March 16, 1912.)

"I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. 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." [John 15:1-6.]

What a promise is this from the lips of Jesus Christ, the Son of the infinite God! And what a work is brought to our attention! This is the work before us—fruit-bearing for Christ. Every one for whom Christ has given His life should learn to know his duty to live and labor for others.

It was that He might save you unto eternal life that Jesus gave His precious life. And eternal life is yours, if you will accept the Gift. But if you go on indifferent, careless, self-serving, and doing just as you please, then that precious promise cannot be fulfilled in your behalf. You must abide in Christ. My brethren and sisters, will you accept it? believe it? carry it out in your daily life? Or will you go carelessly on, indifferent to the lessons that Christ would have you learn from His life of sacrifice and service? It is for you to decide whether you will accept what God offers you for your present and eternal good.

What are all the riches in the world in comparison with the fulfilment to you of Christ's promise: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you"? [Verse 7.] When we realize the fulness of blessing that is thus brought within our reach, we shall begin to

comprehend something of what eternal life will mean to us. And we need to realize what great blessings in this life are assured to those who comply with the conditions that Christ enjoins. If we believed the promise as we should, there would not be so little zeal, so little love, so little fruit revealed in the lives of God's professed people.

"Herein is My Father glorified," the Saviour continued, "that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another; as I have loved you." [Verses 8-12.]

It is by maintaining a living connection with God that we learn to take Him at His word and to claim His promises as our own. The Father gave His only Son to pass through the experiences of human life, that He might make it possible for us to have the life that measures with His own. In the life of Christ is the great Gift that God has prepared for every soul who will believe Him and accept the promise.

"Greater love hath no man than this," Christ declares, "that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father, I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in My name, He may give it you." [Verses 13-16.]

These are the words of the Eternal, the One who rules in the heavens and who controls all things. He bids you commit the keeping of your soul to Him as to a faithful Creator. Then the cares and anxieties that worry you now will seem but a light affair.

To every believer in Christ the words are spoken, "These things I command you, That ye love one another." [Verse 17.] My brethren and sisters, study the truths of this chapter, and try to comprehend their height, their depth, their spirituality, their power to bring to pass the very thing that Christ came to earth to accomplish. To those who will walk in faith, and in obedience to the will of God, who will yield the life to His control, salvation is assured. They will stand within the city of our God, to go no more out forever. Again I say: Take your Bibles, and study these words at your homes; and may the Lord give you understanding as you seek to know His will and to be guided by His Spirit.

Ms 19, 1912

A Prayer for Help

March 3, 1905

The past night has been a very trying one for me. I could not sleep after half-past eleven. I rose at two o'clock and presented my case before the Lord, and with all my heart prayer for the healing power of God, that the infirmities which are keeping me from the work which burdens my mind may be removed. I must have the power that Thou, my Saviour, hast promised to give us in the great work to be done. My strength is gone, my courage weak. I long after the great medical missionary Worker. Strengthen my courage, Lord, for I fear lest in my weakness I shall fail where I should make a success. O Lord, Thou hast made me Thy messenger. Thou hast laid upon me great responsibilities. My soul is grieved because of

my physical weakness. Thou hast commissioned me to speak the words that Thou hast given me, and to declare the things that Thou hast shown me. I am trying to do this. I am trying to bear the messages of reproof, warning, and encouragement, but I have little hope that those who are departing from the faith will heed the message.

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

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

Ms 21, 1912

The Rebuilding of the Melrose Sanitarium (1905)

1912 [typed]

I feel grateful to our heavenly Father that an interest is being shown by the brethren and sisters in New England in the rebuilding of the Melrose Sanitarium. This is as it should be. The institution should be provided with means that will enable it to put up buildings which will make a better representation than did the part that was recently destroyed.

While I was at Melrose, I took some treatment at the sanitarium, and I could not help wishing that there were better bath and treatment rooms in the institution. I could not get the objectionable appearance of the treatment rooms out of my mind. Night after night I was in council meetings, pointing out to our brethren the needs of the institution, showing that the stables were not what they should be, from a health standpoint, and pleading with them to remedy the difficulty. I said, The stables and barns are too close to the sanitarium building and should be removed. Those to whom I said this admitted the truth of my words.

In the night season I saw the men who have charge of the park, whose work it is to see that nothing is done to mar its beauty, looking at the surroundings of the sanitarium. Their faces did not wear a pleasant expression as they observed some of the objectionable outside buildings. By the representation made by these buildings, they were measuring those who were carrying on the work of the sanitarium. It displeased them to see that the surroundings of the sanitarium were not in all respects in harmony with the care shown to keep the park free from all disagreeable appearances.

I awoke and found that it was a dream. I related some parts of the dream in a council meeting held at Melrose while we were there.

The first that I knew of the burning of the Melrose Sanitarium was a short notice in one of our papers. When I read this notice, I felt so burdened and so sorry that I lay awake during the greater part of the night, asking in prayer, "Lord, what does it mean? Oh, give not Thine heritage to reproach." For a day or two I carried this burden. Then a fuller account of the fire was placed in my hands, and I found that the whole institution was not in ruins, but that only the wooden portion of the main building had been

destroyed. Then I said, "Praise the Lord." Of course, those connected with the sanitarium will have to suffer much inconvenience on account of the fire, and the financial loss will be considerable; but I thought, "How kind our heavenly Father is, for not one life was lost."

I thank the Lord for the spirit of willingness now shown by the brethren and sisters in New England to co-operate in the effort to rebuild the institution. I hope that a building will be erected that will be worthy of the name of sanitarium. I am so thankful that the best part of the main building was spared. My heart says, "Praise the Lord."

I pray that the brethren and sisters in that part of the field will not cease to bring their gifts until there is a sufficient fund to erect a building that will correspond with the grounds. The prompt response that has already been made is cheering. The Lord will bless those who bring Him their offerings with willingness and liberality.

Ms 23, 1912

The Washington Sanitarium

1912 [typed]

A sanitarium is greatly needed near the city of Washington. In the providence of God such an institution will be the means of bringing a knowledge of the truth to those in high places. Sanitariums are the right hand of the gospel. In them the sick are to be educated that sin is the transgression of the law, and that it is this transgression that brings suffering and disease. In our sanitariums temperance in all its bearings is to be taught. Those who are suffering as the result of a wrong course of action are to be shown the necessity of reform in their habits of life. The laws of health have been violated. The eating of flesh meat and of rich, highly spiced foods has injured the delicate lining of the digestive organs; and if such ones would get well, they must adopt a simple, healthful diet.

Those in charge of our sanitariums are to give clear instruction in regard to these things. Medical missionaries are to be ministers of the gospel, showing the sick that by violating the laws of life and health, they are deranging the machinery of the body. There are many learned men and women who do not understand the necessity of carefully guarding the living machinery. Their minds are to be aroused to the harm that they are doing themselves by indulging in wrong habits, by intemperance in eating and drinking. They are to be shown the necessity of discarding alcoholic liquor and tobacco in every form. The use of tobacco is a needless, harmful indulgence. Our physicians are to go to the root of the matter, showing that sickness and suffering do not come from God, but are the result of a wrong course of action.

Ms 25, 1912

On the Establishment of a Restaurant in Los Angeles

St. Helena, California

May 7, 1902

(Counsel given at a meeting of the Board of Directors of the California Medical Missionary and Benevolent Association, at Sanitarium, California, Wednesday, May 7, 1902, at 2 P.M.)

Mrs. E. G. White: When the idea was presented to me that many thousand dollars were to be invested in something like a hotel for tourists, I thought that, from what God had shown me, that was not the right way. But this morning Bro. Moran has presented to me this plan, and I do not see but that it is reasonable.

The light has been given me that if we would be wide awake and have our eyes under the supervision of God, He would open ways for us to take up work without a large outgo of means and no production. It would not be in the order of God to involve a large amount of means in one place, because we must work in reference to the plans that will be made for work in different places.

The plans that were to be made in Southern California were represented to me in figure—as here would be a center of work; and around this would be places that could be worked from that center; there would be a center and a large circumference of localities around it. The circle would be large where it took in a large number of localities. Then there were localities presented as distinct as these separate figures are one from the other, where there should be a local sanitarium that would not reach so large a circumference. Each center should be large enough to accommodate those who are likely to come to it, like the one in San Diego and in other places. There should be several sanitariums in different localities. Each locality, before proceeding to establish a sanitarium, should make calculations and count the cost, considering also that other institutions are to be created, built up, and worked.

But there is to be in the Southern field one sanitarium that is to comprise more than just the outstanding places around it.

Now is our time, now, now. Christ said to His disciples—when they urged Him, saying, “Master, eat”—“I have meat to eat that ye know not of.” Then He said, “Lift up your eyes.” They said, “Four months, and then cometh harvest,” but He said, “Lift up your eyes, and look on the fields; for they are white already to harvest.” [John 4:31, 32, 35.]

And how did that harvest begin? With one woman—just giving the truth to one woman, and that woman giving it to others; for she went into the village and said, “Come, see a man, which told me all things that ever I did.” They came out; and they listened; and there the harvest began. “Now we believe,” they said, “not because of thy saying: for we have heard Him ourselves.” [Verses 29, 42.]

Just such a work will be carried on in these days. There will be one, or two, or more in a place, and they will communicate the light to others; thus the work will grow until there is a large company.

Here in Los Angeles there are the various interests that Dr. Moran has spoken of that will be connected with the restaurant, rooms where our treatments can be given—call it a small sanitarium—and thus act as a feeder for our larger institutions, which are more fully equipped to receive patients.

In connection with the restaurant and treatment rooms there should be a reading room, where the patrons can learn of our message and of the work we are doing in medical missionary and gospel lines. In this work ministers should have a special interest. Here talks can be given upon the truth and the Bible. All these efforts, all these opportunities, are the sowing of the seed, and the harvest will soon follow. The sowing and the harvest will be commingled, the one following close on the other.

This is the way this work has been outlined to me in symbols and representations. You can take it and work it out. I cannot see any objection to such a work as this. It will open the way for many to come to our larger sanitariums that shall be established in these different places and to learn of their work.

This work in Los Angeles has been upon my mind for a long time. I have felt that the years are passing away, and we are not accomplishing what we ought to accomplish. Should Dr. Moran leave here now, with no work established, this opportunity to educate, to train, to give the light of truth, would be closed up.

When the idea of a hotel was presented to me, I knew that could not be right, for the light had been given me several times that we were not to enter these large places of resort and build hotels to accommodate the people as they drift in—that was not our work. But a restaurant is different. [It] is an educational work, it is like sowing the seed, and there will be an awakening among the people to know what we believe; and then we must be prepared and ready to give them the light upon the gospel that God has given us.

These things I can lay out only in a very imperfect manner, because I am not in a condition to present all that I would be glad to give you. There are things that I shall need to present, especially in regard to the work in the South. I have already written to the workers there, that there should be a work there like this [that] Dr. Moran is planning.

Restaurants in different localities should be educating the people how to prepare healthful food from the productions of nature right around them where they live. They cannot depend upon having the health foods shipped from Battle Creek; it is too far off. Then there should be a central sanitarium in some modest location near Nashville, not in the city, but just outside.

Ms 27, 1912

Diary Fragments, April to June 1903

April 17 - June 30, 1903

April 17, 1903

Elmshaven, California

I cannot sleep this morning after three o'clock. I take my pen and write things which have been pressing upon my mind.

Monday morning, April 20, 1903

This morning about twelve o'clock I awoke from sleep where I was calling upon the Lord in prayer in my own behalf and in behalf of my brethren. I felt a wonderful nearness to God and these words were sounding in my ears, "Jesus of Nazareth passeth by." "If thou wilt, Thou canst make me whole." [See Luke 18:37; Matthew 8:2.] I did not at first understand the sensation of prickling in the ends of my fingers. What does this mean? The pricking seemed to extend to my arms, and a soft, flexible feeling came into hands and arms. I continued my prayer to God that I was offering in my sleep, and after praying to my heavenly Father I arose and dressed. The exhaustion I had been suffering seemed to be all gone and my head was clear. I had felt deeply burdened and had begun writing after two o'clock p.m. in my diary, and I did not feel that I could drop my pen until seven o'clock. I had written in my large diary

thirteen pages as fast as my pen could trace the words to Dr. Kellogg and to my brethren who have been holding positions in our institutions, for there had been a departing from pure and clean, sanctified principles in their business management, and the Lord had come near to them in rebuke and judgment.

May 1, 1903

“Elmshaven,” St. Helena, Calif.,

I thank the Lord this morning that I have had rest in sleep. I am not free from infirmities, but while I suffer pain I am grateful to my heavenly Father that I am able to accomplish considerable in this work of preparing my writings that should come to our people, for the Lord impresses my mind and I desire to impart every ray of light given me.

I am grateful to my heavenly Father that my mind is clear and distinct in regard to the requirements of God in His Word. I feel sorrow in my heart that the claims of God upon the life and service in His cause are not fully appreciated. Because of this, mistakes are often made. These many mistakes in the religious life need not be, for God is light and in Him is no darkness at all. He wants us as His children, adopted into His family, to act as such at all times, receiving His grace daily. Because we offer up our earnest prayers to our Father, He blesses us with His rich grace and we become His witnesses as children of God.

We want not to mix and mingle with the world to receive the spirit of the world, but to reveal the precious grace of truth in our own hearts and to honor God as His little children. We are to love one another. We are to do kindly actions whenever we have opportunity, because the Lord is constantly bestowing His most valuable gifts upon us. Every day we are to be thankful.

It may seem to us that the truth maintains its ground by the hardest exertion and most costly sacrifice, but we are to consider we are to discharge our individual duty day by day. Keep the mind stayed upon the Lord. Are we not warring the good and grand warfare, expecting the crown of life which the righteous Judge shall give us in that great day when every man will receive according to his deeds, whether they be good or evil? We have the precious light of the Word given us from God to give to the world and to lead us in the path He requires us to travel.

Do not forget the words recorded in (Matthew 28:16-20): “Then the eleven disciples” after His resurrection “went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.”

This message needs ever to be kept in mind to be obeyed. We are not to worry, but move on and trust wholly in God. We have a message to the world, and a fearful account will be rendered to God if we should prove unfaithful as His stewards. We long to see precious souls converted to God. For this we venture to labor in our age and infirmities. We hunger for souls and pray for the conversion of souls.

May 2, 1903

St. Helena, Calif.

Thank the Lord my life has been spared to see another day. My prayer to my heavenly Father is, Keep me today and give me this day clear perception that I shall not lose anything that Thou hast impressed and shall impress upon my mind that I must give to Thy people. Oh help me, my heavenly Father, to do Thy will, to give Thy words, and in such language that will make the best impression upon the minds of all that shall hear me speak.

Unto this day Thou hast been everything to me. We can walk safely in the darkest path if we have Thy light going before us as our guide. Thy Word, let it impress my mind this day. As I write the things Thou hast given me, may my representations be just as clear as Thy light, that shineth into the most darkened understanding. Give me words, give me wise speech. The burden lies heavy upon my soul lest I shall not make every representation clear. And oh my Lord, work upon human hearts that they shall be convinced, that the heavy laden may understand that there is a Burden Bearer who will take all their burdens and will heal all their wounds.

Oh how I long that the curtain shall be rolled back, and souls that do not now see their great privileges may see and may understand that if they walk with Thee, my Saviour and their Saviour, and learn of Thee Thy meekness and Thy lowliness of heart, they will find rest unto their souls, and Thy joy shall be in them and their joy shall be full.

May 27

St. Helena Sanitarium

The fruit of the Spirit is peace and love. I thank the Lord this morning I have been able to sleep until three o'clock. Retired quarter-past eight. My heart is drawn out this morning to the Lord in most earnest prayer for His keeping power. I cannot keep myself one moment. I want ever the fresh consciousness that I am a child of God, one of His little ones, and kept by His power. I cannot keep myself even for one single moment. My prayer is ascending to God that His grace may be with me today.

I am trusting in the Lord, praying and believing that His promises full of comfort and assurance will be realized this day. To be spiritually minded is life and peace. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:27.] "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." [Romans 15:13.]

I know not how long my life may be spared, but I am living day by day as unto the Lord.

June 6, 1903

"Elmshaven," St. Helena Sanitarium, Calif.

This is the Sabbath of the Lord. We are this day to honor God in our conversation. Our hearts must be opened in a special manner this day from beginning to the close of the Sabbath, and there must be shining forth from us the bright beams of the Sun of righteousness. I praise the Lord this morning that I feel rested. I slept well during the night. My heart is at peace with God. I have not any inclination to bring sad thoughts and distress upon my soul on this day which God has sanctified and blessed. Exodus (chapter 31) is so expressed as to leave not a shade of doubt in any mind in regard to our duty to keep holy the seventh day.

June 10, 1903

St. Helena Sanitarium

I am this morning deeply impressed with a sense of the great work before us to be done in order that we may respond to the words of Christ when He stood in His perfect humanity in our world. He is the true and unerring One to guide our feet in the path He was traveling.

June 1903

"Elmshaven," St. Helena, Calif.,

I thank the Lord that I have been enabled to stand the taxation that has been upon me for weeks. I slept well last night. This morning I am not strong but I will put my trust in God. The Lord is good and greatly to be praised. My mental powers have been constantly drawn upon for so long, and yet in my sleeping hours the Lord gives me words to speak that are appropriate for the occasion and for the benefit of those who come to me for counsel. The Lord would have us help one another.

Professor Beardslee had a conversation with me. I would have helped him if I could; but I dare not give my opinion of duties for others unless I have the words of counsel from God. As I read the blessed Holy Bible I can speak words from the Book of books and from instruction the Lord has given me to give to those who ask me to help them when they are in difficulty. But I always encourage them by the Word itself and urge them to take everything to God in prayer, pleading the promise, Ask and ye shall receive; seek and ye shall find. [Matthew 7:7.]

There should be a solemn importance attached to the testimonies the Lord gives His messenger to bear concerning the Word which calls us to come out from the practice of the world and be separate. A half conversion is only a snare to betray other souls into the same divided service. Every truly converted soul shows a transformation in character, and a marked change takes place.

June 30

St. Helena, Calif.

I am grateful to my heavenly Father for His sustaining grace this morning. There is not a smooth path before any of us. We are to meet Lucifer in his efforts to counterwork the purpose of God in sending Christ to our world to reveal the Father. We shall make it a point not to dwell upon the disagreeable features that shall present themselves to us. We are to keep the bright side ever before us. But while we are not to be discouraged in our efforts to war against evil, Lucifer will work to act his part. We cannot be unconscious of the difficulties and perplexities we are compelled to bear, yet we are to know we are laborers together with God. Christ is with us by His promise from His sacred lips, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.]

My heart is longing after God. But discouragements will come. Let us look and study the life of Christ and inquire, What would the Lord Jesus do were He present to counsel me in the difficulties that arise? Our first business is to ask counsel of God

Ms 29, 1912

"What Is the Chaff to the Wheat?"

November 21, 1911 [typed]

In this age there is a fearfully high pressure upon minds. The instruction given me is that great harm is done to the minds of children and youth by cheap, trashy reading. By the reading of magazines and novels, impressions are made on the mind that spoil it for the reception of Bible truth, which alone can supply the necessities of the soul.

It is a great evil to bring these trashy magazines into the family, and yet many parents are asleep to this peril. They do not know what kind of food is being supplied to the minds of their children. The food that is given to the mind should be pure and wholesome. God calls upon His people to turn away from the brackish streams of the valley and drink from the pure streams of Lebanon. A study of God's Word, which is eternal life to the receiver, would invigorate and strengthen the mind; but too often the grace of Christ finds the right of way obstructed by the mass of rubbish which has been allowed to accumulate in the mind. The mind is not kept hungry for the blessed Word, which must be eaten in order for the thoughts to be pure and holy. The Holy Spirit is not given a place in the life.

What can I say to break the spell that now endangers not only the youth, but men and women of maturity? What can I say to impress upon their minds a realization of this danger? To those who are tempted to indulge in trashy reading, I would say, Read your Bible. "Search the Scriptures," Christ commanded; "for in them ye think ye have eternal life, and they are they which testify of Me." [John 5:39.] Obedience to the Word of God is our only safety. It is through study and a belief of the Word that we obtain a knowledge of the means by which holiness is attained. And as the principles of truth are believed, they become obligatory upon the conscience. Wonderful victories may be gained by studying the Word of God and obeying from the heart the requirements of that Word.

The death of Christ in behalf of the human race should call forth from us grateful thanksgiving. The grace by which we overcome is in the word of promise. It is the act of faith to draw it forth to enrich the soul. Faith takes hold of the Word and applies it (eats it); and God delights to satisfy the expectant soul with His blessing.

This matter has been most clearly presented to me. I have been instructed that the money expended for worthless literature should be spent for the books and papers containing the light of present truth. Let these be sent to those who have not yet heard the truth for this time. As they read these publications, light from the throne of God will shine into the soul-temple. Jot by jot, here a little and there a little, the truth will appear to the mind, and the soul will be fed with provender thoroughly winnowed from the chaff. Pamphlets and leaflets dealing with the truth for this time should be scattered everywhere like the leaves of autumn.

God has given to His people the choicest reading matter. Let the Word of God find a place in every room in the house. Keep the Bible, the bread of life, in plain sight. Let the money spent for magazines be spent instead for publications containing present truth, and let them be given a prominent place in the home. With all safety these may be placed before the children and youth. Novels should not find a place in the homes of those who believe in Christ. Do not keep before the youth that which is represented as wood,

hay, and stubble, for it will poison the appetite for that which is represented as gold, silver, and precious stones. The inclination for light, trashy reading is to be strictly denied.

Keep choice, elevating literature ever before the members of the family. Read our books and papers. Study them. Become familiar with the truths they contain. As you do this, you will feel the influence of the Holy Spirit. Every moment of life is precious and should be spent in preparing for the future immortal life. Let the mind be stored with the elevating, ennobling themes of the Word of God, that you may be ready to speak a word in season to those who come within the sphere of your influence. The reading of our publications will not make us mental dyspeptics. None of us will receive the bread of life to our injury; but as these books are read, the mind will be furnished with that which will establish the heart in the truth.

“The words that I speak unto you,” Christ said, “they are spirit and they are life.” [John 6:63.] The work of sanctification is carried on through the instrumentality of truth. By the respect we show to His Word, faith sanctifies every word that proceeds out of the mouth of God. This is what is meant by eating the living word that comes down from heaven.

The laws of God are to be regarded as sacred and are to be respected and obeyed. It is only by obedience to the truth that sanctification is attained. It is only by knowing and believing the truth that we can know the meaning of intelligent conformity to the will of God. Only as we study His Word shall we give eternal realities their proper place in our lives. Christ is set forth in His Word; faith sanctifies that Word to the believing soul.

The Word of God must have a much larger place than it now has in the lives of those who claim to be Christians. The lessons that are contained in this Word are to be eaten as the bread of heaven. “He that eateth My flesh and drinketh My blood hath eternal life,” Christ says. “The flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.” [Verses 54, 63.]

Ms 31, 1912

Talk/School Discipline

Fernando, California

October 1, 1902

(Remarks by Mrs. E. G. White, at Fernando, California, October 1, 1902, to the Fernando School Faculty.)

From year to year we have planned how to keep the students in right lines, how to arrange the work so that they can all have a heart in it themselves but we have not spent enough time and thought in planning as to what we ought to do ourselves to make the work successful. In many cases I know that the teachers have not had the experiences they ought to have had.

I am certain that in this school there will be things that will try human nature, that will tax your forbearance. It is more than we could expect that a whole term should pass by without some unadvised and hasty words being spoken—perhaps not angry words, but words without due judgment and forethought. It seems to me, in our little meetings that we have from time to time, we ought to put in at least half the time relating our own experiences. I believe that when the Spirit of God has said that we

have given wrong advice, we ought to tell of it. We must set an example in these things which we desire our students to follow.

I am satisfied that if the teachers would place themselves in their daily experience where they would like to see the students in their experience, there would be an influence go out from the teachers that would be hard to resist; on the other hand, if the students do not see in their teachers a spirit of renouncing and confessing the mistakes they make, there will be engendered in some a spirit to circumvent the teachers. Generally, if a public confession has been made, or if the wrong has been made right, the students will not make a handle of it. Confession on the part of a teacher goes a long way with an obdurate student. The very one who is so hard-hearted is of the most generous disposition when converted.

C. Santee: This morning I was pleased. There was one student who said his own mother did not know about his going to school. She was afraid of it. This morning that same young man said, "I want to go to work, and do what should be done." I told him, "If you take hold to make something of yourself, everybody will stand by you." Tears came into his eyes as soon as I spoke in this way. We must not get above our students.

It seems to me that if Sister White could use all the time while with us this morning, it would be well, for soon she will be away from us.

Mrs. White: There have been many cases presented before me from time to time of both good and poor management, in households and also in schools. We all know that there are varied dispositions and characters in the students that come to our schools; and we know, also, that there are homes where the children are not under discipline, and where there is [no] management. Sometimes the children have been allowed to have their own way, to do just as they please. That makes it very hard for the teachers in the school. There are some here, I presume, to whom the grace of God working upon the heart of the teacher will be one of the greatest helps—it will be the help, the supreme help, to the student.

You will have difficult subjects here to manage; but I know, from the light God has given me, that you are in a place where the surroundings are in every way favorable. Here you can watch for souls as those that must give an account. And if you will watch in that way, and not show that you are grownup men and women who have left their childhood behind, you will help your students over many a difficulty. This trying to imitate the Master is the best school to fit teachers for the higher school. Try to learn just how Jesus has to bear with us. We make our Saviour bear so much with our own infirmities. Keep thinking of this, and try to make it just as pleasant as possible for those under your care. When this is done, and the students find that you have a sympathetic heart, they will not brace themselves against you. But that very bracing, that stubbornness, is a faculty that, when converted, is of high value. So you do not want to break it or cut it down, but you want it to be converted; and just as soon as it is converted, you have a faculty which will be of the greatest value to the Christian. Christ says of us, as He sees the stubbornness of the will, I will take that will, and bring it into My service, and it shall be one of My greatest helps to help others. He takes the different traits of character, and says, I will take this trait, and that trait, and with My Spirit I will mold and fashion them, and they shall be My helping hand in assisting others who are of the same character to be converted to God. Another thing: at the very commencement of the school try to get the students to unite with you in the work on the land.

E. S. Ballenger: Would you advise leaving a part of the campus for a playground for the boys?

Mrs. White: I thought you were going to educate these youths to labor. That is the point.

E. S. Ballenger: The playground would better be a garden, then.

Mrs. White: Everything that we have is to be put to use. Let the students understand that God has given us these hands, and this brain, not to learn how to play, but to learn how to become useful in the home, in the school, and in the church. What they need to learn is how to train every faculty to accomplish the very greatest good. To learn how to play is not what they are here for. It is to teach them how to study the Scriptures, how to be useful and do their duty.

Teachers, take your pupils with you into the field, and say, "We will do this." Lay out the work that they should accomplish in manual labor. All the education they can get in manual labor will be of great advantage to them. They must learn the use of bone and muscle. They must be educated how to work. If there are houses to build, and there are houses to build here, let a carpenter come and show them how to make the different parts of that building. Educate them in whatever you have to do in cultivating the land. In doing this you are giving them information that will be worth gold and silver to them; then they will have a trade; and when they go out as laborers to any foreign field, where there is no one to do these things—say on an island of the sea—they will know how to take hold and do for themselves. That is how we taught the students in Australia.

If you labor in this way as the Lord has directed, brethren, then when you come to an emergency and do not know what to do, ask the Lord, and He will tell you. You cannot tell what you are going to do in the future; but as matters develop, go to the Lord with your burdens; He will help you and strengthen you and will give you wisdom and understanding. You cannot create an emergency beforehand and then tell what you will do; but let the emergency come, and the Lord will give you understanding and wisdom how to manage.

Ms 35, 1912

Interview/Regarding Canon City Sanitarium

[September 24,] 1905

Report of Interview with Drs. Wade and Hills Regarding the Canon City Sanitarium

Mrs. E. G. White: There were some things that were presented to me in reference to Dr. Place putting a sanitarium a short distance [from the Boulder Sanitarium]. That is something that was never done in all our experience. It never had been done. Then there were other representations made, which I dare not now say what they were until my mind is just as clear as possible. It is written somewhere, but I have not been able to find where.

(Some conversation ensued in reference to the location of Canon City. It was said to be about one hundred and eighty miles or nearly two hundred miles by rail from Boulder. It was then suggested that in order to refresh her mind with the situation, Sister White reread the statement regarding the enterprise, as dictated by Dr. Hills. The statement was then read.)

E. G. White, reading: "Which remain in the treasury." What does that mean?

Dr. Hills: It is not sold out. It is not sold to any one.

E. G. White: Now I do not know as I am prepared to say much. The difficulty has ever presented itself with linking up with unbelievers. In every institution that we have had, it has been a forbidden thing to do that. There was a danger. We cannot depend on the minds of any one who is a transgressor of the law of God, with the Bible open before them. We cannot depend on them, because the enemy works the mind, and therefore I would not consider that it was any favor from the light that was presented to me, but it would prove a hindrance in the end that you do not understand now, because the enemy is working constantly through his agents. They may be ever so favorable, but notwithstanding that, there will be crises that will come; and as these crises come, our people will be brought into a position of extreme trials, if they mingle and have been bound up in any way with the worldlings.

Dr. Hills: That whole thing is bound up in that word "treasury." We saw that thing, and we saw that if we accepted any support whatsoever from the world, and allowed them to have any part in the management of it, they would do as you say, because they cannot be depended upon. But we arranged it so, and they are willing to have it so, that while they are interested in a money way, they must be absolutely silent as regards the management of it whatsoever.

W. C. White: Is not that contrary to the principles of a stock company? Is not the foundation principle of a stock organization that each man shall be interested according to his investment?

Dr. Hills: I meant to say that they never could control it in any way. They will have their interests, because they own the stock; but the controlling interests will always be with us.

Dr. Wade: When this first came up, that was the very first question brought up by the businessmen, and they made us pledge that it would never pass out of our hands. Mr. Baker said, "I want this fixed so that it will never pass out of Dr. Wade's hands, because we know that the Adventist people are a success in the sanitarium business, and we want it held in their hands."

W. C. White: Well, you can acknowledge your intention, but you cannot bind the thing.

Dr. Hills: But supposing we always owned a majority of the stock, that settles that proposition; they cannot get away from it.

W. C. White: Do not the minorities in a government largely influence a government?

Dr. Hills: They may try, but the government is there just the same.

Dr. Wade: If it was thought best, there are Seventh-day Adventists that will take this stock, without selling a dollar to outsiders.

W. C. White (to E. G. White): The statement was that if they wanted to be free from outsiders, that they could sell this stock to Seventh-day Adventists. There are Seventh-day Adventists that would take it.

E. G. White: The institution that has been established in Colorado, the representation has been to me that that should be cleared out before the means should be drawn from our people that should be cleared off; and let that stand no longer the reproach it has been; and Brother Place has not carried the thing as he ought to have carried it.

Dr. Hills: That could certainly be done, and without interfering with this other matter at all.

Dr. Wade: It really would help the other matter, because it would unify everybody in that Conference.

E. G. White: What is the entire price of this site?

Dr. Hills: It is all paid for, it is all in our hands now, clear of debt. We own the well and own the land.

E. G. White: It is the building you have got to put up?

Dr. Hills: Yes.

E. G. White: Now I do not know as I can say anything more about the matter. I see it looks like a very favorable opportunity, but cannot that institution be cleared before you have to draw from any source to make your buildings?

Dr. Hills: That is what we were anxious to do—was to get the means without calling upon our people. If we did call, they would respond, but we did not want to do that, because we want their strength and support to go to Boulder, and we can get this money from other people and have it in such a shape that we will have the controlling of it, while they may have a voice in the matter. It never will go out of our possession; it will remain among this people, while we are using this outside means. The people there at Canon City are very anxious for it.

Dr. Wade: Another thing: when a change of politics comes, we may not get that donation.

W. C. White: What are the conditions on which that \$20,000 are offered you?

Dr. Wade: We have on our part to agree to expend a certain amount of money in the erection of the building.

W. C. White: How much?

Dr. Wade: Forty thousand dollars. That is substantially correct. If we have the state donate us this labor, this item will come in that, the cement will come in that, the lumber will come in that, so that while the original outlay seemed to be great, the fact is that we can make a good showing on a comparatively small outlay. I am satisfied that less than \$20,000 will do it. We were to put 40,000 improvements on the property. Everything that is donated to us counts on the improvements.

Dr. Hills: It has been our purpose to get at this thing with a small actual outlay and at the same time keep it where we could handle it.

W. C. White: Now you see it is this way. If my opinions were of any value, I could talk a lot. If Mother were free to express her own opinions, she could talk a lot; but that is not what you want. Representations made to her led her to write what she did. Certain things were presented to her, and she expressed that the best she could and sends it to you. Now if she does not feel free to say much today, the best way is for you to give a statement of it and let her take the matter before the Lord; and if she gets additional light for you, she will get it to you as soon as she can.

Dr. Hills: We wanted to be sure that everything was understood about it, so that she would know what to consider.

W. C. White: I went over this with her the other morning. She read the matter, and we discussed the different things, and I gave her all the information I could. I see that it is fairly clear in her mind.

Dr. Hills: We want it to be clearly understood that there is a way to do this thing right now without in any ways interfering with Boulder, and that it is possible to have a well-equipped institution without any expense to our people.

E. G. White: How soon do you return?

Dr. Hills: We wanted to go very soon, within a few days. We are planning to leave San Francisco on Friday.

E. G. White: Now if there is anything comes to my mind, and I can find what I had written out, I will let you have it. The presentation is very favorable that you make, but why the matter should have been presented before me, in the matter of warning, I do not know. It was this: one point was, it was not for the best to begin to raise means till that institution was clear.

Dr. Hills: That is why we came to talk with you about it, because we wanted it to be clear to your mind that we are not to interfere with the other institution.

E. G. White: That was one point, that that institution had stood as a reproach so long. It might have been cleared.

W. C. White: Then the other point you have mentioned—the danger of linking up with worldly men and using worldly capital, the danger of that influencing the enterprise differently than the promoters intended. Then you mentioned a third point to me this morning, that you have not spoken this afternoon, and that was the prospect of disappointment in the combination of men. Perhaps you have something to say about that.

E. G. White: There would be, in connection with any combination of outside parties, disappointment. You need not expect anything else than that there would be disappointment; and because the enemy moves upon minds, they will decide one way or the other. You see decisions will be made one way or the other, and that in moving very guardedly, you will save a lot of burden of trouble. The light that has been given me is that the co-operation of outside parties is not safe to link up <with>, and [your] leaning upon them is not safe.

Dr. Wade: In selecting these men, they have promised to resign from that board at any time we wish them to resign. There are two men who are not Seventh-day Adventists who promised to resign at any time we wanted to put another man in their place. One of these men is a banker. He is considering the Sabbath question very seriously, and he has told one of our ministers, Elder Grainger, that he intended some time, as soon as he gets his business in shape, to keep the Sabbath. The other man is a Scandinavian who is very much interested in the truth. We have hoped and prayed for these two men, and hoped that we could bring them into the truth, and that if they did not accept the truth, we would place Seventh-day Adventists in there. It seemed that God directed us in selecting these two men. Dr. Hills and I prayed over this question a great deal, and we were led right back to these men every time. We realize this whole thing, the question of bringing outside men in with us; but they are only elected till the fifteenth day of next December, long before we would commence any active work. We have hoped, especially Mr. Evans, that he would take his stand for the truth. But we have looked ahead. We have seen the truth of what you have said, the danger of having men tied up with us that were not of our faith.

We guarded some of these questions in binding the institution to keep the Sabbath, while that can be literally true, unless we had the complete control they could influence it one way or the other. For that reason we had their term expire December 15, 1905. And the institution, having the control of stock in the treasury, can choose exactly the men they want to take their place. We have hoped that by associating ourselves with these men, and setting a godly example before them, we could help them to the truth; but we ourselves thoroughly believe it is better to have the entire five staunch Seventh-day Adventists, just as you told us. I thoroughly believe that to be a fact; but we hoped, if these two men were associated with us, we could help them. There are five men on the board, and three have the control, and the three are Seventh-day Adventists. Of the other two men, Mr. Evans is a banker, and Mr. Frederickson is county treasurer. They are both Christian men, though not having accepted the Sabbath. I believe they are free to be led out into more truth. But the thing I wanted to make plain is that their term expires December 15; this coming December they will be directors no longer after that, unless we should reelect them.

W. C. White: It seems to me that I have a very clear picture of what you are doing, and I think that Mother has as clear a picture in her mind as she can get of something she has not personally seen.

Dr. Wade: I have been in private practice for six years and have built up a patronage around there, and I want the institution to give my patients treatment in. In private practice it is impossible to practice medicine without the use of drugs, because the majority of people are too poor to hire a nurse.

W. C. White: Do you expect to leave your practice?

Dr. Wade: I will put my private practice into it. We are about twenty miles from Cripple Creek—65,000 to 75,000 people. They come to Canon City when they get sick, and at the present time they are scattered around amongst houses. If there is a sanitarium there, I can fill it from Cripple Creek many times over, and it would never draw a patient from the Boulder Sanitarium.

E. G. White: About the drawing patients, I do not think that is anything of an objection. Brother and Sister Kress have felt very fearful that some one would establish a sanitarium in Adelaide. I wrote to them that they need not have any fears of that; because [of] the sanitariums existing in cities, there would be plenty that could be accommodated and never interfere with them at all. But the interest that would be awakened would be rather to their advantage. As far as that is concerned, I have not anything on that, it was the combination; and how much this combination takes in, it seemed an element that <would be objectionable>.

Dr. Wade: We can eliminate that entirely. We came to get advice on all these questions.

E. G. White: I believe the Lord will give light on this matter, that you feel that you will understand about the matter. I cannot say anything more now; I must get the particulars that I have in order to see what I have written.

Ms 37

The Spirit of Sacrifice

"Lessons From the Life of Solomon, No. 16 (The Spirit of Sacrifice)"

The beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness.

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make me a sanctuary; that I may dwell among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. "Of every man that giveth it willingly with his heart ye shall take my offering," was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwellingplace for the Most High.

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his service this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple.

Chosen men were especially endowed by God with skill and wisdom for the construction of the wilderness-tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, . . . and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences cooperated with the workmen whom God himself chose.

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and his truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker.

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with cunning men. . . in Judah and in Jerusalem."

The Phoenician king responded by sending Hiram, "a cunning man, endued with understanding, . . . the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Hiram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

Hiram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world--Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost.

Herein lies a most important lesson for God's people today,--a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom he bade, "Follow me, and I will make you fishers of men," he offered no stated sum as a reward for their services. They were to share with him his self-denial and sacrifice.

Those who claim to be followers of the Master Worker, and who engage in his service as colaborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into his work.

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of his servants. Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institution should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging his sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance.

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance--barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings.

God in his providence called for a reform in his sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for he can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sake he became poor, that we through his poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for him. It is our privilege to be partakers with Christ in his sacrifice. Mrs. E. G. White.

Ms 39, 1912

“Freely Ye Have Received; Freely Give”

1912 [typed]

During the years of Christ's public ministry, the first disciples were associated closely with Him, that they might be trained for the work that as His representatives they must carry forward when He should be no longer with them. For three years they labored with Him, hearing His words of comfort and hope to the weary and desponding, beholding His miracles in behalf of the suffering. When Christ returned to the Father, He bade the disciples continue the work He had begun. They were given power to heal “all

manner of sickness, and all manner of diseases among the people.” [Matthew 4:23.] By healing in His name the diseases of the body, they would testify to His power for the healing of the soul. Through ministry such as Christ had performed, they were to carry to all nations the gospel of His grace.

In the same way His disciples today are to labor. In sympathy and compassion they are to minister to those in need of help, seeking with unselfishness and earnestness to lighten the woe of suffering humanity and, through this means, win men and women to the great truth for this time.

“Is not this the fast that I have chosen,” the Lord through His prophet declares, “to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” [Isaiah 58:6, 7.] Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a mission field for which a responsibility is laid upon them by their Lord’s commission.

The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truths that we hold. Yet many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many like the sluggard are folding their hands in inactivity.

The Lord is calling upon His people to take up different lines of missionary work, to sow beside all waters. We do but a small part of the work that He desires us to do among our neighbors and friends. By kindness to the poor, the sick, or the bereaved, we may obtain an influence over them, so that divine truth will find access to their hearts. No such opportunity for service should be allowed to pass unimproved. It is the highest missionary work that we can do. The presentation of the truth in love and sympathy from house to house is in harmony with the instruction of Christ to His disciples when He sent them out on their first missionary tour.

Those who have the gift of song are needed. Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed. Church members, young and old, should be educated to go forth to proclaim this last message to the world. If they go in humility, angels of God will go with them, teaching them to lift up the voice in prayer, how to raise the voice in song, and how to proclaim the gospel message for this time.

Young men and women, take up the work to which God calls you. Christ will teach you to use your abilities to good purpose. As you receive the quickening influence of the Holy Spirit, and seek to teach others, your minds will be refreshed, and you will be able to present words that are new and strangely beautiful to your hearers. Pray and sing, and speak the Word.

The medical missionary work presents many opportunities for service. Intemperance in eating and ignorance of nature’s laws are causing much of the sickness that exists and are robbing God of the glory due Him. Because of a failure to deny self, many of God’s people are unable to reach the high standard of spirituality He sets before them. Teach the people that it is better to know how to keep well than to know how to cure disease. We should be wise educators, warning all against self-indulgence. As we see

the wretchedness, deformity, and disease that have come into the world as a result of ignorance, how can we refrain from doing our part to enlighten the ignorant and relieve the suffering?

Because the avenues to the soul have been closed by the tyrant Prejudice, many are ignorant of the principles of healthful living. Good service can be done by teaching the people how to prepare healthful food. This line of work is as essential as any that can be taken up. More cooking schools should be established, and some should labor from house to house, giving instruction in the art of cooking wholesome foods. Many, many will be rescued from physical, mental, and moral degeneracy through the influence of health reform. These principles will commend themselves to those who are seeking for light; and they will advance from this to receive the full truth for this time.

God wants His people to receive to impart. As impartial, unselfish witnesses, they are to give to others what the Lord has given them. And as you enter into this work, and by whatever means in your power seek to reach hearts, be sure to work in a way that will remove prejudice instead of creating it. Make the life of Christ your constant study, and labor as He did, following His example.

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 I am. ... And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Verses 8-11.]

Then go; teach and preach Christ. Instruct and educate all whom you can reach who know not of His grace, His goodness, His mercy.

Ms 41, 1912

Extracts From the Testimonies, Relating to the Question of Caring for Tourists in Our Medical Institutions
1912 [typed]

Extracts from Lt 244, 1903 and RH 12/17/1903.

As the result of a thorough search through the writings of Mrs. E. G. White, we find that the strongest allusions to the danger of devoting too much time and energy to the work of caring for tourists in our medical institutions are found (1) in Letter No. B. 244, 1903, entitled "Words of Warning," addressed "To Sanitarium Managers and to Parents;" and (2) in an article entitled "Lessons From the Past.—No. 2," published in the December 17, 1903, issue of the Review and Herald.

The passage found in the letter (copies of which are in the hands of Brethren J. H. Kellogg, A. T. Jones, and W. S. Sadler) is as follows:

"Special light has been given me in regard to why we may accomplish much more for the Master by the establishment of many small sanitariums than by the building up of a few large institutions. In these large medical institutions there will be gathered together many who are not very sick, but who, like tourists, are seeking rest and pleasure. These will have to be waited upon by our nurses and helpers. Young men and young women who from their earliest years have been shielded from evil associations are thus brought into contact with all classes of worldlings and are influenced to a greater or less extent by what they see and hear. Many become like those with whom they associate, losing the simplicity and

the modesty that Christian fathers and mothers have guarded and cherished by careful instruction and earnest prayer.

“Among the many unbelievers who patronize our large sanitariums, a few may come to a knowledge of the truth; but there is great danger that much more will be lost than gained, because our youth, in their association with men and women who fear not God, will meet with seductive influences that are almost irresistible. Satanic agencies will make every effort possible to destroy the purity of mind and soul, and many of these youth will never free themselves from the snare of the enemy.

“We are living amidst the perils of the last days. Something decisive must be said to warn our people against the danger of permitting their children, who need parental care and instruction, to leave the influence of home life, where they have been kept from the evil of the world, to go to places where they will be employed to act as servants to pleasure-loving and irreligious worldlings.”

The Review and Herald article, in part, is as follows:

“Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord—that our youth should not collect in Battle Creek to receive their education—has in no particular been changed. The fact that the sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for our youth makes it unsuitable today, as far as influence is concerned.

“When the call came to move out of Battle Creek, the plea was, ‘We are here, and all settled. It would be an impossibility to move without enormous expense.’

“The Lord permitted fire to consume the principal buildings of the Review and Herald and the sanitarium, and thus removed the greatest objection raised to moving out of Battle Creek. It was His design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller institutions should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God’s plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this kind of work. It is well, and more than well—it is essential—that efforts be made to carry out the Lord’s plan in this respect.

“But a larger sanitarium building, different in design, yet capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution, a very large number of people have come to it. Some of these are patients, but some are not really sick, but, like tourists, are seeking for rest and pleasure. The large number at the sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world.

“The care of the large number of guests at the sanitarium requires a large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the sanitarium and the most efficient invited to come to the sanitarium to take the nurses’ course.

“But shall we encourage our most promising young men and young women to go to Battle Creek, to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way that Satan is working.

“To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God’s design that our youth shall be called to this place, to associate with worldly people of all grades, high and low.

“Because the sanitarium is where it should not be, should the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our conferences allow our youth, who in the schools for Bible workers could be fitted for the Lord’s service, to be drawn to a place from which for years the Lord has been calling upon His people to move?

“We desire that our youth shall be so trained that they shall exert a saving influence in our churches by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question His word?”

Ms 43, 1912

Moving Out Into New Places

1912 [typed]

Extracts from earlier published and unpublished sources.

(Brief statements selected from Sister White’s writings, regarding the work in the Southland.)

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has committed great light move out into new places? Many will have to do this, whether they wish to or not; for God will scatter them into many places.

God is not willing that any should perish. He has provided abundant means for the salvation of all who will accept His invitation. If God’s people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the church of such as shall be saved. God’s Spirit will abide with true missionaries, furnishing them with power for service. God will bless all who will trust in Him. Human might and human wisdom did not establish the church, neither can they destroy it.

Let the people of God awake from their spiritual sleep. God is an overflowing fountain of life and strength and efficiency and power. The gospel is the power of God unto salvation to every one that believeth. When this power is utilized, it will be more than a match for the power of the enemy.

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the harvest field to do something for the Master, relying upon the assurance, "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." [Psalm 126:6.] In practical obedience to the divine command, his confidence will increase and his talents will multiply. Mountains of obstacles will become a plain path. The spiritual desert will rejoice and blossom as the rose.

Arise, ye sleeping virgins, and trim your lamps! Take up your appointed work. "Sing and rejoice, O daughter of Zion; for lo, I come; and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know the Lord, the Lord of hosts." [Zechariah 2:10, 11.]—MS (1901).

Let those who profess to believe present truth practice economy. God has use for every dollar that can be given to advance His work in the earth. The cities throughout America are to be worked. The Southern field in all its barrenness is staring us in the face. Who feels a burden to go there to labor? Perhaps you are inclined to find fault with those who are there; but can you not go there yourself to see what you can do in working wisely for souls ready to perish?—MS (1902).

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, His light-bearers, are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world in darkness. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world.

Now is the time for all to work. Now is the time to put away every species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord, dying to self, and pressing together in love. They are to love as brethren; they are to be kind and courteous, a savor of life unto life.—MS (1901).

At the eleventh hour the Lord will call into His service many faithful workers. Self-sacrificing men and women will step into the places made vacant by apostasy and death. To young men and young women, as well as to those who are older, God will give power from above. With converted minds, converted hands, converted feet, and converted tongues, their lips touched with a coal from the divine altar, they

will go forth into the Master's service, moving steadily onward and upward, carrying the work forward to completion.—Youth's Instructor, February 13, 1902.

Talents, hitherto unused, are to be set in operation. They will develop by use. There is great need for the development of talent. This educational work must be carried forward in the church and must extend from the church into regions beyond.—MS (1901).

Through those who may not seem to be the most talented, the Lord will accomplish a great work, if they will rely wholly on Him and labor in humility. If they do not bring self-importance into their work, they will be enabled to do that which those who are more talented fail of doing. God is just as willing now as He was anciently to work through human effort, to accomplish great things through weak instrumentalities. We shall not gain the victory by numbers, but by entire surrender to Jesus.—MS (1902).

Schools and sanitariums are to be established in the South. Great light has been shining upon us, but how little of this light we reflect to the world! Heavenly angels are waiting for human beings to co-operate with them in the practical carrying out of the principles of the truth. The gospel message is to be united with medical missionary work. The medical missionary work is the right hand which opens doors for the body—the church—enabling it to prosecute its labors. Those who engage in this work should reach a much higher standard. The leaders should be carefully selected, according to the needs of the different fields.—MS (1901).

The Lord desired the work done in the South to be an object lesson for the instruction of those who are building up the work in new places. Had the workers realized this, how carefully they would have weighed every plan and method. How earnestly they would have striven to honor and glorify God by Christlike work.—MS (1902).

We are to work as Christ worked. We are to move carefully. We are not to pour forth ideas that contradict the light which God has given, neither are we to follow methods that are opposed to His will. Let us tread in Christ's footsteps. As we follow Him, we may know that we are walking in the pathway of life.—MS (1902).

Laboring Amidst Discouragements

Who will be responsible for the colored people? In any place where there is earnest work to be done, there Satan is with his army of workers, supernatural agencies, to bar the way; and if they can move on human agencies who claim to believe the truth, to unite with them to make the work of God's servants hard, Satan's object is gained. ...

Whenever any practical movement is made in any line, for the uplifting of humanity, and for the saving of souls, the council of Satan says, We will put in operation our forces to set men at variance one with another. We will lead one worker to criticize and bar the way; we will help him to dishearten and discourage others. With persevering determination we will hold the field in our own power, under our jurisdiction. Through leading one to discourage another, we will cause money to be so absorbed that attention will be centered on one point, making it impossible for other places, which we now control, to be worked.

Shall we let Satan block the way? We will, unless we look alone to God, trusting in Him to move upon human agencies to do His work with fidelity. The difficulties that seem very large present before the sincere worker stronger motives for perseverance, for renewed exertion in God to press forward in the name of Jesus Christ of Nazareth. Co-operation with our brethren is essential; but co-operation with Jesus Christ is more essential. If you look to God in faith, with a contrite heart, He will bless you and strengthen you. ...

God has His instrumentalities to call into action at any moment to do His work. He has unlimited power. He can take a worm to thresh mountains. Our God lives and reigns. He will not forsake one of His chosen, if he will not struggle to work out the will of men, but the will of God. He has wrought by His miraculous power, and He will work. The Lord will deliver the godly out of temptation, and sustain them, not only for further duty, but for further trial. Onward, onward, upward, the Lord is leading His people.—MS (1895).

Ms 45, 1912

The Family as an Educational Agency

1910

In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. The education of the child is to be begun in the home. In the home the child is to learn the lessons that are to guide it through life. From infancy lessons of honor and obedience to parents are to be taught. Never should their children be allowed to show them disrespect. Self-will and hasty words should not be allowed to go unrebuked.

Parents should realize the sacredness of family discipline. They have been entrusted with a most important stewardship, a sacred charge. They are to make their family a symbol of the family in heaven, of which they hope to become members when their day of test and trial here below shall have ended. The children are to be taught to respect themselves, because they are the Lord's property, bought with an infinite price.

The influence exerted in the home must be Christlike. This is the most effective ministration in the character building of the child. The words spoken are to be pleasant. No boisterous, arbitrary, masterful spirit is to be allowed to come into the family. Every member is to be taught that he is to prepare to be a member of the royal family.

The father and the mother are to place themselves decidedly on the Lord's side. It is their privilege to bring light and joy and peace into the home circle. They are to exert an influence which shows that they

are guided and controlled by the principles of heaven. They are to draw in even cords. Their every act is to be in harmony with heaven.

The parents in the home and the teacher in the school are to co-operate. The instruction given the child in the home is to be such as will help the teacher. In the home the child is to be taught the importance of neatness, order, and thoroughness, and these lessons are to be repeated in the school.

Our schools are to be built up. They are to be as the schools of the prophets. We are to expect that angels of God will be the helpers of the teachers in all the service that is done to the glory of God. But the child's first school is the home. There it is to learn lessons of the highest importance.

Parents, remember that your home is a training school, in which your children are to be prepared for the home above. Deny them anything rather than the education that they should receive in their earliest years. Allow no word of pettishness. Teach your children to be kind and patient. Teach them to be thoughtful of others. Thus you are preparing them for higher ministry in religious things.

The history of every one is written in the books of heaven, that all may know that their reward or punishment is according to their works—their service in this life. Let parents remember that every day makes part of their history and that no neglect must be permitted in the home; because they cannot know how soon sickness and death may come to them or to their children.

In the home church children are to learn to pray and to trust in God. They are to learn that they are to prepare to become members of the family of heaven, and that they must, therefore, be kind and dutiful to their parents, faithfully respecting their wishes.

The father and the mother should work together, in full sympathy with each other. They should make themselves companions to their children.

When children reach a suitable age, they should be provided with tools. If their work is made interesting, they will be found apt pupils in the use of tools. If the father is a carpenter, he should give his boys lessons in house building, ever bringing into his instruction lessons from the Bible, the words of Scripture in which the Lord compares human beings to His building.

As much as possible, let the homes of our people be out of the cities, that the children may have ground to cultivate. It is well to let each have a piece of ground as his own. As you teach them how to prepare a garden, how to prepare the soil for the seed, and the importance of keeping the garden free from weeds, teach them how important it is to keep unsightly, injurious practices out of the life. Teach them to keep down wrong habits as they keep down the weeds in their gardens. It will take time to teach these lessons, but it will pay, yes, greatly pay. God demands of parents a faithful study of His word and a determined effort to make a success of the church in the home. Then parents with their converted children—the result of their obedience to God—can carry into the church their self-denial and sacrifice and their spiritual strength.

Ms 49, 1912

Talk/Timely Instruction

St. Helena, California

July 6, 1912

Sabbath, July 6, 1912

Sanitarium Chapel, St. Helena

I have felt an intense interest in regard to the directing of this sanitarium; and as we have considered the best course to pursue to bring the light of truth before the patients, I have earnestly desired that they should understand what is truth for this time. And I have felt some anxiety in regard to the youth in this institution. The example set at this place should be such as to reveal the uplifting principles of the Word of God, that those who come here may be led to follow fully the light of truth.

In the night season some matters were brought very clearly before me. A message was given to me for you. That message was that we must earnestly endeavor to bring the light of present truth before those who shall come to this institution, wisely improving the opportunities that come to us. We have seen the deep movings of the Spirit of God in this place; we have seen His glory revealed; we have seen souls converted. It is our privilege so to shape our course of action that the Lord can control our work here at all times and cause us to bring honor and glory to His name.

Some things have been presented to me, showing that we needed to come into a more sacred nearness to God. In the night season I was taken through the institution, and I heard some things and saw some things that were not pleasing to God. I do not know that others noticed them. If they did not, they will have to know; because everything done in this institution must be done to the glory of Him who established it.

(Sister White then read Lt 32, 1912.)

The Lord has bidden us glorify His name. This is the purpose for which we are in this world—to glorify God. We are not here to amuse ourselves. We are not here to get up some representation that serves only to create the laugh and to develop the spirit of foolishness. We are not here to follow the desire for spending our time in pleasure-making amusements. For young or old to do this will be to work contrary to the purpose of God in giving us this institution. This sanitarium should be regarded as a sacred place by every worker connected with it.

We are here to minister to the sick and afflicted, to relieve their sufferings, and if possible to win them to Christ. It is your privilege to seek to benefit all who come upon this ground. Nothing should be done on these premises that will in any way counteract the influence of the Spirit of God which should constantly abide here.

There will come to you opportunities to speak to the glory of God. Improve these opportunities. Look for some good thing to do. Do not for one moment consider it your privilege to indulge in foolishness; for God forbids this. He desires that the conduct of every worker shall be in keeping with the purpose of the institution. He wants you to exalt His name, and you can do it if you will.

Angels of heaven hear what you say. They note the characters you are developing. They want to see you spending your time in glorifying God, not the enemy of all righteousness. Life, life is before you—eternal life in the kingdom of heaven. You may enter in through the gates into the city and have right to the tree of life. Then resolve to be Christians in every sense of the word. If you will do this, you will certainly see of the salvation of God.

Fathers and mothers have a large responsibility. That responsibility demands that they bring up their children in the nurture and admonition of the Lord. In the home life they are to be an example to those whom they are required to train for the future, immortal life. To parents and to ministers I would say, There is a great work to be done that is not done. You should set an example in which the silly speech, the action done merely to create a laugh, is never tolerated.

I read in the fifth chapter of Matthew: "And seeing the multitude He went up into a mountain: and when He was set, His disciples came to 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." [Verses 1-8.] How will you see God? You will see Him spiritually. He will reveal Himself to you as a sin-pardoning Saviour. And you need the help and encouragement that the revelation of His mercy and goodness will give you.

"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.

"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 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 9-16.]

"That good thing keep," the apostle Paul enjoined. [2 Timothy 1:14.] Will you remember this, my brethren and sisters? At this time, when the enemy of souls is seeking to make his impressions on the minds and characters of old and young, the Word of God should be everything to the believer. We must love it and obey it. The Saviour waits to impart His glory to the sincere seeker after Him. He puts His Spirit upon His true followers, and they are enabled to magnify His name.

"Ye are the light of the world," the Saviour declared. [Matthew 5:14.] Do you not now understand what it means to be a Christian? The true Christian imparts light and blessing to all with whom he associates. Will you not let your light shine before men, that they may be led to glorify your Father which is in heaven? Don't study how to make some ridiculous maneuver in order to cause amusement. God forbids you to do this. It is too late in the day for such things; we have suffered and labored altogether too much to agree to set such standards now, or to give approval to those who follow such a course.

It becomes us to have an eye single to the glory of God. It becomes us, from the oldest to the youngest, to stand in a position where the blessing of Christ can rest upon us. Those who are sensible of what God

requires of them will follow on to know the Lord, and these will know that His going forth is prepared as the morning. What we need is a religion that will help us to act like Christians every day.

I am thankful that God lives and reigns, that He has made it possible for us to be converted daily. He bids you connect yourselves with heaven by a living and true faith. Then He can let His blessing rest upon you in rich abundance. Then when these young men bear their testimony in meeting, you will know that their words come from hearts that are truly converted.

I desire that the light of heaven shall shine upon every soul here today. It is because I love you that I came to speak to you today. This morning I thought I could not come, but I asked the Lord to give me strength. My brethren and sisters, make diligent work for eternity. Don't be willing to do haphazard work in your service to God. Take hold of Christ by living faith, and He will glorify His name through you.

Ms 51, 1912

Sermon/Seeking for Heaven

Loma Linda, California

April 13, 1912

Scripture reading: John 17.

I would that everyone might understand the wonderful significance of these words of Christ. Were this the only portion of the Word in our possession, it should be sufficient to sustain our courage, to strengthen our faith, and to keep our souls in the love of God. We need the truth as it is in Jesus. We need a faith that will lay hold on the promises of God and claim them as our own.

The enemy seeks in many ways to draw our minds from the study of the Word. Many he leads to seek for satisfaction in amusements and pleasures that seem desirable to the carnal heart. But the true children of God are not seeking their happiness in this world; they seek for the lasting joys of a home in the eternal city where Christ dwells and where the redeemed shall receive the rewards of obedience to the requirements of God. These do not desire the transitory, cheap amusements of this life, but the enduring bliss of heaven.

God has entrusted men and women with great powers—powers that He gave to be devoted to His service; and precious is the light that comes to every one who faithfully uses his talents for the glory of God. We should endeavor to have our minds in that condition where we can receive the impressions of the Holy Spirit. But they cannot receive increased light who allow their thoughts to run constantly upon frivolous things. The mind should be stored with heavenly treasure, with food that will enable us to grow spiritually, and thus prepare us for a holy heaven. Christ is our sanctification and redemption; never should we conduct ourselves as though His great sacrifice in our behalf had not been made.

I am thankful that we have this institution. This is one of the most beautiful places for a sanitarium that I have ever seen. I do not regret any investment that we have made in it. I see the hand of God in the circumstances that placed this property in our hands. Our brethren and sisters who have helped in the enterprise should rejoice in what has been accomplished. And now that the property is ours, let us see to it that the light of truth shines brightly forth from this place.

We are here not merely for what we can get, but for the help we can be to one another, and to help those who come here to see their opportunity to lay hold of the things of eternity. Here under most favorable conditions we can minister to those who need help. Here many will be helped to find a new life. It is our privilege to glorify God in our body and in our spirit, which are His.

There are many ways in which we may help our associates, if we will give our minds to it. But it fills me with sorrow when I see plans laid for amusement and self-gratification. As these occupy the mind, there is no opportunity for the precious truth of God to take possession of the soul. When I see those whose interests are given to the amusements of the world, how I wish that they might be converted. Then they would see where they could help others, instead of devoting their time and energy to self-gratification. They would find opportunity for speaking words that would encourage, and would bring light and joy to souls in need of such help.

All around us are men and women and youth in need of comfort and grace; they need the Holy Spirit of God in their lives. Let the workers here watch for opportunities to speak a word in season to such. Let them seek to be a blessing to all around them. Be careful that your example places no stumbling block in the way of sinners. The lives of the workers in this place should be a constant expression of the love of God. And this may be, if you will walk in the light as it shines upon your pathway.

There is always danger when a company of people are brought together as the workers are in this place, that there will come in a disposition to seek for the highest place. My brethren and sisters, those who foster this disposition will come out the least. If we are saved, we must walk humbly with God; we must drink constantly of the water of salvation. Let us not be so anxious for honor and position as we are to have an indwelling Saviour. We should study the self-sacrificing life of Christ and follow His example. Those who strive for the mastery over their brethren will be humbled; but the angels of God will work mightily in behalf of those who exalt the Lord Christ.

I am glad that the workers here have entered the race for eternal life. My message to them is, You are to be converted daily, so that heart and mind may be susceptible to the impressions of the Holy Spirit. Then the Lord can be with you and comfort and sustain you by His grace. You are to feed upon the Word of God. Then you will have life and energy. As you follow on to know the Lord, you will find that His going forth is prepared as the morning. Just as the light of the morning increases, growing ever brighter and stronger, so you may comprehend more and more of the glory of the Saviour and reflect His likeness with increasing beauty.

I am striving for heaven, and I mean by God's grace to obtain it. I want to be among the redeemed in the kingdom of glory and to see the King in His beauty. O what a joy it will be to look into the faces of those who have turned aside from the allurements of wealth and pleasure and have pressed their way through difficulties and trial to the kingdom of heaven. Their great desire in this life has been to use their possessions for the glory of God, and now God has crowned them with eternal glory.

The glories of heaven—who can describe them! Sometimes I have thought to speak more fully than I have done of that which has been revealed; but when I attempt it, I am unable to find words to tell what I would say. The prospect before us is a glorious one; and we are now being tried and tested, that it may be determined whether we are prepared for that which God is preparing for His faithful ones.

My brethren and sisters, are you preparing to see the King in His beauty? Are you washing your robes of character in the blood of the Lamb? O if I can meet you there, how thankfully we shall clasp hands. Through the open golden gates we shall hear the Saviour's welcome and shall enter in, nevermore to go out, but to enjoy forever the joys of the redeemed.

We long to see souls saved in the kingdom of God. We desire that everything we do shall tell in some way for the advancement of the work of God. We long to see Jesus and to wear the crown of immortality. But we must not be content merely with gaining the reward ourselves. While we are to seek earnestly for heaven, we must do all in our power to help others to win it. In bestowing upon us such great blessings, God desires that we shall unite in glorifying the name of the Lord.

In our sanitarium work we are brought daily into contact with men and women who have not a true knowledge of God. We are to study how to speak a word in season, how to arouse interest in religious things, how to tell of the love of God that passeth understanding. Why should we love souls and labor for their salvation?—Because Christ gave His life for souls. "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.]

Let all appreciate the great sacrifice that has been made in their behalf and become faithful workers in bringing the knowledge of truth to those who know it not. Let the prayer of Christ be answered in each life: "Sanctify them through Thy truth; Thy word is truth." [John 17:17.] Fix your eyes upon the mark of the high calling of God in Christ Jesus, and be determined to follow on to know the Lord more and more perfectly.

In closing I will say once more: I love Jesus, and I love the souls for whom He died. I intend to work for Him as long as He gives me strength. And when I enter in through the gates into the city, and have right to the tree of life, I will praise His holy name forever and ever.

Ms 53, 1912

Talk/A Neglected Work

Los Angeles, California

March 18, 1912

(Remarks by Sister White at Ministerial Institute, Los Angeles, California, Monday a.m., March 18, 1912.)

Sister White read the fourth chapter of First Peter, and then said:

I felt that if I should come before you again I should say the same things that I was saying last night in my dreams. I seemed to be speaking to a company of people who listened earnestly to my words. I was pleading with them to devote their energies to training their children for the future life. There were many in the congregation who were condemned by the truths spoken; for they had been giving misguided instruction, with scoldings and denials. They had not brought up their children in the nurture and admonition of the Lord.

There are many among us who, though they stand in the position of guardians of the young, are not awake to the danger of letting the children and youth drift with the world. They do not seem to realize the possibilities and probabilities of the early years of training. The first years of that life which is to measure with the life of God begin here. None who stand in positions of accountability can afford to

turn the youth away to go whither they will, taking no account of the influences to which they are exposed.

There are those here who, if truly converted, could do a far-reaching work for God in the training of the youth. But those who would win souls to Christ must first have Christ themselves. Only in His wisdom can they teach how the heart may be safeguarded against the assaults of temptation and be able to reveal to others the transforming power of grace.

As a people we need the truth of God. We need to understand its power to convert the soul and transform the life. We need to appreciate the great sacrifice that has made possible a home for us in the heavenly courts.

Our children need this truth. We do not do half enough in instructing them in its principles. If we could realize the responsibilities that rest upon us as their teachers and guardians, we should be much more careful and persevering in their education in religious things.

Not one parent in a hundred fully understands the work committed to him in the training of the youth. It is important that ministers and teachers act their part in this special line of service for God. It is for them to see that these little ones understand what the Bible approves and disapproves. The Lord is coming soon; there is not much time in which to redeem the past.

Day and night I am burdened with the thought of our great need of converted parents. How many there are who need to humble their hearts before God and come into right relation to heaven if they would exert a saving influence over their families. They should know what they must do to inherit eternal life, if they would train their children for the inheritance of the redeemed. Every day they should be receiving the light of heaven into their souls, every day be receiving the impressions of the Holy Spirit upon heart and mind. Every day they should be receiving the word of truth and letting it control the life.

Terrible will be the revelations of the day of judgment regarding the neglect of parents to bring up their children in the nurture and admonition of the Lord. What does this mean—in the nurture and admonition of the Lord? It means to teach them to order the life by the requirements and the lessons of the Word; to help them to a clear understanding of the terms of entrance into the city of God. The gates of that city will not be opened to all who would enter, but to those only who have studied God's will and have yielded their lives to His control.

One great reason why there is so much evil in the world today is that parents occupy their minds with other things than that which is all-important—how to adapt themselves to the work of patiently and kindly teaching their children the way of the Lord. If the curtain could be drawn aside, we should see that many, many children who have gone astray have been lost to good influences through this neglect. Parents, can you afford to have it so in your experience? You should have no work so important that it will prevent you from giving to your children all the time that is necessary to make them understand what it means to obey and trust the Lord fully.

These children are to be trained for eternity. Do not occupy your time by endeavoring to follow all the foolish fashions in dress. Dress neatly and becomingly, but do not make yourself the subject of remarks either by being overdressed or by dressing in a lax, untidy manner. Act as though you know that the eye of heaven is upon you and that you are living under the approbation or disapprobation of God.

Before visitors, before every other consideration, your children should come first. This will teach them that they are worth being cared for. They will see that you value them above everything else.

And what will you reap as a reward of your effort?—You will find your children right by your side, willing to take hold and co-operate with you in the lines that you suggest. You will find your work made easy. But if you give yourself up to visitors and to things that are unessential, while you let your children drift for want of proper instruction, when they go astray, remember that you must give account to God for their wrongdoing.

The less attention we give to spiritual things, the more satisfied we are with our own righteousness. There are many who claim to be righteous and who think that they are righteous. These souls need to study Christ's life of self-renunciation.

When the Spirit of God dwells in our hearts and controls our actions, we shall not fail of giving our children and youth the training that will fit them for a place in the heavenly courts. But when parents are careless in regard to these things, what hope is there that the children will be converted? They are forming character of another kind—character that Christ cannot accept. Can we afford to have it so?

We want the children to honor us. Then we must honor God, acting our part in the fashioning of their characters. We must not do haphazard work here. Every Christian parent is responsible to God for the training of his children. And this should be a united work on the part of fathers and mothers. And the Holy Spirit waits to co-operate with them, to impress the heart and mind, to take the life under His control.

Parents should be careful not to allow the spirit of dissension to creep into the home; for this is one of Satan's agents to make his impression on the character. If parents will strive for unity in the home by inculcating the principles that governed the life of Christ, dissension will be drive out, and unity and love will abide there. Parents and children will partake of the gift of the Holy Spirit.

I shall not speak very long this morning, but I want you to carry away with you the few thoughts that I shall suggest. Let it be deeply impressed on your heart that when you speak angry words to your children, you are helping the cause of the enemy of all righteousness. Let every child have a fair chance from babyhood up. The work of teaching should begin in childhood, not accompanied by harshness and fretting, but in kindness and patience; and this instruction should be continued through all their years to manhood and womanhood. It is the blessed privilege of every Christian parent to reveal the Lord to the child as merciful and good and full of kindness. He will put His Holy Spirit on the children, even though they sometimes make mistakes and do wrong. These children may hear the "Well done" [Matthew 25:21, 23] as verily as the older members of the Lord's family.

It is not bringing up the children in the nurture and admonition of the Lord to meet their mistakes with anger and chiding, to send them off feeling that you do not care what they do. To manifest passion toward an erring child is to increase the evil. It arouses the worst passions of the child and leads him to feel that you do not care for him. He reasons with himself that you could not treat him so if you cared.

And think you that God takes no cognizance of the way in which these children are corrected? He knows, and He knows also what might be the blessed results if the work of correction were done in a way to win rather than to repel.

My brethren and sisters, it takes time to give nurture and admonition. Tell them of the Father who loved them so that He gave His only Son for their salvation. Tell them the story of Christ's earthly life and His sacrifice in their behalf. This will touch their hearts. By such instruction they will see that you want them to be conformed to His likeness.

It is a great work, and a simple work—a work that, as we carry it forward, will soften the spirit and tender the heart. It will strengthen our hold on heaven. It will teach us to control the temper and yield the life to the influence of truth.

Jesus loves us. The seventeenth chapter of John shows how full and how broad is the mercy and love that He waits to bestow upon all who will walk in obedience and humility before Him.

My brethren and sisters, have you improved your opportunities to bring up your children in the nurture and admonition of the Lord? God wants you to co-operate with Him in this work. Will you do it? May God help every father and every mother to arouse to the responsibilities that rest upon them. You must not let mischief come to your children; you must not see it coming and say no word of warning to them.

I am now grown old, and my children are men; but I could not today see one of them going into wrong ways and say nothing to him about it. I would be responsible if I did not counsel them in regard to the way of the Lord.

We are too independent in our ideas and ways. Many want to lead, and thus they get out of the path of meekness and obedience. We take our own way altogether too much. We act too often like stubborn children. This is not pleasing to the Lord.

I ask you to consider these words. Do not, I beg of you, correct your children in anger. That is the time of all times when you should act with humility and patience and prayer. Then is the time to kneel down with the children and ask the Lord for pardon. Seek to win them to Christ by the manifestation of kindness and love, and you will see that a higher power than that of earth is co-operating with your efforts.

Shall we not at this meeting make the religion of Christ our own? Shall we not seek for the endowment of His Spirit, that we may be transformed in character? When you come to consider this matter, you will find that you have a work to do right here in Los Angeles. Say to yourselves, I may be the one who is neglecting this work. And as you take up the work with faithfulness, seeking for God's blessing, His wisdom, His grace, He will meet you with kindness and will supply all your need.

Let us thank God that He can make it possible for us to keep His Word. You who are older in years, who have had an experience in the things of God, do not spoil that experience by hasty words and fault-finding. If you will come into right relation to God, and will seek to carry out His will, you will see the working of the mighty power of God in this place.

When the time of final award shall come, you will want to hear from the lips of the Saviour the words, "Well done, good and faithful servant." [Matthew 25:23.] May God help you to be converted daily. Fathers and mothers, sisters and brothers, old and young, work in harmony with Christ, so that the Spirit of God and holy angels can dwell with you and mold your lives. And if these influences are fashioning the lives of parents, the characters of the children will be renewed after the likeness of Christ. If parents do their work faithfully, the children will not be left to go to ruin.

“The eyes of the Lord are upon the righteous, and His ears are open to their cry. The face of the Lord is against them that do evil.” [Psalm 34:15.] “Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” [1 Peter 3:15.]

I do not want to talk longer now; but I want you to get your minds on the possibilities of a thorough conversion; for when this experience comes to you, you will strike a note that will be recognized as having its origin in God. Let us seek for such a conversion. Let us make this meeting one of decided interest by surrendering ourselves wholly to the Holy Spirit’s power. Let us seek for a deeper consecration. God will accept us as we come to Him in our weakness and will impart to us that which we so greatly need—the spirit of perfect submission to the will of God.

Ms 55, 1912

A Call to Awake

Loma Linda, California

August 13, 1912 [typed]

To sanitarium workers:

I wish to repeat some things that have been presented to our people many times in the past. As a people, and individually, we need to receive fresh supplies of grace day by day. We need the endowment of the Holy Spirit, which is able to sanctify the soul. Many of us do not realize the sacredness of our profession of faith; therefore there is much talking and little real faith, little convincing evidence that the Holy Spirit is imbuing our hearts, illuminating our minds, and strengthening us to perform the will of Him who day by day is calling us out of darkness into His marvelous light.

Said my Guide: Look ye; behold the lack of piety in the earth. Then powerful representations passed before me, showing me the strange things that are taking place. Commercialism of every order, every kind of human invention, is absorbing the means and engaging the mind and talents of men and women in the carrying out of the enemy’s schemes. All too often piety and sacred things are given little consideration. The churches are being corrupted; and through the gratification of pride and the desire to get gain, the youth are being led into worldliness and sin.

Parents and children should be striving together to bring forth fruit in accordance with their knowledge of truth; but instead of this, there is seen on every hand a strife for advantage. Each seeks to excel in some line of display or indulgence. On the school grounds games are instituted that arouse the spirit of emulation. The youth are absorbed in a strife for the mastery, and to gain their ends will often imperil life itself.

Thousands are starving for the bread of life, while even church members are drunken as it were with the wine of false representation. What burden do these professed believers carry for perishing souls? Strife for supremacy, great ideas for the development of commercial enterprises absorb the mind, and the spiritual needs of humanity are forgotten. The Lord is preparing to show that there is One who takes account of the wickedness of the world and the pleasure-loving spirit that predominates, and that is an offense to Him.

At this time, when satanic agencies seem to be triumphing, the Lord calls upon His people to be wide-awake, that they may give the enemy no advantage in his purpose to deceive, if possible, the elect. Those who know the truth are to let their light shine, not only to those in the house, but to those outside. All who are engaged in the work of the Lord for these last days should lift the voice in no uncertain tones in the message, "Repent ye: for the kingdom of heaven is at hand." [Matthew 3:2.] "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." [Isaiah 40:3-5.] Difficulties will always be found in the way of the Lord's work; but in spite of every opposing element, the believers in Christ are to let the true light shine forth with power.

In His great commission, Christ opened before His disciples the world as their field of labor. They were to go into all the world and preach the gospel to every creature. And they were encouraged with the assurance that many would respond to their message. The promise was given them, "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." [Acts 1:8.] "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." [Luke 24:49.]

It was to be theirs to search for the lost sheep and to declare to all men the gospel of a sin-pardoning Saviour. If any should ask them who gave them the authority thus to minister, they were to answer, He whom the Jews crucified, but who hath risen from the dead, hath appointed us to the ministry of His word, declaring, "All power is given unto Me in heaven and in earth; ... and, lo, I am with you always, even unto the end of the world." [Matthew 28:18-20.]

The disciples were not to wait for the people to come to them; they were to carry the message to the people. Christ had imbued them with His power; He had laid upon them, His ministers, the sacred work of preaching the gospel of His grace which, from generation to generation, from age to age, would never lose its power. They were to go to the people with hearts softened by His grace. Their influence they were to regard as a sacred treasure. Christ's work of personal ministry on earth was ended, and they, as His chosen ones, in the spirit of their Master, were to communicate to men the will of God.

In their own lives they were to present to men Christ's unselfish life of service. Knowing the requirements of God and the gospel of His grace, they were to consider it their sacred work to communicate this gospel in an ever-enlarging experience. As Christ's ambassadors they were to improve every opportunity to seek for the lost.

Christ's commission to His first disciples is the great missionary charter of the gospel. If His followers would fulfil their mission, they would have the reward of His approval. To them would be spoken the words, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Matthew 25:21.] And this commission His followers today are ever to hold sacred and to work out in their experience. In following Christ's example, and in bringing into their life practice the principles that He laid down for the work of the first disciples, they, like them, are to make His name a praise in the earth.

It is the Lord's purpose that His people shall be a sanctified, purified people, who will exalt the truth in all their works. The grace of Christ will sustain all who walk humbly with God.

In the night season I seemed to be urging our brethren and sisters to be sure and thorough in their presentation of the Lord. Errors will come into our ranks that will be presented by some of the church members with much force and apparent truth. Leave not the people in uncertainty, but in kindness and in love for their souls present the truth as it is in Jesus. I would urge upon our ministers the need of keeping their own souls warm with love for the lessons of the Word. Our teaching should be filled with expressions of the love of Christ. We are to communicate light and knowledge to our people. If we would do a growing work, we must be reconverted daily. All must act their part. Let parents fill their minds with Scriptural evidence regarding the truths they profess, and in the spirit of love teach the truths of the Word in their families.

We must take hold by living faith of the grace of Christ and the power of the Holy Spirit, that truth may be impressed on the hearts of those to whom we minister. We need the aid of the Holy Spirit to make us wise in this work. Every soul is precious in the sight of Christ. The words of truth spoken by the converted teacher, whose heart reaches out in a desire to lead souls to Christ, will be a savor of life unto life.

O that there might be an awakening on the part of our people, that they might realize the solemnity of the times in which we live. Those who hope to be prepared for the Lord's appearing should be in earnest in doing a work that will recommend the truth to others. A sincere acceptance of the truth for this time will result in the carrying out of its teachings in the daily life.

Ms 57, 1912

The Privilege of Ministry

August 13, 1912 [typed]

To Sanitarium Workers:

To the workers in our institutions I am instructed to say, Truth must be wisely, kindly, tenderly presented. In the fourteenth chapter of John there are precious lessons, valuable instruction, which should be appreciated by every child of God who desires to minister to others the comfort and grace of God. Let these lessons be impressed upon the mind; over and over again let them be repeated.

The Lord has brought us into possession of our health institutions, that we may learn to bring to the sick, in the most attractive way, truths of heavenly origin. We must never lose sight of the fact that these institutions are instrumentalities in the hands of God for bringing the light of truth to those who are in darkness.

The Lord desires to make every physician and every nurse a minister of healing. Seek to give to the sick the highest kind of knowledge by bringing to their understanding the lessons of the Word of truth. Pray with them and for them. Thus while you bring them back to life and help by ministering to their physical needs, you may win them to Christ to be partakers of the life that is eternal.

In His work of ministry for the sick and afflicted, Christ stands before the world as the greatest Medical Missionary the world has ever known and the pattern for every Christian missionary worker. He knew the right word to speak to each sufferer, and He spoke not only that which brought healing of body, but conviction of soul and spiritual enlightenment. He brought to the understanding of those who sought Him a knowledge of self and of the soul's highest need.

Christ's discourses were the spiritual explanation of His ministry for the afflicted. He Himself was the great ideal of righteousness to those for whom He ministered. Thus He planted the seeds of truth in human hearts.

Often in the care of the suffering, much attention is given to minor matters, while the patient's need of the great all-saving truths of the gospel, which would minister to both soul and body, is forgotten. When you neglect to offer prayer for the sick, you deprive them of great blessings; for angels of God are waiting to minister to those souls in response to your petitions. In every possible and pleasant way, those who know the truth should seek to reveal the power of the grace of Christ. As they exemplify truth in their daily walk and conversation, they will exert a holy influence, and the grace of Christ will co-operate with human effort. Working intelligently for the recovery of body and soul from the results of sin, they will be true workers together with Christ and will be instruments in His hands to show forth His praise and salvation.

The exercise of wisdom and good judgment will accomplish much for God. As His servants work out the requirements of the gospel according to their ability, God will make them a praise to His name. He purposes that through the exemplification of the truth in the lives of His followers, souls shall be won to Him. All who profess godliness and a knowledge of the truth for this time are to communicate the same to those with whom they associate. But the fulness of a Saviour's love is not expressed as <decidedly> as it should be and as a result, in places where a rich harvest might be gathered for God, there is seen a dearth. "Found wanting" [Daniel 5:27] are the words written against the names of many who might have done a work that would have won the approval of heaven. There is needed, to unite with human effort and ability, a larger measure of the grace of Christ.

It is God's purpose that our health institutions shall become very effectual means for bringing souls to the light of truth. Much more should be done to encourage. Only when we do our best for the upbuilding of Christ's kingdom can the words be spoken to us, Well done, good and faithful servant. Only as we exemplify the Spirit of truth in our lives can Christ's Spirit work with us to convict hearts and convert souls to the gospel.

Christ desires to work in many ways through the men of His appointment. Every worker in our sanitariums should regard himself as Christ's minister to teach and to comfort, to let the light shine forth in word and deed. Those who are blessed with the light of truth are to reflect light. In taking the name of Christ upon them, they have pledged themselves to become laborers together with God, and a spirit of consecrated labor should be manifest in working out the Lord's plans. They are to go into all the world and preach the gospel to every creature, presenting the beauty of His life in their own example of earnest, self-sacrificing labor.

I pray that the Holy Spirit may lend its sanctifying power to the workers in our institutions. My brethren and sisters, arouse, and become laborers together with Him who gave His life for the saving of the world. We must not lessen our efforts at this time. Christ asks you to labor with all the energies of heart and soul and mind. If you will lend the aid of your influence and effort to the work of Christ, angels will unite with you, making you a saving power for Christ.

Parents need to become more earnest followers of the Lord Jesus. They need to study His character and work for themselves, remembering that they are to be laborers with Him for the salvation of others.

Parents, train your children to keep before them the pattern Christ Jesus. Teach them to dwell upon His virtues, that they may grow up to the perfect stature of men and women in Christ Jesus.

There is a true and a false representation of Christ to be seen in the lives of professing Christians; but the Lord's true people on the earth are those who serve Him with all their powers. The Lord now asks those parents who have allowed their children to grow up in a careless, self-pleasing way to make a decided change. No longer allow them [to] grow up as the wicked, who have not the fear of God before them, but train them to rule their lives by the pure principles of the Word of God.

Truth is to go forth as a lamp that burneth. If our parents are learning of the great Teacher, if they will work out the purpose of God for the increase of truth and righteousness in the earth, the Lord will fulfil to them His gracious promise: "I will pour My Spirit upon thy seed, and My blessing upon thine offspring. ... One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." [Isaiah 44:3-5.]

Not all who claim to be Sabbath-keepers are allowing their lives to be molded by the message of truth that has called us out from the world as a separate people. Some are leading others into false paths. Let our workers in every line remember that to them the Lord has committed large responsibilities and that it behooves them to walk circumspectly, making diligent work for eternity.

I would rejoice greatly to see our people putting forth earnest efforts to overcome and to teach others the joy of overcoming. When those who profess to believe the truth are truly converted, the fruits of righteousness will appear in their lives. A revelation of the love of God will be given in earnest missionary work for others. Believers will overcome the selfishness which has disqualified them from being workers together with Christ. Then will be done the work that God desires to see accomplished by His church. A holy influence will go forth from them to the world, and souls will be turned from sin to righteousness.

I urge you to study the fifty-eighth chapter of Isaiah. Our work for this time is to be a repetition of that brought to view in these words of the prophet. A message is to be proclaimed whose earnestness will stir hearts. There is to be no departure from the instruction of the Word. Ministers, physicians, nurses, parents—workers in every line—are to labor with a constantly enlarging understanding of what is truth.

Ms 59, 1912

Fragments

August 13, 1912 [typed]

Need of Greater Effort in Educational Lines. I feel an intense interest that our people shall put forth most diligent, persevering efforts to work out the Lord's plans in educational lines. The world needs the light. The truth is to be carried to all parts of the world. I feel pained as I realize how little has been done during the past years in comparison with what should have been accomplished.

Wages of Physicians. If physicians feel that they do not receive sufficient wages, their circumstances should be examined. If their work is too heavy, others should be brought in to share their responsibilities, and they should be given less to do. We are engaged in an important work, and great

care must be exercised in the use of means. There is a world to receive the light. Souls unwarned are perishing. If increased wages are paid to those who ought to be satisfied, this will result in keeping out other laborers whose services are needed, but who, because of the lack of means, cannot be employed.

Regarding Sister White's Writings. I feel thankful to be able to take my pen in hand again. And I am also thankful that I have no particular burden to produce new matter. The many diaries and manuscript books which have been kept, containing the instruction which the Lord has given me, will lighten my labors in the work of preparing new books.

Regarding the Publishing Work. Great success in the publishing work may be so interpreted that some will remain unconverted and lose their souls. I have been instructed that some connected with this work need to be thoroughly converted, or the enemy will create a condition of things that they do not now dream of. Men and women need to be converted in heart before they can be safe advisers. We are admonished to make straight paths for our feet, lest the lame be turned out of the way.

The Kingdom of Heaven Is at Hand. In a special sense presidents of conferences have a decided work to do. Those who stand as sentinels need to be aroused; for they are watchmen, entrusted with the work of sounding the last note of warning to a perishing world. They are to lay hold of the work in earnest, as men entrusted with the giving of the last message of mercy. It is no time now to stand before the people with a tame, spiritless message.

Ministers are not to engage in speculation; for this is dangerous work. Year after year has been passing into eternity. Have the messengers given the solemn warning contained in the third angel's message? The most important truths ever entrusted to mortals have been given to us to proclaim.

Let not the food business take the time of men and women who are efficient in the work of soul-winning. These cannot afford to give their powers to the production of temporal food, when their voices should be heard in the east and in the west, in the north and in the south, saying, "Repent; for the kingdom of heaven is at hand." [Matthew 4:17.]

Dear Brother Kress:

In the past you have practiced health reform too rigorously for your own good. Once, when you were very sick, the Lord gave me a message to save your life. You have been too strenuous in restricting your diet to certain articles of food. While I was praying for you, words were given me for you to set you in the right path. The message was sent that you were to allow yourself a more generous diet. The use of flesh meat was not advised. Directions were given as to the food to be taken. You followed the directions given, rallied, and are still with us.

I often think of the instruction then given you. I have been given so many precious messages to bear to the sick and the afflicted. For this I am grateful, and I praise the Lord.

Work in the Cities

I have been pleading with the Lord to roll the burden on the watchmen. Presidents of conferences and church elders must work. Two and two, laborers are to be sent forth into the unworked cities. No man is to be authorized to carry the work alone.

I am charged to repeat the warnings given in the past—that it is not by making a great display that the work in New York and other places is to be carried forward. In the past, mistakes have been made in the work in New York, mistakes which placed an erroneous stamp on the work, and left a wrong impression on the minds of those who witnessed the wonderful performance. Much time has thus been lost, and many false impressions made, regarding our work and the truth we believe.

Ms 61, 1912

The Lodi School

Berkeley, California

August 24, 1910

This manuscript are published in entirety in 2MR 296-298.

There is much earnest work to be done in connection with the Lodi School. If those connected with this school will seek to understand their mission, and day by day will sanctify themselves, body, soul, and spirit, to the Lord, wisdom will be given them. As a people we have received most precious light upon Bible truth, and not all who have received this light know what it means to be laborers together with God.

The Lodi school should have chosen workers, men of experience. The one who accepts the charge of this school will need to live in close connection with God. To the teachers in this school I would say, Read and explain the Word of God to your students. Never scold them. Frame your management according to a "Thus saith the Lord."

Under wise teachers, the Lodi school may become a important missionary school—a daily blessing and benefit to those in attendance. And the training given at the school is to be upheld and complemented by the work of the parents. Thus parents and teachers can together carry forward a good work.

Our schools are established in the order of God, and parents are to co-operate with the teachers, saying to them, We will act our part in the work by seeing that our children practice what it taught in the school. The efforts made in the home for the education of the children are to correspond with those made in the school. Every power that God has given parents is to be used in union with the plans that the school is carrying out to help the children to perfect Christian character.

Parents, teachers, and children are safe only as they obey the words, "Ye are laborers together with God." [1 Corinthians 3:9.] Parents are to remember that though while at school their children are separated from them, yet this does not release them from responsibility. They are to unite their prayers with those of the teachers for the success of the work done in the school. All are to act their part in the fear of God.

The work done in our schools is an important work, and fathers and mothers should refrain from speaking words that would discourage their children in regard to their school work. Let the children feel that their parents are willing to bear the expense of their schooling if only they can see in them a desire to become better fitted to serve God, and a determination to overcome those traits of character that would hinder their growth in Christian experience.

Parents, speak to your children the words of encouragement that they need. Let no coarse, rude, angry words be spoken. Show them that you are endeavoring to give them every advantage that they may obtain a knowledge that will lead them to an understanding of God's requirements. Plead with them to make the most of the opportunities granted to them in their school life.

Parents are to act their part wisely and intelligently. They brought their children into the world; and did they realize the responsibility resting upon them, they would unceasingly carry a burden for these children.

"This is the will of God concerning you, even your sanctification." [1 Thessalonians 4:3.] There must be a decided improvement in matters of discipline in some of our recently opened schools. The Lord calls upon the teachers to be laborers together with Him, that the fruit of righteousness may appear in the lives of the students. He calls upon parents to remember that the mind, the voice, the influence—all the powers—are His gifts, to be used in winning souls to Christ. Thus each family may become a missionary family. From the home, the school, and the church a holy influence is to go forth. The grace of Christ is to be received into the life and revealed in the character.

Ms 63, 1912

The Sermon on the Mount

August 29, 1912 [typed]

The crowd increased until they trod one upon another. The surging, anxious, eager throng pressed Jesus one way and another, backward and forward, until there was literally no place for Him to stand. Boats were near the shore, in which were fishermen listening to His words of instruction. Jesus beckoned to one of them to draw nearer, and when the fisherman had received Him into the boat, Christ bade him thrust out a little from the land, in order that the people might not injure one another in their efforts to approach Him, and that they might give better attention to His words because He was a little distance from them.

In the fisherman's boat, tossed up and down by the restless waves, sat the Saviour of the world, teaching the listening multitude on the shore. The Majesty of heaven sat not upon a kingly throne, but upon the unsteady seat of a fisherman's boat to deliver His message of mercy. He was calm and patient. He bore with many interruptions and spoke words that found a response in many hearts.

In many hearts His words did not appear to produce much effect; but a power attended them that aroused, stirred, and affected nations. After Christ arose from the sepulcher, His words were recalled and imparted new life, awakened new hopes, and worked for the salvation of many. All His words of instruction were then studied with a new and deeper interest.

After He had finished speaking, He requested Simon to launch out into the deep and said, "Let down your nets for a draught. And Simon, answering, said unto Him, Master, we have toiled all the night, and

have taken nothing: nevertheless, at Thy word I will let down the net. And when they had done this, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink." Luke 5:4-7.

When Simon saw the miracle of the fishes, he was so convinced of the power of God, and had so great a sense of his own unworthiness and perverse unbelief, that he felt as though he had no right to be in the presence of Christ. "He fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. ... And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." Vs. 8-10. They were called from their former work to labor in a higher sphere, henceforth to fish for souls. They were called to work and to endure suffering for Christ's sake.

When Jesus said, "Follow Me," how little they knew to what they were called! Had all the trials, disappointments, and sufferings that afterward came been opened before them, their hearts would have failed. But in His wisdom, God conceals the future from us. We have to do with the duties of today only. "Sufficient unto the day is the evil thereof." Matthew 6:34.

Could the disciples have known the exalted character of the work upon which they had entered, and the praise, honor, and glory that awaited them if they faithfully performed their duty, they would have accepted their work, although they knew that their lot would not be one of joy and ease and earthly honor.

Christ brought about the event upon the lake to teach His disciples a lesson of faith and perseverance. In their work for the salvation of souls, they would meet with just such disappointment. They would become weary and discouraged and feel that further effort would be useless. Yet they were to obey the words of Christ and leave the result with Him. With His assistance, their efforts would prove wholly successful. If they would rely wholly upon the divine power to move hearts, the result of their efforts would be like the miraculous draught of fishes. It was necessary for them to understand where to labor and how to allure souls. Although disappointed time and again, they must still wait patiently, with faith and confidence, continuing their labor. And frequently, all unexpectedly to themselves, the net cast on the right side of the ship would bring a harvest of souls like the draught of fishes.

The story of the miraculous draught of fishes was noised abroad and awakened in the minds of the people a still greater interest to learn more of the teachings and works of Christ. Multitudes pressed around Him until He could not find a place to stand. He went up into the mount and called His disciples to Him. In all His lessons of instruction, He chose to have His disciples about Him, for their attention would then be less diverted from the great truths that He desired to impress upon their hearts, not alone for their own benefit, but for the benefit of those who should afterward believe on their word. Christ began His memorial sermon on the mount by showing that true happiness consists in practical godliness. To the darkened understanding of His hearers, He opened the only true way to obtain peace in this world and true happiness in the world to come. Distinctly and with simplicity, He pointed out to them the true path to present happiness and the sure road to eternal, blissful joy.

Upon His hearers, Christ impressed the truth that a possession of the grace of the Spirit will insure the only blessings that can bring true happiness. The grace of God in the heart will bear fruit in good and

righteous actions. God, Jesus, and the heavenly angels account as truly blessed all who possess these inestimable qualities.

The multitude were amazed at His doctrine, which was in such marked contrast to the precepts and customs taught them by the scribes and Pharisees. The people had been taught that their happiness and blessings depended in a great measure upon the amount of the things of this life that they possessed. To aspire to fame and worldly honor, to have the praise of men, to be called “rabbi,” or to be extolled by the multitude as being very religious was accounted the crown of happiness. But in the presence of the multitude, Jesus declared that this was all the reward that such men would have; for they would receive no reward in the kingdom of heaven. Those who had lived for and attained to worldly honor had not obtained the favor of God and were destitute of His love.

Jesus spoke with earnestness and certainty. There was a convincing power, a commanding authority, attending His words, unlike anything they had ever heard before. Many heard with solemn interest. They were deeply convicted that this wonderful Teacher was actuated by the Spirit of God and that His doctrine must be divine.

Jesus especially sought to convey His ideas with clearness and to present them as living realities, so that minds would grasp and retain them. The same principles were to be taught by the disciples, in order to lead those who should believe on their word to a correct knowledge of the way to salvation. His instruction was also given to benefit the disciples, whose lives were to be governed by the principles contained in His lessons, in order that they might be enabled by precept and example to impart to others the knowledge they had received.

After Jesus had explained what constitutes true happiness, He more definitely pointed out the duty of His disciples, as teachers chosen by God, to lead others into the paths of happiness and eternal life. He knew that His disciples would frequently be disappointed and discouraged because they would meet with opposition and their testimony would be rejected by many. He showed them that at the very time, when they were passing through great suffering for His name’s sake, they would have reason for the greatest joy. He said: “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.” Matthew 5:10-12.

Christ taught His disciples that the pains and afflictions that would attend them would be their greatest blessings. Hardship is profitable, having an influence to deaden affection and love for the world and to lead to an increased faith and a higher, more pure, and more constant trust in God. Losses and disappointments would result in great gain to them. Instead of dreading and shunning trials of faith and patience, they should be cheerfully received; for they are God’s agents to refine and are more precious than gold.

Jesus wanted His disciples not to cast away their confidence when persecuted by men. They were not to be bowed down with depression, or to mourn over their hard lot; but rather to “rejoice, and be exceeding glad,” for great would be their reward in heaven. He showed them that their trials would not be of a more severe character than others had passed through before; “for so persecuted they the prophets which were before you,” He said. [Verse 12.]

The divine Teacher impressed upon the disciples their responsibility in connection with their influence in the world. He said, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" Vs. 13. He showed that salt which has lost its savor is utterly useless. If they, while claiming to be His disciples, would not work the works of righteousness, they would be similar to salt which had not retained its virtue. If they desired to retain their influence for saving souls, they must possess the true characteristics of a Christian, the graces of the Spirit; their words and works must be in accordance with the teachings and the life of Christ.

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

Although they might claim to understand the principles of holiness that He inculcated, yet if they did not themselves practice the truths that they taught, they could exercise no saving influence over others. Their teachings would be fruitless, and they would be despised by those whom they sought to instruct.

Jesus desired them to understand that if they expected to conduct others in the true path of righteousness, they must be diligent themselves in maintaining righteous actions. Their example in the right direction would be a power for good. It is the works, the actions, that weigh with God and that move the hearts of men and women to accept the light of truth.

"Ye are the light of the world," said Christ. [Verse 14.] In His time moral pollution, disease, and death abounded everywhere. Darkness covered the earth, and gross darkness the people. But Christ's disciples were represented as a light shining amid the general gloom of iniquity, its cheering, guiding rays making plain the dangers in the pathway of sinners and revealing to their darkened understanding the pathway of truth and holiness.

If those who claim to be Christ's followers, and who have a knowledge of the truth, are not careful to present the truth to others in a proper manner, those in error and darkness will see no beauty in it. The truth can be presented in such a manner as to make it appear disgusting.

In bearing a light on a dark night, to direct the footsteps of others, frequently the light-bearer becomes careless, permitting his own body to come between the light and those whom he is guiding. Thus those who follow lose the benefit of the light. This is the case with some who hold up the light of truth to others. They reveal their own selfish interests, their lack of consecration, their errors, their defects of character, all of which affect their actions and make their dark bodies conspicuous, but benefit no one by the truth which they professedly believe.

The light of truth should be allowed to shine so that men, by seeing the righteous course of those who know the truth, will acknowledge that there is a power in the truth, because it has accomplished so great a work for those who have received it. They will fall in love with the principles of holiness that shine forth in the lives of the representatives of truth, and they will accept the truth, and glorify God by consecrating themselves to Him, to become lights to the world in their turn.

Merely talking the truth will not save souls. Teachers of truth must have their own souls energized by the love and power of the truth. They should be patterns of purity, fruitful in all good works.

The scribes and Pharisees were closely watching to find something in the teachings of Christ that they could condemn. They had never before listened to such words of wisdom. But the principles taught were so contrary to the instruction that they had given to the people that they knew if His teachings were received, their own lives would be condemned. They had dwelt upon the law of Moses; they had taught the Jewish traditions and customs as the commandments of God, when these manmade laws did not help the people to keep the law of God in their hearts because of their love for Him. The teachings of Christ swept away the useless traditions that had been made of vital consequence, and the Jewish leaders were filled with envy and hatred.

As Christ explained to the disciples their duties in order to work the works of righteousness, the scribes and Pharisees saw that the principles He inculcated condemned their doctrine and their lives. They hated Him and attempted to prejudice the minds of the people against Him by whispering to one and another that His teachings were in opposition to the law of Moses and also the prophets; for He had not called the attention of the people to the law. If they could arouse the indignation of the Jews and turn the people from Christ, they would gain their object. But Jesus understood their secret whisperings. He was well acquainted with their inmost thoughts and the purposes of their wicked hearts. With a clear voice and in an emphatic manner He spoke to the multitude:

“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: 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.” Matthew 5:17-20.

With terrible distinctness these words fell upon the startled ears of the guilty scribes and Pharisees. He laid the axe at the root of the tree. He charged back upon them what they had unjustly charged upon Him. He laid open their hypocrisy and presumption in venturing to substitute traditions and customs and practices of men in place of the commandments of Jehovah, and in attempting to make the commandments of God mean that which God never designed them to mean.

Christ assured those who questioned His authority and were jealous of His instruction that He had not come to destroy the law, to lessen its holy claims, or to detract from its sacred dignity. He had come into their world to justify the claims of the law. If any part of God’s law, that was in majesty and grandeur spoken from Sinai’s mount, could have been changed or abrogated, Christ would not have needed to come to the earth in the likeness of sinful flesh. It was because God’s law was changeless and could not meet man in his fallen condition that Christ consented to leave His home, His riches and glory, and Himself die to save the disobedient race.

Jesus plainly stated that He came to fulfil the law of God to man, to explain its nature, and by His own example of obedience to enforce its precepts, bearing the penalty of transgression of the law, as had been prefigured in the ceremonial law. Thus He fulfilled the prophecy concerning the Messiah. He particularly stated that no part of the moral law or the obligation of man to obey it should be abrogated, neither was the ceremonial law to end before it should find its fulfilment in Himself.

Christ said, "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." [Verses 18, 19.] The least disobedience to any of God's commandments is highly offensive to God. Whoever himself disobeys God, and by his example and doctrine teaches others to disobey the law, dishonors God, the great Lawgiver. God does not acknowledge such a one as a minister of righteousness, but regards him as a transgressor, a rebel against the divine government.

Christ positively declared that He came not to make void the moral law, but to enforce it as man's rule of action. Carrying out its principles in His own life, He sought to establish it and to lead men to love it and to practice its principles in their daily life.

After Christ had explicitly declared His respect and reverence for His Father's law, and had enjoined its exalted claims upon all, He further fearlessly declared to His followers, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Verse 20.] In their observance of the law and in outward forms of religion, the Pharisees were very strict, while in their hearts they were corrupt, proud, and hypocritical. They were filled with bitter hatred and opposition to the will and character of Christ.

The scribes and Pharisees had a selfish righteousness, consisting of externals. Christ taught the people that God required a righteousness that led them to conform the heart to His revealed will. A genuine work of grace must be internal as well as external. Jesus impressed His hearers with the fact that God's law extends even to the thoughts, to the intents and purposes of the heart. He taught that men might in their hearts violate the law without manifesting in feelings or outward conduct that they were not reconciled to its claims.

Jesus gave the disciples special instruction on how to fulfil the law by observing all its claims and carrying out its holy principles in the life. While professing to have such reverence for the law, the scribes and Pharisees had by their traditions made the commandments of none effect and had taught the people to follow their example.

The teachers of the present day are engaged in this same work of breaking the commandments of God themselves and teaching other men to break them. In the place of the commandments of God, they teach the customs and traditions of men. In their opposition they are bold, notwithstanding the plain, explicit teachings of Christ, that should make them tremble lest they be denied an inheritance in the kingdom of heaven. But they continue their evil work, regardless of the words of Christ, that those who break one of the least of these commandments, and teach men to do so, shall be least, or of no esteem, in the kingdom of God.

The scribes and Pharisees sought to condemn Christ for not conforming to their ideas of keeping the law. They sought diligently for something in His life or teachings whereby they might accuse Him, and thus justify them in condemning Him to death. But Christ, by revealing their hearts to the multitude and severely censuring their course of evil-doing, silenced them, and in so doing He but increased their hatred of Him.

Christ declared to the multitude that the law of His Father is steadfast and changeless. Till heaven shall pass away, no vestige of it remaining, till the throne of God shall cease to exist, till nature is dissolved, the ten precepts of Jehovah shall remain, immutable and eternal.

Ms 65, 1912

The Fruitless Fig Tree

September 2, 1912 [typed]

The Jewish nation that had been so proud and had made such boastful pretensions was symbolized by the pretentious fig tree. This nation had proudly claimed to possess the goodness and virtue she might have had, but which she did not have any right to claim, because she had forfeited the promises of God, which He has plainly connected with willing obedience, and which He can fulfil only when His people hearken to His commandments and walk in the way of His appointment.

This lesson is given for all times, for all nations, kindreds, tongues, and peoples. All who keep the commandments in truth and integrity reveal to the world that they are under the rule of God and are dependent upon Him for their temporal and spiritual victories. With God's presence and favor, His people are safe, although they may suffer persecution for the truth's sake. His goodness and the riches of His grace are their protection and salvation.

From the barren fig tree, Christ spoke a parable that every one should heed. Those who walk in the way of God's commandments will be like a flourishing fig tree, full of fruit. The tree was cursed because it had only pretentious leaves and no fruit.

The Jews were a proud people, boasting of piety, of knowledge, of goodness, but revealing no fruit. If they had set before the world an example of fruit-bearing in deeds of self-denial, goodness, mercy, and compassion, if they had shown a love for God and integrity in His service by obeying all His commandments, the world would have seen their light shining in good works, and many would have been converted. Many would have glorified God for His great love and His rich blessings bestowed upon them through their knowledge of the only true God and their faith in Jesus Christ. The darkness of the Gentile world was attributed to the neglect of the Jewish nation, as is represented in the ninth chapter of Zechariah:

"Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee; when I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and His arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty! corn shall make the young men cheerful, and new wine and maids." Zechariah 9:12-17. The whole world is embraced in the contract of the great plan of redemption.

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 62:1-3.

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Isaiah 11:10-12.

“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.” Isaiah 62:10-12.

“Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.” Jeremiah 31:10-12. Corn and wine are symbols of grace and plenty.

All who receive the messages that the Lord sends to purify and cleanse them from all habits of disobedience to His commandments and conformity to the world, and who repent of their sins and reform, looking to God for help and walking in the way of obedience to His commandments, will receive divine help to correct their evil course of action. But those who apparently repent and seek the Lord, yet do not put away the evil of their doings, will not only disappoint themselves, but when their course is placed before them in symbols or parables, they will feel shame and sorrow because they have disappointed the Lord. They have hoped and trusted in their own course of action. As a people they have been reproofed, and yet they have not put away the evil works that called for reproof.

God is always an inexhaustible fountain of wisdom and strength. From age to age by His appointed means, He raises up human helpers and resources for His people. These God-given agencies will not prove to be fraudulent, if they themselves will not defraud the Lord, as some who are represented by the barren fig tree have done.

The Lord was hungry. He represented a people hungering for fruit that they ought to have had, but did not receive from an apparently flourishing fig tree. The spiritual necessities were not supplied to satisfy the people whom Christ had pledged His life to save by His grace and righteousness.

When the Lord is with the people who have knowledge and advantage in spiritual enlightenment, and when they impart that which they have received from God, they are fruit-bearing branches. They receive God's rich blessing and are producers of fruit. As a sure result, in the hand of God and under the influence of the Holy Spirit, they are mighty men. Constantly they represent before the world the great goodness of God, not only in spiritual lines, but in temporal lines as well. They shall prevail; for of a truth, God is with them.

Every deliverance, every blessing that God in the past has granted to His people should be kept fresh in memory's hall as a sure pledge of further and richer, increasing blessings that He will bestow. The Lord's blessings are adapted to the needs of His people.

God has given His Son as a sacrifice to save all who will be saved in His appointed way, through obedience to all His commandments. After having begun to save man, having evidenced His purpose by delivering His people by His own strong hand, having invited all to lay hold of His own outstretched arm, He will use all the heavenly resources to consummate man's salvation. His people will magnify His name by exercising implicit faith in Him and placing their entire dependence upon Him. He will fulfil every promise. "And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord." Zechariah 10:12.

The prayer of Jeremiah, recorded in the thirty-second chapter of his prophecy, should be carefully considered:

"I prayed unto the Lord, saying, Ah Lord God! behold, Thou hast made the heavens and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee: Thou showest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts, is His name, great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made Thee a name, as at this day; and hast brought forth Thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror (to the adversary); and hast given them this land, which Thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not Thy voice, neither walked in Thy law; they have done nothing of all that Thou commandest them to do: therefore Thou hast caused all this evil to come upon them." Jeremiah 32:16-23.

To ancient Israel, the promise of a coming Saviour was the highest pledge God could possibly give that the gates of hell should not prevail against His commandment-keeping people. The church could not perish; for from her was to come the Prince of life, the One through whose power all who received Him would be saved. If they had remained loyal and true to all the words that Christ had spoken to them when enshrouded in the pillar of cloud, He would have made them triumphant over all their enemies.

"It came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

"Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which He had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out

of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for great is the anger and the fury that the Lord hath pronounced against this people.” Jeremiah 36:1-7.

This chapter is a record of historical events that will be repeated. Let all who desire to receive warning read carefully.

“Now the king sat in the winter-house in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.” Jeremiah 36:22, 23.

“Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. ... Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.” Jeremiah 36:27, 28, 32.

In the incidents of the closing scenes of the Lord’s ministry is embraced much that very many claiming to be Bible Christians do not study. They do not see that in their experience they are passing over the very same ground. They do not seem to care to learn lessons from the history of ancient Israel that have been written for their admonition.

Paul says: “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

“But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” 1 Corinthians 10:1-12.

As God’s church, we cannot tread the same path of unbelief as did ancient Israel, refusing to be admonished and discarding the messages He has given, and escape the sure result of our course of action.

The one great burden and grief of Jesus was that He, with omniscient eye, was viewing the destruction of Jerusalem. He wept not for Himself. He wept not on account of His betrayal, His trial, His rejection, His deliverance into the hands of His enemies. The most cruel death was appointed to a man who could

not be condemned, a man concerning whom Pilate declared, "I find in Him no fault at all." John 18:38. His tears were for those who were placing themselves beyond the reach of the long-suffering, long-forbearing mercy of a sin-hating God.

The crucifixion of Christ was the last action that caused the nation's downfall. "Last of all He sent unto them His Son, saying, They will reverence My Son. But when the husbandmen saw the Son, they said among themselves, This is the heir; come, let us kill Him, and let us seize on His inheritance. And they caught Him, and cast Him out of the vineyard, and slew Him." Matthew 21:37-39.

The fig tree represented the kingdom of Israel. Standing out in proud superiority as a religious nation, the Jewish people were as a fig tree clothed with pretentious leaves. They had their religious ceremonies, their traditions, their rich temple, with its mitred priests to officiate in the morning and the evening sacrifices. The outward evidences of religious life were abundant. The tree was covered with leaves. They were consumers, but not producers. They bore no fruit to repay the Lord for all the love and care and gracious mercy that He bestowed upon them.

There were leaves enough, but what did these pretentious leaves hide?—Pride, vain-glory, selfishness. While there was an abundance of ceremonies and instrumental music, the people, as it were, flaunted their green foliage in the face of an offended God; for they bore no fruit to His glory.

On Olive's crest, Christ said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" [Luke 19:42.] How do the Christian churches stand today? It is their privilege to receive every spiritual advantage in accordance with God's promises.

"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. ... For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." Deuteronomy 10:12-18.

"And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full." Deuteronomy 10:13-15.

"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; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have

seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deuteronomy 4:5-9.

All the churches in our land need to call to mind the dealings of God with His ancient people. Ceremonial worship is of no value to them. Truth has long been covered up by tradition and falsehood. When the Lord sends to them His servants with a warning message, let them consider the message, studying their Bibles.

But the shepherds of the flock, instead of accepting the message, begin to search the Scriptures diligently to find something by which to condemn the serious, searching warnings from God's Word. They refuse to pay any attention to the last messages of warning that are to be given to the world, but seek to resist everything that does not vindicate their church as being what it should be. They use all the argumentative powers of the mind and reason with the greatest possible positiveness and force from their own conclusions. They refuse to hear or to search the Scriptures for themselves in order to see if there is not light and evidence in God's Word that would lead them to make changes in their doctrinal views so as to be in harmony with God's truth. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

The churches of today have become converted to the customs and practices of the world. No longer are they the peculiar, holy people who are representatives of Jesus Christ. Said the apostle: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Romans 13:1, 2.

Ministers and all others who are connected with the church of God should obey this injunction; for if they do not obey God's Word, if they do not present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service, although their names may be registered on the church books, they are not written in the Lamb's book of life.

Looking upon the church members who are using the narcotic tobacco, God says to them, "Be ye clean, that bear the vessels of the Lord." Isaiah 52:11.

Ms 67, 1912

These Things Ought Not So To Be

February 20, 1902 [typed]

"These Things Ought Not So To Be."

Before our brethren come together in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you so that you may not unwisely criticize or condemn propositions.

At bountiful tables men often eat much more than can be easily digested. The overburdened stomach cannot do its work properly. The result is a disagreeable feeling of dullness in the brain. The mind does not act quickly. And when several kinds of food are eaten at the same meal, indigestion is often the

result. Some foods do not agree with other foods. A disturbance is created by improper combinations of food, fermentation sets in, the blood is contaminated, and the brain is confused.

The habit of overeating, or of eating too many kinds of food at one meal, is frequently the cause of dyspepsia. Serious injury is done to the delicate digestive organs. In vain the stomach protests and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health.

Some may ask, What has this to do with board meetings?—Very much. The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain and often makes a man obstinate in maintaining erroneous opinions. The supposed wisdom of such a man is foolishness with God.

I present this state of affairs as the cause of the situation in many board meetings where questions demanding careful study are given but little consideration, and decisions of the greatest importance are hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again.

I present these matters now because I am instructed to say to my brethren in the gospel ministry, By intemperance in eating, you disqualify yourselves for seeing clearly the difference between the sacred and the common fire. And by this intemperance, you also reveal your disregard for all the warnings that the Lord has given you. His word to you is: “Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.” [Isaiah 50:10, 11.]

Shall we not draw near to the Lord, that He may save us from all intemperance in eating and drinking, all unholy, lustful passion, all wickedness? Shall we not humble ourselves before God, putting away everything that corrupts the flesh and the spirit, that in the fear of the Lord we may perfect holiness of character?

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.] All are now being tested and proved. Many to whom precious light has been given desire to return to the flesh-pots of Egypt. Many who are supported by the tithe from God’s storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light and the warnings that God has given during the past twenty-five or thirty years, some continue to gratify their desire for flesh meat.

We are not to make the use of flesh meat a test. But we may and should consider the influence that professed believers who use flesh meat have over our churches. Those who use flesh meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God’s curse is

resting upon the animal creation. Many times when meat is eaten, it decays in the stomach and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat eating.

As God's messengers, shall we not bear a decided testimony against the indulgence of perverted appetite? Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits and grains which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose flesh meat? Can we possibly have confidence in ministers who, at tables where flesh meat is served, join with others in eating it?

The parents who know the truth in regard to the indulgence of appetite should not permit their children to eat to excess or to eat flesh meat or other foods that excite the passions. Man is built up from what he eats. The use of flesh meat strengthens the lower propensities and excites them to increased activity. Parents should discard everything that endangers the moral and the physical health of their children. They should not place flesh meat on the table. And if they allow their children to eat meat and freely use butter and eggs, disease in some form will surely result impairing the health of mind and body. Thus spirituality is weakened and often destroyed.

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practices are now being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates.

If we could know what abominable iniquities are practiced by the members of families who claim to be Christians, we should be more deeply concerned in regard to the spiritual atmosphere surrounding our children not only in the public schools, but in all other schools—even Seventh-day Adventist church schools. If the children of Sabbath-keepers are not carefully instructed line upon line, precept upon precept; if they are not kept from associating with corrupt children, they are in danger of being corrupted.

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease. When in faith the human agent does all that he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be effectual. "The heavens are Thine, the earth also is Thine," "and they that dwell therein." [Psalm 89:11; 24:1.]

If, after so much light has been given, God's people still cherish their wrong habits, indulging self and refusing to reform; they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not work miracle after miracle to save them. They shall lie down in sorrow.

"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. Behold, we put bits in the horses' mouths, that they may obey us; and we turn

about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." [James 3:1-10.]

"Ye shall diligently keep the commandments of the Lord your God." [Deuteronomy 6:17.] Every one who transgresses the laws of health will surely be visited with God's displeasure. Oh, how much of the Holy Spirit we might have day by day, if we would walk circumspectly, denying self, and practicing the virtues of Christ's character!

"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?" [Deuteronomy 10:12, 13.]

Ms 69, 1912

The Sin and Death of Moses

September 10, 1912 [typed]

Moses was chosen as one who was capable, well trained, and qualified by God to lead the vast army of Israel to the goodly land of Canaan. He was not only a learned man, a mighty warrior, and skilled in warfare, but he had also received an education in the school of affliction. He well understood what poverty was, for he had been for forty years a humble shepherd, caring for the flocks of Jethro in Midian. In the school of adversity God had fitted him to stand at the head of the armies of Israel.

The children of Israel had not traveled to the promised land with joy and gladness. Constantly had they murmured and complained, and their murmurings had entered into the ears of the Lord of Sabaoth. Because they had not faith in the good things that God had in store for them, they did not have courage to endure the hardness of the way and the trials by which they were proved.

Test on Appetite

Whenever their appetite was restricted, the Israelites were dissatisfied and murmured and complained against Moses and Aaron, and against God. When, on account of their murmurings, God visited His wrath upon them, destroying many of their mighty men, they accused Moses and Aaron, saying, You have brought us out from the land of Egypt into this wilderness that you might kill us and our children and our flocks with hunger and be benefited by our possessions. You have sought to obtain means from us to enrich yourselves.

But God was proving His people. In order to develop what was in their hearts, He allowed them to pass through severe trials. When they failed, He brought them around to the same point again, trying them a little more closely and severely.

Thus it is ever. God's children are always being tested in the furnace of affliction. If they endure the first trial, it is not necessary for them to pass through a similar ordeal the second time; but if they fail, the trial is brought to them again and again, each time being still more trying and severe. Thus opportunity after opportunity is placed before them of gaining the victory and proving themselves true to God. But if they continue to manifest rebellion, God is compelled at last to remove His Spirit and light from them.

God brought Israel to the test on the point of appetite. They failed. Their appetites clamored for the rich food that they had used while in Egypt. "Would God," they cried, "we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full!" Exodus 16:3.

It was God Himself who had arranged for the Israelites to be fed by manna rained down from heaven. Did He not know what food the children of Israel should subsist upon in order to preserve their health in the very best condition? Did not the God, who made man and breathed into his nostrils the breath of life, know the physical necessities of man?

To satisfy the wants of His people, the Lord gave them bread from heaven. "Man did eat angels' food." Psalm 78:25. Yet they were not satisfied. In Egypt their taste had become perverted. God designed to restore their appetite to a pure, healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. He was about to establish them in a second Eden, a goodly land, where they might enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered the goodly land to which He was leading them, so that the surrounding heathen nations might be constrained to glorify the God of Israel, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.

If the Israelites had submitted to God's requirements, they would have had a healthy posterity. But they chose to follow their own way, walking after the imagination of their own hearts. They gratified their appetites and consulted their own tastes and wishes. As a result, the wilderness was strewn with their dead bodies. Of all the vast multitude that left Egypt, six hundred thousand mighty men of war, besides women and children, only two entered the promised land.

The Smiting of the Rock

Moses, the servant of God, was wearied and perplexed by the continual murmuring of the Israelites. At times his life was in danger. At one time in particular, because their appetite was restricted, they went so far in rebellion that they said, "Let us make a captain, and let us return into Egypt." Numbers 14:4. In order to quiet their rebellion, God was obliged to slay many of them.

At another time, when they were murmuring and complaining because they had no water, "the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." Numbers 20:7, 8.

Moses and Aaron gathered the congregation together as they had been commanded to do. But harassed and perplexed, Moses smote the rock twice, saying, "Must we fetch you water out of this rock?" Vs. 10. Thus he took to himself the glory that belongs alone to God.

In all their wanderings, the children of Israel were tempted to attribute to Moses the special work of God, the mighty miracles that had been wrought to deliver them from Egyptian bondage. They charged Moses with bringing them out of the land of Egypt. It was true that God had manifested Himself wonderfully to Moses. He had specially favored him with His presence. To him God had revealed His exceeding glory. Upon the mount He had taken him into a sacred nearness to Himself and had talked with him as a man speaks to a friend. But the Lord had given evidence after evidence that it was He Himself who was working for their deliverance.

By saying, "Must we fetch you water out of this rock?" Moses virtually said to the people that they were correct in believing that he himself was doing the mighty works that had been done in their behalf. This made it necessary for God to prove to Israel that his admission was not founded on fact. "Because ye believed Me not," God said to Moses and Aaron, "to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." [Verse 12.] To dispel forever from the minds of the Israelites the idea that a man was leading them, God found it necessary to allow their leader to die before they entered the land of Canaan. And he was instructed to declare to all Israel the reason that he could not enter Canaan.

Thus far in their journeyings, God had forgiven greater transgressions committed by the children of Israel; but this departure from the right on the part of Moses God could not excuse. His purpose was to give His people unmistakable proof that He who had wrought so wonderfully for them in delivering them from Egyptian bondage was the mighty Angel who had been going before them in all their travels—the One concerning whom God had said, "Provoke Him not; for He will not pardon your transgressions: for My name is in Him." Exodus 23:21. Because He had revealed to Moses all His glory, this transgression was in God's sight a greater sin than if the leader of Israel had not been favored with so much of the divine presence and excellency and majesty.

Although Satan by his power had led the children of Israel to murmur and rebel, thus causing Moses to deviate from the right path, the God of heaven understood the sufferings that His servant had endured and how he had been provoked by the rebellious people. God knew how to exercise compassion toward His servant. Yet in order to teach a lesson of exact obedience to His commands, without mingling self with the service, God did not permit Moses to enter the land of Canaan.

Another lesson that God designed to teach was that man should never take to himself the glory that belongs to God. God is jealous of His word, His commands, His glory. The power that opened the rock and sent forth pure streams of water was the power of God. The Israelites should have ascribed to God, not to man, the glory for the miracles that He had wrought in their behalf.

God desired that the children of those who fell in the wilderness should never entertain in their minds the idea that Moses had wrought their deliverance. Since Moses had once seemed to admit that it was he himself who had brought them water from the rock, God could not permit him to enter the land of promise. He must die. The penalty that he should suffer was to lead the Israelites to expel forever from their minds the idea that man had been working for them.

God had instructed Moses to talk to the rock, which represented Christ, the living Rock, who was to be smitten once for us. In order to obtain the living water, man must speak to Christ, and those who ask will receive living waters.

In this age men and women have become exalted because of the talents that God has given them. God can do but little for one who exalts self. As soon as God manifests His power for one of the fallen race, how often that one fails of giving Him glory! Such a one takes to himself the glory for the wisdom and the power that God has given to him and forgets to exalt the name of the One who bestowed these blessings.

Moses mourned because of his transgression. Deeply repenting, he pleaded that he might enter the land of Canaan. But God had spoken, and Moses must suffer the penalty of his sin.

The Vision of Moses

After Moses had given final instructions and lessons to the children of Israel, he ascended Mount Nebo. From Pisgah's summit was revealed to him in panoramic view the land that he was not allowed to enter. Angels of God pointed out every part of the land as it was spread out before his vision. They told him of the fertility of the soil, and that it was well watered. He saw the grain fields and the fruit-laden trees just as they appeared in the promised land. The whole land, in all its richness and beauty, was spread out before him, and he saw that it was a goodly land. The heavenly angels told him that from the beginning to the end of the year God's watchful care was over the land.

The attention of Moses was called to the various portions of the country where the tribes of Israel would be located. In the midst of the goodly land he saw established the people that through the providence of God he had been leading to the borders of their promised inheritance.

The angels also revealed to Moses that although he mourned because he had sinned and could not enter the promised land, and although he felt that he had caused the children of Israel to sin, yet it was their own sin, their murmuring and complaining spirit, that had led him to deviate from the right and commit a sin that kept him out of the promised land. The angels told him that he was not the greatest sufferer; that he did not feel in his heart the fullest depth of their sin; but that Christ, their invisible leader, was the one against whom they had transgressed. Christ was the one who would bear their iniquities. He it was whom they had offended, not Moses; He it was who suffered the most intensely.

The heavenly messengers also referred to the sacrificial offerings, typifying the crucifixion of Christ, and opened before Moses' mind the events that should take place in the future. To him was revealed the advent of the Saviour, His birthplace, and the manner in which He should come. He was shown that the Jewish nation, the favored people of God, to whom the Saviour would come to give life and to deliver from a heavy yoke of oppression, would insult Him, deride Him, mock Him, heap every indignity upon Him, and at last take the life of Him who came to impart life to them.

While in bondage to other nations, the Jews had boasted that although they were then in oppression, their Messiah was coming as a mighty King to deliver them. To the heathen nations surrounding them they declared that Christ would come in glory, break their yoke of bondage, fulfil His promises to them, and place them on thrones to reign with Him as kings and priests over the whole world. Such were the boasts they made. Their mistake lay in applying to His first appearing the prophecies that refer to His second coming, and to the earth as it will be when made new and occupied by the redeemed.

When, instead of coming in the pomp and splendor of the mighty kings of the earth, Christ came as a humble man, possessing human nature, how great was their chagrin and disappointment! Surely this was not the man who would deliver them. They would not own Him as their King. He came not among

the most honorable or to receive homage as kings of the earth receive homage from the subjects. He came among the poor and the needy. He was found among the oppressed. He relieved the wants of the destitute and stood by the side of the most humble. Thinking that this man could not be the Messiah for whom they looked, they refused to acknowledge Him.

As a nation the Jews had been growing prouder and prouder. They had made great boasts of their righteousness. They made broad their phylacteries, uttered long prayers in the market places, and gave alms to be seen of men. Their religion was formal, consisting of ordinances and purifications, rites and ceremonies. It was not heartfelt. Although they made their religious profession so very prominent, yet they did not scruple to grind the faces of the poor and to take advantage of them in every way possible.

This proud people could not think of acknowledging the lowly Nazarene as their Messiah. They knew that if they should take their position by the side of this humble man, all the surrounding nations would deride them and scoff at them. After having so loudly boasted of how they would be exalted when the Messiah should come, they could not think of recognizing the carpenter's Son as the Messiah. Satan had blinded their eyes so they knew not what was for their good.

The condition of the Jewish nation at the first advent of Christ was presented to Moses. He had thought that he had a hard time in leading Israel through the wilderness; but he forgot his own sufferings when he caught a glimpse of the life of Christ and saw the suffering that He would endure and the great sacrifice He would make for the salvation of His people.

Moses had made sacrifices. He had been willing to give his own life for the salvation of others, and had even prayed to the Lord to blot his name out of the book of life, rather than destroy the children of Israel, the people whom God had so wonderfully and miraculously delivered. But the Lord would not blot His servant's name out of His book. "Whosoever hath sinned against Me," He said, "him will I blot out of My book." Exodus 32:33. Time and again, through the intercession of Moses, the Lord had spared His disobedient people.

To Moses was revealed the blindness of the Jewish nation. Their continual plea was, "The law! the law! the Father! the Father!" Appealing to the law and to the Father, they rejected their Saviour. "As for this Christ," they said, "we will have nothing to do with Him. Away with Him!" Him who came to give them life they put to death.

When the view of the crucifixion was presented before Moses, what a scene there must have been on Pisgah's summit! I have often thought that if I were an artist, I should like to portray the countenance of Moses as he viewed the panoramic scenes passing before him, in which he saw the sufferings of the Angel who had led the Israelites through the wilderness, guiding them in their wandering journey from Egypt to Canaan.

[Page missing here. See Patriarchs and Prophets, 475.]

As Christ stood upon the mount and looked over the holy city, with weeping He exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23:37, 38.

Moses saw the sin of the Jewish nation for whose salvation he had been willing to have his own name blotted out of the book of life. He saw the Son of God bid adieu to the nation, and it seemed now that their destiny was certain; for they had rejected Christ. Surely their house was left unto them desolate. As the angel repeated the words of Christ to Moses, an expression of distress and anguish spread over his countenance. Bitter tears fell from his eyes. He shared the sadness that Christ felt.

That nation which God had declared was a royal nation, a peculiar people, a holy priesthood, Moses heard crying for the blood of Christ. He saw them crucify his Saviour. To him was revealed Christ's agony as He hung upon the cross. He saw the Saviour lying in Joseph's new tomb; and looking farther on, he saw Him come forth a majestic conqueror and ascend to heaven with a multitude of captives, the angelic hosts escorting Him on His way.

When he beheld the Saviour's ascension, and saw that he himself would be one of those who should attend the Saviour and open to Him the everlasting gates, what a change took place in the expression on his face! The joy, the glory, the light that shone from his countenance no language can describe, no pen can picture. Moses was one of those who comforted Christ on the mount of transfiguration.

Then was presented to him a view of the multitude of captives who rose at the time Jesus was raised from the dead and who went into the city and revealed themselves unto many. Notwithstanding the fact that a lie had been put into the mouths of the Roman guard that watched the sepulcher, lest the disciples should come at night and steal away the body of Christ, the raising of these captives to life established the certainty of Christ Himself having risen from the dead. Christ had thus given incontrovertible proof that He was the Son of God. Satan failed in his efforts to conceal the fact that Christ had risen. From that time men have believed that it was the Son of God who was crucified.

Since then it has been Satan's special effort to separate the Father and the Son. He led the Jews to cry, "The law, the law! the Father, the Father! Away with the Son! We will not acknowledge the Son or have anything to do with Him. We will not recognize the power of God in the mighty miracles He performs, for it is through Satan that He does these works."

But when multitudes began to believe on the Son, and to receive divine truth from the lips of the disciples of Jesus, Satan saw that he must do something else to counterwork the work that the disciples were doing. So he determined to lead men to reject the Father and His law, as the Jews had rejected Christ. As he had blinded the eyes of the Jewish nation so they were unable to recognize and acknowledge Jesus, the only one who had power to give them life, so he would blind the eyes of the Christian world to the claims of the law, making professed Christians cry, "Christ, Christ! Away with the law!" Because of his deceptions, men would fail of glorifying God by obeying His law, the foundation of His government in heaven and on earth.

The Old Testament, containing the prophecies of the coming of Christ, is now made of small account. The cry now is, "The Christ, the Christ! The gospel, the gospel!" But the gospel is taught all the way through the Bible, from Genesis to Revelation. The gospel is revealed in all the prophecies of the first advent of Christ as the Saviour of men. Every act of the old dispensation to turn men away from sin or to bring them forgiveness was done with reference to the Saviour who was to come. He was the steppingstone by which man was to be exalted.

As Moses saw this steppingstone despised, and beheld the Jews, blinded by Satan, turning away from their only hope of salvation, and crying, "Away with Christ!" and as he heard the Christian world in the new dispensation, crying, "Away with the Father! Away with the law!" he was filled with astonishment. Do men honor God by despising His law?

As the special work of Satan has been to separate the Father and the Son, he has so blinded the eyes of the Christian world that they now turn from the Father and from His law and dwell wholly upon Christ.

Christ came to die because not a precept of His Father's law could be altered to excuse man in his fallen condition. As this picture was presented before Moses, again an expression of grief and sadness came over his countenance.

Then he was carried down to the period of time when a view of the heavenly sanctuary should be given to God's people; when the veil would be parted, and by faith they would enter within the holy of holies. Moses knew something about the sanctuary in heaven; he understood the sacred ministrations connected with the holy place and the most holy. The significance of the typical service in the earthly sanctuary was made light and clear by the reflection of the Sun of righteousness upon the types and symbols.

When Christ, the mediator, burst the bands of the tomb, and ascended on high to minister for man, He first entered the holy place, where, by virtue of His own sacrifice, He made an offering for the sins of men. With intercession and pleadings He presented before God the prayers and repentance and faith of His people, purified by the incense of His own merits. He next entered the most holy place to make an atonement for the sins of the people and cleanse the sanctuary. His work as high priest completes the divine plan of redemption by making the final atonement for sin.

[Page out. See Patriarchs and Prophets, 477.]

With joy Moses saw the law of God still honored and exalted by a faithful few. He saw the last great struggle of earthly powers to destroy those who keep God's law. He looked forward to the time when God shall arise to punish the inhabitants of the earth for their iniquity, and those who have feared His name shall be covered and hid in the day of His anger. These acknowledge the relation existing between the Father and His law. Only by the merits of Jesus Christ is man exalted and enabled to keep God's law acceptably.

Again Moses looked and saw the covenant of peace made with God's commandment-keeping people when He spoke from His holy habitation, shaking the heavens and the earth by His voice. Moses saw that God is the hope of His people, while the despisers of the law, those who had crucified Jesus Christ afresh, bowed and groveled at the feet of the saints in fear of God's voice. He saw the countenances of the saints lighted up with glory, and beaming upon those around them as the faces of himself and those who were with him shone when the law was given on Mount Sinai. The commandment-keepers, those who had honored the law, were glorified. At the appearing of Christ in splendor and glory, they were translated to heaven without seeing death, rising with songs of triumph to enter through the gates into the city, into the land of Eden.

After man's fall, Eden had been caught up from the earth; for God would not suffer it to feel the marks of the curse. He preserved it as a specimen of His handiwork at the beginning. As Moses beheld that lovely garden, an expression of joy came over his countenance.

But the servant of God was carried still farther. He saw the earth purified by fire, and cleansed from every vestige of sin, every mark of the curse, and renovated, and given to the saints to possess forever and ever. He saw the kingdoms of the earth given to the saints of the Most High. No impurity, nothing to mar their peace and happiness, was in the earth made new.

In the new earth the prophecies which the Jews applied to the first advent of Christ will be fulfilled. The saints will then be redeemed and made immortal. Upon their heads will be crowns of immortality, and joy and glory will be pictured on their countenances, which will reflect the image of their Redeemer.

Moses saw the land of Canaan as it will appear when it becomes the home of the saints. John the revelator was given a view of this same land, of which he writes:

“I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new.” Revelation 21:1-5.

As Moses beheld this scene, joy and triumph were expressed in his countenance. He could understand the force of all the angels revealed to him. He took in the whole scene as it was presented before him. His mind was firm, his intellect clear. His strength was unabated, his eye was undimmed.

Then he closed his eyes in death, and the angels of God buried him in the mount. And there he slept.

But it was not long before Christ came to raise Moses to life. As He stood by the grave, and bade him come forth, Satan stood by His side, saying, “I have control over him. I tempted him, and he yielded. Even Moses was not able to keep God’s law. He has transgressed and has placed himself on my side of the controversy. He appropriated to himself the glory which belonged to God. He is my property; for by his sin he has placed himself in my dominion and in my power.”

Satan contended earnestly for the body of Moses. Again he sought to enter into controversy with Christ in regard to the injustice of God’s law, and with deceiving power reiterated his false statements about not being fairly treated. His accusations were such that Christ did not bring against him the record of the cruel work he had done in heaven by deceptive misrepresentation, the falsehoods he had told in Eden, that led to Adam’s transgression, and the stirring up of the worst passions of the hosts of Israel, to incite them to murmur and rebel, until Moses lost command of himself.

The sin of Moses was not premeditated. He was surprised into it. He took to himself the murmuring of the people, when they were really murmuring against God.

Christ did not retaliate in answer to Satan. He brought no railing accusation against him, but raised Moses from the dead and took him to heaven.

Here for the first time the power of Christ was exercised to break the power of Satan and give life to the dead. Here began His work of making alive that which was dead. Thus He testified that He was indeed

the Resurrection and the Life, that He had power to ransom those whom Satan had made his captives; that although men die, they will live again. The question had been asked, "If a man die, shall he live again?" Job 14:4. The question was now answered.

This act was a great victory over the powers of darkness. This display of power was an incontrovertible testimony to the supremacy of the Son of God. Satan had not expected that the body would be raised to life after death. He had concluded that the sentence, "Dust thou art, and unto dust shalt thou return" [Genesis 3:19], gave him undisputed possession of the bodies of the dead. Now he saw that he would be despoiled of his prey; that man would live again after death.

After Moses was raised to life, the heavenly gates of Paradise were opened, and Jesus passed in with His captive. No longer was Moses the captive of Satan. In consequence of his sin, Moses merited the penalty of transgression and became subject to death. When he was raised to life, he held his title in another name—the name of Jesus his Head.

The day of exile is nearly ended. The time is at hand when all who are sleeping in their graves will hear His voice and come forth, some to everlasting life, and some to final destruction. Christ will raise all His saints, glorify them with an immortal body, and open to them the gates of the city of God.

God desired Israel to understand that they should obey and worship as supreme the Being who had given them His law, the Creator of the heavens and the earth. When He speaks, man must hear and obey. No one can turn away from His words, thinking that it matters little whether or not they are heard and obeyed.

The fourth precept enjoins the observance of the Sabbath that has been given to man. But how many have dared to trample upon this commandment! God means exactly what He says. When God has commanded that the seventh day shall be observed, man cannot observe any other day that he may choose. God has not said that the first, the second, the third, the fourth, the fifth, or the sixth day is the Sabbath of the Lord thy God; He has specified only the seventh day. Yet men and women venture to trample on God's law. Oh, what blindness Satan brings upon men and women in this age of degeneracy! God speaks, but His voice is not heard; He commands, but He is not understood.

Moses was a man whom God had honored, to whom He had spoken as a man speaks to his friend. Through Moses God had instructed the Israelites. Yet on account of his one transgression, Moses suffered the penalty of death. By this exhibition of His impartiality, God designed to prompt in the hearts of the Israelites a fear of transgressing His law, and to show that those whom God most honors are not excused when they deviate from the right way.

Those who are the most highly exalted by the Lord, those upon whom the heaviest responsibilities rest, will have to render the strictest account for their words and actions. If those standing in positions of responsibility deviate in the least from the path of duty, how many eyes are turned upon them! Others will say, If they can go so far as that, we can go a little further.

In the name of my Master I appeal to you who are standing in positions of responsibility in Battle Creek. Every deviation from the right path, every exhibition of pride, foolishness, and worldliness, every wrong, whatever its nature, will be visited by a penalty heavier than that which would rest on one not standing in so responsible a position. You are watched.

In so large a church, many are ready to find an excuse for their own conduct by observing the conduct of others. Do the brethren in positions of sacred trust manifest a spirit of lightness or folly? Do they lack devotion and spirituality? Whatever the defects, others take liberties on account of their actions. They say, I am certainly as wide-awake as are these men; I certainly have as much zeal as they have. If they do not feel the importance of making a business of serving God, why need I? If their minds are absorbed in business schemes and business transactions, why should I be required to be holier than they are? Has not God chosen them to do His work? Are they not set as lights to the people? Why should the obligation to serve God rest more heavily upon me than upon them?

I entreat you, who have an interest in the advancement of the work, to walk in the counsel of God. Live devoted lives. Seek for spirituality and for a deep, thorough experience in the things of God. Manifest earnest devotion to the cause of God. Let not selfishness bind you, but separate from it as far as our Lord separated from it.

My brethren and sisters, I implore you to sustain by your prayers those who are in positions of responsibility. Are those who are placed at the center of the work men whom God can teach? Remember that every church feels the pulse beats of the heart of the work. They look to Battle Creek. I implore both old and young not to leave the men in positions of trust to bear all this burden of responsibility.

There are those who come to the meetings and watch you, my brethren and sisters. Wherever I go, I have to meet questions in regard to your dress and deportment and in regard to the burden of God's work resting so lightly upon you. You have almost double the light that any other place has had, and yet you do not come up to the high standard that God has erected.

Upon every man, woman, and child in Battle Creek rests a heavy weight of responsibility. Will you make advance moves? Will you stand on the broad platform of eternal truth? Will you in your life exemplify the life of Jesus Christ? You ought to be bright and shining lights in the world. Are you? Are those who are engaged in business putting all the powers of brain, bone, and muscle into their business, so that they have no time to serve God? You will have to render an account to God for the use of your time and strength. By living a life of devotion and self-sacrifice in doing good to others, you might have been adding stars and gems to the crown that you will wear in heaven, and laying up unfading, eternal treasures.

O that we might rise to a higher standard! O that we might all be imbued with the missionary spirit! In some are seen only the first glimmerings of the Spirit of God. You are not missionaries at heart. You must be converted. How can you recommend the backslidden to return to the fold, when pride envelopes you as a garment, when vanity encompasses you?

O that we might see in the young people the spirit that dwelt in our Lord! O that we might see you, young people, Bible in hand, instructing those who are in darkness, and pointing them to the way of everlasting life! Do not think that you can do this when you are unconverted, when your heart is not itself susceptible to the influence of the Spirit of God, and when you are a stranger to His grace. You must be converted. You must seek to have an indwelling Saviour, who will be to you as a well of water, springing up into everlasting life. The water of life flowing from the heart always waters the hearts of others.

There are souls near you that need to be converted. Are you trying to convert them? Many of you are not converted yourselves. Your names are written in the church book, but they are not written in the Lamb's book of life.

Unless you seek for a deep work of grace in the heart, unless living principles are carried out in your life, you will be a stumbling block over which others will fall and lose their souls. In the day of God you will have to render an account for every action.

Will you forsake your pride? Pride is here. If God ever spoke to me once, twice, thrice, pride is here. Selfishness, pride, and the lack of devotion and love must be cured before Christ will dwell with you, or before you can receive the heavenly riches that will entitle you to eternal life.

Do not feel that I am bearing down on you. It is with a sense of the deepest love that I set these things before you. I love this people, I love this church; but I implore you to remember what your profession is. You are pilgrims and strangers, only passing through this land on foot, journeying to a better country, a heavenly land, where all is joy and peace and happiness. Prepare for the finishing touch of immortality.

Ms 70, 1912

A Visit to Pacific Union College

St. Helena, California

September 12, 1910

Last Friday I accepted an invitation to visit the Pacific Union College. On Sabbath their meeting place was well filled, and I spoke to those assembled.

I feel an intense interest that our people shall put forth most diligent, persevering efforts to work out the Lord's plans in educational lines. The world needs the light. The truth is to be carried to all parts of the world. I feel pained as I realize how little has been done during the past years in comparison with what should have been accomplished.

Men influenced by the great apostate have been working out strange plans. In their self-exaltation and self-confidence, they do not hesitate to accept positions of great responsibility, taking it for granted that they are capable of placing the right mold on the work.

Brother Reaser is one who has had great confidence in his own capabilities and management. But it has been presented to me that this self-exaltation is a defect in his character that must be overcome. The Lord cannot place him in a position where he will have opportunity to put his mold on the work. Brother Reaser has not given evidence that he is qualified to conduct an educational institution.

I dare not be silent regarding this matter; for I fear that he will make representations that will lead some to lose confidence in conscientious men whom he does not wish to sustain. Unless he gives decided evidence that he is accepting the messages that the Lord has sent him, we cannot look for a reform, should he be placed in a responsible position. Instead he will endeavor to exalt himself as superior and to lessen the influence of some of the brethren who are carrying the work wisely and in accordance with the instruction that the Lord has given.

If Brother Reaser will be truly converted, and will walk humbly with God, he will become a man to be trusted; but unless there is a change of heart, the Lord cannot permit him to be placed where he can work with those who cannot read character; for he would undermine their confidence in brethren to differ from him.

Wages of Physicians

If physicians feel that they do not receive sufficient wages, their circumstances should be examined. If their work is too heavy, others should be brought in to share their responsibilities, and they should be given less to do. We are engaged in an important work, and great care must be exercised in the use of means. There is a world to receive the light. Souls unwarned are perishing. If increased wages are paid to those who ought to be satisfied with what they have had, this will result in keeping out other laborers whose services are needed, but who because of the lack of means cannot be employed.

Ms 71, 1912

Talk/Be of Good Cheer

Loma Linda, California

November 9, 1912

(A talk by Mrs. E. G. White at the time of the board meeting of the College of Medical Evangelists, Loma Linda, California, November 9, 1912.)

I feel very thankful that it is our privilege to believe in God and to walk carefully in accordance with the instruction He has given us in His Word. If we do this, our hearts will respond to the impressions of the Spirit of God, and we shall follow on to know the Lord, whose going forth is prepared as the morning. And let us always remember that just as His going forth is prepared as the morning, so we are to expect the revelations of His grace as we advance. But if we keep silent, if we do not feel the importance of moving in harmony with His will, we shall not have His blessing attending us. We cannot afford, brethren and sisters, to be without His help and guidance. We need to be in a position where we can talk with God. We are to commune with Him. He who is our sanctification, our righteousness, has given us the privilege of being in a position where we may have a continually increasing faith. We must ever live by faith and follow on to know the Lord.

God's promises to us are so rich, so full, that we need never hesitate or doubt; we need never waver or backslide. In view of the encouragements that are found all through the Word of God, we have no right to be gloomy or despondent. We may have weakness of body; but the compassionate Saviour says: "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.]

Will you believe these assurances? Will you say, "Yes, Lord, I take Thee at Thy word. I will begin where I am to talk an increase of faith; I will take hold of the promises; they are for me." Oh, brethren and sisters, what we want is a living, striving, growing faith in the promises of God, which are indeed for you and for me.

Many, many times I have been instructed by the Lord to speak words of courage to His people. We are to put our trust in God, and believe in Him, and act in accordance with His will. We must ever remain in a position where we can praise the Lord and magnify His name. Then we shall see light in His Word, and follow on to know Him, whose going forth is prepared as the morning.

In the First Epistle of Peter we read: "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 to you, and peace, be multiplied. Blessed be the God and 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 in the last time." [Chapter 1:1-5.]

These words are all-sufficient evidence that God desires us to receive great blessings. His promises are so clearly stated that there is no cause for uncertainty. He desires us to take Him at His word. At times we shall be in great perplexity and not know just what to do. But at such times it is our privilege to take our Bibles, and read the messages He has given us, and then get down on our knees, and ask Him to help us. Over and over again He has given evidence that He is a prayer-hearing and a prayer-answering God. He fulfils His promises in far greater measure than we expect to receive help.

So long as Satan continues to live, we shall have perplexity; and if we choose to follow the counsel of the enemy, we shall have constant difficulty; but if we refuse to yield to satanic influences, choosing rather to lay hold on God and on the promises of His Word, we shall be able to help and strengthen and uphold one another. Thus we shall bring into the work with which we are connected a spirit of courage. Never are we to utter a word that would arouse doubt or fear, or that would cast a shadow over the minds of others. I am determined not to permit myself to speak discouraging words; and when I hear criticism and complaint, or an expression of doubt and fear, I know that he who thus speaks has his eyes turned away from the Saviour. I know every such person does not appreciate Him who at infinite sacrifice left the royal courts and came down into the world that was lost, and lived among the children of men in order that He might speak words of hope and good cheer to the discouraged and the desponding.

Wherever we are, we are under obligation, as disciples of our Lord and Master, to anchor our faith in the promises of God. Individually we are to believe. We are not to cast about for a possible doubt or imagine that sometimes we may have to stand beneath the shadow of a cloud that seems to be gathering. We are chosen of God to be His children. We have been bought with an infinite price, and we have no occasion for placing the suggestions of the enemy before the assurances of the Lord Jesus Christ.

The Lord desires us to act sensibly. We shall have trials; we need never expect anything else; for the time has not yet come when Satan is to be bound. Wherever we may be, we shall continue to have trials. But if we give up to the suggestions of the enemy, we lose the battle. Can we afford to yield to the archdeceiver?—Oh, no! We are to turn for help and deliverance to Him who "according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ," even the hope of an eternal inheritance reserved for those "who are kept by the power of God through faith unto salvation." [Verses 3-5.]

I was here at Loma Linda when this place was purchased. As I spoke to the people, the power of God came into our midst again and again. On the occasion of my first visit to look over the property, I knelt right down with our brethren and the representatives of the owners of the place who were here; I knelt right down in the midst of them and prayed to God about the work that should be undertaken and carried forward in Loma Linda. When I got up, some of those who were not of our faith seemed to be deeply moved. From that time I have ever felt under bounded duty to God to make of this place just what it should be. I know that there are men here who have wrestled in the cause of God, and I know that they have passed through an experience that they never would have had if Satan had not had the power to oppress them.

Let us all strive to make of Loma Linda just what God means it should be. This is the principal thing I have to say—make of this place what God would have you make of it. Every one of you is under bounden duty to God to labor in harmony and to press the battle to the gate. If unbelievers come in and talk their doubts and fears, remember that Satan is not dead. He has agencies through whom he works; but shall we become discouraged because of this?—Oh, no! Christ, our Saviour, lives and reigns. Let us not look on the dark side. As soon as we yield to the temptation to do this, we shall have plenty of company. But there is nothing to be gained by looking on the dark side. What we want is courage in the Lord; and we want to follow on to know the Lord, that we may know that His going forth is prepared as the morning. This is not going back into darkness. You know how the morning is prepared. If you follow on to know the Lord every day, you will increase in brightness, in courage, in faith, and the Lord Jesus will be to you a present help in every time of need.

Ms 73, 1912

The Danger in Amusements

August 5, 1912 [typed]

Recent experiences in our colleges and sanitariums lead me to present again instruction that the Lord gave me for the teachers and students in our school at Cooranbong, Australia.

In April, 1900, a holiday was appointed at the Avondale school for Christian workers. The program for the day provided for a meeting in the chapel in the morning, at which I and others addressed the students, calling their attention to what God had wrought in the building up of this school, and to their privilege and opportunities as students.

After the meeting, the remainder of the day was spent by the students in various games and sports, some of which were frivolous, rude, and grotesque.

During the following night, I seemed to be witnessing the performances of the afternoon. The scene was clearly laid out before me, and I was given a message for the manager and teachers of the school.

I was shown that in the amusements carried on on the schools grounds that afternoon, the enemy gained a victory, and teachers were weighed in the balances and found wanting. I was greatly distressed and burdened to think that those standing in responsible positions should open the door and, as it were, invite the enemy in; for this they did in permitting the exhibitions that took place. As teachers they should have stood firm against giving place to the enemy in any such line. By what they permitted, they marred their record and grieved the Spirit of God. The students were encouraged in a course, the effects

of which were not easily effaced. There is no end to the path of vain amusements, and every step taken in it is a step in a path which Christ has not traveled.

This introduction of wrong plans was the very thing that should have been jealously guarded against. The Avondale school was established, not to be like the schools of the world, but, as the Lord revealed, to be a pattern school. And since it was to be a pattern school, those in charge of it should have perfected everything after God's plan, discarding all that was not in harmony with His will. Had their eyes been anointed with the heavenly eyesalve, they would have realized that they could not permit the exhibition that took place that afternoon without dishonoring God.

On Wednesday morning when I spoke to the students and to the others who had assembled, the words that the Lord gave me to speak, I did not know anything of what was to take place afterward; for no intimation of it had come to me. How could those at the head of the school harmonize with the words spoken, the proceedings that followed, which were of a character to make of no effect the instruction that had just come to them. If their perceptions had not been greatly beclouded, they would have understood this instruction as rebuking all such proceedings.

I felt deeply the importance of the words that the Lord gave me at this time for teachers and students. This instruction presented before the students duties of the highest order; and to efface by the amusements afterward entered into, the good impressions made, was virtually saying, We want not Thy way, O God; we want our own way; we want to follow our own wisdom.

In the night season I was a witness to the performance that was carried on on the school grounds. The students who engaged in the grotesque mimicry that was seen acted out the mind of the enemy, some in a very unbecoming manner. A view was presented before me in which the students were playing games of tennis and cricket, and I was given instruction that devotion to these amusements was a species of idolatry.

There were more than visible spectators on the ground. Satan and his angels were there, making impressions on human minds. Angels of God, who minister to those who shall be heirs of salvation, were also present, not to approve, but to disapprove. They were ashamed that such an exhibition should be given by the professing children of God. The forces of the enemy gained a decided victory, and God was dishonored. He who gave His life to refine, ennoble, and sanctify human beings was grieved at the performance.

Hearing a voice, I turned to see who spoke to me. Then with dignity and solemnity, One said, "Is this the celebration for the anniversary of the opening of the school? Is this the gratitude offering you present to God for the blessings He has given you? The world could render as acceptable an offering on this memorial occasion. The teachers are making the same mistake that has been made over and over again. They should learn wisdom from the experiences of the past. The careless, godless world can offer an abundance of such offerings as these in a much more acceptable manner."

Turning to the teachers, He said, "You have made a mistake, the effects of which it will be hard to efface. The Lord God of Israel is not glorified in the school. If at this time the Lord should permit your life to end, many would be lost, eternally separated from God and the righteous."

These things are a repetition of the course of Aaron, when at the foot of Sinai he allowed the first beginning of wrong by permitting a spirit of hilarity and commonness to come into the camp of Israel.

Moses was in the mount with God, and Aaron had been left in charge. He showed his weakness by not standing firmly against the propositions of the people. He could have exercised his authority to hold the congregation back from wrongdoing, but just as in his home he failed with his children, so he showed the same defective administration in his management of Israel. His weakness as a general was seen in his desire to please the people, even at the sacrifice of principle. He lost his power of command at the very first permission that he gave which allowed them to go contrary to God's commands in the least particular. And as a result, the spirit of idolatry came in, and the current set in motion could not be stayed until stern and decisive measures had been taken.

It took time and a vast amount of labor and sorrow to wipe out the influence of the proceedings at the Avondale school on that Wednesday afternoon. But the experience was a lesson that helped those in charge of the school to realize the tendency of such amusements.

What an exhibition was this to be reported by the students to their distant friends and acquaintances! It was a witness that showed, not what God had accomplished in the school, but what Satan had accomplished. Serious is the consequence of even one such departure from the instruction that God has given concerning our schools. Once the barriers are broken down, the advance of the enemy will be marked, unless the Lord shall humble hearts and convert minds. The effort to regain that which was lost by the proceedings of that afternoon cost the teachers much labor. They were severely tried. With the students there was seen a desire for further pleasure and less regard for the instruction of God's Word. The Lord of heaven was thus dishonored, and the indulgence of the desires of the human heart in sin and love of pleasure was the education received.

Let those who are educating the youth take themselves in hand and educate themselves according to the high and holy principles that Christ has given in His Word. Let them remember that, as far as possible, they are to recover the ground that has been lost, that they may bring into our schools the spirituality that was seen in the schools of the prophets.

Teachers need an intimate acquaintance with the Word of God. The Bible, and the Bible alone, should be their counselor. The Word of God is as the leaves of the tree of life. Here is met every want of those who love its teachings and bring them into the practical life. Many of the students who come to our schools are unconverted, though they may have been baptized. They do not know what it means to be sanctified through a belief of the truth. They should be taught to search and understand the Bible, to receive its truths into the heart and carry them out in the daily life. Thus they will become strong in the Lord; for spiritual sinew and muscle are nourished by the bread of life.

The Lord desires His stewards to discharge their duties faithfully in His name and in His strength. By believing His Word and acting upon its teachings, they may go on conquering and to conquer. But when men depart from the principles of righteousness, they conceive a high opinion of their own goodness and abilities, and unconsciously they exalt themselves. The Lord allows such ones to walk alone, to follow their own way. Thus He gives them opportunity to see themselves as they are and to manifest to others their weakness. He is seeking to teach them that the Lord's way is always to be closely followed, that His Word is to be taken as it reads, and that men are not to devise and plan according to their own judgment, irrespective of His counsel.

Our schools are to be as the schools of the prophets. In them the truths of the Bible are to be earnestly studied. If rightly brought before the mind, and thoughtfully dwelt upon, these truths will give the

students a desire for that which is infinitely higher than worldly amusement. As they draw near to God, becoming partakers of the divine nature, earth-born amusements will sink into nothingness. The minds of the students will take a higher turn; and beholding the character of Jesus, they will strive to be like Him.

In the place of providing diversions that merely amuse, arrangements should be made for exercises that will be productive of good. Satan would lead the students who are sent to our schools to receive an education that will enable them to go forth as workers in God's cause, to believe that amusements are necessary to physical health. But the Lord has declared that the better way is for them to get physical exercise through manual training and by letting useful employment take the place of selfish pleasure. The desire for amusement, if indulged, soon develops a dislike for useful, healthful exercise of body and mind, such as will make students efficient in helping themselves and others.

God bestows talents upon men, not that these talents may lie useless or be employed in self-gratification, but that they may be used to bless others. God grants man the gift of time for the purpose of promoting His glory. When this time is used in selfish pleasure, the hours thus spent are lost for all eternity.

The Lord calls upon all who claim to have received Christ as their personal Saviour to obey the words, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Matthew 16:24.] "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] "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." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." [1 Peter 2:5, 9.]

Ms 75, 1912

Fragments

September 16, 1912 [typed]

Wages

Let not any one suppose that if men of ability had larger wages, it would increase their piety, or qualify them to do more and better work. No, this would not be the effect.

Test of Character

The Lord God of heaven is testing every soul. The proving problem of God is upon them, and He is watching the development of character and weighing moral worth. Faith exercises itself just as it is in the mind and heart of the believer.

What Is Truth?

What is meant by the truth? Consider the answer made to Christ's words: "Whither I go ye know, and the way ye know."

Thomas in his unbelief said, "Lord, we know not whither Thou goest; and how can we know the way?"

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.

“Philip saith unto Him, Lord show us the Father, and it sufficeth us.

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works’ sake.” John 14:4-11.

The words of Christ comprehended much more than the minds of the disciples were taking in. I am not alone the true Messiah, He said, but the Truth, from whom all the rays of truth radiate and return back from the receiver of truth to God in fruitage, corresponding in harmonious action unto life, eternal life.

Christ, the truth, stands in contradiction and decided opposition to all fallacies, deceptions, and every phase of untruthfulness. The true believer in the ways and works of God renders back to God all He has bestowed. His thought is, God has given them to me. Every advantage he enjoys, every convenience and comfort, he traces back to the divine Fountain. He has the right impression that he owes everything to God. It is because of His goodness that it is granted him.

True Education

From whence cometh every good thing? The true disciple will not look upon these enjoyable mercies with merely a pleased satisfaction; but if the truth abides in his heart, with its sanctifying influence, he is being educated in the higher knowledge that every free and good gift comes from the Father of all mercies, His heart delights in the goodness of God, and his lips, his voice, his words, in most clean and sanctified words, express his thanksgiving. Gratitude is in his heart to his heavenly Father.

This is true education—to be polite to God in returning thanksgiving and praise. This assurance of his being favored of God is expressed in his own heart language.

What a victory Christ has gained for all, in order that not one human being need be lost!

Ms 76, 1912

Interview with Mrs. E. G. White Regarding Early Experiences

August 13, 1906

There is a place [in the manuscript] where it speaks of Elder Brown. He was a Baptist minister, and at the time when the message was given [by] Brother Stetson, who was a feeble man, the power of God was recognized by him, and as the truth would be presented in its power, the Holy Spirit rested upon him, and he would sit there, just as pale, and did not seem to have any strength all through the meeting.

I do not know as we need to bring that in. Elder Brown was in a chair, and while [Stockman] was preaching the people would crowd in from the stores below. They would crowd into the hall, and they were afraid it would break down. The owner assured them that they need have no fears. It could not be.

“You feel,” [Stockman] said, “as though you were being hit, as though we are hitting you.” Said he, “We are preaching the truth, and if you do not want to be hit, get out of our way, and let us come to the people.” They need not stand right there, listening to catch what they could find fault with. “Clear the way, and let the truth come to the people.”

We used to have some very powerful meetings. But it is not all out there, and I don’t know as there is any need of putting it out.

Elder Stockman was preaching, and he was dying with the consumption. He talked as though inspired by the Holy Spirit, feeble as he was. I always sat on the front seat next to the stand, and as I heard a noise like a groan, I saw that Elder Brown was as white as human flesh could be, and he was falling out of his chair. I suppose my interested look to him called the attention of Stockman and he looked around, and [Elder Brown] was ready to fall on the floor. [Stockman] turned around, and said, “Excuse me,” and took him in his arms, and laid him down on the lounge. [Elder Brown] was one that did not believe in these things, and he had a taste of it right there. The power of the truth came upon him so. (That was one instance I saw that Marian had not put in. There is but an item now and then [that is left out], but I do not know as that is essential. I was going to call attention to it. That is, I think, as well as it could be written. We had a great deal of this, but we never can tell it.)

And while he was there praying, the power of God came upon him, and his strength went away just as mine did, and they thought he was dead. They ran to get this thing and that thing, and [then there] came the sweetest “Glory” from his lips, and praise to God and thanksgiving. They thought that was very queer. It was a mile to where I was, so there was nothing they could get from me.

Then Harris and Theodore went up where the Townsends were. There was a room devoted to the social meeting, and they would talk to Sister Townsend [about] why it was. It seemed as though it ought not to be like that—losing strength, etc. I knew the opposition was there; I felt it, and I prayed that the Spirit of God might come upon Harris. He was the worst one, and [I prayed] that it might come to him. And as we were praying, the Spirit of God came upon Harris, and he lost his strength, and then, of course, the rest had to keep their mouths shut. [To] Theodore, it seemed as though it was not the thing [to have happen] in a meeting. But in a meeting or two after, he lost his strength.

And then there was Rich that opposed a great deal. He prayed, “Oh, Lord, if that is Thy Spirit, let it come upon me.” He had no more got the prayer done than he fell his whole length right on the floor. You know, some of these things put life and power into that meeting, and many souls were converted to the truth.

Old Father Pearson stood out pretty strong, but one morning Father went down there—he always had to pass where old Deacon Pearson lived, it was about a mile from our house. Father Pearson had rheumatism, and used to rub alcohol into his limbs. ([My father] was a hatter and he had to use alcohol in his business.) Father went to leave him a bottle of alcohol, and every single member of the family had no strength in them. The power of God was upon them, and they were the ones that had had the greatest trouble about it. They prayed. Father found he could not do anything there, so he took his bottle and went to his office.

That is not mentioned there. There is a point I want [to make.] They were praying for me after I was in despair, that the Lord would give me strength and courage to bear the message that I had to bear. It was

in a front room a little larger than this. While they were praying—Father Pearson could not kneel down on account of the rheumatism—he heard a stir like hard breathing, and I had fallen on the floor, and he saw, and others saw it too, just like I saw it, like a ball of fire that struck me right over the heart. After that, I did not resist any more the light that came to me. I was willing to go, nothing but a girl as I was, seventeen years old. [Father Pearson] got up just as soon as I could see anything or hear anything or talk about anything. Said he, “I never expected to see such a sight. There was a ball of fire that came right down and struck Sister Ellen Harmon right on the heart. I saw it; I saw it.” So there were others that saw that very thing. It is mentioned in some of the books.

Then another time, there was Foy that had had visions. He had had four visions. He was in a large congregation, very large. He fell right to the floor. I do not know what they were doing in there, whether they were listening to preaching or not. But at any rate he fell to the floor. I do not know how long it was, about three-quarters of an hour, I think, and he had all these [visions] before I had them. They were written out and published, and it is queer that I cannot find them in any of my books. But we have moved so many times. He had four.

Question: Did you ever have an interview with him?

I had an interview with him. He wanted to see me, and I talked with him a little. They had appointed for me to speak that night, and I did not know that he was there. I did not know at first that he was there. While I was talking I heard a shout. He is a great, tall man, and the roof was rather low, and he jumped right up and down, and Oh, he praised the Lord, praised the Lord! It was just what he had seen, just what he had seen. But they extolled him so I think it hurt him, and I do not know what became of him.

His wife was so anxious. She sat looking at him, so that it disturbed him. “Now,” said he, “you must not get where you can look at me when I am speaking.” He had on an Episcopalian robe. His wife sat by the side of me. She kept moving about and putting her head behind me. “What does she keep moving about for?” [I wondered.] We found out when he came to his wife. “I did as you told me to,” said she. “I hid myself. I did as you told me to.” [It was] so that he should not see her face. She would be so anxious, repeating the words right after him with her lips. After the meeting was ended, and he came to look her up, she said to him, “I hid myself. You didn’t see me.” He was a very tall man, slightly colored. But it was remarkable testimonies that he bore.

I always sat right close by the stand. I know what I sat there for now. It hurt me to breathe, and with the breaths of all around me, I knew I could breathe easier right by the stand, so I always took my station.

Question: Then you attended the lectures that Mr. Foy gave?

He came to give it right to the hall, in the great hall where we attended, Beethoven Hall. That was quite a little time after the visions. It was in Portland, Maine. We went over to Cape Elizabeth to hear him lecture. Father always took me with him when we went. He would be going in a sleigh, and he would invite me to get in, and I would ride with them. That was before I got any way acquainted with him.

Question: Where did you see him first?

It was there, at Beethoven Hall. They lived near the bridge where we went over to Cape Elizabeth, the family did.

Joe Turner was there. (It speaks about Joseph Turner, but I do not know as we have got far enough along for that. I think that will come.) He was there. He came to me and he said,—that was the very first of my going out. He said that he would accompany me to Portsmouth, for he wanted my message to go there—either Massachusetts or New Hampshire. It was a great house, and he wanted me to go. I told him no. I had had strict instruction that there were men that would come to me and have a great burden that I should go with them to some place, but I was not to go. As for marriage, we never thought of it, because we thought the Lord would come right along, but [I was instructed] that I could trust Elder James White, he would guard me, and I was in no danger. Well, these things we should not bring out, only I wanted to bring out how this sister had two daughters that she thought a great deal of. And this Joe Turner was just as full of unholy thoughts and mischief as he could be. She whispered to me the first part of the meeting, “I wish you would talk with my daughter.”

Then we had a praying season, and I was taken off in vision. He [Joe Turner] said, “That is of the Lord,” and he knew that that was of the Lord. And finally the words began to be spoken. They said a frown came over my face, and [I said] that he was not true, that he was not keeping the commandments of God, but was transgressing the commandments, giving attention to other women, and his wife suffering under the great strain that was upon her. “There,” said he, “I can tell that. The first part is of the Lord, and this last part, that is a kind of mesmerism.” Well, who gave the mesmerism? There was nobody there but him. Well, he carried it through in that line.

As soon as I could get strengthened after this message, I felt terrible, because I came right out and said so and so before him. This was in Portland. The mother of this girl whispered to me and said, “Go right up and speak to my daughter.” So I went upstairs and I told her what her dangers were, to have no intercourse with him in speech, or to see him alone. He would mesmerize her if she did.

He could take a child and set it on his hand, and so mesmerize the child that it would stay there if he took his hand away. I never saw that done, but that is what he said he could do. So I hurried upstairs, and told her, “If he has not ruined you, he will, and now, do not have a word of conversation with him, because he will mesmerize you.” It was hypnotism, but we did not know then what it was.

[They took me in a carriage to where his wife and family had been for some time.] They had had meetings there. Sarah Jordan and her brother were with me when I first went down to Orrington. [Joe Turner] was hovering right over her all the time, and giving her mesmeric passes, and she was having these so-called visions, and it was all mesmerism, and that was what I had to tell. He did not know that I had left the house.

I hurried right up to where his wife was, and knocked. She opened the door. This was where the meetings had been held, and where I had been staying. She looked most discouraged. She was a beautiful-looking woman. I put my arms around her back, and [she] cried like a baby. Said she, “Sister Ellen, my heart is breaking.”

She told how her husband and this Sarah Jordan—he was all the time right with her half of the night, and sometimes all night, giving her visions—that is what he was doing apparently. Said she [Mrs. Turner], “Because I cannot receive these things, she [Sarah Jordan] tells them things to do. It is not a bit like what you have; she tells them things to do that are contrary to reason and judgment, and that she must go with Turner. Because his wife has a family on her hands, she must take the place of his wife,

and go and give the message.” Then I told her that the Lord was not in it, that the Lord’s arm was around her, and [He] would give her strength, and not to be too much discouraged.

Then I told this Sarah Jordan just what she was doing. Said I, “God is not with you nor with Turner.”

I do not know how they came out, because right after that, I had still another affair to deal with. It was a place where we had made our home when we were in Paris, Maine, with the Stowells. Here this man came and he said he had a beautiful conveyance, and he would convey me right to different places where I wanted to go, around by Vermont, and then around by Massachusetts. “No, sir. You cannot do that.” He said the Lord had told him he must. “No,” said I, “He has not. I have had my special orders. I may trust Elder James White.” I never expected to be married.

But he got together a party. We had two or three sleigh loads. This man wanted to get some power over me, but he did not get it because I would not ride a rod with him. You see what I had to meet when I was only 17.

But we went up to Vermont, and went to New Hampshire, and went all through where there had been the strongest influence in 1843 and 1844. But these families went with us. There was one family, Brother Files and his wife in one sleigh, and Haskins and his relatives—his niece went also—and so we had a little company, so that no reports could be made that I was traveling with an unmarried man. And I had my sister’s husband’s sister with me. My sister could not go because she had to take care of my mother, who was not well. So I had a great, tall, noble-looking woman, and I have thought what a help she would be to the cause if she was alive now. But she died. My sister’s husband’s sister came and went with me wherever I went, and there would be perhaps one or two women that would go with us as we traveled.

There Joe Turner became my enemy, and he would raid out against me. In a meeting we had in Poland, Maine, he declared that I could not have a vision where he was. We had to have our meetings in private houses. He said that he could give me a vision any time, and he could bring me out of vision. I had had a vision, and in this vision [I saw] that when I felt a human influence upon me, I was to look up and call upon God for another angel, and I should have help.

So I went right to that meeting—that was before we were married—and he had his eyes looking right out through his fingers, and his eyes looked like snakes’ eyes, evil. I turned and looked right around, I raised both hands, and [said], “Another angel, Lord, another angel.” The Spirit and power of God came upon me, and I was taken off in vision right there. “Well, why don’t you stop it?” they said. “You said you could stop it.” He never wanted to be in a meeting where I was after that.

Well, I had come just in time to Portland to break up one of the greatest schemes of fanaticism that could possibly be. I was 17 years old. There was so much that was going on in the name of the Spirit of the Lord, and their intimacy was just breaking the commandments of God. He [Turner] knew that I would expose them, and he did not care to be where I was after that. But it settled everybody in regard to the work of God in regard to the testimonies. They were perfectly settled.

Father and Mother had a house in Portland, and Howell and Turner came and took possession of that house. They would have such work going on there of fanaticism that was perfectly terrible. My father locked his house, and went off to Poland, 30 miles away. Then there was [my sister] Sara left to take care of me.

He [Turner] sent word to Sara that he wanted to find that house open, that the Lord would work for them, and they would have meetings there, and he wanted that house opened. She had the key. He would be the guest that would be there.

“Well,” Sara said to me, “Ellen, I have no idea of being put in that man’s power. I shall lock the door, and shall go off, and we will go to the neighbors that they know nothing about.”

He tried that over and over; he wanted to get power over my sister. But she felt by the Spirit of God that he wanted to take advantage of her—as he had of several. So that was broken up, and then the scheme was laid right open. I took it right into a congregation of the strongest of our people. I opened it right to them, and told them just what Joe Turner was doing. They thought it was the vilest thing, some of our people did, to expose him, but we did expose him. Our people would not come back until he was away.

He came and told them all around—this will show the manner of the man—“Oh,” said he, “the Lord is coming, but old Father Harmon, his case is settled, he never will see the kingdom of heaven, never. He has locked us out.” And so he would denounce him to all the powers of hell that you could think of. There is one of the fanatics that we had to meet right there.

Well, after we had traveled, I think it was about a year, before James White talked it over with me. Either he should have to go away and leave me to go with whomsoever I would, or we must be married. He said something had got to be done. So we were married, and have been married ever since. Although he is dead, I feel that he is the best man that ever trod shoe leather. Whatever they might say—and there have been invitations which never would move me a particle—I would not link up with any soul in my widowhood. I feel just as though I was linked and bound to just preserve the memory of my husband. Some supposed that I would marry, but they are glad that I did not. It is one of the greatest evidences to anybody that my work is of God, that I have the least kind of inclination to marry.

Now [the manuscript] speaks of my going to New Hampshire. I want it brought out that there were about six persons that went in other sleighs. We all went in company. Foss’s sister, my sister’s husband’s sister, she was a noble girl. [Manuscript ends here.]

Ms 77, 1912

A Message to All Who Minister in the Sacred Work of God

St. Helena, California

August 5, 1912

I am charged with a message to all who minister in the sacred work of God.

The Lord is not glorified as He should be by those who are connected with His work in the earth. Every soul who has had light needs to improve in intelligence, advancing in an understanding of the Scriptures, that the treasures of Scripture may be imparted not only in word and doctrine, but by well-ordered lives and godly examples.

“Search the Scriptures,” for in them is the truth that will stand the test of trial. [John 5:39.]

Parents need to be daily converted. Unless there is a decided change in the way children are managed in connection with home discipline, unless children are dealt with in accordance with the principles

revealed in the Word, many souls will be lost because of the neglect of fathers and mothers to obtain a correct knowledge of right methods of discipline. In word and in action, parents should ever reveal that they are converted to God and are living in obedience to His word.

Would to God that both ministers and people might labor unitedly for the salvation of the children within our ranks! Let every family take up their work in the home and not take one step on forbidden ground. Among our people are many who are unprepared to set a right example before their children until first they seek the Lord individually for daily conversion; for unless those who have once given themselves to the Lord keep advancing daily, unless they follow on to know the Lord in their life experience, they will be bringing into the training of their children objectionable features that are not in harmony with the teachings of the gospel.

Let fathers and mothers search their own hearts diligently. Let them inquire, Am I following the divine pattern? Am I daily wrestling against pride of heart and against hasty speech? Am I on the Lord's side, earnestly engaged in resisting selfishness in order that I may live in harmony with the teachings of Christ?

Let fathers and mothers, in their ministry in the home, unitedly view the cross of Christ. Let them unitedly live to the honor and glory of God and learn lessons that will be for their eternal welfare.

Every good deed is a seed sown.

In the night season I am instructing families that unless they become Christlike in their religious life, they will never practice the Christian virtues that will bring to them the commendation, "Well done, thou good and faithful servant." [Matthew 25:21.] Wake up, fathers and mothers, for Christ's sake wake up.

Scenes have been presented before me. Within the past few weeks, scene after scene has been presented before me. Many of those professing godliness are in great peril. God has given me my work, and at the judgment I must give an account of the way in which I have done this work.

All who have chosen their own way and have allowed their children to do after their own ideas will finally lose their souls. All should consider how much they might have done but have not done. Wake up, fathers and mothers, wake up. Now is your opportunity to form characters that will stand the test of the judgment. Fathers and mothers, it is too late for any one to remain unconverted and yet attempt the nice work of training children in the home. Let all who have departed from the simplicity of true godliness, in word or in act, now return and humble their hearts before God and repent of their backslidings. Take hold of the work wholeheartedly, and begin at once to redeem the time.

Let no one entertain the thought that Sister White regrets having borne plain testimonies to both ministers and people. For some time I have been unable to sleep more than a few hours during the night season. Those who have risen up against the plain testimonies I have given must meet these testimonies in the great day when all accounts are to be settled. The testimonies I have borne in large assemblies have been of God, and yet some have taken the liberty of criticizing these testimonies. Those who have refused to be converted have met with great loss.

I call upon every church to heed the counsel God has given. Those who refuse to carry out the Lord's plans are in danger of having their light go out in darkness. Even in some of our colleges there has been an effort to make of none effect the light God has given me for them in decided reproofs. Let none turn

from these reproofs because of their desire to do their own will. I solemnly declare that we have no time in which to trifle. I am charged with a most solemn message to our ministers to seek the Lord. He has sent you messages of reproof and also of counsel. I call upon all who have the light that has been given them in publications to read and understand.

I am charged to call upon our churches to consider the solemnity of eternal realities. I am to charge our people to obtain a knowledge of the sacred Scriptures. God's holy Word is to be engraved upon heart and soul and expressed in word and act. A knowledge of the Scriptures and of the terms of salvation will satisfy the craving of the soul and, if obeyed, enable all who seek for life and immortality to become the sons and daughters of God, fitted to become associates of the angels of heaven. Many need to have clear revelations of what God is and of what He requires His followers to be. Many need to keep before them daily the divine Pattern as revealed in His Word.

Nothing will impart vigor to all the mental faculties so much as to require students to grasp the stupendous, awful facts of revelation. We need to train our minds to grapple with difficult problems. The mind, if sanctified through obedience to the truth, will be enabled to grasp the grand and lofty themes that have been given for the contemplation and enjoyment of mankind. God has given us, in His Word, that which will prepare us to enjoy the realities of immortality; and as the mind is fixed on these glorious themes, it is adapted and strengthened to form proper conceptions of the sublimity of heavenly things. Let us all act our part in this school of daily experience in the things of God.

Sanitarium, California

August 6, 1912

What a work is before us! I see so much to be done, that at times a terror of soul comes over me for families that are so greatly in need of a more thorough education in the things that pertain to their eternal welfare. Many parents are failing to yield themselves fully to God day by day. They are not daily reconverted and are not following on to know the Lord more perfectly. Because of this neglect, I am often unable to sleep after my usual time.

Our ministers have a most solemn work to do in the earth. Daily they are in need of being brought into so close a relationship with God that they will be able to proclaim the truth with intensity of spirit.

Elder Haskell, I am charged with a message for you and your wife. The Lord would have you most earnest in bringing the sacred truths of God's Word before the people. If in your present location you do not have all the help you need to make the truth stand out with convincing power, change to another place. The Lord would have you proclaim a message that is decided, clear, and forcible.

I did hope to be able to speak in Portland, Maine, and in other places, this summer. But here are my unpublished writings, to which I must give all the attention possible, in order that we may get them before the people.

I am deeply impressed that our ministers need to experience daily thorough conversion of heart. I am unable to sleep more than a few hours during the night. My heart is drawn out in most earnest prayer to God. I arise at four o'clock, while others are sleeping, and my soul is stirred with an intensity so great that I cannot sleep half the hours I am in bed.

Now, Elder Haskell, the Lord would have you and Sister Haskell give the message where it will move the people. Try it. Move out. Let the message God has given us be proclaimed. I cannot sleep for intensity of feeling over the situation. The people are not aroused as they should be.

I am busily occupied, arranging and completing matter that should be published and placed in the hands of the people. I appreciate the help that I have to assist in this work. I am charged to lose no time, but to prepare for publication many of the decided warnings God has given me. Among my helpers are some who were with me in Australia. Much that I have written in former years has been carefully preserved, and this can appear even if I should have to cease my work. The writings will remain.

I wish we might be united with you and your wife for a time, but I dare not leave my work now, while I am able to labor with experienced helpers in an effort to place before the people in acceptable form many important matters.

Brother and Sister Haskell, the Lord will strengthen you. Proclaim the messages of truth decidedly, and yet winningly.

I had thought I might have the privilege of proclaiming testing messages personally before large congregations in the State of Maine, but I must guard against overtaxing my physical and mental powers. I am now in my eighty-fourth year. I do thank the Lord that He does strengthen me. I am so thankful that my courage in the Lord is good.

Now, Brother and Sister Haskell, do not confine yourselves too much to one or two places. Branch out, and may the Lord keep you.

I am so grateful for the helpers that I have, especially those who were with me in Australia, in whom I have much confidence. It is in the Lord's providence that some of the same workers that were my helpers in Australia are with me here with others who have united with us in later years. While in Australia, the Lord gave us some precious experiences, which have strengthened our confidence in the third angel's message and have fitted us to do an important work in America at this time.

Brother and Sister Haskell, be of good courage in the Lord. We are intensely interested that you shall see of the salvation of God in Portland, Maine, in even greater measure than you have yet seen it. Be strong and of good courage.

It is nearly bedtime now. Good night.

Ms 78, 1912

Repent and Be Converted

St. Helena, California

July 3, 1912

In the night season there was represented to me the great need of thorough changes among us as a people, and especially in our households. I was shown that reformations must be wrought in families that have long professed to serve the Lord, but whose lives have not been acceptable in His sight. There is need of repentance and conversion; and in every family there needs to be a diligent seeking unto God; for we are living amidst the perils of the last days. Soon the time of trouble will break upon us; and

unless decided changes are made, there will be few prepared to meet the Lord. Many will lose the eternal rewards prepared for the people who walk in all the ways of the Lord.

Many are the temptations to worldliness and self-indulgence that are seeking to find place among us as a people; and many who profess to believe in the near return of Christ are falling under their allurements. Many are refusing to walk humbly before God, refusing the invitation to follow on to know the Lord. Though privileged with great light, they fail to respond to its influence. Calls for laborers and means are constantly coming in; but a spirit that is strange to the Spirit of Christ is cherished. Men and women are closing their hearts to the call to deny self and yield their lives to God's guidance. Worldliness and selfishness are depriving the church of rich blessings.

A great work of soulsaving is to be carried forward in a sensible, persevering manner in the homes of our own people. Upon fathers and mothers rests the great responsibility of this work. Let parents now repent of their past neglect and, taking up the work that God is pointing out should be done, do it with earnestness and diligence. Parents are to labor disinterestedly for their children. How much these youth and children need to experience the converting power of God! Their spirit of worldliness and love of self-indulgence needs to be overcome. They need to prove the efficacy of the atoning blood of Christ. Christ will save to the uttermost all who will come unto God by Him. He will receive them if they will come in repentance and faith. "Ask, and ye shall receive," the Saviour declares; "seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.]

Parents, I appeal to you to examine closely your lives and characters. Are you guiding your children in the path cast up for the ransomed of the Lord to walk in? or are they molding their lives to their own pleasing? What account will you give, fathers and mothers, of your accountability in the home? How are you appropriating the Lord's goods? What will you answer when God demands of you an account of your stewardship? I pray that individually parents may bring these questions home to their hearts.

It is the duty and the privilege of every family to learn to economize in the expenditure of means; for every dollar that can possibly be spared should be used to help in the advancement of God's work in the earth. The Lord calls upon every church member to use every dollar wisely, that there may be that with which to help in bringing souls to Christ. Let every dollar that is not positively needed flow into the treasury. The means which you might use in unnecessary trimmings, in indulgences which you will be better without, give to help the work in home and foreign fields. When selfish indulgence is put away, and men and women and youth learn to deny self, that the message of truth may be given to the world, a spirit will come into the church that will prepare hearts for the kingdom of God.

There are whole families amongst us who need to experience the transforming power of God. They have the form of godliness, but they have not the mark of Christlikeness upon them. They are not being conformed to His image. I have heard men and women in congregations claiming to be led and taught by God, when this was entirely untrue; and they were misrepresenting God by their words. These souls needed to have their eyes anointed with the heavenly eyesalve; they needed to know by an experimental knowledge what the power of an indwelling Christ can accomplish in the life.

Parents, the Lord requires that you take up the duties devolving upon you as professed followers of Christ. The work before you requires faith, dependence on God, a humble, patient, forbearing spirit. Do not increase your difficulties by losing control of your passions. When you are tempted to lose your temper, pray for self-control. Do not speak unto you can speak calmly. Do not scold or fret. Scolding

never yet brought up a child in the nurture and admonition of the Lord. Strict justice and discipline should be maintained, but this can be done without scolding and outbursts of temper. Study the Word; practice the Word. There is a wrong way and a right way for all families to follow.

O how greatly I desire that fathers and mothers shall be aroused to a sense of their accountability to God and take up their responsibilities in His fear.

Let ministers act their part intelligently. I listened to the words of some who were pleading excuses, but they could say nothing that justified them in the neglect of duties that God has laid upon every shepherd of the flock. In the early days of this message, our workers preached the truth amidst great difficulties. They had not sufficient means for the work, though they sacrificed wherever this was possible. But in spite of difficulties, the work advanced. Men and women heard the reasons of our faith and were convinced of the truth. And today a great work is to be done, and the Lord who is rich in grace will not withhold His Spirit from those who serve Him in the same spirit of self-denial and devotion. The message we bear to the world is to be preached as the savor of life unto life to all who receive it. The men chosen for the work of preaching should be men who act under the dictation of the Spirit of God. At this time all kinds of false theories are spreading darkness and confusion among men. Without the aid of the Spirit of God, we cannot do the work that God desires to see accomplished.

Many of our ministers dwell too largely upon theory. There needs to be the uplifting of Him who is the author of all truth. I am instructed to say to our ministering brethren, Take heed to thyself and to the doctrine. Preach the Word. Exemplify in your lives, in your homes, the meekness that was revealed in Christ's life. As you have received greater light than many, let that light be seen in your lives in a transformed experience. Show that you have an intelligent knowledge and that you speak the truth from the heart. Lift up Jesus, and remember that Christ spent much time in prayer.

Bring Christ with you into all your family relations, and carry Him with you into the pulpit. When you bear the credentials of heaven, you will reveal Christ in your private as well as in your public life. Your wife and children will know that Jesus is with you and will recognize you as a laborer together with God.

Walk humbly with God. Educate your children to keep all of His commandments; for only as commandment-keepers can they have a place in the kingdom of Christ. Make the kingdom of heaven your first consideration. Heed the warnings given in the Word. You cannot afford to neglect any preparation essential to meet the struggles of the closing days of earth's history. Make earnest, true work for repentance. Bring your children to God in prayer. Never encourage them in worldliness or impenitence by manifesting indifference to their spiritual welfare. By precept and by example, teach them the importance of obeying God.

As you live the truth before your families, you will train your children for the future immortal life. The minister is set as a guardian of the youth; then act your part as faithful watchmen. You are acquainted with the history of ancient Israel; you know the lessons that God would teach from their failures and victories. You will have to give account to God for the light and understanding that you have and did not use for the warning and encouragement of those with whom you were called to deal.

My brethren, you should fear to delay the works of righteousness that as the Lord's appointed agencies you are charged to do. The Lord grant you clear eyesight, that you may see the work before you. May He give you a mind and heart that are willing to surrender fully to His purposes. God forbid that any should

continue in indifference. Could you see the perils as they are presented to me, you would put forth most earnest efforts for the salvation of the youth. You cannot meet the Lord in peace if you neglect the responsibilities that rest upon you as parents and guardians of the youth.

Ms 79, 1912

Talk/Remarks by Mrs. E. G. White on Sabbath morning, February 3, 1912.

Sanitarium, St. Helena, California

February 3, 1912

“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, 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 and great 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, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you 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.” [2 Peter 1:1-13.]

You must put yourself right into the channel where you can follow on to know the Lord. How can He keep you in the present truth? By your searching the Scriptures and carrying them out in your daily lives. It is the practice of the Word of God that will give you an assurance, that will make you doubly sure to have a right to enter in through the gates into the city of God. We want to know what we have to do. It is through prayer, through watchfulness, through service to God that we are to confirm our religious experience.

Some ask why we are putting up so many buildings. It is because the greatest thing we have to do in the world is to bring the people to a knowledge of the truth. We are to establish ourselves in a position of righteousness. Ministers and people are to be gathered together as we are gathered here today. They are to have a place, and they are to have an opportunity to exercise the gifts that God is willing that they should have.

Here we read, “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.” [Verse 13.] Now do not be offended because you have had a word of caution, and that you are repeating the evidences of the Word. That is just what we need, just what we must have. We

are fitting for what? For immortality. We are fitting for the glory that shall be revealed at the revelation of Jesus Christ, and we cannot be too careful. You want to be careful at every step you take that you do not give offence to Jesus Christ, who has bought you with the price of His own blood.

“Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. 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. And this voice which came from heaven we heard, when we were with him in the holy mount.

“We have also a more sure word of prophecy; whereunto we do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” [Verses 14-21.]

Now we see that there is a decided work that we are to be carrying on continually. We cannot get careless. We do not know what the Lord wants us to do until we find out by the Word. The Word declares it, and we want to be in a right relation to God and in a right position before Him, that we may understand the Scriptures and that we may follow on to know the Lord, and if we do this step by step, we shall have such satisfaction. We shall realize the presence of heavenly intelligences by the sensations that we have in ourselves that we are following on to know the Lord. Now, there is a great deal in that saying, Following on to know the Lord. If we know the Lord intelligently, we shall walk and work intelligently. We need to search the Scriptures constantly.

I am so thankful as I take the Word of God, and see what is spoken in that Word. In Isaiah we read, “Ho, every man that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.” [Isaiah 55:1.] The blessings are represented by the satisfaction you take in satisfying your temporal needs.

We are to understand what is brought to view in the Word. It is our privilege to study it. And that is what we have been trying to do in getting out the many books that we have gotten out. It is that we might be in that position that we could understand the truth, that we could represent the truth at all times and in all places. I am so thankful that we are not kept in ignorance, and that the blessing of the Lord will rest upon everyone that will serve Him with all the heart. I see the necessity of taking the Scriptures, of reading the Scriptures, of following the Scriptures. The Lord wants every soul of us to be in such a position that we can be learners.

I am so thankful that we have had the privilege of establishing our institutions almost over the inhabited world, as it were. I remember what difficulties we have passed through, and I feel so grateful to God that His promises are for us, and that we may really follow on to know the Lord, that His going forth is prepared as the morning. It is not long that we shall be left here now. We are to be wide awake and let the light of heaven shine right into our hearts. We have no time to spend in indifference and carelessness such as the world has. We cannot afford it. We are to be diligent and to make our calling and election sure.

But men will do anything except what the Lord wants them to do. When He tells them to take up their cross and follow Him, they are not so ready to do that. You have the righteousness of Christ for your pattern. You are following a pattern, and when you follow it, it will bring you safely in soul and in spirit and in every respect so that you will be in harmony with God. Now this is what we are trying to do in putting up our buildings and establishing sanitariums and arranging all these things that we may bring the light, the grace, the revelation that comes through the Scriptures, to every place. We are laying out a great deal, and we are praying a great deal, and we are trying in every way possible to bring souls to a knowledge of the truth.

This sanitarium has done a great deal of good. We have met people in different parts of the world, as we have traveled, who have said, Yes, I was at that sanitarium. Therefore we want to establish something that will give them a hold, that they will realize that if they follow on to know the Lord, they shall know that His going forth is prepared as the morning. There has never been a time when we needed the pure and undefiled religion of Jesus Christ as we need it today. If we will humble our hearts before God and catch the bright beams of the Sun of righteousness, we will find that it will be worth more to us than dollars or the high opinion that you may gain by any course you may pursue. Why? Because eternal realities will open before us. The gates are to open, and the nations that have kept the truth are to enter in. And as we enter in through the gates into the city, do you think that we will remember the hardships we passed through here? Not at all.

What we want is pure and undefiled religion, according to the Word. We are to study it. We are to practice it. We are to understand it, and that is why we have built this institution. My husband and myself came to this place, and we selected this place as one where we would be away from the cities. This is only one of our institutions. We have them established in the hard places and in the pleasant places. It has cost us something. It has nearly cost me my life, but the Lord has brought it back to me.

The Lord knows how to take care of His afflicted ones. I want to praise the Lord and to tell of His grace and marvelous goodness, and I want every one of you to trust in my Saviour. I am glad that the Lord has proved me, and I hope that I shall hold fast to the end. I want to tell you that the Lord is gracious. He has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.]

Here we see the devil working with his host so that we shall not have this knowledge of God, but He will hear our prayers and answer our petitions. I know it. I have seen it so long, and I thank the Lord with heart and soul and voice. Do you not think I can trust the Lord when I remember the strait and perilous places we have passed through and in which we have seen the salvation of God? It is impossible for me to tell you how grateful I am for all His kindnesses.

"Gird up the loins of your mind," we read. [1 Peter 1:13.] Do you do it or do you let it drift? I wanted to tell you that there is more in the overcoming by the blood of the Lamb and the word of our testimony than we have any idea of. We want everyone that believes in Jesus Christ to honor Him. How? By doing the very things He has told us to do. We shall honor Him because we honor the power that is of a heavenly origin. And every soul who will follow on to know the Lord will know that He is our Helper and our God in every emergency.

When I took my first steps after I had been sick and lame for so many months, the woman who was helping and supporting me burst out crying because she was so grateful to God that I could walk again.

Those who came to see me often said, "You are always cheerful." I would tell them that I was so grateful to the Lord Jesus that it seemed that He was right by my side. I want to tell you that there is nothing in the world in which we will be left or forsaken if we have that faith that works by love and purifies the soul.

"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; 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.]

Fear of what? Of making some wild move such as sailing around in the heavens? Will the gates of the city of God be thrown open to such ones? No indeed. We are working for a home. We are working for a power that we love. We love God and His commandments, and we are following on to know that His going is prepared as the morning. I shall enter in to see the King in His beauty because I mean to follow Him. I mean to watch unto prayer, for heaven is worth something to me.

It will be worth everything to you if you will only obey the Word and follow on to know the Lord. I know my Saviour, and I want every one of you to know Him. In the place of following the fashions or any such thing, just follow the Redeemer, and at last the gates of the city will be opened, and the nations that have kept the truth will enter in, and they shall have right to the tree of life, right to the city of God, to go no more out forever. There we shall see the King in His beauty. There will be no tempting devil there; no more risks to run.

I will not hold any longer, but I wanted to tell you these things, in broken fragments though they are, that they might reach someone's mind and impress them with the thought that it is best to follow on to know the Lord, to reason, to take the Word of the Lord and be blessed with what we find in that Word, and put away all foolishness. Is it not worthwhile? I believe it is. I recommend to you the religion of Jesus, not one that you will be afraid to venture into because you are afraid you will not be as well off as you were before. We will thank God that if we have anything, we will help the work of God along as we have been helping in the foreign countries.

It is the Lord that has used us in His wisdom, and we have felt that it is wisdom to follow on to know the Lord. Let every one of us follow on to know the Lord, and He will work for us. His intelligence will be given to us. His grace will be imparted to us. I do not regret the sufferings that I have had to pass through, because I saw souls gathered in right where we were.

We want every one of you to seek the Lord. Is there anything that is equal to being in friendship with Jesus Christ? He died the most cruel death for us. While Pilate said, "I find no fault in the man" [Luke 23:4], yet the sentence was pronounced that He should be crucified. Let us serve the Lord with heart and soul and voice. Let us follow on to know Him and the power of His resurrection.

Ms 80, 1912

Talk/Remarks by E. G. White at Carr Street Church, to Ministers and Workers

Los Angeles, California

March 20, 1912

John 17:1-26. It is Jesus that is speaking. You see how strong is the power that God has given, that we should be one as Christ is one with the Father.

I have had a tremendous burden upon me for some time. It is that I must speak to the people. Households must be brought into right relation to God if they expect to have a saving influence over their children. And this work is to be carried on intelligently. It is not to be a haphazard work. I have seen it so much, and had represented to me so much its influence on the children. Go right to the children and say to them, Do you know that I have dedicated you to the Lord?

The parents must be just as careful not to allow the spirit of dissension to come into the house, not to allow the children to take up this spirit, for the devil is present to cause it to make its impression upon the home life. Here are the parents. They have a great work to bring their children to Jesus Christ. Christ has given them His Word, and if they will carry it out, all this dissension and lack of unity will be gone because they are baptized with the Holy Spirit. Now there is a tremendous work to be done, and I want that all should understand it.

Parents are to be reconverted, and the Holy Spirit of God is to make its impression upon the human mind. Every soul that claims to read the Word must live that Word, must carry it out before the children. I have had a care of children beside my own, and I have seen what was the best influence. The Word will have an influence, and we want just the same kind of spirit to be exerted in the grown-up children, to come right up with a good sensible mind and be converted. That is the work that is to be done. It is a great work and a simple work. It is a work that can be carried out by parents, and in it you soften your own spirit. You are converting yourself, that you will not become passionate and fling yourself on the devil's side. It will not answer. What we want is to know that we have gotten hold from above.

I want to say that we are too independent in our own ideas of ourselves. Many are too independent. They want to carry the lead in doing, and thus they get out of the humble path of meekness and obedience. It will not answer. What we want is to educate, educate, educate, and then the children will see that we do not want to cause them suffering, but that we want them to be conformed into the likeness of Christ. I kept that before them over and over again, and I never struck one of them a blow, only once under a necessity. I want to say that the Lord wants parents to be converted. Day and night I am burdened with this so that I cannot sleep but a very few hours.

My mind is drawn out after those that are to be warned and to be converted and to humble their hearts before God. If they will only come into right relation to God, do you think my Saviour would pass them by? Do you think my Saviour would not notice that these children, who have been brought up under the rattan whenever they did wrong, would respond to what we were trying to do for them? Well, this is the way that we want to bring ourselves into right relation to God. We want to humble our hearts before Him. Jesus loves us.

This chapter that I have read to you is full of breadth and mercy and love that He is waiting to bestow upon everyone that will walk obediently and humbly with God. I wanted to say these few words to you, and to say that we have had our own way altogether too much. We have acted too much like stubborn children, but the Lord is not pleased with any stubbornness that we allow in the human disposition.

We can divert the minds of the children to Christ and what He bore for us, and this will reach their hearts. What we want is religion. Let us take right hold, here at this meeting, and let us be determined that we will be transformed in character. We will have that spirit that Christ has enjoined upon us to bring to Him. He will accept that spirit and we shall be preparing our children for a home above. Where the parents are so careless, many of the children are not being converted. They are being transformed into another character, into a character that Christ will not accept, and that is a terrible thing. We cannot allow that. Our churches will become weak and feeble.

Now, the Lord Jesus wants us to live out this chapter. Thank the Lord for the possibility of keeping His Word. Do not let those that are older and have an experience spoil that experience by hasty words and faultfinding. You cannot afford it. Now let us, for Christ's sake, come into right relation to God. If we will do this, we shall see of the mighty power of God in such a place as this, and it is this that needs the melting, moving Spirit of Christ.

As we have come together here, the less attention that we give to spiritual things the more bold we will become to think we are righteous. We will claim to be, and think that we are, righteous. But what we want is to be in harmony with the One that came to the world, whom the Father gave up to death to save us from eternal death. Now it is no use to talk that you are converted and then find fault with everything that does not exactly meet your mind, because your mind is no more perfect than somebody else's. You want to know what saith the Scriptures. You take this chapter and read it.

I have not had a night's rest for a long time. I am charged to give the message to men and women and children. I do not want to talk long now. I want to just get your mind on the possibilities of your thorough conversion, and when that comes, you will strike a note that we shall all recognize. Let us every one be converted. Let this meeting be one of decided interest, a meeting where we shall do something ourselves—give ourselves to the converting power of God. We will cast ourselves into the arms of Jesus, and I beseech you, let us every one seek for a right relation to God with our families, fathers and mothers and children, and that spirit will run through this congregation, and we shall see that God accepts us as we come to Him in our weakness. The light of heaven we want, and perfect submission to Jesus Christ.

Ms 81, 1912

Talk/Remarks by E. G. White at Carr St. Church, Sabbath, March 23, 1912, 3 o'clock p.m.

Los Angeles, California

March 23, 1912

Isaiah 58:1-3. We want to be in a position that we can understand the movings of the Spirit of God upon the human heart. We want to be in that position that we can understand we are dealing with God, and God is dealing with us. Our work is to come so intelligently before God that He can approve our earnest desire to follow on to know the Lord, that we may know His going forth is prepared as the morning.

We are not to allow, in our churches, our mouths to be closed if we see there is sin that needs to be reproofed. We can come to them, and say, Let us go aside and talk over this matter. And then you can talk together and pray together and that will frequently heal the difficulty. It is a wonderful healing influence to bring souls into close relation to our heavenly Father and Jesus Christ. He has given Him for

us that He might make it possible for every soul to overcome through the blood of the Lamb and the word of the testimony that He has given them.

We are to act like intelligent human beings. We cannot afford to make any mistake as we are seeking the Lord with all our hearts. And what has He done?—given us His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Then as we lay this matter before you in all its greatness (it is something we cannot fully do), it is something that must be done under the baptism of the Holy Spirit of God. We are fighting and warring against the enemy, and fighting the battles of the Lord that we may be overcomers through the blood of the Lamb and the word of our testimony.

If we will keep in view the great and infinite sacrifice that has been made for us, we shall be careful in our homes, we shall be careful in our speech to our children. We shall see that our words do not create an enmity in them against the great plan of salvation because it is not presented to them in the light it should be. Now, the Lord wants every soul in this building truly to understand what he must do to inherit eternal life, that he shall make no mistake in this. Why? Look at your families. Look at your children. Oh, it is a big work, but it is a grand work. If you make a success, you have won your household to God.

Husband and wife are to unitedly join to work the reformation in the children. The children have a right to expect that there will be life for them and grace for them that shall come through Jesus Christ, who came into the world and gave His life that He might build up the premises for the children, that they might work intelligently. And if they need correction, never do as I have seen some do in meeting—shake their children. It makes them mad. That does not convert them. I am night after night pleading with parents, telling them, Here is a family, and you are God's representative to present to that family what they must do in order to inherit eternal life. You must yourselves give the example.

If neighbors come in at a time when you are engaged in educating and teaching and guiding your children, you should not leave that work in order to have a visit. Set such a time when you will be able to meet them, but tell them at that time you are engaged in giving words of instruction to your children which they will remember as long as they live. They are your children. You are responsible. You must pursue a course that is becoming and intelligent to your children, and in this way there will be very much less sin in families. We do not want sin to come in and take our children away from us and put them under satanic banners.

“Show my people their transgression.” [Verse 1.] There is lots of it in families and you cannot afford it. Fathers and mothers are quick to fly into a passion if anything disturbs them. These children are the fruit of your body, and you are bound under most solemn obligations to bring them up in the nurture and admonition of the Lord. In doing this work, they will have a chance to show their temperament; but take them right away from the family, and tell them, “Children, you have pained me exceedingly today. God has given me a work to do for you, and I want you brought up in the nurture and admonition of the Lord.” I do not want to see my children lost, for I should expect that I should deserve the same fate.

We want to bring up our children kindly, not by scolding and fretting, but take them right by themselves, and say, Children, we are going to talk with God about this matter now. After leaving them a time to think about it, bring the matter up and show them how the Spirit of God is grieved and how the angels of God cannot do the work that God wants them to do for their salvation unless they come into different temperament. Then talk with them kindly and bow in prayer.

If we have saved the souls of our children it is because we have made diligent work for the Master; and we cannot afford to lose one. We want the salvation of our children. Never speak a cross word to them. It does not convert them at all. To pound them in anger never helps the matter. Just kneel down, and with weeping tell them that God permitted His only begotten Son to come into this world that He might be our example, and by His grace save many. Many will follow on in the paths of the enemy and be lost, but if they will be lost, we cannot help that. But we can begin at the beginning, and God helping us, we can make reformations in our families that will be as enduring as eternity, and we want to say to everybody that this work must not be neglected.

“Shew My people their transgression, and the house of Jacob their sins.” [Verse 1.] Who needs this message? Who will improve if they have this message, and in humbleness will carry it out? It is not your dress that recommends you to God. It is not anything of this order, but it following on to know the Lord. Fathers and mothers are bound before God to do their very utmost to win their children to Jesus Christ. What have you done then? They will have courage day by day. You have given them courage and helped them in the way to life. You want that they should see the King in His beauty, and you want that they should hear, “Well done, good and faithful parent, well done, good and faithful children.” You want to hear these things. It is sensible and right. The Lord wants the work to go clean and thorough and intelligently in your home.

Has not God done enough? Has He not given Christ to the world? Has He not permitted His only begotten Son to come into the world that we might hear the words of righteousness and the terms of salvation, that they may hear and understand what they must do as children? I understand about this because I have taken a number of children, some right from the towpath years ago. (One of these was our Brother George Amadon.) I placed them under religious influence. They needed to be intelligent as to what they should do. Unless children are surrounded with right impressions, unless the righteous shall help them along step by step, then you, being in connection with them, have aided in placing them in wrong positions. What we want is to have a church that is a working church.

I have had opportunity to study character as I have taken several young men and young women into my household. I know the Lord has subjects here in this very room, and if we should every one undertake to live after the order of God’s directions, we would follow on to do our best with our children. What we want is the righteousness of Christ and the precious truth. We want it to be represented in our own characters. If we will do this, we will meet with circumstances that will try us, but even though you do meet these circumstances you can say, He has given us a Saviour, and now we will take our children right to Him. Go alone with them, and tell them you are going to pray with them. What we want is to bring into our churches a converted school that will work to help one another as they advance step by step heavenward. They will soon know how much more agreeable it is. God wants every family to come into right relation to Him.

Verses 3-14. Now if you will take this home, and be sure that you are giving the right instruction to your children, “then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am.”

Verses 9-14. Now I have read enough in regard to that matter. But will you take it? Will you study it in your homes? The matter of eternal life is of consequence, and you want to carry out the will of God as He has given you evidence. How much He estimates the human family! We are fitting up either for the salvation of our children or giving them an example to carry out the plans and ideas contrary to what is written right here in the Word.

Now Christ is coming. We are looking, waiting, and longing for Him. We expect to see the King in His beauty. But what about these children? You must teach them that these worldly ambitions and longings the Lord cannot justify. You may have to punish them, but do not do it in anger. You may punish them when your heart is broken and you show them what a grief it is. Now, here is a world to be saved, and every soul who can exert an influence in the right direction should take right hold of the work intelligently, and God will help him. I know it, for I have proved it.

Every one of us may have a work to do to improve ourselves to the best of our ability, and if we will endeavor to do it, the Lord of heaven has His angels right beside us to help us. I want to tell you we have compassionate Saviour, and a precious Lord who did not withhold that Saviour to save the world. Will you appreciate it? Will you work to the point? It is said that there is more rejoicing in heaven over one sinner that repenteth than over ninety and nine that need no repentance. Did not they need it? Yes; but they would not acknowledge it. They would have their own way anyhow.

I want to tell you that the end is near, and when I have been obliged to give up for a time, yet the Lord has sustained me, and I can travel and speak to the congregations. I want to say, Let every one of us search the Scriptures. Let us study the fifty-eighth and fifty-ninth chapters of Isaiah, and we will have a great lesson to learn. I am preparing for the future immortal life, and I have thought every now and then when I have made my efforts to reach the people, How can I reach the people? Well, I would speak, and I would pray that the Lord would give me voice and intelligence that I might reach them, and I have been greatly blessed.

I would like to have reached more, but men and women have their practices and their habits, and it is not easy for them to give them up. But suppose that you should follow on to know the Lord, that His going forth is prepared as the morning. Suppose that you should do your utmost to divest yourself of every sin. What a work you would have before you! What we want is not our own will. We do not want to follow out a course of action that we could not possibly take into the heavenly courts. What are we getting ready for now? Are we getting ready to meet the King in His beauty? Are we getting prepared for what God is preparing for us? May the Lord help every professor that is here today to humble his heart before God.

As I have traveled through the foreign countries, I have thought how the Lord has graciously spared my life, and I want that every one should have a part in this soul-saving business. It is not the best thing to give up to little discouragements. I have had heavy ones, very heavy, and yet I knew that I was leaning upon the Arm that never would fail me. The truth of the Bible is so precious to me. It is as precious as gold. The voice that they said I would lose entirely, I have used as I traveled East, West, North, and South. My voice is given me to give to the people, and I want every one of you to realize what the Lord will do for us if we will surrender ourselves to Christ, to give ourselves to Him. He will work for us.

Tell the children what God has done through Christ, that they might have the gift of eternal life. Now, if you will take hold of this matter intelligently, you will indeed cry aloud, and spare not. I want to speak to the gray-headed, and to every soul in this congregation, "Seek the Lord while He may be found; call upon Him while He is near." [Isaiah 55:6.] And if we will press on and through Christ get rid of all our sins, what have we done then? Why, heaven is open. The gates of the city of God are open, and the nations that have kept the truth are welcome, and once within the gates, we go no more out forever. There we shall have freedom from all sins.

Ms 82, 1912

Sermon/Sermon at Sanitarium Chapel, Sabbath forenoon.

Sanitarium, St. Helena, California

August 10, 1912

Romans 6:1-5. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."

I want to present to you that there is a position that our church should occupy that is a special one. We are to stand forth as we have taken the yoke of Christ upon us; we are to stand forth, and we are to honor the profession that we make that we are one with Christ. And we are to yield ourselves to honor and glorify His name. And why we should feel that we are free from any particular burdens, I cannot see. We want to be in that position that we can honor our Lord, that we can glorify His name.

Now, I have a special message to bear to this people, and this is the message that I bear to you: It is that we are to keep ourselves separate from the influences of the world. We are to stand in our position relative to Jesus Christ as the One that has given His life for us, that we should give our life to Jesus Christ. There is a work to be done for every one of us, that we shall bring ourselves into conformity to the will of God, to carry out His work, to carry out His words, to practice the life of Christ. We can do this if we will give ourselves to the sanctification of the Spirit of God. We can do it. Being justified freely by His grace—now how full this is! We can be if we give ourselves, if we make the consecration.

Romans 4:1-3. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness."

And now in the fifth chapter we read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." [Verses 1-10.]

What we want to present to you at this time is the necessity of our exercising a faith in Jesus Christ's power to save every one of us if we will come into harmony with the conditions. That condition is that we give ourselves to God. And we each know whether we have made up our mind that we will give ourselves without reserve to obedience to the Lord Jesus Christ, and if we do this, we shall certainly come into that position that we can claim the righteousness of Christ. It is for us, and we need not go stumbling along and not know where we are going.

We want that faith that works—it is a working faith; it is a trusting faith; it is a faith that takes right hold of the Infinite One. And I wanted to say to each one of us, we have souls to save and it does not become any one of us to exalt ourselves, but to be in a position of obedience to the will and the ways of God. And we can do this. But will we do it? Will we come into that position? There is power that will be exercised in our behalf if we will walk humbly with God; but the question is, Will you do it? Will you come into that position that you can claim that Christ is your Saviour? Will we come into that position that we know that we have the evidence in our own experience that if we follow on to know the Lord, we shall know His going forth is prepared as the morning?

We are not to be satisfied with a half experience or with a name. Here is where the danger is in a church like this, that there will be a loose, lax spirit that will come in and we cannot afford it. We want to say to young and old that we are to honor God who gave His only begotten Son to the crucifixion. We are Christ's property because He has bought us with a price, and none of us are at liberty to do as we please, just as it happens to come into our mind.

We want to honor God, that God can honor us. We want that faith that works by love. When we consider how much work there is to be done in this world, if we will follow on to know the Lord, we shall know His going forth is prepared as the morning. The Lord would have us honor Him. How can we honor Him? We can honor Him by living faith—I take Thee, Lord, at Thy word. Thou hast said it. And now I want to take Thee at Thy word. I want to follow on to know the Lord. I want to give my heart to Jesus Christ. I want to suffer for Christ's sake, and have that living faith so that I can grasp the promises, and He will give it to us.

But if we are unbelieving, and if we allow in the church things that ought not to be, then the difficulty of not carrying out the principles of truth and the principles of righteousness rests on the church—those whose names are there. We cannot afford to put Christ to open shame by a life that is dishonoring to God. We cannot afford it. We want that life that will do honor and glory to our Maker; and those who will follow on to know the Lord shall know His going forth is prepared as the morning. It is not to give a few streaks of light.

I have a message to bear here, a special message. From the light that has been given me, there are those connected with the church that do not know what religion is. They are not connected with Jesus Christ; and that these persons shall connect with the church, what is the matter? Are they in families? Where are they? What are they doing that they do not honor God? Now the Lord commands us, everyone of us to follow on to know the Lord, and it is our privilege to honor Him by obeying His requirements; and then we shall not dishonor Him by looseness and laxness of character. We cannot afford it.

We are coming up to the judgment, and we want to be prepared to meet the Lord when He shall come, and say, Lo, this is our God, we have waited for Him. We cannot have any loose actions that shall take place in the church. From the light that God has given me, there will have to be reformation in this

church. There will have to be a depth of searching of heart, a reconversion with many, many, that profess the truth. And you cannot afford to make a mistake here, where eternal interests are involved. We want to follow Christ, and to obey Him. And we want to be fitted up for the kingdom that He is fitting for us.

Fathers, mothers, we want to know what you are doing for your children? Are you waiting for somebody else to come in and convert them, or are you doing the duty of fathers and mothers? Are you bringing them to a position where they must be obedient if they are in your household? For this is what God requires. And if not then what? If no restraint can be brought to bear upon them, what are you going to do about it? The fathers and mothers must do their duty. They must bring their children up in the nurture and admonition of the Lord; and we want that all that shall connect with this church shall follow on to know the Lord, that they may know His going forth is prepared as the morning.

There are plenty of youth in our world that have no light, but when the light of heaven is shining every Sabbath here, and when the light of truth is presented, what influence does it have upon the youth of professed Sabbathkeepers? We want to say that there must be, from the light God has given me, a diligent work with our young men, and when this takes place, we shall see such a moving of the Spirit of God as we cannot now describe. To let the youth come up, do about as they please, go when they want to go, and come when they want to come, dishonors God. Our Saviour is dishonored.

We want every one that shall hear these words to believe that it is the truth. And we want the salvation of God to come into our families. No scolding; no fretting. I made up my mind I would not have that, at any rate, in my house. When the children disobeyed, I would take them and talk with them. I would tell them I would not do as I knew many were doing, lay the rod upon them, or the rattan, but I would tell them: Now, you have done a wrong thing. You have grieved the Spirit of God. You have grieved Christ who gave His life for you. I have taken you and adopted you as my children, and if you will come into right order, I will help you in every way possible. My husband was an invalid, and so we would take them out to ride in our carriage, and we would take our dinner, perhaps, out in the grove, and we would make it as pleasant for them as we could.

But then I told them, You have done a wrong thing, and now what are you going to do about it? I am going to let this go until the evening, and I do not want you to go to bed with this sin upon you. I would make them see that they had done wrong, and they must repent of that wrong. And here, said I, is the whip. I never want to strike you a blow. I never want to do it. And I am not going to use it on you now, because you are all stirred up in yourself, and it would not be much account. But you go to evening, and then we will talk matters over. And when it come to the evening, as we would talk matters over, and they had the whole day to think of it, they said, We did do wrong. I would find that they would make their confession, and in that way I was molding their character so that I did not have to strike them a blow. They were boys, and rude and rough, but they saw I did nothing in passion.

Now, said I, the evening is come and I am going to pray with you. I knelt down, and I prayed with them. I asked the Lord that their hearts might be subdued, and they be converted. Well, before I would get through they would come right to me, and put their arms around me, and say, Forgive us; we won't do it again, we won't do it again.

Well, this is the way. Instead of giving them a hurried blow that made them ten times worse, it was to have them melted down. If I could get an apple it was a strange thing, for there were scarcely any

around. I would always purchase them, and I would put one under their bowl at the table. Well, they knew that I cared for them, and this is the way we tried to manage them.

Now, the light given me is that something needs to be done right here on these very grounds. We need the converting power of God. The fathers need to manage their children in such a way that their hearts will be broken, and when their hearts are broken, then you can expect that there will be some reformation.

The Lord of heaven is looking down upon us; and I want to tell you how it is presented to me. Here is God who has given His only begotten Son, that these unconverted youth might be converted and brought into the truth. Now this is the way that I tried to manage it. I would get them something that they could not get themselves, and I would try to talk with them, and soften their hearts, and the Lord blessed me in it. But to let the youth go unchecked in such a place as this, which it is so sacred to me, [is not the way to manage.] My husband and I searched out this place, and then how carefully we worked to preserve every penny, that we might erect the building here, the first building. We would move so that we did gain special victories, and then we added house to house, that we might put in our patients. I want to tell you that the Lord worked with us, and the salvation of God was right with us in doing our work in this line of reform.

It is no use to scold and to fret and all this, because you are educating yourself and you are educating your children in that line. What we want is to be conformed to the image of Christ. What we want is that we shall in our character represent Jesus Christ, and that will bring more souls to the truth than anything else that we can do.

Well, this was the plan that we entered into, and I want to tell you that there is to be, if I have any influence that can ever be exerted, a set of youth that shall be retained here that will not stand to cause perplexity and work counter to God. You know when you are working counter to God. You know, those who are here, whether you are walking in harmony with God or not. You must consider there are those who have to bear the expenses of this one and that one and the other one. We want the Lord Jesus to be welcomed right into our homes here, but we are not to serve the devil. We are not going to permit it at all, and we want it to be understood thus.

And now I have this to say to you: We have a heaven to win, and a hell to shun. That is what we have. And will we take hold of this matter intelligently? Will we bring up those who are here to watch and to pray? You need not scold, because that will only do them harm. But we want to tell them that we do not allow any such things, because the angels of God are looking down upon us from above, and we are seeking to win heaven, and we cannot admit any such things here. We want the youth here to understand this matter, that they are not to presume upon the institution to act out their frivolity and their schemes and their plans, to counterwork what we are earnestly trying to work out to save souls.

The Lord is coming, and we want that your children shall have a home in the kingdom of glory, as well as we; and we want them to have salvation. And I wanted you to know my mind, because it has been presented to me from the Lord that the influence of this institution must be of a character that will have a correct influence upon the minds and hearts of those that patronize this institution. And the schools that are here, we want the Lord Jesus to walk through our midst; and I thought I must tell you this before I left.

Ms 83, 1912

Interview/The Nashville Sanitarium

January 14, 1912

Regarding the Nashville Sanitarium: An Interview of Elder W. C. White with Mrs. E. G. White, Sunday morning, January 14, 1912

Sister White (after reading a statement prepared by W. C. White concerning a conversation he had with her Sabbath morning, January 13):

That last is just the conclusion from the light that I have had from the beginning to the end, of that very work of these very institutions—that the temptation would be that because they met with difficulty, they must give it up. Why, that is not the time to give it up. If they give it up at all, it should be when it is in the very height of its prosperity, and then you know it is not a failure. It is never when a thing is weakening, that we have had evidence of the Spirit of God that is in connection with it, and because discouraging things will come up, why, then drop it. That is the last time to drop it. The time is when they can withdraw some of their strength, when it is going in its very best strength. To have failure planted on any of our enterprises is a dishonor to God.

W. C. White: Is this statement correct enough so that we could put it out as your words?

E. G. White: Yes, yes; that work—never think of giving up. Hold on, just as fast as you can see a possibility of doing anything that is reasonable, and never to give up. The Lord has people in places, that if we would have been led to give up, why, we never should have been in the prosperous condition we are now. But we were determined to make a success, and we did do it.

W. C. White: You have confidence that if our brethren hold on, the Lord will send them managers and physicians that will make that work a success?

E. G. White: Yes.

W. C. White: Last night I got a letter from Dr. Rand. He says he is already engaged in work in Los Angeles and he does not want to leave it. He practically refuses to go to these Conferences in the South. Now shall we try to wait and get him to go to Nashville later, or shall we let him stay, and try to find somebody else? Dr. Thomason thinks that Dr. Kress and his wife would do quite as well in Nashville as Dr. Rand.

E. G. White: Well, then, I would have them; I would please them. Let him do it. It is of no use to force a man. Let the man force himself. Let the man view all the difficulties, and then say, I will try it, in the name of the Lord. That is the way I have kept up, and you know it, all the way through.

W. C. White: If we give up the matter of trying to get Rand there, we might talk with the Kresses, and then if they refuse to go, we will have to try somebody else. There is a young man down there in Loma Linda, a Dr. Truman. He is real good for a young man, but, of course, he could not carry the weight with him that some older ones would.

E. G. White: Well, if there are young men.

W. C. White: How would it do to get a young man that we know would work steadily in the harness for a long series of years; and then let the Drs. Kress go with him, and let them lecture, and hold series of meetings, and break down the prejudice, and the young man be in the institution and work in it?

E. G. White: That would be a splendid thing. There are more ways than one to get in, and there are more ways than one that the devil will work to keep out; and we have got to consider that the devil is working. There are so many of our brethren that—or quite a number of our brethren—you know, like A. T. Jones, and these other men, that have gone off; they need not have gone. They took themselves off. Nobody drove them away. Well, we will do the best we can.

W. C. White: No, nobody drove them away. Well, we will do the best we can.

E. G. White: Do the best you can, and leave the events with God. Where is this place you are talking about?

W. C. White: Nashville, Tennessee.

E. G. White: Well, there has been a good deal of work done in Nashville, hasn't there? Well, you should not think of giving up Nashville, not by a good deal.

W. C. White: Well, the thought of the brethren was that if they could sell this sanitarium, and pay the debt, then the work could be carried out to Madison. You know at Madison they have a little sanitarium, and it is full to overflowing, and they thought the work could be carried out there.

E. G. White: And not keep both institutions in exercise?

W. C. White: Yes, that is what some of the brethren thought. But yesterday you expressed opinion that there was work enough for the two.

E. G. White: Yes, there is work enough for the two, and there are those, plenty, that you can call on from different places, to come and say, Take hold of this work, and carry it through in the name of the Lord. And wherever they are, and whatever place they are, if they won't rob that place too much, why, call them right there until that one gets so that it can breathe a full breath of encouragement and of the Spirit of the Lord with them. But to go into a place, and then give up, it is a discouragement all their lives, and they always regret it. They may stick to it with prayer, night and day, for the Lord to make the impression. It is not us that makes the impression. It is not us individually, it is the Spirit of God. And they must come in right relationship to God, and as soon as they come in right relationship to God, why the Lord puts His Spirit right upon them. Unless you can see something that is certain that you should give it up, don't give it up. Hold right to it; because those that are there, you know, will then have discouragement.

W. C. White: Well, in this case it would be a discouragement to all our brethren, because they raised \$50,000 all over the field, and sent it down there, and then to have that thrown away, it would make our people feel bad everywhere.

E. G. White: There is no sense in it. Is there not a man that can be selected to go right in there and fight the battle right through?

W. C. White: Well, that is the question. We hoped that Dr. George would do it, but he made a failure of it. Now they have asked for Rand, and he does not want to go. The question is, Who will do it?

E. G. White: Well, I am sure I cannot say that; but Dr. Rand ought to go there; that is what he ought to do. He could arrange it through; he could do it. If he would just take the burden on, the Lord would work with him, and go through with the matter. But what is the matter with him? That [where] he is doing—to what place is it?

W. C. White: You remember that new building we visited? Well, they have begun meetings in the classrooms, and Dr. Rand is their dependence, you know, to carry forward that educational line of work, and he does not want to leave it. Of course, it is an important work, and we wish it well. And we would like to see him right there, if it was not for the great necessity of Nashville. I think if we could select some young man from Loma Linda, one who knows the experience, the breadth, of the Loma Linda work, I think it would be well. Then if we could get the Kresses to go with him and work with him, a while, to get things started, I think that would work well.

E. G. White: They ought to work in anywhere where they can get hold and not give up. You do not want to get any of these things started, and then have to back down. You don't want that. But if they could only know how in Bible times, how the people worked, how hard and what discouragements they had. But they had a hold that it was a life and death question, and they kept right at it; they never would let go.

W. C. White: The honor of the cause was at stake.

E. G. White: The truth, the precious truth of God, would be demerited if they should give up a place after they had started it, and the Lord had worked for them, and then [give it up], because some other things had come in and diverted the strength. Why, they have got to get a strength and hold it, somebody that has got a determination. I should tell them, hold right to it till you get somebody that will carry the burden. Somebody can carry that burden; and if our brethren that it seems to us could carry it if they would, don't carry it, why, we have got to study and find out [the] capabilities of some others to come in [who] will take it and carry it through nobly and manfully. It makes me sad to feel that anything like Nashville [is] being given up. Why, you have got to rally men and put them there. You have got to get them in some other part of the country, and if Rand will not go in—what is his excuse?

W. C. White: For a long time the brethren in Los Angeles have been wanting to have a medical evangelistic work, and now they have rented that beautiful building right by the part they have in the meeting-hall, the bath-rooms, [and] the Conference offices. They want to have health lectures and try to unite the medical and the evangelistic work. Dr. Rand has had his heart on doing that kind of work. Now he has made a beginning and he feels that he ought not to leave it. He thinks that what he does there will be an example and object-lesson to our sanitariums in other places.

E. G. White: Well, he is not the only man that can carry the work. There are others that you must select, and tell them—those that will hold to it—the Lord is not dead.

W. C. White: It is a good thing He isn't.

E. G. White: He is alive to work in every place. He doesn't want any of these places that we have built up to go into the hands of unbelievers. He wants that there are men that shall be appointed to go there and carry the work.

...

Well, I say, Hold on. Get someone there that can act as old Brother Haskell is acting, and keep something going all the time. I would not question going there, not at all, if it was the right season of the year. I would not question going there.... Well, I am too old; I cannot say, you know, anything about what is what.

Ms 85, 1912

Interview/Regarding Br. Burden

April 8, 1912

See Lt 16, 1912.

An Interview Between D. E. Robinson and Ellen G. White, April 8, 1912

[Ellen G. White:] I know there should be a way to raise means, but it should be done in a way that will not leave a censure upon them—if they did not get proper men to come in and stand by them. If this is to be the first of their changing the order of things, it should be so that no censure should rest upon them; for I have been here time and again, and I have seen and witnessed and felt the Holy Spirit of God. As I have tried to work, I have seen it working through them. They seemed to understand what they were about, but perhaps I have not got the right hang of the thing. I do not know what this matter all means. Does it mean that they are sending Brother Burden away from the institution?

[D. E. Robinson:] Here is the statement of just what has been planned. If you will read that over, you will see just what they are planning for Brother Burden.

(Reads the document.)

[Ellen G. White:] It ought to be a relief to Brother Burden—the things of a perplexing matter, the managing. That is the way it ought to be. I cannot see anything where they have crowded him out, I cannot see [it]. I do not want to give wrong impressions at all. I do not see anything particular. It will have to rise afterward.

(After reading paragraph regarding the work of Elder Burden when he returns to the sanitarium:) That places him here, doesn't it?

(After reading the direct question:) No, I think it is perfectly right.

I cannot see anything in this but a unity in a variety of ways, so as to widen and strengthen the work [in] every way. I cannot see anything objectionable.

The work is broadening all the time, and [there] has got to be a sufficiency of workers to work understandingly, to carry this increasing work all the time. I cannot see that Brother Burden is left out of the consideration, but this is brought in to give him relief.

I do not see that there is anything in this that makes him in any way discredited. Only it is a relief. He must not look at it as though he was discredited, but he must unite with the helpers to carry out the plan that is a consistent one.

As I look over the interest which not only Brother Burden but others have taken, we should blend together to carry out this very work.

You make it just as plain as you can. You know, because some may take exceptions, but I cannot see a thing that is in it. Something has got to be done and I cannot see anything better that could be done.

Ms 86, 1912

Interview/Regarding Loma Linda

Circa 1912

An Interview Between C. C. Crisler and Ellen G. White Regarding Loma Linda

[Ellen G. White:] The Lord will lead us when we want to blend, but when we get into a position when they want everybody to blend to their ideas, as though there was no danger of making any mistakes, that is a great mistake on their part,

[C. C. Crisler:] Contrary to the way our work has been carried on.

[Ellen G. White:] Yes, we have got to work with a diversity of minds, in the idea of bringing a unity of minds; and they cannot all see just exactly as one and another may see; but they have got to yield to the good judgment of the many.

[C. C. Crisler:] That really makes necessary a group of men to act as counselors, instead of one man outlining the whole policy.

[Ellen G. White:] No such thing exists as one man's outlining the policy, as large as that represents. There are representations that have got to be made in accordance with situations. There are situations that they cannot always apply to everybody's mind, to find out what is the right. They have got to go by their best judgement. They are separated from them, and if they should differ from their brethren, it is not because they want to get up a something of themselves. If they get up something for themselves, the blessing of God will not attend them.

Unless they are willing to accede their own special strong views. They want to carry them. The Lord doesn't bless such efforts. They cannot, and no one man is to be a dictator. No one man is safe to be a dictator. One man's mind and one man's judgment is not safe to be a dictator. But you take the minds together, and a little explanation will show that they can blend—an explanation of their ideas and their manner of dealing.

This point I have had to labor with more than any other point that I know of, and it was so hard, it nearly killed me. I nearly lost my life in trying to show them a difference of opinion [between] you and me, that that difference of opinion, if it did not blend, why, it would be no union. That never must be. We have had to labor on that point very, very much, until we had got it so they knew that if one man stood for his own idea, and was determined to stand for it, that is the positive reason that idea should not be carried. It would appear to him to be pretty good, to the one man; but they can see if that is carried out strenuously, according as they want the work to go, why, if that one idea is carried out and made prominent, it brings many minds into a controversy.

[C. C. Crisler:] It causes many discouragement, too.

[Ellen G. White:] Yes; and the discouragement that will come in consequence of one man pressing his ideas strenuously, will work detrimentally; therefore, if he has to accede and keep silent, if he cannot give it up, accede, and keep silent, and see how the action comes out.

[C. C. Crisler:] Should he, while keeping silent, whisper things as to how things are not going right?

[Ellen G. White:] He should keep perfectly silent until this company that he has confidence [in] shall come to a correct understanding as he views it; but all these things we have got to weigh in different lines of education. And Brother Burden's education as such that he had a pretty hard time of it in his life.

He has had to stand stiffly for right and truth, and right principles; and now it is hard, it is very hard for him to blend with his brethren. His brethren must understand that he has had to stand—that God has led him to stand—right against his [their?] course of action; and [while] children are exhorted to be obedient to these higher powers, he could not be obedient to those higher powers. (That has made him a strong man.)

Yet, he should not make it such as to ventilate these strong points only when he sees that the cause is going to be damaged unless he did it. When he does that before a group of counselors, and they do not see just as he sees, then, as I understand the matter, it is his privilege to keep silent.

I know my husband got up night after night when they had come to a point where he could not make them understand. He had labored at night—this is one cause of his losing his life.

There is a great blessing before those who will work together at Loma Linda.

They have not the same stamp of mind, you know. The mind that they inherit from their parents—they do not have the same stamp of mind. And their parents did not have the right stamps of mind, nor did [they] have the right ideas. If they would have introduced their ideas, it would have created a division in the family, and it would have created great difficulties. They have come to me, and I have told them, Keep silent. My message from the Lord is for you to keep silent, and you go where your conviction teaches you is the correct course, but don't keep ventilating it all the time.

[C. C. Crisler:] Even if they whisper it among their best friends?

[Ellen G. White:] Silence is eloquence. It is not a life and death question, but give them a chance to associate with different influences, and they will be converted themselves. The Lord will impress the mind in His counterworking, but it cannot be forced. The more you force it, the more they will stand for it. Silence is eloquence.

Many wrongs would be righted, if men would not assume such determined ideas that are not a life and death question anyhow. The idea that one man must rule a large number, you know, to come to his idea, it is not God's plan.

[C. C. Crisler ?:] Never was.

[Ellen G. White ?:] Or never will be.

[C. C. Crisler ?:] It is simply a repetition of some of the principles that have had to do with our organized work from the very beginning.

[Ellen G. White:] Yes, and we can close the door, even if the man that was holding for those principles would give up the faith, because it means a great deal. God does not place them in any positions where, if they differ with their brethren, they are to bend themselves away from their convictions, because God will give them the right conviction. If it is for a little time, He will give them the right conviction that we are to be a unit, and they will be a unit. Oh, I have had so many things of those to deal with.

[C. C. Crisler:] A man can adapt himself to the minds of his brethren, and yet be true to principle.

[Ellen G. White:] He thinks he is true to hold out against [his brethren]; and in that he has rent many, many a church, and brought in many, many difficulties that never could be healed; when, if he had yielded, and said, I will go accordingly; it is not a life and death question; it is not something that is a determined thing that God has told them to do, but it is their own ideas, their hereditary tendencies, and the education they have had.

For instance, if Brother Burden and some of his close friends who have stood by him, were to withdraw and refuse to work with their brethren, refuse to sacrifice, refuse to be misunderstood, and refuse to suffer (in their minds), there will come in something that will place those very ideas that they will think were so valuable, and testing, that it is not necessary at all.

[C. C. Crisler:] If they were to withdraw, then that would make your work more difficult?

[Ellen G. White:] The people would not understand why they could not work with their brethren.

A good many have held on to a precious idea they have had, that they thought they had got to carry out. but it is an impression in their minds. The Lord has not made that impression, but it is their own traits of character that they have developed for a long time, and they think that if they should let go of their ideas that we will giving up the faith. (They are honest in their convictions, they do not realize that they are that way.)

Now if persons could go and talk with Brother Burden in the right way, and show him that he cannot set himself up as unerring—he cannot do it—therefore he should be very delicate about the sentiments that he presents before others. They follow his example, you know, and it means a good deal in regard to this matter of standing just as stiff as possible to stand when the question does not admit it. God would not have it admitted, even if they thought conscientiously it was all right. But time shows what is right. The Lord will open the understanding to be convicted.

[C. C. Crisler:] Supposing he is right, and [he] finds it impossible to force the minds of his brethren? If he keeps quiet and prays, won't the Lord in His divine providence help the man to see the right thing, if they will keep quiet, and not force in this thing that his brethren cannot see?

[Ellen G. White:] But the Lord will bring it around in such a way that it will appear different to his brethren, so that they can bear it, but not through him. Maybe they can get it by their own study of the things he has studied.

Brother Burden's mind is of a peculiar make. Somehow he and I have got along pretty well together. That peculiar bent of mind has helped him through many hard places. It has enabled him to stand stiffly in strait places, but now where he is associated with his brethren, he has opportunity to blend his talents with their talents.

God can put His stamp not the human stamp. God can put His converting stamp upon the mind of men, where if he should take his peculiar stamp and try to put it on, why, he would be despised. They would not have any fellowship with him.

If he and his brethren take counsel together on some things, and disagree on other things, cannot they go forward on the things on which they are willing to agree? The Lord will bring circumstances around so that they will see that they are justified in making that change; but if they stand right up—these ideas that they have had—and they are going to carry it out, never mind that. I have said over and over again, never mind that. If you cannot see all these particulars, said I, never mind that. You carry out the light that you must be a unit; you must blend. And then, said I, you can see where you can blend. It is a matter of faith. They can see where they can keep silent, too, on those points until they can blend. But not to keep those points up all the time; they cannot blend. God does not want any such to come into our ranks. That is what I have been afraid of, and I have felt ever since I left Loma Linda that I have got to go back there again. You see I did not bear any testimony there.

(The Sanitarium needs Bro. Burden. He could lift that Sanitarium up if he would keep quiet on some of these things and work with his brethren.)

That is just the work that God wants him to do. He wants him to present a noble, uplifting character that will blend, and make the things that are of great consequence a certainty and a force. And he could make it, but if he is going to have every jot and tittle come to his idea, there will be a break. But there need not be at all. It is just the man that is unyielding, and yet that yielding ought to be. It is some phase in his character that has brought upon him great trials and great difficulties that might have been avoided; but if he would only yield some things that are not of great particular consequence, then he could yield some other things in a yielding frame. A great blessing would come to him, as he would yield on some of these things, and throw himself heartily in cooperation with his brethren.