

Ellen G. White Estate

SERMONS AND TALKS, VOL. 2

ELLEN G. WHITE

Sermons and Talks

Volume Two

Ellen G. White

1994

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Information about this Book

Overview

This eBook is provided by the [Ellen G. White Estate](#). It is included in the larger free [Online Books](#) collection on the Ellen G. White Estate Web site.

About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

Further Links

[A Brief Biography of Ellen G. White](#)
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Foreword

The inspired ministry of Ellen G. White is indissolubly linked with the rise and growth of the Seventh-day Adventist Church. Through her writing and public speaking, this spirit-filled messenger of God rallied the dispirited believers after the Great Disappointment of 1844, gave them new hope, focused their attention on “present truth” in the Bible, and called them to carry the three angels’ messages to the entire world. Her prophetic gift, coupled with her unwavering confidence in the Bible as the infallible test of both truth and experience, provided the bedrock foundation for a movement so small when it began that only God’s special providence could have made it what it is today—a world-wide church of millions, with workers in all corners of the globe proclaiming the good news that Jesus is coming soon.

Writing was an essential element of Ellen White’s ministry. Beginning as a teen-ager, this remarkable woman wrote out the messages that God laid on her heart and showed to her in vision. As the years progressed, her writings provided counsel on almost every phase of personal life and church development. God revealed to her the needs both of people individually and of the church corporately, and she did not hesitate to communicate heaven’s advice and solutions. Only a person who believed totally in her divine call would have used her time and strength so unstintingly in the painstaking task of writing out by hand the inspired messages. Often these messages arrived at exactly the right time to keep the church from being drawn off course.

But writing was only one phase of Ellen White’s prophetic ministry. Without any formal training in public speaking, Mrs. White became one of the most effective and dynamic speakers of her time. When word was circulated that she would be the speaker at either church or secular events, crowds would gather from far and near. Using her voice perfectly, she would make herself heard even by listeners standing farthest from the platform. To general audiences she

often spoke on the subject of temperance, but always her messages carried overtones of “Christ our righteousness.” She loved to talk about Jesus and His matchless charms.

Four years ago we published Volume 1 of *Sermons and Talks*. the response was so enthusiastic that we herewith offer volume 2. Like the messages in Volume 1, the sermons and talks in this volume are mostly from the latter half of Ellen White’s ministry. This may be attributed to the fact that her messages were more faithfully reported in that period than during the early years. These messages were stenographically reported, hence by reading this book a person receives the true “feel” of Mrs. White as a speaker.

We trust that a deepening of spiritual insight and a closer fellowship with the Lord will reward all who read the messages in this book. Additional volumes of *Sermons and Talks* will be produced as demand requires and time permits.

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Contents

Information about this Book	i
Foreword	iii
Chapter 1—Diligence in the Work of Preparation	8
Manuscript 1, 1869	8
Chapter 2—Charge to Ministers and Laymen: Labor Together for Souls	19
Manuscript 5, 1883	19
Chapter 3—Christian Fellowship	30
Manuscript 4, 1885	30
Chapter 4—Preparation for Christ’s Coming	37
Manuscript 10, 1886	37
Chapter 5—The Privilege of Being a Christian	43
Manuscript 16, 1886	43
Chapter 6—The Need of Earnest, Intelligent Workers	52
Manuscript 14, 1887	52
Chapter 7—How To Become True Ministers of Christ	62
Manuscript 4, 1888	62
Chapter 8—Heaven’s Part in Life’s Conflict	72
Manuscript 1, 1890	72
Chapter 9—The Work in Michigan	88
Manuscript 3, 1890	88
Chapter 10—Make the Best Use of Your Talents	98
Manuscript 19b, 1890	98
Chapter 11—Work to Show Christ to the World	111
Manuscript 27, 1891	111
Chapter 12—Search the Scriptures	119
Manuscript 11, 1893	119
Chapter 13—Importance of True Sabbathkeeping by the Entire Family	124
Manuscript 26, 1894	124
Chapter 14—Christ Spans the Gulf of Sin	131
Manuscript 21, 1895	131
Chapter 15—The Leaven of Truth	137
Manuscript 82, 1898	137

Chapter 16—Workers in Denominational Institutions to Be Spiritual; Counsel on Sunday Work, Holidays, and Healthful Living	146
Manuscript 163, 1898	146
Chapter 17—God’s Truth and Spirit to Control and Purify the Life; Self to Be Subdued; Faith to Be Exercised	154
Letter 108, 1898	154
Chapter 18—Light to Go Forth From Avondale; Holy Spirit on These Grounds	160
Manuscript 66, 1899	160
Chapter 19—Medical Missionary Work and the Gospel Ministry	166
Manuscript 62, 1900	166
Chapter 20—Christ, Our Loving Comforter and Restorer . . .	172
Manuscript 28, 1901	172
Chapter 21—An Appeal to Prepare the Heart to Receive the Holy Spirit	179
Manuscript 29, 1901	179
Chapter 22—The Work in the South; Money Wrongly Diverted Plans and Decisions to Be Made Locally	184
Manuscript 37, 1901	184
Chapter 23—Seek God for Wisdom and Power; Feed on the Bread of Life	191
Manuscript 144, 1901	191
Chapter 24—The Christian’s Hope	200
Manuscript 110, 1901	200
Chapter 25—The Giving of the Law	210
Manuscript 126, 1901	210
Chapter 26—Our Elder Brother	221
Manuscript 20, 1902	221
Chapter 27—Lessons From the First Chapter of Second Peter	225
Manuscript 77, 1902	225
Chapter 28—Dangers of Worldly Policies and Principles; A Plea for Obedience, Righteousness, and Unity	238
Manuscript 96, 1902	238
Chapter 29—The Divine-Human Christ Set Forth in Revelation	248
Manuscript 155, 1902	248

Chapter 30—Instruction Regarding the Establishment of Institutions; Restaurants to Be Closed on the Sabbath . . .	261
Manuscript 30, 1903	261
Chapter 31—Whoso Offereth Praise Glorifieth God	265
Manuscript 80, 1903	265
Chapter 32—Self-Improvement	276
Manuscript 91, 1903	276
Chapter 33—Lessons From the Fifty-Eighth Chapter of Isaiah	288
Manuscript 8, 1904	288
Chapter 34—A Plea for Unity	300
Manuscript 52, 1904	300
Chapter 35—Marriage and the Christian Home	311
Manuscript 170, 1905	311
Chapter 36—Growing in Grace	316
Manuscript 11, 1906	316
Chapter 37—God’s Judgments on the Cities	322
Manuscript 61a, 1906	322
Chapter 38—Address to Young People	329
Manuscript 61, 1907	329
Chapter 39—Why We Have Sanitariums	334
Manuscript 115, 1907	334
Chapter 40—Abiding in Christ	338
Manuscript 37, 1908	338
Chapter 41—“As Little Children”	346
Manuscript 47, 1908	346
Chapter 42—An Appeal To Work the Cities	352
Letter 94a, 1909	352
Chapter 43—Lessons From the First Chapter of Daniel	362
Manuscript 73, 1909	362
Chapter 44—A Call to Work the Cities, Giving Particular Attention to Nationality Groups	371
Manuscript 25, 1910	371
Chapter 45—The Fruitless Fig Tree	379
Manuscript 65, 1912	379
Chapter 46—Following on to Know the Lord	384
Manuscript 16, 1913	384
Chapter 47—“I Will Not Leave You Comfortless”	388
Manuscript 20, 1913	388

Chapter 1—Diligence in the Work of Preparation

Manuscript 1, 1869

[Remarks by Ellen G. White in Battle Creek, March 26, 1869.]

I do not intend to speak long enough to weary you this afternoon. I have not strength, and should I consult my own feelings, I should not be here at all. I feel deeply for the people of God, but what to say or do to arouse them from their present lethargy, I know not. It seems that the strength of my life is nearly spent, but I shall not cease pleading with you until I fall at my post, if that is to be my fate.

The light of truth has shone in this place with great clearness. That light has been given line upon line, precept upon precept, here a little and there a little. But the truth which it has been your privilege to enjoy has not been carefully cherished and carried into the practical life. This is the reason why there is so little power among us at the present time.

There are many who inquire, Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious lessons in store for us? Is it because our source of strength and power is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, by whose stripes we are healed. [He] is high and lifted up, and the glory of His train fills the temple. Why is this glory withheld from us who are in a world of sin and trouble, sorrow and sadness, corruption and iniquity?

The trouble lies with ourselves. It is our iniquities which have separated us from God. It is because we do not feel our need, because we do not hunger and thirst after righteousness, that we are not filled. The promise is that if we hunger and thirst after righteousness we shall be filled. The promise is to you, my brethren and sisters. It is to me, it is to every one of us. It is the hungering, thirsting souls

who will be filled. We may come to Christ just as we are, with our weakness, our folly and imperfections, and in repentance drop at His feet, offering our petition in faith.

In spite of our errors, our continual backsliding, the voice of the long-suffering Saviour is heard inviting us, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” To the needy, the fainting, those who are weighed down with burden and care and perplexity, the invitation is, “Come.” It is Christ’s glory to encircle us in the arms of His mercy and love, and bind up our wounds, to sympathize with those who need sympathy, and strengthen those who need strength. When we have been almost ready to sink, we have sent up the earnest cry, “Lord, save, or I perish,” and how sweet it has been to find His hand stretched out to save. He has been to us just what He promised, a present help in every time of need.

[2]

The Lord has graciously invited all to come. When He was on earth He said to the unbelieving, obstinate Pharisees, “Ye will not come unto Me, that ye might have life.” Oh, that this may never be said of us. There is life and peace and joy in Jesus Christ. He is the sinner’s friend. There is power and glory and strength for us all in Him, and if we believe that this power and glory is ours, if we comply with the conditions laid down in His Word, we shall be strong in the strength of the mighty One.

There are many who may well be represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty” [2 [Corinthians 6:17, 18](#)].

There are conditions to meet if we would be blessed and honored and exalted by God. It is separation from the world, a refusal to touch those things which would separate our affections from God. God has the first and highest claim upon you. Set your affections upon Him and heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing, for in doing this you will yourself become unclean. It is impossible for you to unite with those who are corrupt and still remain pure. “What fellowship hath light with darkness? and what concord hath

Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. If we are found mingling with the world, we shall share the fate of the world.

[3] The requirements of God are set plainly before us, and the question to be settled is, Will we comply with them? Will we accept the conditions laid down in His Word—separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip service, neither by public exhortation and prayer. It is a life-long work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence.

All our actions are affected by our religious experience, and if this experience is founded on God, and we understand the mysteries of godliness, if we are daily receiving of the power of the world to come, and hold communion with God, and have the fellowship of the Spirit, if we are each day holding with a firmer grasp the higher life, and drawing closer and still closer to the bleeding side of the Redeemer, we shall have inwrought in us principles that are holy and elevating. Then it will be as natural for us to seek purity and holiness and separation from the world as it is for the angels of glory to execute the mission of love assigned them in saving mortals from the corrupting influence of the world.

Everyone who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. It is our privilege to realize the fullness there is in Christ, and be blessed by the provision made through Him. Ample provision has been made that we should be raised from the lowlands of earth, and have our affections fastened upon God and heavenly things.

Will this separation from the world in obedience to the divine command unfit us for doing the work the Lord has left us? Will it hinder us from doing good to those around us? No; the firmer hold we have on heaven, the greater will be our power of usefulness in the world. We should study to copy the Pattern, that the Spirit that dwelt in Christ may dwell in us. The Saviour was not found among

the exalted and honorable of the world. He did not spend His time among those who were seeking their ease and pleasure. He went about doing good. His work was to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those who were in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing.

We are required to copy this Pattern. Let us be up and doing, seeking to bless the needy and comfort the distressed. The more we partake of the Spirit of Christ, the more we shall see to do for our fellow man. We shall be filled with a love for perishing souls, and shall find our delight in following the footsteps of the Majesty of heaven.

Probation is about to close. In heaven the edict will soon go forth, “It is done.” “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be” [Revelation 22:11, 12]. Then the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made. The sweet voice of mercy will be heard no more.

[4]

This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his [time] is short. His special work now is to secure professing Christians in his ranks, that he may through them allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove everything of a spiritual nature from us, and in the place of the precious graces of Christ [to] crowd our hearts with all the evil traits of the carnal nature—hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and pride of life. We need to be fortified against the incoming of the foe, who is working with all deceivableness of unrighteousness in them that perish, for if we are not watchful and prayerful, these evils will enter the heart and crowd out all that is good.

Many who profess to believe the Word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near. But Satan knows it, and while men

sleep he works. The lust of the flesh, and the lust of the eye, and the pride of life are controlling men and women. Satan is at work, even among the people of God, to cause disunion and difference of opinion. There is biting and devouring among them, and Satan designs that they shall be consumed one of another. Selfishness, corruption, and evil of every kind is taking a firm hold upon hearts.

With many the precious Word of God is neglected. A novel or a story book engages the attention and fascinates the mind. Anything that will excite the imagination is eagerly devoured, while the Word of God is set aside. Why was it that the Jewish nation rejected and turned from Christ, insisting [that] a robber be granted them and that the Prince of life be crucified? Why did such blindness come upon the people? It was because they overlooked the Word of Life, because they failed to search the Scriptures.

In these last days many are weighed in the balances and found wanting, because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate, sanctify, refine, and fit us for the finishing touch of immortality, is set aside for things of minor importance. Oh, that this blindness might pass away, and men and women understand [5] the work that Satan is accomplishing among them.

Provision has been made whereby the communication between heaven and our souls may be free and open, that we may have the influence of the holy angels. We can place ourselves where rays of light and glory from the throne of God will be given us in abundance. The light of the knowledge of the glory of God as seen in the face of Jesus Christ may shine upon us, and we may stand in the position where it can be said of us, "Ye are the light of the world."

Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah all would perish beneath the wrath of an offended God. But the world is not left in darkness. The long-suffering and mercy of God is still extended to the children of men. It is His design that the divine rays of light which emanate from the throne of God shall be received in our hearts and reflected by the children of light.

The love revealed in the Saviour's life of self-denial and self-sacrifice is to be seen in the lives of His followers. We are called upon "so to walk even as He walked." The cause of our weakness

lies in our refusal to obey this command. On every side there are opportunities to work for our fellow men, not only in supplying their temporal wants, but their spiritual necessities. It is our duty to lead souls to the Lamb of God, which taketh away the sin of the world. It is important that we fill aright our position in the world, in society, and in the church; but we cannot do this unless we have a firm hold upon righteousness.

Our faith must reach within the veil, whither our Forerunner has for us entered. It is possible for us to take hold by faith of the eternal promises of God, but to do this we must have a faith that will not be denied, a steadfast, immovable faith, that will take hold of the realities of the unseen world.

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life in his day than it is for us at the present time. The world in Enoch's time was no more favorable to a growth in grace and holiness than it is now, but Enoch devoted time to prayer and communion with God, and this enabled him to escape the corruption that is in the world through lust. It is his devotion to God that fitted him for translation.

We are living amid the perils of the last days, and we must receive our strength from the same source as did Enoch. We must walk with God. A separation from the world is required of us. We cannot remain free from this pollution unless we follow the example of faithful Enoch and walk with God. But how many are slaves to the lust of the flesh, and the lust of the eye, and the pride of life.

[6]

This is the reason why they are not partakers of the divine nature, and do not escape the corruption that is in the world through lust. They are serving and honoring self. Their constant study is, What shall I eat, what shall I drink, and wherewithal shall I be clothed.

Many talk of sacrifice, when they do not know what sacrifice is. They have not tasted its first draught. They talk of the cross of Christ, they profess the faith, but they have had no experience in self-denial, lifting the cross and bearing it after their Lord. If they were partakers of the divine nature, the same spirit that dwelt in their Lord would dwell in them. The same tenderness and love, the same pity and compassion, would be manifested in their lives. They would not then wait to have the needy and unfortunate come to them,

and be entreated to feel for their woes. It would be as natural for them to aid the needy and minister to their wants as it was for Christ to go about doing good.

Every man, woman, and youth who professes the religion of Christ should realize the responsibility resting upon them. All should feel that this is an individual work, an individual warfare, an individual preaching of Christ in the daily practice. If each would realize this, and take hold of the work, we should be mighty as an army with banners. The heavenly dove would hover over us. The Sun of Righteousness would shine upon us, and the light of the glory of God would no more be shut away from us than it was from the devoted Enoch.

The command is given us, "Come out from among them, and be ye separate." It is not for you to say, I have nothing to do with my neighbor; he is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you should not hide under a bushel. You are not to keep it for yourself alone. This is entirely contrary to the will of God. Let your light shine before men, is the command. Will you let it shine—by your words, your deeds?

It may be understood that you believe the Sabbath, that you believe in the Lord's soon return; but what good will that do your neighbor unless you carry this belief into your daily life? You may talk of being a follower of Christ, but this will not benefit those around you unless you imitate the great Example.

[7] It is not merely by reading or writing that you battle for your faith, but by showing your good works, by leading sinners to the Lamb of God. Your profession may be as high as heaven, but it will not save you or your fellow men unless you are a Christian. Your example will go farther toward enlightening the world than all your profession. We want the living preacher carried out in the living example. In this way your light will shine, and others, seeing your good works, will glorify your Father which is in heaven.

Oh, that the Lord would give us to feel as we have never felt before. If you knew that you had but one more hour of probation, you would change your course. You would not dare to stand in the position you are in today. If you knew that probation would close in one year, you would not continue the course you are now pursuing,

and yet you do not know that you will live one day longer. You have not one day to call your own. We know not how soon death may be feeling for the heart-strings of any one of us. We know not how soon the axe may be laid at the root of the tree, and the sentence go forth, “Cut it down. Why cumbereth it the ground?” Will you pass on in your sinful state, with envy and jealousy and hatred in your heart? While you do this, you are no more fit for heaven than Satan himself.

If you think you can lay down the oars, and still make your way up stream, you are mistaken. It is only by earnest effort, by using the oars with all your might, that you can stem the current. How many there are as weak as water, when they have a never-failing Source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain the full stature of men and women in Christ Jesus.

But who of you in the past year has been making progress in the way of holiness? What increase of spiritual power have you gained? Who has come off conqueror over the foe? Who has been enabled to gain one precious attainment after another, until envy, pride, malice, jealousy, and every evil stain, has been swept away, and only the graces of the Spirit remain—meekness, forbearance, gentleness, charity?

God will help us if we take hold of the help He has provided. “Let him take hold of My strength,” He says, “that he may make peace with Me, and he shall make peace with Me” [Isaiah 27:5]. This is a blessed promise. Many times, when I have been discouraged and almost in despair, I have come to the Lord with this promise, and said, “Let me take hold of Thy strength, that I may make peace with Thee; and I shall make peace with Thee.” And as I have laid hold of the strength of God, I have found a peace which passeth understanding.

I know that the words I speak to you are truth, and that you need them. Oh, that you would arouse, and wrench yourself from the grasp of the enemy, that you would engage in the battle of life in earnest, putting on every piece of the armor, that you may war successfully against the wily foe. Satan is already weaving his net about you, and ensnaring your soul. He does not wait for his prey to be brought to him. He goes about like a roaring lion, seeking whom he may devour. But does he always roar? No; when it serves his

purpose best, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that the enemy out-generals them almost every time.

Many who have lived under the blazing light of truth act as though they had nothing to do. They watch another playing the game of life for the soul, and stand by as though they had nothing to do but watch how the game is carried on. God calls upon every one of you to take up life's burdens, and engage in the warfare as you have never done before.

You who are gossipers, who love to speak of the faults of this one and that one, arouse, I beg of you, and look into your own hearts. Take your Bibles, and go to God in earnest prayer. Ask Him to teach you to know your own heart, to understand your weakness, your sins and follies, in the light of eternity. Ask Him to show you yourself as you stand in the sight of heaven. This is the prayer we should offer.

I would close up my instruments of music, and bowing before God, plead with Him as I had never pled before. In humility send your petition to heaven, and do not rest day or night until you can say, Hear what the Lord has done for me; until you can bear a living testimony, and tell of victories won. This is the time to sing the songs of Zion.

Jacob wrestled with the angel all night before he gained the victory. When morning broke the angel said, Let me go, for the day breaketh. But Jacob answered, "I will not let thee go, except thou bless me" [[Genesis 32:26](#)]. Then his prayer was answered. "Thy name shall be no more Jacob," said the angel, "but Israel; for as a Prince hast thou power with God, and hast prevailed" [[verse 28](#)].

We need the determined perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "I see a little cloud, as large as a man's hand." Did Elijah stand back and say, "I will not receive this evidence. I will wait until the heavens gather blackness"? No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain.

It is such faith as this that we want, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and the rain was sent. And why should not the Lord be entreated in behalf of His people today? [9]

Oh, that the Lord would imbue us with His Spirit. Oh, that the curtain might be rolled back, and we be made to understand the mystery of godliness. I long for God. I hunger and thirst after righteousness. As the hart pants for the water brooks, my soul pants after God. I plead with Him for His people that He may send upon us the showers of His grace.

But this is an individual work. Every man is to build over against his own house. Do not think of any one's faults but your own. Oh, consider this, for here eternal interests are involved. You have nothing to do with the sins of others, but you have much to do with yourself. Act as though there was not another being in the universe but yourself and a pure and holy God.

All who profess to be children of God should be missionaries. You ought to be working in the Master's vineyard. To one is committed five talents, to another two, and to another one. And everyone is accountable to God for these gifts. Your talents are committed to you to be improved, and unless you trade upon these talents, unless you are faithful to your trust, your fate will be similar to that of the man who hid his Lord's money in the earth.

"I knew thee that thou art a hard man," said the unprofitable servant, "reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine" [[Matthew 25:24, 25](#)]. The sentence passed upon him was, "Take ye the unprofitable servant, and bind him hand and foot, and cast him into outer darkness. There shall be weeping and gnashing of teeth." [See [verses 29, 30](#).] This will be the portion of many professing Christians at the present day unless they arouse and work mightily to redeem the time.

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in a right position, but which you have failed to

do. Oh, that you might see that it is time you were co-workers with Christ and the heavenly angels.

Will you awake? There are souls in your midst who are in need of help. Have you felt a burden of soul to bring them to the cross? Bear in mind that just that degree of love you have for God you will reveal for your brethren, and for sinners who are lost and undone and out of Christ.—Ms. 1, 1869.

Chapter 2—Charge to Ministers and Laymen: Labor Together for Souls

[10]

Manuscript 5, 1883

[Sermon by Mrs. White at the last meeting of the conference Battle Creek, Michigan, Tuesday, November 20, 1883.]

I want to say, brethren and sisters, that this conference—the Bible studies and other meetings and indeed all connected with the conference—has been one of deep interest to me, and I feel very grateful to God that I have enjoyed these meetings as I never have any meetings of the kind before. I know that we have had the presence and the blessing of God in our midst. And as we are about to separate, and our ministers will go to their different positions of labor, the question arises, Shall we meet again? Shall all of us ever meet again in conference? Probably not. We may never all assemble in meeting again as we are here today.

In this morning's meeting, as we were listening to the testimonies borne here, and as the last hymn was sung—"When shall we meet again, meet ne'er to sever?"—I almost forgot myself. My mind reached over to the other shore, to the time when there will be a grand meeting in the city of God around the great white throne, and the redeemed will be singing there of triumph and of victory and of praise to God and to the Lamb. Well now, it brought such a solemn, sweet feeling upon me; it softened my heart, and I could not prevent the tears from flowing. Oh, what happiness we shall enjoy, gathered round about the throne, clothed in the white robes of the righteousness of Christ. No more sorrow, no more separation, but to dwell in peace, to dwell in happiness, to dwell in glory throughout the ceaseless ages of eternity. What a happy, happy company we may be!

Now let us consider the same privileges here. When we consider the infinite sacrifice of our Saviour that we might become children of God and members of the royal family, when we consider this

exaltation, when we consider that all these privileges will be ours, and may be ours every day, that we may have the privileges which belong to the sons and daughters of God, how can any one of us have any word of complaint? How can anyone utter one word of murmuring? How can it dwell in our hearts?

[11] We ought to be the most grateful people on the face of the earth. Our happiness is dependent on our faith in God—our confidence in Him. And then when we think of what a hope we have, of what a faith we have, that it reaches right into the other world, when we know that it will continue unto the ceaseless ages of eternity, I want to know how you feel in regard to these pleas that have been presented to you tonight? They call for one here and one there among these ministers to go to another field, and it is almost impossible to take one minister to go to another field without robbing the field from which he comes. When we consider that there are large cities where there has been no special labor bestowed, how do you feel, my brethren? Well, I feel as if a sword were piercing through my heart. I feel as though the time has come for God to raise up men to go into this labor.

If there is anything I can put into this work, that shall go. But there are many who are willing to give of their means, but they withhold themselves. Why is it we do not find more who give themselves to this work? It is because selfishness lies at the root of the matter. There are those who come to this college, and they come to it with the object of laboring in the field, but there has been so little effort, there has been so little appreciation of their object and purposes, so little zeal to help them, that they have become discouraged. And the attraction has been so very small, the help given them so little, that many have been very slow to devote themselves to the ministry. There have been young men who could have given themselves to the ministry.

It is not the want of ability, it is not because the prospect of their being fitted for the ministry was hopeless, but selfishness lies at the root of the matter. They thought they could make a little more money in worldly business, and so selfishness has drawn them away from the work. There might have been twenty laborers where there is one who has come out of the college prepared to labor. There is this disinclination to labor for God.

What is the matter? The truth we advocate is not popular; it is unpopular and ever will be, because the Sabbath truth ever involves a cross. There are enough men who are willing to preach, but they are unwilling to be laborers; they shun the working part. They are not willing to visit by the fireside, to take the Bible and try to teach its sacred doctrines in the family, to carry the burden of souls upon them, to weep between the porch and the altar, crying, “Spare thy people, O Lord, and give not thine heritage to reproach” (Joel 2:17). They are not willing to feel an interest for those who listen to their discourses, to become acquainted with the individual member of families, to put forth personal efforts for them, to pray for them and with them, to show the youth that they have a deep love for their souls, to lead them kindly, tenderly, lovingly, to the fold of Christ.

This kind of work will drive the minister to his knees in prayer, and to his Bible, and will compel him to make God his trust, to walk by faith, sowing the seed of truth beside all waters, praying that God may water it. [12]

This is labor; this is the kind of work that devolves upon every minister of Christ. And the reason why some of our ministers are almost faithless, why they are desponding and walking under a cloud, is because they do not work as faithful shepherds should, watching for souls as they that must give an account. True watchmen are faithful shepherds. The qualification of a minister is not his brilliant talents, for this knowledge might prove his ruin. It is the entire surrender of the heart to God, to be molded and impressed as God chooses.

When Christ called His ministers He did not go to the “school of the prophets” but to fishermen. He took those men that He could bring into connection with Himself, so that He could place His mold upon them. And this is the kind of workers the Lord wants—men who are willing to sit at His feet, men who can work anywhere and do anything for the Lord, and who will not be constantly striving for the supremacy.

If you feel that the responsibility in the harvest field is too great, there are other branches of labor before you. You can do a smaller work. And if you do that smaller work with fidelity, you are fitting for greater responsibilities and God will entrust to you larger work. Here are men who can take hold of the larger part of the work in

bearing the burdens, in teaching the truth, while others are fitted for canvassing. I have thought how great a work might be done through canvassing, in reaching hearts and dropping the seed of truth. Almost anyone with an intelligent mind can make his labors acceptable, and if self is hid in Jesus Christ, he can spread the knowledge of the truth of God among his neighbors and into those large cities that have never yet been entered, for Christ will work with his efforts. It is because the lay members do not do the work they ought to do that they feel so weak.

When I listened to the testimony of Brother Conradi, I could see how he was so successful. He was thoroughly in earnest in the work. He takes hold of it as though he meant to do something. It is not ability alone that gives success, although sanctified talent and ability are as polished instruments in the hands of God; it is to be thoroughly in earnest in the work. If the worker has access to the hearts of the people, the people will say, "Well, that man is in earnest; he is good at heart."

[13] When one was speaking in a simple, earnest manner in Market Street, there was a man present who was on his way to South America. He attended the meeting and said, "That speaker is thoroughly in earnest, and the things uttered seem to be a reality. There must be something in what is presented." He stated to our brethren that he was about to sail for South America, and he said, "I will carry all the papers and pamphlets that you give me." Brother Loughborough furnished him with the publications. He took all we gave him.

Now brethren, we do not want to act as some have done. I have heard of a man who was about to cross a bridge, and he asked, "Is this bridge safe?" One said, "I have crossed several times, but it was not very safe; however, after all, I passed over without harm." He went quite near to the bridge, when another man approached, gesticulating earnestly and crying out, "Don't go over that bridge; if you go on it there is danger there. It is unsafe." We are compelled to think the man understood the condition of the bridge, felt it was not safe to venture on it. Why did the second man stop him, and not the first? Because the second was thoroughly in earnest. He had the other's welfare at heart.

What the Lord wants in His service is thoroughly earnest men. If there has been any indolence about any of us, and if there has been

any indifference and careless inattention among those who handle such solemn, testing truths, the Lord wants you to put it away. He wants you, when you talk the truth to the people, to act as though you believed it yourself and had zeal and earnestness to bear some comparison with the truth you profess.

Do not give the same discourse over and over again. Leave some chance for the Spirit of God to impress you, to give you fresh ideas and increased light. We all need hearts susceptible to the impress of the Spirit of God, hearts thoroughly imbued with His Spirit. That which we learn in the school of Christ will be meekness and lowliness of heart. We are ever to be learners, Bible students. We cannot study the Scriptures with a heart to learn and understand without obtaining fresh ideas, increased light. Do not have your set discourses, going over the same ground, having the same ending, and leave no chance for the Spirit of God to bring to your mind things new and old from the treasury of truth.

We must make it a matter of thought and of diligent study to present the truth in that sincerity and earnestness that will inspire confidence and faith that we have learned of Jesus. A flash of light will come upon the pages and bright gems of truth will be revealed to you, and it will be the voice of God to you, as a fire shut up in your bones. You will want to speak of the Bible truths, for you will feel that they are the most precious riches, treasure the earth cannot give, and while you are talking to the people light will be given from heaven. We want to search the Scriptures for ourselves and to be thoroughly in earnest. [14]

And, dear brethren, in your different positions in your fields of labor there is not that feeling of love and tenderness cultivated that there ought to be. Love is a tender, heavenly plant that needs constant cultivation. We meet here in this conference as a family of God's chosen ones, and as we are God's children we will have nothing in us that will love strife or love to quarrel one with another. We should be guarded, not to tear down that which our brethren or ourselves have been building up. When you are disposed to dissension, think that it will not do, it will not do.

Christ has said: "By this shall all men know that ye are My disciples, if ye have love one to another" ([John 13:35](#)). This, then, is the credential we bear to the world that we are indeed children

of God. Satan knows that if we cease to cultivate love we bear his stamp rather than the impress of heaven. We should inquire, Are we to dwell together in heaven? Then it must be in peace and harmony, and we must learn to harmonize in this world. Our work, our feelings, our actions must be Christlike. There are laborers that can work together in harmony.

There are men, wholehearted men, whom God wants to engage in His work, and He wants every one of them to be abiding in Christ. Many claim that they are abiding in Christ and preach the truth of heavenly origin. Yet if their words and works reveal that they are suspicious and envious of their brother ministers, they are not trying to build up the work but are trying to work one against another. One wants to be a little ahead of the other—not in meekness, in lowliness of heart, but in the estimation of others.

Some of you are contending one against another, yet all claim to be abiding in Jesus. Is there anything in Christ that wars against Christ? This, my brethren, you see cannot be. And if there is any contention at all it is because there is some enemy in the camp. It is Satan working in your hearts and putting enmity there, and not Christ's persuasive love.

Some—if there has not been contention—if they cannot have the credit of superior work which they think will elevate them, will become downhearted and will not do anything. There has not, thank the Lord, been a great deal of this in our ranks; but there should not be the first seed of it sown among us.

[15] While Christ was with His disciples, as they were going to a certain place they were disputing which should be the greatest in the kingdom of heaven. Jesus asked them of what they were disputing by the way. He then took a little child and set him in their midst and said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" ([Matthew 18:3](#)).

This self-sufficiency, and this combativeness, and this selfishness and wilfulness that are indulged, separate the soul from Jesus. We want that this will, this strong purpose, be turned into the right channel. Brethren, we want to have a will that will be God's will. It is right for us to have a will and way, but it must be God's way and God's will. When the mind and will are turned into the right channel we shall have success.

The angels of God will be much better pleased and will be attracted to us when the servants in the field can come together, and bow down together, and pray with tears and contrition of heart; when they can talk about the work, no matter whose that work will be—whether it be the work of Brother Olsen, of Brother Cudney, or whoever it might be. Christ is working in that work. The workers will love [one] another. They will fall upon the neck of one another, and in time of sorrow and sadness they will comfort one another, pray for one another, bless one another.

Oh, that we might be children of God! Oh, that we might every one be humble sons and daughters of God! Oh, that we might have another touch of the Holy Spirit, and every heart be moved before we leave this house. Oh, that we might have a baptism of the Holy Ghost before we separate. Oh, that the love of Jesus might gladden our hearts with sweet music like a song of heaven, because the wickedness of our hearts is broken down and it may be truly said, “See how these brethren love one another.”

God wants every one of us to support these German brethren who will work in the same neighborhood with English brethren. If every one of us should strive for that love which ought to dwell in the hearts of every one of us, we would be a power on earth such as not one of us conceives. No one knows this better than Satan. He tries to sow the seeds of envy and hatred, rather than love, in the hearts of the brethren.

Two brethren are working in the same field. They each have their work; but Satan has tempted them and they are at variance. Shall these brethren labor separately in the field because they do not harmonize? Shall we separate them if they do not harmonize here? No, no. Let them work together until they do labor unitedly. In heaven they must harmonize in songs of triumph to the glory of God and of the Lamb. Well, when is this unity to take place? Are we to wait until we get home to heaven? No, it should take place right here before we leave this house. The melting power of God may be felt right here and the rough edges of our hearts are to be melted right down. From our hearts is to flow forth love, peace, and harmony.

[16]

If you open the door, Jesus will come in. Remove the rubbish Satan has piled up before the door of the heart, that Jesus may enter

in. He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" ([Revelation 3:20](#)).

Will you open the door? Jesus will give this communion and you may have His light and rest. Can there be any difference? Can there be any dissension? Well, when I think of this I do not know what to say. My heart is full of tenderness and love to all. If we have any right to heaven it is because that human arm of Jesus encircles every one of us. "Hid with Christ in God" ([Colossians 3:3](#)). There is the union, "Hid with Christ in God."

Then how dare you allow one thought of opposition against one child of God? How dare you to do it? We want melting mercy to fall upon us. And Jesus says it is not possible for the Father to love us if we do not love one another. It is possible to love one another. Therefore you must not make up your minds you cannot do it.

But he says, "Love one another, as I have loved you" ([John 15:12](#)). Oh, my soul, we profess to love the Bible, do we not? Do we plant ourselves upon the Word of God as it is? I was going to tell you a little of what I thought. We want to feel here that we are one family, redeemed by the precious blood of Christ. He is pleading for us. He says, "Behold, I have graven thee upon the palms of My hands" ([Isaiah 49:16](#)). It is the religion of Christ we want. We want to drink deeper when we are converted men and women.

I can tell you we can feed not only the sheep, but also the lambs. Three times Christ asked the impetuous Peter, "Simon, son of Jonas, lovest thou Me?" ([John 21:15-17](#)). He said, "Yea, Lord." Peter was to feed not only the sheep but also the lambs, those who need to have tenderness shown them. Brethren, can we do it? "If you love Me, feed My lambs." We want a deeper understanding of the love of God.

You may be doing something. You are not to choose that which pleases you, but to choose that which pleases the Master. I have found light and happiness in bowing with perfect submission to the Master. I love Him because He has been revealed to me in such condescension. He came down to reach me and He brought me up. Will you imitate His spirit of condescension? Will you leave off your selfishness and dignity to reach the souls that Christ has died

for? What sacrifice will you make? There are some here clothed in the glorious robes of humility.

You might have gained one hundred workers that might have come from the college. But here are men in responsible positions who have been blending to worldly lines, who have had a worldly motive and a worldly stamp, and then the worldly spirit and the worldly feeling come in. Let us answer the purpose of God. Let all be working for God. Is it only the ministers that bear this work? No, it is the men and women of the church.

[17]

Let me tell you, you do not know Christ. You have not become acquainted with Him. If you would begin to study and labor to know what means you could use to bring souls to a knowledge of the truth, as diligently as you would devise means to work for your own selfish interests, you would be saving souls. Oh, the blood of souls will be upon many here in Battle Creek who have neglected their responsibility. May the God of heaven have mercy upon them.

And here are the ministers of Jesus Christ watching upon the walls of Zion to give the note of warning to the people, the laymen. Are you not to watch with your brethren, that jealousy may not arise in you because your brethren may have the name of doing a little more work than you do? But you are to watch for souls. There is too much work for one word of contention to arise in your heart. But your deportment will express your interest, and your gifts will express it.

Well, I am happy to say this is the very best conference I ever attended in my life. It has been a feast to my soul from beginning to end. And when there is a prospect that my brethren will go into the fields that they may work in every branch in every way, why I have felt a spring of joy that was greater than I could express.

Brethren and sisters, Jesus has loved us with a love that cannot be expressed. Then, brethren and sisters, let us love one another with that love wherewith Christ has loved us. And when an evil thought comes in against a brother, just bow down in prayer asking that God will bless him, that heart may beat in unison with heart.

Feed the sheep; feed the lambs. Here is the work in which you need to be very tender, to be very courteous, and to be very kind. You should show Christian politeness everywhere, showing that you are a son of God, or a daughter of God. You profess to be leading

others to heaven and to have a commission from the kingdom of heaven to go forth and proclaim the gospel.

What a responsibility to go forth and proclaim the gospel everywhere! When you go forth, what a responsibility! How can you bear it? Oh, God, who is sufficient for these things? I have felt it. Who is sufficient for these things?

[18] God will let His blessing rest upon us if we will open our hearts to Him. Every step is by faith. We will have to know by experience what it is to fight the good fight of faith. But do not, for your soul's sake, for Christ's sake, express one word of mistrust or want of faith. When you get that word of thankfulness in your heart, there will not be one word of murmuring, but instead of that, praise. Whoso offereth praise glorifieth God. It is not only our privilege but our duty to sing and make melody in our hearts to God.

Well now, I am taking up altogether too much time, but I want to say, brethren and sisters, I want to thank God for the light and unity that has rested upon the work. A great responsibility rests upon the ministers. While they are engaged in the service of God they are placing themselves in the position where God can bless them.

“They that turn many to righteousness” shall shine “as the stars for ever and ever” ([Daniel 12:3](#)). That is how we shall shine. The glory of God will rest upon you. You cannot become interested in a soul but that an angel of God will be close at your side and will move that soul.

If you want the companionship of angels, go to work, and then you will have no time to gossip or to get into the prevailing fashion of gossiping. God help you to work for time and eternity.

I may never have the privilege of standing in this house again, but I want to say, brethren and sisters, I love Jesus. We may never meet here again, but shall we meet around the great white throne? May we work so we may bring a harvest of souls to the Master.

The influence of the Holy Spirit has gone from ministers because there has been a spirit of contention. Let it forever cease. Come unto the Master and let Him breathe His sweet Spirit into your hearts. The tender plant of love must be cherished. If we should not have the privilege of meeting here again in conference, what a meeting will it be when we shall greet each other when Christ comes in the clouds of heaven with power and great glory! What a scene of glory that

will be! If we can hear the “Well done, good and faithful servant,” the light and glory of God will beam upon us from the face of Jesus Christ. I will pray for you. How I have prayed for you in the night seasons, that you may save other souls!

When we get home to heaven and look around us, we will say, Here is one, and here is another one. How earnestly I labored for his or her salvation. And here they are, with crowns of glory upon their heads. Oh, we shall see those who were brought to God through our instrumentality. Satan will not step in to divide and cause separation.

Work in love. Walk in unity. Esteem others better than yourselves. Only a little moment longer, only a little moment to spare, and then it is the coming of the millennial year I see. May I behold the King in His beauty, with all His matchless charms. May we follow on in the light until we shall have an abundant entrance into the kingdom of our Lord and Saviour, Jesus Christ.—Ms. 5, 1883.

[19]

Chapter 3—Christian Fellowship

Manuscript 4, 1885

[Sermon by Mrs. E. G. White, Christiania, Norway, November 9, 1885.]

“Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears” ([Hebrews 12:12-17](#)).

The Lord would have His people come very close to Himself. It is important that everyone who professes to be a child of God should carry the spirit and teachings of Christ into his everyday life. Let us look critically to ourselves [and] compare our characters with the only standard of righteousness, lest we shall make any crooked paths for our feet, and many shall, through our want of faith and intelligent knowledge of the Scriptures, be turned out of the way. We want much more of the love of God in our hearts than we have today. Unless we do have the graces of the Spirit of Christ, we shall be channels of darkness.

It is our privilege to have the witness of the Spirit that our ways please God. We should not be satisfied unless we have this evidence. We must be pure in heart, and our works must be wrought in God. We need the special working of the Spirit of God upon our hearts. All the profession of the truth that we can make will be of no avail to us unless we have Christ abiding with us. We have altogether too little faith and firm reliance upon God.

We are in days of trial, and the adversary of souls is upon our track. While we stand out separate from the world, how tenderly we should press close together in faith, in love doing one another good. United we are strong, divided we are weak. When Christ is abiding in us we shall have sweet communion with Him. We shall not be seeking to build up self, and will not have an overestimate of our own abilities; we will humble ourselves. We will not find fault with others, and we shall be very careful lest we entertain thoughts in our hearts against our brethren and injure their influence. Satan will constantly tempt us to do this. How can it look in the sight of heaven, in the presence of holy beings, to be continually finding fault with your brethren? [21]

In the place of being jealous, and thinking that your own ways are right in the sight of God, you should be jealous for your brother's feelings. Now, if everyone will make straight paths for his own feet to travel in, then he will be able to help his brother. We should take heed to our ways and draw nigh to God day by day. If we have the spirit of prayer, then we shall press our petition to the throne of grace, and if we pray more and search the Scriptures with far greater diligence, we will not be denied the blessing God has promised to bestow. We will not then be jealous of one another. God has not set any of you upon the track of your brother, to find fault with him. Keep your own feet in the straight path, and then you will by your example encourage your brother.

When Christ told Peter what he should do, Peter answered, "Lord, and what shall this man do?" Jesus said, "What is that to thee? follow thou Me." We want to be very jealous of ourselves. We want to examine ourselves and see if we are in the love of God. Unless Jesus is in us, we are reprobates. Every one of us will be tried, and unless we are closely connected with God, the trials that will come upon us will weaken our already weak faith and we shall become the sport of Satan's temptations. But if we are connected with Christ, and draw close to Jesus when these trials come, He will draw nigh to us. Satan will have no victory over us. "Draw nigh to God and He will draw nigh to you." We must commit the keeping of our souls to God as unto a faithful Creator.

We should not allow any feelings to come into our hearts against any of our brethren, for this is not the spirit of Christ. It is not the

principle of truth to be finding fault and thinking evil of our brethren. If there are any difficulties that arise in your midst, seek every way that you can to adjust them. This is your Christian duty.

You may think that your brother is wholly in the fault, but if your brother does not come to you, you must go to him and try to come together. You must be in harmony. Unless you are in harmony one with another, Christ cannot abide in your heart.

[22] Will you bow before God in prayer every day and ask Him to let the light of His Holy Spirit come into your hearts, and do not cease pleading with God until every evil thought and feeling is overcome? Christ says, "Confess your faults one to another, and pray one for another, that ye may be healed." How much of this work have you done? Should the spirit of confession come into the church, you would surely see of the salvation of God.

We want to retain Christian fellowship and love in our midst. Remember that Christ has said, "By this shall all men know that ye are My disciples if ye have love one for another." Can we take this all in? How much has Christ loved us? He denied Himself, and was willing to endure every sacrifice that we might have eternal life. For our sakes He became poor, that we through His poverty might be made rich, and He says, "Love one another as I have loved you." Then let us put Satan out of our hearts and invite Christ to come in. If we allow envy and hatred in our hearts, Christ cannot abide there.

We should every one seek to build one another up in the most holy faith, and individually we should look to Jesus, who is the Author and Finisher of our faith. Then you can lead others to the Saviour. Christ has said, "Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." We must urge our way through the crowd that is making their way in the broad road. We must be firm to obey God. We must purify our souls by obeying the truth. The nearer we get to Jesus, the more we reflect upon His lovely character, the more we will reflect His divine image upon those around us.

When others see that you are determined to be right yourselves, they will see that the truth of God has an influence upon your life and character; then you will be a bright light to the world. I beg of you to seek most earnestly to be a help to others, complying with

the conditions in the Word of God, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

The trouble with many is [that] they have lost sight of Jesus. [They] fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life. But Jesus wants us to be one with Him, as He was one with the Father, and He wants us to be united one with another. We want to show to the world that we have a faith that is elevating, that makes us kind, courteous, self-denying, and begets in us love and reverence for God, and makes us Christian ladies and gentlemen.

We must pray more earnestly for the grace of Christ, which is essential for us if we preserve our integrity and spiritual life. If anyone comes to you and begins to tell you of the faults of another, if you cannot stop that voice in any other way, lift your voice and sing the Doxology. Vain talkers and mischiefmakers are Satan's agents in doing his work.

There is a great work to be done for this church, and the sad part of it is there are so many [who are] well satisfied with themselves. They must be converted, their thoughts must be directed in a divine channel. We have a mighty, soul-purifying truth, and this truth is to sanctify us individually. [23]

Satan has come down with great power, knowing that his time is short. He will overthrow the faith of some in this assembly unless we keep close to Jesus. We are warned that he will work with all power and signs and lying wonders, and therefore we want to be building up a firm character. All our powers should be trained to war against the enemy, for as Christ's faithful soldiers we want to be minutemen and give no place to the devil.

Satan's work will be manifested in such power that if it were possible he would deceive the very elect. And if he can, he will get your minds confused and you will lose sight of the truth and separate yourselves from the God of your strength. God wants you to be in that position where He can do great work for you. He wants you to have an intelligent faith. You do not want to present to the people a pattern mingled with defects of your character and give the world a false view of Jesus. It is our duty as Christians to represent Christ.

There are many who have professions of faith and doctrines who are not converted, and unless they shall humble their hearts before

God, and bring the truth into the inner sanctuary of the soul, they will not represent Jesus, but dishonor His name and make of none effect the truth of God. They talk much about the power of the enemy but do not bring their minds to God.

Now, if you will open your hearts to the truth, then your understanding will be clear and you can present the truth to others. But if there are doubts and unbelief entertained, Christ cannot bring His light and the glory of His presence into your souls. Cannot you now begin to cultivate faith and talk of the mercies of God, and praise God with all your hearts? It is by prayer that you will receive strength to resist temptation. Christ will supply your wants, and relieve your doubts, and fill your soul with gladness.

If we are to do as the apostle recommends us to do—give to every man a reason of the hope that is within us with meekness and fear—then we want the truth stamped upon our hearts. Here is where the great lack has been with many, very many. They have a nominal faith. There has been too much time devoted to small things unworthy of the least thought, and the mind is dwarfed and bound about with the things it dwelt upon. Shall we have the converting power of God in our midst? Christ says, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” Clear away the rubbish you have piled before the door of your heart and let Jesus come in.

There is something for every one of us to do to clear the King’s highway. We want to confess and forsake our sins and have them go beforehand to [the] judgment [so] that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out. What we want is pure and undefiled religion before God. We read in the Scriptures that pure and undefiled religion before God is this, That we visit the widow and fatherless in their affliction, and that we keep ourselves unspotted from the world.

It is not outward show that makes the Christian. But it is the sanctifying power of the grace of God upon the soul. By their fruits ye shall know them. If a man is meek and Christlike, he will reflect this. If he is puffed up and thinks he knows it all, he takes the position that he does not need to learn in the school of Christ, and

the very lessons he needs to learn he does not learn, [and] at last he is weighed in the balances and found wanting. It is too late then for wrongs to be righted. The day of probation was the time for him to learn these lessons. Now is the time to do God's will, and in seeking to conform your will to the will of God you will have that love for your fellow men that Christ had for you, and you will be indeed a light to the world.

Whenever your lips are inclined to find fault with your brethren's ways and manners, just think that you, too, have sins to overcome. Look to Jesus and pattern after His character.

Christ is coming. I remember when we thought that the end was to come in 1844, and when we came together in our meetings the question would be asked by one and another, "Brethren, have you seen anything in me that is not right? I know that we cannot see our own faults, and if any of the brethren have seen anything wrong in me, I want them to tell me." Sometimes there would be wrongs confessed, and we would bow before God and ask His forgiveness. Then you would see brethren who had had some difficulty going away alone in some barn or orchard and pleading with God together. Then they would come arm in arm, loving one another, and at peace among themselves. We felt that we could not separate unless everything was in harmony. The sweet spirit of peace was in our midst, and the glory of God was around us. You could see faces shine.

[part of manuscript missing]

We must get closer to God and then Christ will be our Light, and the light of truth will reflect upon the world. We want to educate ourselves to talk of the truth, talk of heaven and heavenly things, converse of the Saviour's love, and then we shall be fitting up for a holy heaven. If Christ, when He shall come, should find us with all the defects of character we have today, there will be no such thing as our getting into the courts of heaven, and there will be no chance for us to reform then. Christ does not promise to transform our characters then, after He shall come. We must seek righteous characters now.

[25]

But if we have built up ourselves in our own righteousness, He does not change the character. The change must be here. We must wash our robes and make them white in the blood of the Lamb

in this world, and then we shall have the white linen which is the righteousness of the saints. But if we go on in our sins, Christ can never take such to heaven. It is only those who are holy who can see a holy God.

And I pray for you, my brethren, that you may make sure work for eternal life. As a messenger of Jesus Christ, I entreat you to let love come into your hearts. Every soul that shall be saved must be holy and pure in this world. Every soul that falls upon the Rock and is broken, Christ with His everlasting arms gathers to His bosom. Put your heart into the work.

There are many of you grasping the truth with the ends of your fingers, and here is the world looking upon you and witnessing that you are not Christians. If you gather the precious rays of light that God has given you, you can scatter these blessed beams upon the pathway of others.

May God wake you up, that you may seek your closets and pray to God, and believe that He hears you, for He says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Then come just as you are and He will help you. He will save to the uttermost all who come unto Him. He wants to wash you from every stain of sin. I love Him because He first loved me. I see in Jesus matchless charms, and I want a part with Him in His heavenly kingdom.

And now, my brethren, "Seek the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" [[Isaiah 55:6, 7](#)].

May God help us to seek Him, and to realize that He will do just as He has said He would. This is the victory, even your faith.—Ms. 4, 1885.

Chapter 4—Preparation for Christ's Coming

[26]

Manuscript 10, 1886

[Talk given Friday morning, July 23, 1886, at Copenhagen, Denmark.]

[Mark 13:34-37](#). We see here that there are none excused from work. To every man He gave his work; therefore everyone has a work to do for the Master. And while they are represented as waiting and watching, yet they are doing noble work for the Master; so that the waiting, watching position of the people of God is not a position of inactivity.

The impression has prevailed largely that the preacher who proclaims God's word is the only one who has anything to do. And this is why there are so many weak churches in our land. If they would all realize that they have an individual work to do, then they would be building one another up in the most holy faith.

The question is, What is the work that devolves upon us as individuals who are looking and watching for the Lord to come? Please read [Matthew 24:43-48](#). Here is a special work, to understand what kind of food is to be given to the flock of God. And while he that is made overseer of the flock of God shall open the Scriptures and give them the truth, then it is their duty to open the Scriptures to others.

The question is asked, How shall we hear without a preacher? But when God has given His message to us through the instrumentality of men, then we are accountable for how we teach that message. It is a great and solemn truth that God has given us, and we should not confine this truth to ourselves; but we should be seeking in every way possible to present it to others, that the Lord is coming. The end of this earth's history is to take place in a short time. Are we indifferent and careless in regard to the matter? Why, we must be in that position that we will feel that we are accountable for the souls around us.

And when we begin to feel that our interest is weakening, so that we have not a living connection with God, plead with God until you get it, for your heavenly Father will honor every effort you make in this direction. And while we profess to be in advance of the churches around us, we want [to] show our faith by our works. Here our eternal interests are involved; souls are at stake. And what would it profit us if we gain the whole world and lose our own souls?

[27] We must show that we have a true and living faith in the Bible, then we shall be represented as God's waiting, watching ones; and we are not only waiting and watching, but longing, for His appearing. It is that which is called in the Word of God a glorious hope. We should be astonished at our own indifference when we should be all life and vivacity, could we see the work that is going on in heaven.

Here is the work of our Intercessor, [on] the great antitypical day of atonement, where [the] work of judgment is going on with the dead. How soon will it begin with the living, when every one of our cases will pass in review before God? And let it be understood by you that if you do not [do] the work that God has given you, you will be weighed in the balances of the sanctuary and found wanting. To us who have this hope and faith it is a dangerous thing to be putting off the day of God. [Matthew 24:48](#).

Believers who have the true principle at heart will serve God every day as though it were their last. They will separate sin and iniquity from them and will keep before them the glorious appearing of our Lord and Saviour Jesus Christ. And whosoever "hath this hope in Him, purifieth himself even as He is pure." If we get careless and think that we have many days of probation, then the enemy comes in and takes possession of us. And now supposing that every one of us should be in that state of watchfulness that Christ requires us to be in, then how much better condition would the church be in.

Why, everyone would feel, Why today I must do my work as for eternity. And they would feel, Like a faithful servant of Christ I must bear my message with fidelity. And our faith will grow as we search the Scriptures. We will see light in His light, and rejoice in the truth. We must keep Jesus ever before us and be waiting and watching for His coming, and then if we are ready, if our character is spotless, we shall be among the white-robed ones who shall stand around the throne of God.

Jesus knew the influence it would have upon the human mind to be careless and indifferent in regard to His coming, therefore He expressly enjoined upon us to keep His coming in view. The end of all things is at hand; be ye therefore sober and watch unto prayer.

Your life here is to be a preparation for the future, immortal life. And if this shall be in us, what an impression it will make upon the world. Why, they will say, that people believe just what they profess to believe, and in their lives they are doing thorough, noble work for Christ. A living church is a working church, and a working church is a living church.

We must educate ourselves to be thinking and dwelling upon the great scenes of the judgment just before us, and then as we keep the scenes of the great day of God before us, when everything will be revealed, it will have an effect upon our character.

[28]

One brother said to me, "Sister White, do you think the Lord will come in ten years?" [I replied] "What difference does it make to you whether He shall come in two, four, or ten years?" "Why," said he, "I think I would do differently in some things than I now do if I knew the Lord was to come in ten years." "What would you do?" said I. "Why," said he, "I would sell my property and begin to search the Word of God and try to warn the people and get them to prepare for His coming, and I would plead with God that I might be ready to meet Him." "Then," said I, "if you knew that the Lord was not coming for twenty years would you live differently?"

Said he, "I think I would." "Then," said I, "you know your Master's will, and it is your duty to do just as though you knew that He was coming in twenty years." I opened the Scriptures and read to him what we have read this morning, and he was convicted that he should change his course, and he did change his course of action. Well, now, how selfish was that expression that he would live a different life if he knew his Lord was to come in ten years. Why, Enoch walked with God 300 years, and this is a lesson for us, that we shall walk with God every day. We are not safe unless we are waiting and watching; we must have an eye single to God's glory.

When Satan tempts you to do evil, then say, "I will not take the first wrong step, for it is registered in the books of heaven. Why, if I do this wrong I cannot lift up holy hands to God; I will be ashamed to lay my soul open before my Saviour." There are many who do

wrong; then they have no courage to approach their Saviour. What we want is to live with an eye single to God's glory. Oh, if we can only be found ready when the Master comes, then He will say, "Child, come up higher."

We have washed our character and made it white in the blood of the Lamb. We must have an intense anxiety to separate evil from us. If we lose heaven we lose everything, and if we gain heaven we gain everything. We will not only have eternal life in the kingdom of glory but eternal riches forevermore. Therefore we should have a deep interest in these things. Why, the time is coming when the teachings of Christ will be made of none effect. From the minister in the desk you will hear, "Peace, peace; there is to be a temporal millennium first before Christ will come." But what we want is the Bible.

[29] Look at Martin Luther. As he stood before the people he cried out, "The Bible, the Bible, is the foundation of our religion." And we want to search the Scriptures, praying the God of heaven to give us light upon it. And when these doctrines come pouring in upon us from every side, then we can say, "The Bible, and the Bible alone, is the foundation of our religion." We want to believe that the Lord is coming in the clouds of heaven, and show our faith by our works, and be getting ready for His appearing.

Well now, here we are, little companies in different places getting ready for the coming of our Lord. You cannot have a minister with you in all these places. You want, every one of you, to pray the God of heaven to enlighten you so that you can be a help to one another, building up one another in the most holy faith. You must say, "We will not keep the minister with us, but let him go out and enlighten others." But you can have Bible readings among yourselves, and search the Scriptures and pray to God in faith, believing that He will answer you.

Here in Malachi we read, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." It is represented as God hearkening to their testimonies. Although you have no minister standing in the desk talking to you, yet you have angels of God that will minister unto you. And as you talk of the blessed hope and of

the home in heaven, angels are right by your side. Why, we have enough in this hope to give us life and courage if we will only draw nearer to God.

The eye of God is upon these scattered ones. If there are only two or three of you together, the promise is, Where two or three are met together in My name, there am I in the midst of them. And what does the Lord say in regard to these little companies? Why, He says, "They shall be mine in that day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him."

Now, every one of us who will try to bring a healthful, reviving influence into the church by their works will be remembered in heaven, and He will give them a reward just as much as to the minister who stands in the desk. They are doing their work with fidelity, and they have a sense of the responsibility that rests upon them, that they must labor for one another.

And He says, "They shall be Mine in that day when I make up My jewels." Well now, we want to be among the blessed in that day. It means something to be a Christian. Then let every one of us put on the armor of righteousness. We war not against [flesh and blood, but against] principalities and powers, against spiritual wickedness in high places. God sees each of you. We need His power amid the moral darkness, and He will give it [to] us. He does not mean that we shall fight this battle alone, but He has His angels right on the ground to fight for us. When we do all we can, God will add His blessing to our efforts. His arm is not shortened that it cannot save, neither is His ear heavy that it not hear.

[30]

Now, when you meet together in your little churches where you are, then remember these words that have been spoken to you this morning, and let every one feel an earnestness to bring all the life and vivacity into that meeting that it is possible for him to bring. Pray to your heavenly Father as though you expected that He would hear you. Offer your testimonies as though you knew the God of heaven would listen and that they would be written down in the books of heaven. When you do this, your own souls will be kept alive; you will be strong in His strength, mighty in His power. You will see the work of God in your midst, and others will be added to your number to unite with you.—Ms 10, 1886 (MR 900. 66).

Ellen G. White Estate
Silver Spring, Maryland
Entire Ms.

Chapter 5—The Privilege of Being a Christian

[31]

Manuscript 16, 1886

[Sermon by Mrs. E. G. White, Grimsby, England, September 19, 1886.]

[1 John 3:1-3, quoted.]

Here the beloved disciple is trying to present before us the great love of God to fallen man. He cannot find language broad enough and deep enough to express this wondrous love, and he calls upon the world to behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. How can we behold this love? By looking to the cross of Calvary. The light from the cross expresses the love God had for fallen man. John says, “Behold, what manner of love.” Behold the Man of Calvary; behold Him who is equal with the Father; behold the Majesty of heaven; behold the King of glory. God’s own dearly-beloved Son—He gave Him a freewill offering for us, and here we see the wonderful condescension of the Father.

We dwell much upon the love of Christ, but we frequently lose sight of the love of the Father in giving His only beloved Son to die that we might live. We want to call your attention to the love of God for fallen man in that He did not withhold His only beloved Son but gave Him as a freewill offering for us; and how much more will He not with Him freely give us all things?

After the fall of Adam and Eve, the race was plunged into hopeless misery, and it was then that this great plan of redemption was advanced. It was then [that] the Son of God consented to leave His Father’s throne, lay aside His royal crown, clothe Himself with humanity, take upon Himself the nature of man, and become a man among men. He became a Man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities. Then shall we not say with John, “Behold, what manner of love the

Father hath bestowed upon us that we should be called the sons of God!”

Many in our world seem to think that to be a Christian is to step down very low, getting upon a very low level. But this is a very mistaken idea. What is it to be a Christian? It is to be like Christ. Who is Christ? The Son of the living God. He is the One who wrought out the plan of salvation for the fallen race. Every blessing we have comes through this Source, through Jesus Christ. Anyone who would entertain the idea that it is a great sacrifice to become a Christian should remember, when seated around the family board partaking of the bounties there, that all these blessings come from Jesus Christ.

[32] It was in consequence of sin that man was shut out from the throne of God, but Christ steps in and pays the price, and through His merits man is brought back in favor with God.

As Christ bowed upon Jordan’s banks after His baptism, there was a bright light that descended like a dove of burnished gold and lighted upon Him, and from heaven was heard a voice saying, “This is my beloved Son in whom I am well pleased.” We read over these words, but do not take in their significance. We do not seem to understand their value to us. They are stating to you that you are accepted in the Beloved.

Christ with His long human arm encircles the fallen race, while with His divine arm He grasps the throne of the Almighty, thus uniting earth with heaven, and fallen, finite man with the Infinite God. And this earth, which was divorced from heaven, is again united with heaven. A communication is opened with heaven through Jesus Christ [so] that man, who was fallen, is brought back again into favor with God.

Here Jesus passed into the wilderness of temptation, and the trial is brought to bear upon Him one hundred times more trying than that brought upon Adam and Eve in the Garden of Eden. And will He endure the temptation?

Satan comes with his temptation upon the point of appetite, the same point upon which Adam stumbled and fell. Christ fasted forty days and forty nights. The race had degenerated and had been growing weaker and weaker. The Son of God saw it was impossible for man to overcome in his own behalf, and therefore He comes

to our world and gives man divine power that he might obtain the victory. Here we see that Satan's first attempt was upon the point of appetite, and he seeks to overcome Him.

But Christ was to pass over the ground where Adam fell and redeem his disgraceful fall. He met Satan every time with, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

If human beings, for whom Christ has died, would take these words to heart and live them out in their lives, we would see a different state of things in our world today. There would be less selfishness, less love of the world, and more love for God. He has entrusted man with talents that he might carry the knowledge of the truth and of Christ to all nations in our land.

If Adam and Eve had lived by every word that proceeded out of the mouth of God, they never would have fallen, never lost the right to the tree of life. All who will live by every word that proceedeth out of the mouth of God will now be brought back to the Eden home.

[33]

And now the question is, Will man fasten his thoughts upon the things of eternal interest and work in harmony with God? Is it any condescension on our part to accept the cup of salvation? To us it is no condescension to accept of the crucified and risen Saviour. Do we consider the sacrifice and take hold of the only chain let down from heaven for man to grasp? We answer, No; but it is the highest exaltation that can be placed upon us. Heaven we want, every one of us. You cannot afford to lose heaven. You cannot afford to have the gates of paradise closed to you. You want heaven, eternal life.

Then what will you do in order to obtain it? You must be obedient to all of God's commandments. It is the only moral standard and rule that God has given for the use of His subjects. He has rules and statutes, and it is for man to obey them. It was because Adam and Eve did not obey that they lost the paradise of God.

He says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Then there is something to gain: it is a right to the tree of life; a right to the tree that Adam and Eve were forbidden to partake of after their transgression.

Now, how much more study is given to what kind of hats to wear, and to the house, what shall I eat and what shall I drink, than to the

things that pertain to the eternal interests and the salvation of the soul? These things will soon pass away.

We want to seek with all the powers that God has given us to unfold the Scriptures to those who are in darkness. There is happiness, hope, and peace for the desponding. We cannot afford to give our God-given ability and devote it to the commonplace things of this earth. We want a faith that will grasp the promise set before us in the gospel.

What if we should lose our soul? It would be better for us had we never been born. One soul is worth more than all the gold and silver that could be heaped up on this earth.

Think of a world to perish because they will not give their attention to the things that are unseen. The things which are eternal do not seem to have any charm for them; it is the things of this earth that attract them.

But where does the skill and knowledge you possess come from? Have you manufactured it? No. It comes from the God of heaven, and He will require it of you again. What have you done with the gift of reason God has given you? Have you studied the Scriptures and trusted your souls to the Master? We want to understand how to keep this house in order [so] that we can serve God acceptably.

We remember Calvary. We remember who endured temptation in the wilderness, faint, pale, and hungry on the field of battle that He might work out for man a glorious victory. And when we are tempted to indulge appetite at the expense of reason and health, we remember how Christ overcame Satan that man might become victor on his own account and in his own behalf. We want to bear these things in mind.

You know not how soon any of you may be called to lie down on a bed of sickness and death. We want to know if you are ready? We want to know if you are seeking to purify yourselves, soul and body, from every spot and stain of sin? We want to know if you have a hope full of immortality?

I see matchless charms in Jesus. I never talk of any trials I cannot bear, or any self-sacrifice that I cannot make. I see One who died in my behalf, and He shall not die for me in vain. I will place myself in right relation to God, and I will have a right hold from above. I am not studying what the world will say of me, but my study is, Lord,

how shall I please Thee? How shall I perform my mission in this world? How shall I save the precious souls around me?

Here it says, "They shall shine as the brightness of the firmament, and those that turn many to righteousness as the stars for ever and ever." I want the eternal weight of glory; I want to see Jesus, who suffered and died a shameful death on the cross of Calvary. I want to cast my crown at His feet and I want to touch the golden harp and fill all heaven with sweetest music.

If we are overcomers at last, there are battles for us to fight, and we will find that the flesh warreth against the Spirit and the Spirit against the flesh. It is for us to say which will triumph. Our carnal hearts will not submit to God's will, but refuse to obey.

Christ said, "I have kept My Father's commandments," and He is our Example in all things. What shall we do when trials come? We must flee to the Mighty Helper. Christ never leaves us to fight these battles alone. He came into this world of darkness to fight with the prince of darkness, and when He cried out, "It is finished," there was joy in heaven. "He was tempted in all points like as we are, yet without sin."

Then what are we to do? Come to Christ as a child would to its earthly parents and believe that He will hear us. He says, If thy son asks bread, wilt thou give him a stone? and if he asks a fish, wilt thou give him a scorpion?

We want to cultivate living faith in God. We want to have our eyes turned away from the attractions of this earth and centered upon heaven and heavenly things. We do not want the earth to intervene between us and God, but we want an eye single to the glory of God. We talk of heaven and of its blessing, and it would be a great loss to lose it.

Well then, if it is so lovely, so desirable, bring it into this life. Bring it into your families and educate your children not to live for this world but for the future, immortal life. You want to weave Jesus into their experience from their very childhood, and teach them [that] Jesus will help them to overcome their evil desires.

I have been where I have had children of my own to educate, and I know how hard they have to struggle to gain the victory. I know how hard it was in times when Satan was tempting them to evil. We want a practical, living Jesus with us every day of our lives,

[35]

and then we can educate and train our children, and peace will be in our house. God says, I know Abraham that he will command his household and his children after him.

This is the work we want to teach parents to do in this age of the world, just like Abraham, to command their children and their household after them. God says, I know him that he will command his children and his household after him to keep the way of the Lord. Abraham knew God had commandments, and he would keep them. He knew God had a law, and he would obey it. He would not deviate from it himself nor allow his children to.

We don't want to make Jesus ashamed of us. There are many ways we can dishonor Christ—by the love of self, love of the world, what shall we eat, what shall we drink, and wherewithal shall we be clothed? Christ has promised to provide for us if we will only put our trust in Him. But all this will pass away if you educate yourselves to wait upon Christ, and you can reflect light to all around you.

Now, in the place of talking of these things and dwelling upon them, turn your mind to the paradise of God and the riches and glory that is to be given to the saints of the Most High God. If this is to be our home, why should we not talk about it? If you are to join the heavenly choir and sing the praises of God in heaven, why not learn to sing them here? You never can sing them there unless you learn them here. How much praise do you give to God?

[36] Why not educate yourselves to talk of Jesus—He in whom our hope of eternal life is centered, He who has shown so much love for us that He has given His life to redeem us? “Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!” The world knows us not because it knew Him not.

You see how the world treated Jesus. Does it treat you any better than it did Jesus? If you have conformed your life to Jesus, you will have the privilege of being a light bearer to the world. Why? Because you represent Him in character, you are saying, “Behold Him.” By precept and example you are representing Christ. And He is not ashamed to call you His brethren. I appreciate the favor of God more than all the praise that men or women could bestow upon me in this world.

I love Jesus. I see in Him matchless charms. I hold up before you the Man of Calvary. I want you to become acquainted with Him.

And if you bring Him into your daily life, let me tell you, you will lose sight of the little perplexities here. Jesus says, “Come unto me all ye that labor and are heavy laden, and I will give you rest.” There is rest in Jesus. And if you see poor souls fretting and worrying, it is because they have not the yoke of Jesus on. Perhaps in that extra ruffle and that extra trimming they have neglected to let Jesus in. Says He, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me” [[Revelation 3:20](#)].

You can have a little heaven here below if you will only get your eye fixed upon God—not looking at Christ half the time and at the world the other half. When you live for God He will put His everlasting arms beneath you, and then He says, “My yoke is easy and My burden is light.”

Do you believe it? I can testify this is so. By my past experience I can testify that I would not have one trial less, one sorrow less, for Paul says, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen” [[2 Corinthians 4:17, 18](#)]. We want to look at the things of eternal interest, that we may think seriously in regard to what use we have made of our reasoning powers, whether we have tried to strengthen them with idle things that we cannot take with us when we shall be caught up to meet Christ in the air.

We want to learn the lesson that Christ has told us we must learn—meekness and lowliness of spirit. And we want to be fitting [up] that we may have an abundant entrance into the city of God, that we may have a life that measures with the life of God. Everything compared with this is of no consequence compared with that which God has in store for us if we will only do His will.

In the last days there are to be only two parties, the one on the right hand and the other on the left, and Christ says unto one, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me” [[Matthew 25:34-36](#)].

[37]

And they answer, When saw we Thee thus and ministered unto Thee? And Christ says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" [verse 40]. But to those on the left He says, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" [verse 41].

The first class had Christ interwoven into their character and they were not conscious of anything they had done. "Come, ye blessed of My Father," is the benediction, "inherit the kingdom prepared for you from the foundation of the world" [verse 34].

So we see Christ identifies His interests with fallen man. He turns to those on the left hand and says, "I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." And when they asked Him, "When saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" the answer comes, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." (Matthew 25:34-46.) Not the *greatest*, but the *least*.

We want to bring Christ into our everyday life. Those who had not fed the hungry or clothed the naked or visited the sick, were not conscious of it. Why? Because they had educated and trained themselves in the school of self-indulgence, and the result was [that] they lost heaven and the eternity of bliss which they might have had, had they devoted their powers to God.

Has He given you power? Give it to Him. All your body and soul belongs to God; give it to Him. In the place of devoting all your time to the pleasures of this world, in eating and drinking and dressing, give it to God. And the light God has given you, use it to bring souls to God. Remember that Daniel says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Oh, say you, that belongs to the minister; I beg to be excused. It belongs to every disciple of Christ, however weak they are. You will be judged according to the light given you. You have taken Christ into your life to represent Him to the world. What we want is more of Jesus and less of self.

[38] A little longer and we shall see the King in His beauty. The work will be over and we shall hear the words, "Child, come up

higher. Enter into the city and have a right to the tree of life, and behold the matchless charms of Jesus.” Will you be there? Will the crown of glory be placed upon your brow? Will the white robe of righteousness be placed upon you? Shall we eat of the tree of life?

God grant that we shall every one be there. You cannot afford to lose this. God bless you here tonight; and may God come into your souls and shine around you here; and may you walk in the light as He is in the light!—Ms. 16, 1886.

Chapter 6—The Need of Earnest, Intelligent Workers

Manuscript 14, 1887

[Address given March 7, 1887, before the Institute at Basel, Switzerland.]

It is important that all who design to labor in the cause of God should learn the very best manner of prosecuting their work. There never was a more solemn and important period for us than the present. Our hearts are pained exceedingly when we see that there are so few laborers who can be depended upon to go into the field, and who are seeking wisdom of God that they may know how to work.

I have been shown that many efforts which have been made at great expense to present the truth have been in a large measure unsuccessful, because the very kind of labor that is required has not been done. We have tried for years to present before our people the necessity of working more intelligently. There is need of our coming very close to God and not feeling at rest unless we have the burden of souls upon us.

The powers of our intellects must be brought into active exercise in planning ways and means by which our labor shall accomplish the most good. We are not excusable for taking hold of the work in a listless, indolent, careless manner. It requires all the powers that God has given us, intellectually and physically, to do this important work.

When the discourses are given in the desk, the work is just entered upon. Then the minister should by personal effort, if possible, become acquainted with every one of his hearers. If they have interest enough to come out and hear what you have to say, you should respond to it by a decided interest on your part to make their personal acquaintance.

If our ministering brethren have not decided to put all there is of them into the work of God, it would be better for them not to be numbered among the laborers, as only failure and disappointment will attend their efforts. Satan and his agents are sharper than our workers. While he is planning and devising, and laying his nets to take souls unawares, our brethren are frequently taking things in a very easy manner, and Satan out-generals them almost every time. Now, if they would have the field preoccupied by God and by heavenly angels, and their own efforts, they must throw their whole being, soul, body, and spirit, into the work of God, and not make a pretense of doing the work, when it is not half done.

While there should be an earnest interest for those in far off fields, there should be fully as great an interest for fields close at home. The great desire with some to go to far off fields, while there are fields right around you that need the truth, and that will not call for so large drafts from the treasury, is not prompted by the direct influence of the Spirit of God. I have been shown that there was much loss by neglecting missions close around us, where the fields are all ripe for the harvest. [40]

When you enter a place to present the truth, seek first to become acquainted with the ministers of the various denominations. Do not give the impression that you are like a fox, stealing in to get sheep, but lay right open before the minister the fact that you want to call his attention to precious truths in the word of God. Ministers have been treated by some of our laborers very much as though they were heathen, and they feel it. Some of them who have rejected the light may be dishonest, critical, and sharp, and may look upon you as the Jews looked upon the apostles, as disturbers of the churches, but there are others who have lived up to the best light they had upon the Scriptures.

If our ministers go into a place and first come to the shepherds of the flock, and are friendly and sociable and kind with them, it may have an excellent effect upon them, and leave a favorable impression in regard to the truth, upon their minds. At any rate it is fair and right to give them an opportunity to be favorable and kind if they will. If by earnest, prayerful, Christlike efforts you can bring one minister into the truth, [you through his influence may be able] to convert a score of souls. We have not one point of truth that we need

be ashamed of, and therefore we should be perfectly fair and open in laying these things before those who are intelligent and who are in responsible positions. Treat them as honest men. You can speak with them in regard to matters of general religious interest, perhaps seeking information on some points, without coming directly and pointedly to the subject of the truth itself. Leave that for another interview. To have the wisdom of a serpent and the harmlessness of a dove, is a very wonderful acquirement.

[41] We should not upon entering a place build up unnecessary barriers between us and other denominations, especially the Catholics, so that they shall think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them. There are many among the Catholics who live up to the light they have far better than many who claim to believe present truth, and God will just as surely test and prove them as He has tested and proved us. And just according to their willingness to stand the testing, of whatever character it may be, will be their accountability before God. From that which God has shown me, a great number will be saved from among the Catholics. There has been but little done for them except to make them appear in the worst light.

We are to stand in this world as though there were all around us the purchase of the blood of Christ, and as though it depends very much upon our words, deportment, and manner of labor, whether these souls shall be saved or not. There are many who engage in the work who need a different mold of character in order to make a success in any department of the work. Now, it depends very much on the way we take hold to labor whether we shall have souls as the result of our efforts.

There has not been the effort made that there should have been made to reach the higher classes. While we are to preach the gospel to the poor, we are also to present it in its most attractive light to those who have ability and talent, and make far more wise, determined, God-fearing efforts than have hitherto been made, to win them to the truth.

But in order to do this all the workers will have to keep themselves up to a high level of intelligence. They cannot do this work and sink down to a low, common level, feeling that it does not much matter how they labor or what they say, since they are working for

the poor and ignorant classes. They will have to sharpen up, and be armed and equipped in order to present the truth intelligently and to reach the higher classes. Their minds must rise higher, and show greater strength and clearness.

You should be determined to dig for truth as for hid treasure, and you will have a treasurehouse to draw from constantly. More than this, in your very diligence to search the Scriptures in order to meet the sharp and critical objections that are raised, you are obtaining a better understanding of the truth. None need to feel that the Catholics are beyond their reach, because it is a duty we owe to God to sow the seed beside all waters. It is God who gives the increase, not man.

The discourse given from the desk should not be lengthy, for this not only wearies the people but so draws upon the time and strength of the minister that he is not able to engage in the personal labor which should follow. He should go from house to house and labor with families, calling their attention to eternal truths in the Word of God. If he does this labor in the meekness of Christ, he will surely have the angels of God to work with his efforts. But we are altogether too faithless and too narrow in our ideas and in our plans. What we want is to have the Spirit of Christ in us. We want living faith; and we want a faith that will hold us to direct our labors for the higher and more intelligent. This is God's plan. And if we make narrow plans and narrow efforts, we shall see very little accomplished.

[42]

One reason why efforts have not heretofore been made for the higher classes as I have presented before you, is a lack of faith and real courage in God. It is not always best to labor for the most wealthy; these are sometimes the most ignorant, and they have made this world their God, so that it would be very difficult to introduce the wedge of truth and separate them from the world. Nevertheless, there are men of wealth who will embrace the truth here in Europe if the right kind of labor is put forth. The Lord has agents here whom He has trusted with means to carry forward His work in these countries. When those who are poor embrace the truth and do to the very best of their ability, our heavenly Father will see when they have gone to the extent of their ability, and He will bring in other talents in order to carry forward His work. There is a wonderful

work to be done for the Master yet, and we want to act like living soldiers of the cross of Christ.

Some things were presented to me in a very impressive dream, September 29, 1886, which I wish here to relate:

I dreamed that I was walking with a large company of men and some women. We were looking to find fruit of some kind to gather. A large wagon containing provisions went before us to supply our necessary wants. There were many young men and women in the company to help in the work of gathering the fruit. We seemed to be in a city, for there was not much space which was not occupied with houses; but out of the city were open fields, beautiful groves, and cultivated lands.

Soon the wagon halted, and the party began to scatter in every direction to find fruit. Just within their reach were bushes bearing large quantities of beautiful whortleberries; but they did not look close enough to see them. The ripe fruit was so mingled with the green that we could pick only one or two berries from a cluster. I commenced to gather the fruit very carefully for fear of picking the green berries, but my pail, which held two quarts, was quickly filled. Some of the nice large fruit had fallen from the bushes to the ground, and was half consumed by birds and insects. “Oh,” thought I, “if this field had only been entered before, all this precious fruit might [43] have been gathered and saved. But it is too late now. I will, however, pick these from the ground, and see if there is any good in them. If the berry is spoiled and tasteless, I can at least show the brethren what they might have found had they not been too late.”

Just then one or two of the party came sauntering around where I was. They were chatting, and seemed to be much occupied in visiting together. Seeing me, they said, “We have looked everywhere, and can find no fruit.” They looked with astonishment at the quantity I had gathered. I said, “There is plenty more to be gathered from these bushes.” They commenced picking, but soon stopped, saying, “It is not fair for us to pick here; you found this spot, and the fruit is yours.” Said I, “That makes no difference. Gather wherever you can find anything to gather. This is God’s field, and these are God’s berries; and it is your privilege to pick them.”

But soon I seemed to be alone again. At a little distance I heard voices talking and laughing. I looked up, and saw that great

preparations were being made at the wagon. I called out to the brethren, "What are you doing there?" They answered, "We could find no berries, and as we were tired and hungry, we thought we would come to the wagon and take a lunch. After we have rested a while we will go out again."

"But," said I, "I cannot eat now. There is too much fruit to be picked. You did not find it because you did not look close enough. It does not hang on the outside of the bushes. You must search for it. True, you cannot pick it by handfuls, but by picking one by one from among the green ones, you will find very choice fruit."

I then took my berries and went to the wagon. Said I, "This is the nicest fruit that I ever picked, and I gathered it close by, while you have wearied yourselves by searching at a distance without success." Then all came to look at my fruit. Said they, "These are high-bush berries, firm and good. We did not think we could find anything on the high bushes, so hunted only for low-bush berries, and we have found only a few of these." I then said, "Will you take care of these berries, and then go with me to look for more fruit on the high bushes?"

But they had made no preparation for caring for any fruit. There were dishes and sacks in abundance, but these had to be used to hold food, and they had to be emptied. There was spoiled meal, rancid butter, and tainted meat; and I became tired of waiting. Said I, "Did you not come to gather fruit? Then why are you not prepared to take care of it?"

They responded, "Sister White, we did not really expect to find any fruit where there were so many houses and so much going on. But we thought as you seemed so anxious to gather fruit, we would come with you. We would have enough along to eat, and would enjoy it as a recreation if we did not gather any fruit."

[44]

Said I, "I cannot understand this kind of work. I shall go to the bushes again at once. The day is already far spent; soon the night will be here, in which we can gather no fruit." Some went with me; others remained by the wagon to eat. In one place a little company had collected. They were busy talking about something in which they seemed much interested. I drew near, and found it was a little child that a woman held in her arms that had attracted their attention.

I said to them, “You have but little time; you had better work while you can.”

The attention of many was also attracted by a young man and a young woman who were running a race to see which would reach the wagon first. When they had finished running, they were so tired that they had to sit down and rest. Others also had wearily thrown themselves on the grass to rest. All through the day the wagon was frequently visited for supplies.

Said I, “Brethren, you say that this is an unsuccessful expedition. If this is the way you work, I do not wonder. Your success or failure depends upon the way in which you take hold of the work. There are berries here, for I have found them; and there are more to be found. While some of you have been vainly searching for berries on the low bushes, others have found a few. But the high bushes have been passed by, simply because you did not expect to find fruit upon them.

“You see that the fruit which I have gathered is large, and nice, and ripe, and after we have gone over the bushes once, other berries will soon ripen, and we can go over them again. This is the way that I was taught to gather fruit. If you had commenced to pick close by the wagon, where the berries are, you might have found fruit as well as I. But now you have little time in which to work. The lesson that you have this day given to those of our company who are just learning how to do this kind of work will be copied by them.

[45] “You came into the field without an earnest determination to consecrate your efforts to gathering fruit. The Lord has placed these fruit-bearing bushes right in the midst of these thickly settled places, and He expects you to find them. But you have been altogether too much engaged in eating and amusing yourselves. You must work with more zeal and earnestness, and with altogether a different object in view. By thus working, you will teach the younger members that the smaller matters, such as eating and recreating, are of minor importance.

“It has been hard work to bring the wagon of supplies on the ground, but you have thought more of the supplies than of the fruit you were to bring as the result of your labors. You should be diligent to first pick the berries nearest you, and then search for those farther

away. After that you can come back and work nearby again, and thus you will be successful.”

I do not know as I need to put an interpretation upon this. I think any- one of intelligence could trace out its true meaning. We want in the first place to consecrate ourselves to God without reserve. We want to be in season and out of season. We want to sow the seed of truth wherever we can do so, and wherever the laborers go they are to go in the strength of God.

There is a lesson to be learned from Gideon’s army. It was not because of their great numbers that they prevailed, but because they were willing to follow the special directions of God by living faith. Those that were soon to press on to the battle, and who would scoop up the water and drink as they went, were the ones whom God accepted to engage in this enterprise; but those who prepared to have a good time, and bowed down leisurely and drank, were sent back to their homes.

The Lord God of Israel looks upon us individually, and He sees whether we are in earnest in this matter. He sees whether we carry the burden of souls upon our hearts. He sees whether or not we touch these living interests with the tip ends of our fingers. If we have the interest that Knox had when he pleaded before God for Scotland, we shall have success. He cried, “Give me Scotland, Lord, or I die.” And when we take hold of the work and wrestle with God, saying, “I must have souls; I will never give up the struggle,” we will find that God will look upon our efforts with favor. He sees that if He gives you souls as the result of your ministry, it will not make you proud or lifted up. You will not be in a position where you will feel for an instant that someone else will get the credit for these souls; but you will feel so grateful to God that they are saved, that His praise will be in your hearts and on your lips day and night. It is such men that God will make mighty instruments to do His work. I feel in earnest upon these points.

Those who have associated with them, those who are trying to learn how to do the work of God, should feel a constant burden on their souls as to what education they are giving these workers. Eternity will tell what kind of mold they are giving those who are connected with them in this work. If they have the Spirit and Power which Paul had, the Spirit of God working in them mightily to

present every man perfect in Jesus Christ, they will ever seek, both by precept and example, to build them up in the most holy faith. The mold which these workers receive, they will in turn give to others. The influence is far-reaching, even to eternity.

I am about to leave this field, and I feel intensely for all the workers who shall enter the Master's vineyard. Will you bear in mind the points which I have tried to present before you today, and work in those fields and among that company where your labors will tell if souls come into the truth?

Do not labor for those whose characters are cast in an inferior mold, for their influence will not build up; it will not be cast upon the Lord's side, and your work will be almost lost. Men and women who are so weak in mind and principle that it is necessary for someone to be right with them to keep them in the faith, will not reflect light upon others. You want to keep constantly in view that you are to build up the interests of the cause and the work of God, and make the work in that place self-sustaining if possible.

The work of the third angel is very extensive. An interest is to be established in every part of the world. If you do your work, laying the foundation all right, then the structure of truth can be built upon that foundation, and it will stand the tempest and storm.

When Christ was upon earth, the foundation of the Christian work was laid by only two or three. These were minds that could be molded by the precious influences of Christ. After He had planted the foundation principles of truth in their minds, they could gather more, and in connection with Christ could be educating and molding others as they should increase in numbers. The number first swelled to twelve, and then to seventy; and thus the work was carried forward.

Now God wants us to work as Christ worked, because there is but little money among us. Our brethren in America have been drawn upon for thousands and thousands of dollars. It is now the duty of the workers to make use of the very best of their ability and talent to build up the cause in these various fields so that it shall be self-sustaining. If you enter a new field and work at a very great expense to get out a few of the poorer classes who cannot possibly stand alone themselves, your labor will amount to very little. Those who need props on every side to hold them up are an additional care rather than a blessing.

God wants us to agonize with Him that His power may unite with our efforts, that we may bring those into the truth who shall be an honor to His cause. However poor they may be, if they have root in themselves, they can have an influence upon others. There are fields where there are souls who will respond to the truth, who will be shining lights. I have felt that it was best for us to pray and have living faith that God would direct us as to the manner of our labors. "It is not by might, nor by power, but by My Spirit, saith the Lord." It is a living connection with heaven which brings the light and power by which we can bring souls to Christ. [47]

Brethren, we want to act like living men and women. We want to put on the armor of righteousness, and to know that as an army of workers we have God as our Captain. We are then prepared to meet principalities and powers and spiritual wickedness in high places. Let us not sleep on the field of battle.

May God help us to be wide-awake, earnest, and energetic in the precious cause of truth.—Ms 14, 1887 (MR 900.58).

Chapter 7—How To Become True Ministers of Christ

Manuscript 4, 1888

[Remarks made at Kansas City, Missouri, October 8, 1888.]

“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.”

Well, if nothing more were said, this is a whole discourse. It is something that we can contemplate, that we can pray over, that we can take to our homes, and that we can practice in our everyday life. It is for the cleansing of ourselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God.

I am thankful this morning to see so many of our brethren and sisters that we did not expect to see when coming so slowly over the plains, and it was the delay of the cars that has thrown us with you. I would greet you heartily this morning; and my earnest wish is that your souls may be in prosperity. This should be our most important question, “Is it well with my soul?” As we see everyone busy in this life we see that everyone has an object. Some have their eyes turned away from the law of God to things of minor interest; but yet God presents before us the love of His infinite Son. He presents before us that which He has given for the salvation of the fallen world.

And He tells us the world did not know Him. And why? Because the cares of this world occupy all the faculties of the mind. The affections are centered just where the mind is. So notwithstanding the love of God that was manifested for us, notwithstanding He did not withhold His only begotten Son that our affections might

be centered on things above, notwithstanding all the sacrifice that has been made for the fallen race, notwithstanding He has placed before each of us a crown of immortality that shall not fade away, that He has promised us a place where Christ and angels shall meet us, notwithstanding there is an eternal weight of glory waiting the faithful; yet notwithstanding all this, for the fleeting pleasures of this earth, the world throws away these things of eternal interest.

Brethren and sisters, my faith is as strong as ever that the things of this world are about to close. It is stronger than when I saw you last. We can see the waymarks that are all along the way. When we are traveling along a road alone, and see a guide board; if we can read we know that we are at such a place; so it is if our minds are active and so consecrated to God that we can understand His workings, we can know just where we are in this world's history. Things we spoke of 25 years ago are just working up. The powers of darkness are working with an intensity from within, but God has been working for us, and He will work for us that Christ shall not have died in vain, that we may have of the life that runs parallel with the life of Jehovah. It is this little, little atom of a world that is absorbing all our force.

[49]

Is there not something that will have a reviving influence on [our] lives? Should we not study the Word of God, and when duty is made known, meet every objection to it with a "thus saith the Lord"? Should we not search out the truths that are clustered about the truths of God? We have no time to fold our hands, brethren; the Lord is soon coming, and we have heard the note of warning till we have consoled ourselves and a sleep has taken hold of us, of the life and the character. There is nothing about us to show the world that we have the most sacred truth that has ever been given to man.

We want to know where we are in history. We want to be like men and women who are sensible, that are waiting for their Lord who, when He shall return, shall take them to Himself. Every one of us can do something. Many feel that the whole duty rests on the minister; but there are eternal truths that are to take hold on our souls, that are to be practiced by every one of us, so that the world can see that this people know and believe that the Lord is coming, that what we preach is not an idle fancy; but that it is the word of

God that has taken hold of our lives and souls, and that light from the Holy Bible shines all along the pathway of this people.

There was a man in a deep well the other day, and the well caved in. But he had taken hold of the platform in some way, and there he was hanging, and they were trying to rescue him. Men came from places all around to help save that man. Well, he was saved, and when he came to the surface, what shouts of joy! what rejoicings! It was heralded far and near that a life had been saved. But here are souls that are in danger of losing the life that may run parallel with the life of Jehovah. Then have we not each a work to do? Should we not cast our lives at the feet of Jesus, and show to the world that we have been brought into that living connection with God and Jesus Christ, that we act as beings who know that Christ has died for us, and that at last we may cast our crowns at the feet of our Redeemer?

Brethren and sisters, are we half as full as we ought to be of gratitude to God? Should not our souls be in that condition that every chord of the harp of our being shall vibrate with praises to God when touched by the finger of His love! Should we not be in that nearness to God, and have that fullness of Jesus, that our souls shall be elevated, and our attention be ever directed to the grace of God, and we be led to meditate on heaven and heavenly things?

Just as soon as we get the saving power of the grace of God and the love of Christ burning on the altars of our hearts; as soon as we see of the love of the truth, then, let me say, there will be such a longing for the salvation of souls around you that you can make any sacrifice in order to save a soul from death and hide a multitude of sins.

Now you are going to your homes. What has this meeting done for you? Has it brought you to where you can see the peril that your souls and other souls are in? Do you feel that you must get home and engage in this work as you have never done before? That you should train and discipline your children? That you should take the Bible into your homes and simplify its truths so that your children may see the grandness and goodness of the truth and the love of God? And as they see the importance of it in your home, you should bring them up in the service of God, for everyone may be a missionary, in the home and neighborhood. We may have the whole truth and we may believe every principle of it, but we do not want to keep it

in the outer court; we want it to come into the sanctuary of the soul that it may take hold on our lives and that we may have Christ in our hearts.

If He is there we will talk of Him. What we prize the highest, that which is highest in our thoughts and mind, we shall most speak of. By our words and our deeds are we known. If we talk of God's glory, men will know that the hope of glory is before our eyes. And if we speak of the love of Christ, men and women will see that the love of Christ does something for us.

Now, is it not best to believe on Christ? You say you do; but we can tell whether you do or not. If you do, Christ is formed within you, the hope of glory. If you have the love of God in your hearts, you will be led to sacrifice for those around you. He says, "Love one another as I have loved you." "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." Then He says, "The world knoweth us not, because it knew Him not." While in the world we are to be the light of the world. We are to kindle our taper at the divine altar; it is to lay our souls before Him in surrender as did Jacob. Let His will prevail, and then you will have in your hearts a living connection with God, and you can tell of Christ to those around you. And you will do this, for you cannot hold your peace. There are many who are going to ruin all around us. Am I my brother's keeper? The truth of God, if presented in a right spirit, might save many. Carry it to them.

[51]

Brethren and sisters, what we want is a living Saviour, one that will come into our everyday lives. [Jesus said], Unless ye eat My flesh and drink My blood ye have no part with Me. Unless we do this we shall have no part with Him in eternal life. Who is bringing Christ into his practical life? Why, He says, The word preached availeth nothing—it profiteth nothing—unless accompanied by faith. [See [Hebrews 4:2](#).]

It is the word which I give you which [something missing in transcript] ... and with this is life.

Well, what shall we do? Shall we study and become conversant with the Bible? Or shall we have our minds occupied with things of minor importance, and with things of this world's business? Shall we not study to know whereof we believe? The time is just before us when you will have to stand before the kings, to be criticized

by the learned men, and to give a reason of the hope that is within you. When asked for the reason of your hope, it will not do to say as some do, We keep the Sabbath because our father did. Do you know why you keep the Sabbath of the Lord your God? And if so, can you tell why you keep it? If so, you can plant your feet on the foundation, and be able to understand every principle of your faith so as to give an intelligent reason for the hope that is within you, with meekness and with fear.

We want to be so wrapped up in Jesus Christ that our faith and confidence will show to others that, verily you will do as Jesus did, and you will have that humility, that sympathy, that brokenness of spirit that shows that the spirit of Jesus has been working on your heart. Thus you will have the truth that is in Christ Jesus, and our work will be covered all over and lighted up with the love of God. We should let the love of Christ prompt us for work. Too often our workers labor for souls as though they were making a great sacrifice for someone they may be doing missionary work for; they do not act as though they were doing it for Jesus. When a soul is converted, we do not rejoice one-half enough. How much gratitude do you send back to heaven for the conversion of a soul; when that soul is brought in living connection with heaven? Now, I beseech of you, brethren and sisters, do not sleep at your posts. Remember, you are fit servants of Christ. You are not to be filled with jealousy, evil surmisings, envy, and all that; but you are to act as though you are doing Christ's work.

Many seem to think if they are not treated as they should be that a proper course is for them to say, Well, I am not going to work any longer, I am going to lay off from duty for awhile. Is not God your Father? and is it not Him you are serving? Are we not to serve Him in our disappointments, as well as in prosperity? If we keep our eye single to the glory of God, we shall not be troubled with these days of darkness and gloom. We are to have our eyes fixed on the sacrifice that Christ has made for us, on the beams of His righteousness that are let fall on us through faith in that sacrifice, and then His hand shall brush away the cloud that comes between Him and us. We should not stumble over these small trials, and tell them over to others. Look up! Look up! We do not get any encouragement or strength by looking down.

Remember, now is the time to work with God. Enoch was translated because he walked with God. Now as we approach the end of time we must walk with God as did Enoch. We must feel that He is at our right hand, that He knows the thoughts of my heart, that He knows whether we are loyal and true in our business. He knows all our conduct. We must feel that we have a witness, a watcher that is dear, one who knows our motives, and one who knows [whether] our manner of life is holy, and whether we are clean and ready for the white linen, which is the righteousness of Christ; He knows whether it is imputed to me; He knows whether I am prepared to join company with the holy angels in the kingdom of glory.

“Every man that hath this hope in him purifieth himself, even as He is pure.” Well, every man can have that hope. We have it, then what should we do? Is it every man that *professeth* to have the hope? No, there are those who talk about it, but they have not the love of Jesus and are in a worse condition than the unbeliever. They understand, but do they hold themselves as the light of the world? What is it to be a light to the world?—It is to recognize Christ as our example. It is to show Christian politeness, never to scold and fret, but to be in a condition where we can constantly carry the minds of others upward. This is the work of everyone who names the name of Christ. It is to depart from the works of iniquity; it is to wash our garments in the blood of the Lamb. We are in the washing and ironing time. Now we are to have every sin and iniquity taken from us, and the white linen put upon us, the wedding garment.

[53]

Oh, that every one of us may humble ourselves before God, that we may have [the] living power of His grace! My heart pants for Him; I want Him in my home; I want to tell of Him to my neighbors; I want to hold Him up as the man of Calvary, as the man of sorrows acquainted with grief, before my neighbors.

Not one of us should be discouraged. You should desire to know Jesus. He stands at the door of your hearts. “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me.” Well, what is the matter? There is something that you must do. You must clear the way and open the doors of your hearts. Perhaps you have a sin of self-indulgence to remove; perhaps some member should be removed, and it is better to enter into life maimed than to perish with

all your members. The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshipers thereof. Remember, when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, that God is measuring you. Remember that your words and actions are being daguerretyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate.

Why do we not get rid of these habits? Jesus Christ will help us. He is not in Joseph's tomb. He is a living Saviour, and we can plead His blood now, in 1888; and that same Saviour is He who said, What ye ask in My name will I give you. If I take His promises today, and believe that He will fulfill them because He said He would, and present His name to the Father, saying, Father, I believe on Him whom Thou hast sent, His righteousness is pledged for me.

His righteousness, His purity of character, are mine to accept, and I accept His love, His kindness, and His goodness. If we ask, claim His promises, and pray the Father in the name of Jesus to sanctify us soul and body and spirit, we may claim the promises as ours. He is my Saviour, and He will be your Saviour. Why do we not accept Him? Our Saviour is active in regard to other worlds which God has created.

[54] Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work, remember there is One who is watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God.

We want, as we enter houses, to approach the inmates in a spirit that will show to them that we do not mean them harm. This is the example that Christ laid down, and we are to do as He did. "We are co-laborers together with Christ." My heart yearns for you today; I know there is a work for you to do. I know that there are persons here who are not converted, and that, when they are, there will be a light in their countenances that we do not see now. You must put

away from you the cheap, low talk; get hold of Jesus Christ; search the Scriptures until they will dwell in your memory, and until you get your conversation away from the cheap gossip, and tattling, and talking about those who expect to meet their Lord in a little while.

We are to be here only a little longer. Our citizenship is above. It will not unfit you for the earth to have a little more of heaven; it will afford you more enjoyment here, but you must draw near to God, and throw open the doors of your heart and let the sunlight of heaven in. How necessary that we put away iniquity. If we ever indulge it in our hearts, God will leave us. We want to hate sin as the hateful thing that it is. We want that change of heart, that purity of life, that when the world sees us it will know that we are not of them. They will know that we are not like the world. Our business transactions and all our conduct will be ennobling. Brethren and sisters, we need the converting power of God and His truth to light our hearts, that we may lead those who are around us to the light.

Have we not been seeking our own path of duty? Have we not been asleep to the things of God? Shall we not awake now, and shall we not get a living connection with the God of heaven? Shall we not now place our feet in the path of duty? We are almost home. We are tired, and many are groaning under the burden as they see the conflicts that are yet before; but, brethren, look up as you journey, for yet a little while and we shall be like Him, for we shall see Him as He is.

Oh, we shall see Him in His matchless charms. Why not then live in an atmosphere of heaven in your own homes? You must be getting ready for that pure and holy heaven. We must be found without guile in our mouths. Those are they who stand before the throne of God. All this cheap and low conversation and actions must be put away.

Shall we not join in united effort to press back the tide of evil that is making our world a Sodom? Shall we not put away all filthiness of the flesh, perfecting holiness in the sight of God? That is what we want to do. We hear much of holiness and sanctification; but it is a tainted holiness, one that tramples on the law of God. It does not teach obedience to God's holy law. But we law-keepers are the ones who need to perfect holiness in the sight of God, to reveal to the [55]

world. The way to reveal God to the world is to rejoice, and praise Him for what He has done for you.

“Those who confess Me in this wicked and adulterous generation, him will I confess before My Father and the holy angels.” This means that in your conduct, in your thoughts and faculties, and character, and every- thing, that you deport yourselves as Christians. You crucify Him afresh by your disloyal conduct. It is time that we were purifying ourselves as He is pure. Our human nature is to be as pure in our sphere as God is in His divine sphere. It is to be without spot. He sent His Son to sanctify and take us to Himself, and in that gift He sent down all heaven to honor us with eternal life. What a gift is this! May God help us to come up to the mark of the high calling which is in Christ Jesus.

Sisters, go to work for your children. Will you show that you have a well ordered family? Then will you go to work for your neighbors? Will you then be a light and power in the church, because you have the light of the power of God? Oh, shall we not all realize the claims that heaven has upon us! God grant that Christ shall not have died in vain for us.

You have been talking too much of your profits, and have not been talking of God and His love and His power, and His influence is not in your hearts. By praying to Him for living faith, we become conformed to Him. All seams are to be brushed away from our brows, and our eyes are no longer to look dim; the love of God will be seen in our expression, and we shall be with the angels of God, in a little way from this. Then elevate the life, elevate the character, elevate the love of Jesus, and talk of heaven and the goodness of God.

We want to study our Bibles more; then we shall not be simply those who have Bibles, but we shall be ministers, the ministers of Jesus Christ. We can help to hold up the hands of those who are discouraged, to talk and pray, and seek to elevate those for whom Christ died—then we will be Christ’s ministers.

[56] God help us; for it is those who shall enter in through the gates into the city, who shall hear the benediction, “Well done, good and faithful servant; enter into the joy of thy Lord.” What is that joy? Why, it is to see souls saved in the kingdom of God. He sees the travail of His soul and is satisfied. What has your life been? Are

you the minister of Christ? Why, what are you doing? What are you building on? Is it on hay, wood, and stubble? Or what? Or is it the gold, the silver, and the precious stones—something that the fires of the last days will not consume? I ask you again, What is your life work? God help you to bring in the gold, silver, and precious stones, that you may see in the kingdom of God souls saved through our instrumentality, and we may enter into the joy of our Lord.—Ms 4, 1888 (MR 900.57).

Chapter 8—Heaven’s Part in Life’s Conflict

Manuscript 1, 1890

[Sermon at Battle Creek, Michigan, February 1, 1890.]

[[Ephesians 6:10-17](#), quoted.]

Now do we do it? Do we obey the very last verse that I have read? Do we take the helmet of salvation and the sword of the Spirit, which is the Word of God?

I wish to call your attention this afternoon to the importance of everyone understanding that we cannot keep ourselves, that God has angels. These angels from heaven communicate with the children of men, and not one of us, by anything we may do, can uphold or keep ourselves. We are where we are, kept every moment by the power of God. I have thought that we do not make the ministration of heavenly angels as important as we should.

We do not take in this matter and present it in the church; we do not present it in our families; we do not talk it as we ought, and thus keep in remembrance that every soul with whom we are connected has the guardianship of heavenly angels, sent forth to minister unto those who shall be heirs of salvation.

I want you to consider this point, What should we do without them? I want you to consider what kind of position we should be left in if we had not the ministry of holy angels.

From my text we see that “we wrestle not against flesh and blood.” We meet the opposition of men, but there is someone behind that opposition. It is the prince of the powers of darkness, with his evil angels, who is constantly at work. We want to consider, all of us, that our warfare is against principalities, against powers, against the rulers of the darkness of this world.

Who is it that is ruling the world today? And who is it that has chosen to stand under the banner of the prince of darkness? Why, it is nearly the whole world at large. All the world that has not accepted Jesus Christ has chosen for their leader the prince of darkness, and

just as soon as they stand under his banner, they have connection with evil angels.

Either the evil angels or the angels of God are controlling the minds of men. Our minds are given to the control of God or to the control of the powers of darkness, and it will be well for us to inquire where we are standing today—whether under the blood-stained banner of Prince Emmanuel or under the black banner of the powers of darkness. We must make every preparation in our power in order to resist the enemy of souls. Every provision has been made; everything in God's plan has been arranged so that man should not be left to his own impulses, to his own finite powers, to carry on the warfare against the powers of darkness in his own finite strength, because he would certainly fail if he were thus left to himself I thank the Lord that we have a power provided for us. [58]

When Christ bowed on Jordan's banks He encircled the race with His own human arm, while with His divine arm He grasped the throne of the Infinite. And what does that mean? It means that finite man, who is connected with the earth, is again united with God through the merits of Christ, and earth is again united with heaven.

Jacob tells us about this. He went out from his home a poor, discouraged, sorrowful man. And on his way, in his discouragement and despair, he was in danger of separating from his God by Satan's casting his hellish shadow between him and heaven. But that must be prevented.

The God of heaven understood the case of Jacob better than he himself. In the night season he dreamed he saw a ladder whose base was planted firmly on earth, the topmost round of which reached to the highest heavens; and God was above it, shedding His glory all along that mystic ladder. And the angels were traversing that ladder, ascending and descending upon the Son of God. Now, we know that as Jacob went out from his father's house so discouraged, God was flashing light and encouragement onto his pathway. Read [Genesis 28:12-17](#).

We want you to consider that Christ was that ladder; that Christ was the connecting link between heaven and earth, and that Christ stands as represented by that ladder, that the angels of God may communicate with man.

And then what do we want? We want that living faith to believe that we are not alone. When once you impress upon the minds of the youth that there is One who is standing near them, and that He is beholding all their works, and that He is ready to help them in every emergency, do you think that they will so easily fall into temptation and sin? No; for we are kept by the power of God through faith unto salvation, ready to be revealed in the last times.

In the Psalm David speaks of God's being a refuge and a strong tower, a refuge and a fortress; unto Him we can run and we can be saved. How precious is the thought that God is our refuge and that He will be our helper in all times and in all places, and that in every emergency we have God with us. He says that He will give [59] His angels charge over us to keep us in all our ways.

But why can we not take this matter in? As we walk the streets, or wherever we are, Satan is on our track. When Christ engaged to fight the battles for man on this little speck of a world, He engaged to stand as our substitute and surety, and God put all heaven into His hands, with all the facilities and all the powers that heaven could afford. Now heaven is open to man, and the light and the glory of heaven is imparted to him through the merits of Jesus Christ our Lord.

Then in our God we have a helper, and we will trust in Him. We must constantly look in that direction, believing that the angels of God are round about us, and that heaven is in communication with us, because these heavenly messengers are ascending and descending upon the ladder of shining brightness. They are watching and guarding the children of men. They keep us from the influence of sin and sinning, and when the enemy comes in like a flood, the Spirit of the Lord lifts up for us a standard against the enemy.

Now suppose that when the devil came to Christ and said, "Cast thyself down from the pinnacle of the temple" [[Matthew 4:5, 6](#)], that He had done it. That would have been presumption. It would not have been giving God the glory, that according to the suggestion of the wily foe He should cast Himself down from the temple. No; that would not have been fulfilling His mission at all.

The plan of salvation was such that He could not call to His aid divine power, or place His life in unnecessary peril, or in any way place Himself in connection with the powers of darkness and

respond to Satan's temptations, or in any way succumb to them, because He was working out the salvation of a fallen race. He was to place Himself just where man would be placed, and give man an example of what he should do in like circumstances.

When we consider that the Son of man, the Majesty of heaven, would not place Himself in any position to tempt the Lord, how inconsistent for fallen man to yield to the suggestions of Satan.

There will be constant temptations that will come to a church, large or small, no matter where it is, and the temptations will come just according to the circumstances. How is it with us? Are we standing with the whole armor on, so that we can work in harmony with the angels of God who are working for us? If we separate ourselves from these angels by taking our own course of action, then we place ourselves where the wicked one can tempt us.

We have been pained as we have had brought to our notice papers, advertisers of sorcery and witchcraft, the work of magicians and all this sort of thing, going on in Battle Creek. Who of you who profess to be children of the living God were presumptuous enough to place yourself anywhere near these powers of darkness? There is in these the manifestation of a power that is above human power. And where is it? It is not all sleight of hand. No, indeed. It is the power of Satan; and just as soon as you begin to bring yourselves in connection with these sorcerers, and give them the least license, you dishonor the God of heaven, and imperil your own souls.

[60]

There is a large church here. Our college has brought in many families, and these families ought to feel before God that they have a responsibility to guard the fort. If they are unfaithful and refuse to stand at their post of duty, who will do this for them? If they have not spirituality, if they have not piety, if they have not devotion, or discernment in regard to how they should conduct themselves and keep themselves separate from such influences as are continually arising in Battle Creek—right where God is at work and where His institutions are, where we may expect that the angels of God as guardians are around about us—those who will do nothing to help the church, why, just as soon as they can find a position outside of Battle Creek, we shall say amen to it. Better not be a burden to the church in this place.

Parents and guardians of families, had you decided when you came here that you would keep the fort? Had you decided that you would work in harmony with heaven, and with the angels of God who are communicating with and guarding His people, and who are pressing back the powers of darkness that they shall not have any control over those who shall be heirs of salvation? Are we working in harmony with the angels? This is the line of communication the Lord has established with the children of men.

We have a college, a printing establishment, and a sanitarium here in Battle Creek. Have you considered the importance of every soul that comes into this church standing on the Lord's side? Have you considered that you must take upon yourselves the whole armor of righteousness? Things of this character are constantly coming up, and we want to be prepared to meet them; we want to be prepared to stand.

Having done all we can on our part, our doing cannot save us. But there is something that will save us, and that is the power of God. Connection with the power of God is our only salvation. There is not one of us but what ought to lay hold of the subject of justification by faith. It means ten times more, yes, a hundredfold more, than many of us seem to realize. We are to feel that we have not a particle of dependence, not a particle of trust in ourselves. We are to trust in the living God, in His power, in His might, and in His grace to keep us, or we shall fall.

Now, we want to bring before you something in regard to the work that was done in Ephesus. That work was the burning of the magic books. You will see that in every place God works after the manner that He can best reach the people. When He came to reveal Christ to the Magi, He did not come to them as He did to the shepherds on the plains of Bethlehem. The wise men were reading the works of God in the heavens. "The heavens declare the glory of God" [Psalm 19:1], and God comes to them to educate them in the very manner that He could best reach them. He had a star, a wonderful star, to appear to them. Angels of God hovered in the heavens in the shape of a star, and they saw the star. As they began to understand that something strange was taking place, they began to move, and the star moved before them.

Just so, as Paul comes to Ephesus to labor, many were there with curious arts. Read [Acts 19:19, 20](#). Why did they not keep those books on hand? Because it would be a temptation to them. How is Paul to reach these magicians, and those under their influence? How is he to reach that people of Ephesus, where is that great temple of Diana, whose fame had gone out through all the world?

The God of heaven came to Paul, and through the Spirit of God miracles were wrought. But there were some men there who tried to imitate the miracles, and the evil spirit fell upon them, and they were beaten and bruised because they took the name of Jesus to use in their sorcery. They cannot mix; they cannot mix at all.

But the apostle reached this city through the mighty working of the power of God, that the people might see that there was a power above all the powers of the magicians, and it had effect upon them; therefore they burned their magical books.

But you say, What did they lose so much money for? Wasn't that a waste? It was a precious waste. They would be safe so long as directly connected with God, but if the Spirit of God should not shine at all times with manifest power upon them, they would begin to want to go back to the study of something about those books and the beauty of their arrangement. You know how it is with spiritualism. It is just the same here. There is a wonderful power about it. Many were converted.

I wish you to bear in mind that they were converted, and on account of their conversion they destroyed their magic books. They consumed them that every temptation might be cut off, that they might not again fall into their hands that they might be a temptation to go back to their sorceries in any future period. This is the way to do. Put up every bar before the enemy so that he will not tempt you and lead you away, for he is using every art to lead you into temptation.

[62]

How is he working here in Battle Creek? Here come these magicians, and there is an itching curiosity to go and see, and when they go to see they bring themselves into contact with them. And when they bring themselves in contact with them, they are in direct communication with the powers of darkness.

Then there is some lottery business connected with it, and one young man who goes there obtains a gold watch. What then? The

watch may be genuine gold. It may be no fraud; but ah, there is a fraud back of that, and that is the snare. If he has gained this once, he will want to try it again. Oh, I would rather, if it had been a son of mine, have him lying in his coffin than sporting that gold watch.

Then here are other boys. He shows his watch to them, and then there is an itching with them to try their luck in just the same way, and so they will attempt this matter themselves. Then another will attempt it, and another; and so the influence extends from one to another. The devil knows just how to play his game. He is playing a game for the souls of the youth here in Battle Creek.

I am sorry to say that those who ought to be guardians in their homes, those who have families outside of the college, do not have that spiritual discernment which they ought to have in order to properly control those who are under their care. The college cannot manage the families of those who have guardians and fathers and mothers in this place. They cannot be looking after them. They can look after those in their own homes, but they cannot go out into the homes of boys and girls to see after families where there are guardians and parents to look after those children.

Now, we want to know what fathers and mothers and guardians are doing here in Battle Creek. Better by far [to] move out of Battle Creek if you have no power of influence to control your children in Battle Creek. You had a great deal better get out on a little piece of land so hard and rocky that it will command labor every day from your children, that they will be taxed to the uttermost in the use of their muscles, in order to keep their minds and their bodies from being debased by the temptations and allurements of the enemy.

[63] When you neglect your God-given responsibilities, let me tell you that there are angels of God around you to watch your neglects, and a testimony is carried to heaven and registered in the books of heaven against you, and the result of all your weakness and folly will meet you.

Now, as to success of that youth who obtained that watch. Oh, that it never had happened, will be his testimony in the future. Oh, that he had never brought himself in connection with the powers of darkness. It is directly in connection with the powers of the devil, with principalities and powers, and it is the wicked one that is at

work—Satan behind the scenes—and yet we do not perceive his power.

Again, I understand that the boast was made that they had their greatest patronage from the west end of town. Now brethren, is it not time for us to awake? Is it not time that we had spiritual discernment? Is it not time that we were touching upon the things that concern our eternal welfare? Is it not time that men and women of God who claim to believe in the near coming of the Son of man in the clouds of heaven with power and great glory, should understand and not place themselves in any position of temptation?

While we were laboring with all our souls, one of our brethren came into my room bowed down under a great burden of grief, exclaiming, “What shall we do? What can we do for the children and youth in Battle Creek?” Said I, ‘I carry that burden; I carry it day and night, and it is wearing me out. And now I believe God sees it all, and I must trust the burden to the Lord. ’”

I wish the church in Battle Creek were divided up into as many as four or five sections. I wish that the missionary spirit would get hold of them, and they feel like going out of Battle Creek into new places where they could lift the standard of truth, wherever they could work for the salvation of souls, and not throw their dead weight upon the church here at Battle Creek.

But there are those who feel no responsibility and do nothing, even for their own families, except to help them downward. Oh, it is a painful picture. While the servants of God may be rising up and exhausting their vitality, and going down into the grave under the load and under the burden, there are those here who do not lift one ounce [of] weight of the burden. They do not visit the sick, they do not find out the needy, they do not try to be a comfort and a blessing here and there to one another, and there is no spiritual vitality in them. They do not in the fear of God take care of their own families. The fear of the Lord does not circulate in their own homes.

My dear brethren and sisters, every soul whose name is upon the church book, who will disgrace the cause of God and themselves by going to such places as where those magicians hold forth, is a subject of church trial. He ought either to be separated from the church or repent before the Lord and confess his backslidings. How

do the angels of God, how does the universe of heaven, look upon these things?

God has been at the expense of sending His Son Jesus Christ to be a sacrifice for us, to die that man might have eternal life. He has been at all this infinite expense to bring the angels of God in connection with men, that men should not fight the battle with the wily foe in their own strength. And while all heaven is interested in watching over the children of men that they shall not perish but have everlasting life, while they are sheltering and guarding them on the right and on the left, they take themselves right out of the hands of the angels of God and put themselves into the hands of the devil.

Curiosity is something bewitching, as says the apostle: “Who hath bewitched you, that ye should not obey the truth?” [[Galatians 3:3](#)]. Do you think the devil is asleep? He is not asleep, he is wide-awake, and he is on the track of every one of us. We are right upon the very borders of the eternal world. While some are at strife on little points of doctrine—oh my soul!—they had better be fasting and praying and seeking God with all their hearts that they may find Him.

I can tell you instance after instance that I know of, of men who have been warned and reproved, who have sat here in this house and listened to discourse after discourse, but in the place of being doers of the Word, in the place of receiving the Word of God into good and honest hearts, in the place of working with all their might in harmony with heaven, they have hugged their sins to themselves. And then what? The seal of God could not be upon them, and when calamities came, when placed in perilous positions, those very ones have gone down into the grave, and they will not come up in the first resurrection. They will not see the King in His beauty. They were lost simply because they took their own way. They broke away from the Spirit of God and kept venturing and venturing, and tasting and testing the wiles of the devil.

There was a man in Ohio who held sittings with the Spiritualists. He had communicated with them. But there came a time when the truth of God reached him and he commenced to break away. For some time he was with us in the truth. We had been holding tent meetings, but I think the power of the enemy came in through temptations in the night.

His wife said that they had sent thirteen baskets full of provisions to support the ministers in the tent, and there were only just as many souls in the church as they sent baskets full of provisions. Well, said I, let us see; a soul for every basket. Jesus Christ would give the world for one of these souls. Jesus Christ would give His life and the whole world today, and now you are complaining that you have sent thirteen baskets full of provisions, and there are only thirteen souls saved?

[65]

Well, that night we had a praying season, and the next morning we had a meeting a few miles distant. This man harnessed up our horse, and he said that after we started he would come on. But we did not see him all day, and we did not know what it meant. But finally, the next day he came. We had had a most powerful meeting that day.

He told us his experience, and said: "I went out to harness my horse, and as I would take the bit to put it in the horse's mouth, a hand would take it and throw it across the barn; and when I would get the bridle and try it again, the hand would again snatch the bridle and throw it again across the barn. I worked the whole forenoon with all my might and main to get those bits into the horse's mouth, but I could not do it; and finally, becoming exhausted, I had to give it up."

What power was that? The very same power that made those persons go downtown to those sorcerers. Oh, what a scene it was to see men rolling on the floor and pretending to pick strawberries, and all these things.

How could you feel that the universe of heaven could look approvingly upon you who have heard the truth here from Sabbath to Sabbath? How, I ask you again, could they look upon us who united with such gross darkness?

Brethren and sisters, let us keep from all such influences, let us show that our rebuke is upon them. Let us by our efforts show that we disapprove of whatever things of like character come in here to engage the attention of the young. And don't let it be said that they get the greatest patronage from this end of town.

God help us to be true to the institutions which He has established in our midst. Again, here are individuals working contrary to that which God has told us we should do. Why was that institution,

the sanitarium, established here? It was to keep God's people in connection with Himself. It was to be a means whereby we should come to Him when sick and suffering and distressed. But here come in strange doctors and do wonderful cures. Here one minister patronizes them, and he encourages another minister to patronize them, and the work goes on.

[66] And there are those things coming up in our midst that are leading to the very things which God has brought His people away from. This work has been going on in our very midst. True, physicians may cure some cases. It would be very strange if they did not. You know how these things will be exaggerated. But it has been opened to me again and again.

We are nearing the end; we are nearing the judgment; and every power that can break up our unity, our harmony, our pressing together, is at work to hinder our sustaining those very institutions that God has established. Every influence that can be brought to bear to bring us in connection with tendencies that are evil will arise, and Satan will use his power to confuse the minds. We want to stand as men and women of God. We want to stand with the institutions, the instrumentalities which God has brought into being.

There are some that think they are doing a wonderful missionary work. Their letters are going all over the country, and they are getting into college and into the sanitarium even. And these persons are holding out; oh, what wonderful things a certain one can do! What a wonderful work he is doing! There may be cases where that physician may seem to do the very same work as is done at the sanitarium, and imagination is everything; you may imagine that it is a great work that is being done, but it is not; time will show the character of it.

There was a man here in Battle Creek, a man unworthy of the confidence of any of our people. Oh, that the inwardness of his life and character could be presented to every one of them. But many of them knew it, and still he was patronized. What is the matter? It is a bewitching power used to weaken and discourage the very ones we are trying to the best of our ability to keep separate from the world and unholy influences.

Brethren and sisters, we need a great deal more of God. The angels of God are in our midst, and we want to put ourselves under

their guardianship. We must be pressing together, and sustaining one another. In the place of drawing one another down, in the place of beating on the wrong track, we want to work where God works; we want to exert a telling influence in behalf of God's people, and we want to listen for the voice of God. We want to hear what it saith.

How hard Balaam tried, oh, how hard he tried, to use his power of magic to put his curse upon Israel. God says, You shall not do it. Angels of God were on the ground, and he could not do it. Balak would take him from one place to another that he might curse Israel, and he desired Balaam to curse only the uttermost part of them, but Balaam said, "How can I curse those whom God has not cursed?" [Numbers 23:8]. The blessing of God was upon His people, and prophecies were put into his mouth and forced from his lips by the power of God in favor of His people.

We are now coming down to the last days, and the devil wants to shake and confuse the confidence of His people in these various institutions. He wants to bring persons where they will have a bad influence, where they have no love for the truth and things which we believe to be of God. [67]

Those who are doing that wonderful missionary work had better find out from whom they get their orders; they had better find out who has commissioned them to do this wonderful missionary work. We want to see that they are sailing under the proper colors. We want to see that they are laboring in harmony with the influence of the Spirit of God. Brethren and sisters, we want to see you come to your senses.

God says that the health reform in our midst is not what it ought to be. There is backsliding on this point. God has given us light in regard to how we should live. But these physicians say, "Why, you are living altogether different from what you ought to live. You ought not to be on this ground. You must live differently and eat differently." And so they are leading right away from the path that God has been leading His people in all the way through.

Brethren, how can the Lord let His blessing rest upon us when we are going right upon the enemy's ground? Think of the case of Ahaziah's making inquiry of the God of Ekron, and the results that followed, and you can but see how God regarded such things.

We want to stand as a unit, and those who stand ready to quibble over little points of doctrine to maintain their ideas are not really converted. Just as soon as you are truly converted, this quibbling will cease. You need to go to God with your Bible, with fasting and prayer. God wants us to be united in bringing this people up to a right standard here in Battle Creek, for Satan is playing a deep game for their souls and many will be ensnared.

The Lord wants every father and mother to work for their own household. He wants the converting power of God to be in your own families. He does not want you to let Satan plant his hellish banner right in your family, and you bow to that banner. He wants you to take your place as fathers and mothers. He wants you to teach your children concerning the way of the Lord, to do justice and judgment and walk humbly with God.

Teach your families that the angels of God are coming in and going out of your house and guarding and watching over the children of men. He wants you to tell them how they appeared to Peter, how they appeared to John, how they appeared to those who suffered in prison for the truth's sake; how the Lord wrought in behalf of John; how he wrought in behalf of Paul and of Peter; how the angels of
[68] God from heaven came right into the prison house and took their prey out of the hands of the enemy. God is constantly working in behalf of His people, and what credit do you give Him for it?

Angels of God are all around us. You do not discern them with your human vision. Satan and his angels are here in this house today. Oh, we want to know these things, and fear and tremble, and to think much more of the power of the angels of God that are watching over and guarding us than we have done hitherto.

We want to place ourselves under the blood-stained banner of Prince Emmanuel. We do not want to be serving Baal. We do not want to be giving ourselves up to the powers of darkness. Angels of God are commissioned from heaven to guard the children of men, and yet they draw away from their restraining influences and go where they can have communication with the evil angels. And then the evil angels fasten impressions in their minds that they will never get rid of so long as they live, just as going to the theater, billiard hall, and all such places lead them from the path of God to stand

under the black banner of the prince of darkness. Oh, that we might all obey the injunction of the apostle (read [2 Corinthians 6:17, 18](#)).

Oh, what an infinite sacrifice was paid for our redemption! Look at the long fast of Jesus Christ in the wilderness of temptation. Look at all He endured, the agony of the cross, in order to save man; and then, I ask you, What shall we do on our part? God help us that we may come under the influence, the special influence, of the Spirit of God. Then He will let it come upon us with power. He will communicate light to us from heaven, and we will walk in the light, and live in the light as He is in the light.

Burn the magical books; burn every last one of them; burn everything—yes, consume it—that will suffer a connection between you and the powers of darkness. “Come out from among them, and be separate, and touch not the unclean thing, and I will receive you” [[2 Corinthians 6:17](#)]. This is what we should want to do. We want to bow in reverence to the God of heaven.

We are coming right upon the time when Satan is to work with all manner of bewitching influences, and those that are charmed with them now, or give them the least countenance now, will be all ready to be swept right in to act a part with the devil then. Evil angels are working all the time upon the hearts of men. Satan is working with everyone who is not under the control of the Spirit of God. It is the lying wonders of the devil that will take the world captive, and he will cause fire to come down from heaven in the sight of men. He is to work miracles; and this wonderful, miracle-working power is to sweep in the whole world. It is now just beginning.

[69]

I want to tell you another thing. The vials of God's wrath and the sprinkling of them, are already coming. What is the matter that we do not discern it? It is because the light of truth does not affect the heart. The Spirit of God is being withdrawn from the world.

You hear of calamities by land and by sea, and they are constantly increasing. What is the matter? The Spirit of God is taken away from those who have the lives of men in their hands, and Satan is coming in to control them, because they give themselves to his control. Those who profess to be the children of God do not place themselves under the guardianship of the heavenly angels, and as Satan is a destroyer, he works through those men and they make

mistakes, and they will get drunk, and because of intemperance, many times bring these terrible calamities upon us.

And see the storms and tempests! Satan is working in the atmosphere; he is poisoning the atmosphere, and here we are dependent upon God for our lives—our present and eternal life. And being in the position that we are, we need to be wide-awake, wholly devoted, wholly converted, wholly consecrated to God. But we seem to sit as though we were paralyzed. God of heaven, wake us up!

Don't you read the newspapers and see the casualties? And don't you feel afraid to place yourself out of the guardianship of the holy angels, under the control of the evil angels by going right where they are? Will you invite them to connect with you? Can we afford it? Why, you insult the living God if you do; and you are not converted, whoever you may be, rich or poor, high or low, in office or out of office; it is an abomination in the sight of God. And not only is it an abomination in the sight of God, but it is an abomination in our land. Let us stand clear from all these things, that the converting power of God may come into our midst.

May God help us, brethren and sisters, to realize that this is missionary soil. We claim to be missionaries and workers for Christ, but while you are laboring, be sure that you are seeking to build up what God is building up. Be sure that you are working with all the powers of your being to build up the church, to establish it, and to bring all the piety and all the devotion that the Spirit of God will impart to you, into the church that it may be a living church, and that you may be light bearers to the world. Who is a light to the world? Were those a light to the world who went in there and took their position with those sorcerers? What kind of a light was reflected from that scene?

[70] Brethren and sisters, we must come up on higher ground. We have talked it and we have pleaded it, and while we were talking truth, there was a party got up here, and another there, and another somewhere else. Satan was devising these means to draw away from God. It had this very influence. They did not think it, but it had this influence. Anything that the devil can devise, he will get up, that with his hellish influence he may come right into the soul. Brethren and sisters, you want [to have] on the breastplate of righteousness.

There is little enough genuine conversion. There is plenty of selfish, hypocritical religion, there is plenty of deadness. Oh, we want to arouse a spirit of real piety, unselfish devotion, and true religion. We want to press all our forces against the powers of darkness that are gathering right here to take Jesus from our midst. Oh, I would rather that all our children had died in their infancy than to let the devil take them and put them into his ranks.

Brethren, those that have experience, come to the front. You that have professed the name of God in Battle Creek, I call upon you in the name of the Lord Jesus Christ to come to the front. We want the help of every soul. If you have a jot of influence, give it. Don't give your influence to tearing down. We need your influence to build up the cause of God, for I tell you the crisis is right upon us. We want now to be seeking God in our homes, with weeping and with fasting and with prayer.

Shall we take hold of this work? Shall we take hold of it right? God help us to work where the angels work; God help us to work where Christ works; God help us to work where God works, that we may see the salvation of God.—Ms. 1, 1890.

Chapter 9—The Work in Michigan

Manuscript 3, 1890

My heart has been sad as I have seen so little accomplished by the workers in Michigan. The members of our churches are not incorrigible; the fault is not so much to be charged upon them as upon their teachers. Their ministers do not feed them. All heaven is actively engaged in the work for man's salvation. The rich gifts of the Holy Spirit are waiting to be given to God's human agents, but the hearts and minds of men are so fully occupied with earthly, sensual things, that there is no room to receive the treasures of grace, and that which they do not receive, they cannot impart to others. Those who are trying to teach others the Bible truth and are not themselves sanctified through obedience to the truth, are as sounding brass and a tinkling cymbal.

Those who are one with Christ have the mind of Christ, and work the works of Christ. They are ever improving, ever drawing near to God, ever uplifting the soul to Jesus. By beholding the world's Redeemer, they become changed into His image. A new spiritual life is created, a new motive power supplied. When one is fully emptied of self, when every false God is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has faith that works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He [the Christian] is "after the Spirit," and he minds the things of the Spirit. He has no confidence in self. Christ is all and in all.

Truth is being constantly unfolded by the Holy Spirit. [The Christian] receives with meekness the engrafted word, and he gives the Lord all the glory, saying, "God hath revealed them to us by His Spirit." "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God" [1 Corinthians 2:12]. The Spirit that

reveals also works in him the fruits of righteousness. Christ is in him “a well of water, springing up into everlasting life.” He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God.

What is the character of the fruit? “The fruit of the Spirit is love.” Mark the word—love, not hatred. It is joy, not discontent and mourning; peace, not irritation, anxiety, and manufactured trials. It is “long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law” ([Galatians 5:22, 23](#)).

Those who have this Spirit will be earnest laborers with God. The heavenly intelligences cooperate with them, and they go weighted with the spirit of the message of truth which they bear. They are a spectacle to the world, to angels, and to men. They are ennobled, refined, through the sanctification of the Spirit and belief of the truth. They have not brought into the treasury of the soul wood, hay, and stubble, but gold, silver, and precious stones. They speak words of solid sense, and from the treasure of the heart bring forth pure and sacred things according to the example of Christ.

[72]

The true ambassador for Christ is not given to jesting, trifling, idle talk, but he is cheerful, showing forth the praises of Him who hath called him out of darkness into His marvelous light. Every minister who after his discourse will engage in frivolous conversation counteracts the influence of his words in the sacred desk. He does no honor to God or to the truth, but brings the most sacred things down upon a level with the common things, and makes of no effect the truth of heavenly origin.

Those who do not walk by the rule laid down in the Word of God should be faithfully admonished, and if they fail to reform, should be deprived of their license or credentials. Otherwise the conference that has sanctioned the labors of these men will share their guilt. It is a mercy to the unfaithful laborer himself to remove him from his position, for the rebuke of God is upon him. It is a duty enjoined by Heaven that souls may not be contaminated by the unholy spiritual atmosphere that surrounds him.

You should not cast him off as a reprobate, but let your dealings with him show that he has mistaken his calling. The Lord has laid no such burden upon him, or if He has, the man has never taken it. He is not united to Christ. He knows not the influence of the Holy

Spirit of God upon his soul. He has not fixed his eyes upon Jesus and by beholding Him become changed into His image.

The fruit of the Spirit is in all goodness, righteousness, and truth. "By their fruits ye shall know them." Solomon testifies: "The tongue of the just is as choice silver: the heart of the wicked is little worth" ([Proverbs 10:20](#)). Those who are one with Christ cannot enjoy listening to trifling conversation, much less will they engage in it themselves. If the heart is spiritual, there will be spiritual conversation, for "out of the abundance of the heart, the mouth speaketh" ([Matthew 12:34](#)). In our words and actions our thoughts will be revealed just as they are. The life is a true unfurling of the banner, testifying what is in the heart.

[73] What I have just written opens to you the reason why there is not more vitality in our churches. The standard of the gospel minister is lowered into the dust.

The elders of our churches and the ministers have not been as branches of the Living Vine, drawing nourishment from Christ. They are not rich in spiritual knowledge and heavenly wisdom, but are dry and Christless. Man's words they speak in the desk may be good in themselves, but they are powerless because the heart of the speaker has not been transformed by grace. The churches would be far better without such elders and ministers.

Money is drawn from the Lord's treasury to support those who are unconverted and need that one teach them the first principle of the gospel, which is Christ formed within, the hope of glory. When the laborers who are so lacking in spirituality believe in Christ, it will be manifest that they possess the faith that works by love and purifies the soul. The words of Paul to the Corinthians should be heeded by all who labor for the Master: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity" ([1 Corinthians 16:13, 14](#)).

For the last fifteen years the deplorable condition of the Michigan Conference has from time to time been presented before me. I have felt anguish of soul as I have seen the true state of things. There are dishonest men in our churches; there are licentious men. In this large conference there is declension in the place of constant advancement to a higher, holier standard. And there is little of the proper labor done by ministers in the churches, because many do not carry the

burden of the souls for whom they labor. The truth has not sanctified their own hearts.

Oh, there is need of most earnest, devoted, self-sacrificing labor—the preaching of the truth, preaching Christ and living Christ. Oh, that all our workers would be laborers together with God, not trifling with time, not trifling with sacred responsibilities, with solemn, sacred truth, the presentation of which is deciding the destiny of souls, but representing Christ in all things, watching for souls as they that must give an account, day by day, hour by hour, living in the channel of light. This is the only course that you can pursue with safety in the churches, and among the people in cities and villages, diffusing the light received from the Sun of Righteousness.

In order to do this, you must devote much time to prayer. Brethren, be instant in prayer. When in society, when compelled to be among the frivolous, the careless and inconsiderate, you are not to descend to their level and engage in cheap and frivolous talk, but dart up your petitions to heaven that the God of all grace will keep your souls in the love of Christ. When the workers are thus connected with God, there will be continual growth in every church blessed with this labor in Michigan. [74]

Then the finances will be in a prosperous condition. Now the books of heaven bear the record of robbery toward God, in a large degree in tithes and offerings. Men who have been pioneers in the work are becoming disheartened, but they ought not to be. Jesus is their example, of whom it is written, “He shall not fail nor be discouraged.” For all who are disheartened, there is but one remedy—faith, prayer, and work. Cease to think gloomy thoughts. Let every soul fall on the Rock, Christ Jesus, and be broken. Then Jesus will fashion the character after His own likeness. Discord and strife will die a natural death because they have nothing to feed upon.

Those who are joined to Christ, the Living Vine, will bear the very same kind of fruit as does the parent stock. Christ was the pattern minister. He was the greatest teacher the world ever saw. He gave to His followers, for them to repeat to us, lessons of the utmost importance concerning the salvation of the soul. It is by believing and receiving Him that we secure our own salvation. And when we believe on Him, we cannot keep it to ourselves; we shall tell others what Christ has done for us.

There can be no careless disregard of His Word without the terrible consequence that always follows backsliding and neglect. Many have not the Spirit of Christ, and thus give evidence that they are none of His. And yet this very class is seeking to tell others how to be saved. There is need of humiliation of soul before God, need of confession of sins and restitution. There has been unbelief, there has been dishonesty. A spirit of murmuring has been communicated from one to another in the ranks of Sabbath-keepers. They do not discern spiritual things. Discouraging words have been spoken. Do not indulge this spirit, dear brethren and sisters. You please the enemy in so doing. You cannot afford to reap the harvest that will thus be produced.

You who have been withholding your means from the cause of God, read the book of Malachi and see what is spoken there in regard to tithes and offerings. Cannot you see that it is not best under any circumstances to withhold your tithes and offerings because you are not in harmony with everything that your brethren do? The tithes and offerings are not the property of any man, but are to be used in doing a certain work for God. Unworthy ministers may receive some of the means thus raised, but dare anyone, because of this, withhold from the treasury and brave the curse of God? I dare not. I pay my tithe gladly and freely, saying, as did David, "Of Thine own have we given Thee." A selfish withholding from God will tend to poverty in our own souls. Act your part, my brethren and sisters. God loves you, and He stands at the helm. If the conference business is not managed according to the order of the Lord, that is the sin of the erring one. The Lord will not hold you responsible for it if you do what you can to correct the evil. But do not commit sin yourselves by withholding from the Lord His own property. "Cursed be he that doeth the work of the Lord deceitfully" or negligently.

When persons declare that they will not pay their tithes because the means is not used as they think it ought to be, will the elder of the church or the minister sympathize with the sinners? Will he aid the enemy in his work? Or will he, as a wise man endued with knowledge, go to work to correct the evil and remove the stumblingblocks? Let those who are dissatisfied state plainly their grievances to the ones who they think have erred instead of talking the matter over with others and thus fanning the flame of discontent.

But, brethren, do not be unfaithful in your lot. Stand in your place. Do not by your neglect of duty increase our financial difficulties and thus add to the heavy burden that rests on the president of our General Conference. The conferences, through their delegates, have appointed the one who occupies this difficult and important place, and they are under obligation to sustain him by bearing their part of the burden. Elder Olsen is far from coveting the position. He has said again and again, "Do not lay the burden on me; I am not fitted for such a position." But where are the men who are fitted? They are few indeed. Elder Olsen is a man who loves and fears God. The church needs his labors. He must not be left alone to bear heavy burdens that others will let fall upon him because of their backslidings.

Many important interests demand attention from the president of the General Conference. He must have a care for the needs of the various branches of the work. Those who have never occupied such a position have faint conceptions of the perplexities upon his mind. Not only our institutions and the church throughout the United States, but the missions in foreign lands, require his thoughtful consideration and decision. If there are not men who will hold up his hands, as Aaron and Hur held up the hands of Moses, he will faint while pressed under the load as a cart beneath sheaves. Neither the mental nor the physical powers can long endure the strain brought to bear upon him.

All the council and committee meetings should be so planned and conducted that these wearing, taxing seasons may be lessened both in number and duration. Those who engage in them should give much thought to the matters to be considered before bringing them before the committee, and [they] should come quickly to the points of interest. Make them plain, and let everyone try to dispatch the business as speedily as possible, and not hold and tax the minds and bodies of men for long hours to do the business that might and should be dispatched promptly. There should be a constant effort for brevity in business meetings.

Harmony and simplicity in the work, an avoidance of all unnecessary machinery, will do much to preserve the courage and the physical and mental energies of those who have to consider so many points. Those who have none, or but little, of this kind of labor

should be very careful how they criticize or censure the ones who do have these burdens to bear. Let all so conduct themselves that they will not throw any extra burdens upon our president. They should not depend upon him to do their thinking. If they keep their own souls in the love of God, growing in spirituality, dissension will be shut out. The oil of grace will cause the machinery to run smoothly.

I ask you who shall meet in conference, Will you individually act your part, through the grace given you of God, to lift just as much of the burden as you can lift? Bear your own burdens. Pray much, talk less, meditate more. Rid yourselves of every jealous thought and feeling. Your hearts need weeding before you enter upon conference business. Divest yourselves of selfishness, but stand firmly for right principles, cost what it may. The right alone will prevail.

Will you yourselves abide in Christ? Will you be true to the laborers who bear the heavy responsibilities? Will you come up to the help of the Lord against the mighty satanic agencies that are working unseen to bring defeat and ruin? Will you have the love and fear of God in your own hearts? From your closets, from your family altars, will you send up, not cold, heartless prayers, but earnest supplications that the Lord will work with Elder Olsen, that the power of Jesus will heal him of infirmities, and give him physical and mental strength to bear the responsibilities that devolve upon him?

Do not get together and give expression to criticism and questioning in regard to matters you have learned by hearsay. Do not draw within yourselves and work in secrecy and darkness with a select few, giving no words of encouragement, offering no prayer for the blessing of the Lord to rest upon your president. Come right up to help him, talk with him, encourage him. Keep distrust out of your own hearts. Give the man who carries the heavy responsibilities your hearty cooperation. Do not manufacture burdens to perplex his tired brain and wearied nerves.

God calls upon you to act your part with fidelity and guard the interests of the church with which you are connected. Work with an eye single to the glory of God. Keep pressing your way to the light and you will have light. Talk faith, and you will have faith. Seek for harmony. Seek to be of one mind, of one judgment, thus answering the prayer of Christ. Leave not all the agonizing prayer

to be poured forth day and night by your soul-burdened president and a few faithful standard-bearers.

Brother Olsen is constantly seeking to know the way of the Lord, listening to hear the first words of command from the Master. Will you do the same? Will you close your ears to murmurings and disputings, to words of distrust and jealousy? Will you look up? Will you show that you have confidence in the Captain of our salvation? Or will you, when things go hard, distrust God, and prophesy defeat and disaster and ruin, as did the unfaithful spies?

In the various branches of the work there are many things that Elder Olsen and some others feel deeply over, that they know ought to be different. But it takes time to work reforms, and unless God shall soften hearts that have been growing hard and unchristlike, unless the hearts of those in our churches are open to Jesus, Elder Olsen and other faithful workers will carry the heavy burden of disappointed hopes.

But this need not be. Brethren in every department of the work, will you, to a man, help him? I feel deeply over this matter. We do not want men who will pity and sympathize with themselves, and with every fault-finder, murmurer, and complainer, and neglect the important duties devolving upon them. Make diligent effort to keep your own souls in the love of God, and help the very ones who need your help.

If you open your minds and hearts to the insinuations and suggestions of Satan, you will be led to act a part similar to that of the unfaithful spies. Instead of trusting in God to bring victory, instead of inspiring hearts with firm faith in the leadings of His Spirit, you will talk and act as did the spies. Can you afford to do this? No, no.

Let your voice be heard echoing the words of faithful Caleb concerning the land of promise: "Let us go up at once and possess it." Caleb and Joshua "spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land that floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not" [[Numbers 14:7-9](#)]. This is the spirit that dwelt in Caleb and Joshua.

When doubt and murmuring are expressed because of the trials on the way to the heavenly Canaan, let not the elders, the ministers and presidents, by their words of unsanctified sympathy, water the seeds of disaffection, and then present the matter in an exaggerated light, as if a terrible rebellion were about to take place, and suppose they are helping the cause of God in so doing. They strengthen the suggestions and temptations of the prince of darkness, and open a wide door for the enemy to enter and take possession of the souls of the people, as he did under the false report of the unfaithful spies.

The false and cruel words of discouragement spoken by the unfaithful spies were received by the people and excited them to desperation. They felt that they were greatly abused, and they mourned and lamented over themselves, and manifested distrust in God, forgetting His mighty works in delivering them from Egyptian bondage, opening the Red Sea before them, and destroying their pursuing foes. Let not one in our ranks be so ungrateful, so forgetful of God, as to repeat the sin of murmuring, rebellious Israel.

God's people are tempted and tried because they cannot see the spirit of self-sacrifice and consecration to God in all who manage important interests, and many act as though Jesus were buried in Joseph's new tomb and a great stone rolled before the door. I wish to proclaim with voice and pen, Jesus has risen; He has risen; He is a living Saviour, the head of the church. He is the Good Shepherd. "The sheep follow Him: for they know His voice. And a stranger will they not follow" [[John 10:4](#)].

When things become entangled, and cannot easily be adjusted, we are not to lose heart and courage and faith, and talk doubts and unbelief. Discouragement will spread and become as a deadly malady. Again and again during the last forty years of our experience we have been brought into strait places, but the Lord's own power, not human philosophy or wisdom, set things straight. The Lord made His voice to be heard, guarding against rebellion, the seeds of which are sown in hearts that are not right with God. It is the Lord that has saved us from rebellion and apostasy. We cannot fall as long as we hope and trust in God.

Let every soul of us, ministers and people, say as did Paul, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," but with a holy faith and hope, in expectation of winning

the prize. Say to your soul, "Hope thou in God, for I shall yet praise Him who is the health of my countenance, and my God."

[79]

By precept and example encourage faith, confidence, assurance. This is the work of the Comforter, and it is your work to cooperate with God's agencies. A discouraged man can do nothing to uplift others. A discouraged church can only sow doubts, complaints, and disaffection. Let all this be cleansed from us. Cease to look to the darkness. Look to the light. Rejoice in hope of the glory of God.

Show that you trust in God to work with His mighty agencies for the upbuilding of His cause, the spread of the truth. Let every ear be sanctified to hear aright. Let the tongue be sanctified to speak aright, and the heart have the treasure of goodness and love, for out of the heart are the issues of life.

Look up, and if one tells you that things are all wrong, tell him the Lord Jesus knows all about it, and just close the heart against doubt and unbelief. Look up, and say, My treasure is laid up on high. Through Christ we shall reach the end of our journey if we hold the profession of our faith firm unto the end.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" [[Hebrews 11:35, 36](#)]. Do the work of God diligently and in faith. "Press toward the mark for the prize of the high calling of God in Christ Jesus" [[Philippians 3:14](#)].—Ms. 3, 1890.

Chapter 10—Make the Best Use of Your Talents

Manuscript 19b, 1890

[Mrs. E. G. White's talk before the General Conference Committee,
July 14, 1890, at Lake Gogouac.]

I have felt that there is too great indifference about discerning talent and making the best use of it. It is a painful thing to me, as the matter was presented, that we cannot arouse our ministers to see the necessity of encouraging men to come to the college to get an education. When they were spoken to in reference to this matter, the answer would always be, "Well, it will take a good deal of means." But I entreated that something should be done.

Brother Fargo's ideas were rather narrow and limited, and I wanted to see someone put in his place who would make a change. Someone who would encourage the ministers, who would not look altogether at the means it would require to fit these men for positions of trust, and who would not think that perhaps some of them might make a failure after all. Someone who would look to the future and begin to lay out their work for the prosperity and health of the cause.

At the Jackson meeting Brother Butler said, "I will take the presidency of the Michigan Conference." And then I sat down before him and laid it out as plainly and distinctly as I was capable of, what the Lord would have the men in responsible positions do. They should select helpers. He needed one right by his side, and if there were two or three who could work right in with him, and he not do the work but try to educate them, it would be better, and they would thus be trained for the work.

Said I, "What are we going to do? We are going to be brought up here without any workers." "Well," he said, "That is the right thing to do." But he never lifted a finger, nor followed the direction given, in one item as I know of.

The importance of this has been opened before me again and again, and I would urge the necessity of considering how we are

coming out in regard to ministers. But there have been failures. Young men often have some things unpromising, while there are some things promising, and the unpromising traits overbalance the promising. The pain I have felt of seeing that, notwithstanding the directions that have been given, there has been so little done in regard to the matter, is beyond anything I can tell you.

When I went to California this season, I saw the great dearth of laborers that exists. Brother Gates and Brother Underwood know how hard we worked at the California camp meeting. But after all had been done that it was possible for us to do, there was not a man left after the camp meeting to bind off the work. And there was Brother [E. P.] Daniels, who needed someone to stand right by his side and tell him what to do and how to work himself out. But he was left, some considering him the worst man who ever lived, and others trying to plaster over his course as though it was not so bad after all. But nobody was left to bind off the work.

[81]

Letters have been coming to me asking for help. I see the dearth, and the necessity for faithful, consecrated laborers. Elder Loughborough ought not to be left in that conference as president another year. The man is just about threadbare; his strength is about used up. Look at Brother Olsen; there he is, all worn down.

What courage have we—what courage can we have—to put forth efforts in different places that use up our strength and vitality to the very last edge, and then go away and leave it to all ravel out, with nobody to look after it?

Now I will just mention my experience. After I stepped on American soil, after coming from Europe, I did not go into a house but went into a hotel and took my dinner, and then went to New Bedford. There was the place of all others where plans should have been laid to keep somebody there to bind off the work. There were wealthy people, and deeply convicted. It was a wonderful interest we had there. The people would come out to the meeting and sit and listen with tears in their eyes; they were deeply impressed. But the matter was left with no one to follow up the interest; everything was allowed to go right back. These things are not pleasing to God. We are either spreading over too much ground and proposing to do too much work, or else matters are not arranged as they ought to be.

We are failing in another direction, and that is that men who can work should be linked in their labors with those who are inexperienced, that they may get an experience in the right direction. The inexperienced ones should not be sent out alone. They should stand right by the side of older and experienced ministers, where they could educate them. They should say to them, "You must not copy my gestures, nor the tone of my voice, so that nobody will know whether you are speaking or whether I am speaking. You are to stand in your own armor, with your own phase of character, sanctified by God. You are not to take my phase of character, nor my gestures, nor my tone of voice, nor my expressions, nor my words."

[82] I think this has been shown me twenty times in my lifetime, and I have tried to tell it to the brethren; but the evil is not remedied. When one of these men who has not an experience in the work stands by your side, he is not to think in everything just as you think, and look at everything just as you look at it; that if you should give up the truth he would say, "I might as well give it up." Let them stand to obtain a symmetry of character from the God of heaven, not that they should have your ideas, and you have a molding influence on them, but you should carry them right to the Bible as their pattern. The importance of these things has been shown me so many times that I feel a burden on this point.

Our camp meetings are a power when they are held in a place where the community is stirred. They have a great deal more power there than they have among our own people. Advantage should be taken of the impression that is made by our camp meeting. If something is done that will keep up the interest, many souls might be secured.

It is as much our duty to look at the after-interests of a camp meeting as it is to look after the present interests, because the next time you go, if they were impressed and convicted and did not yield to that conviction, it is harder to make an impression on their minds than it was before, and you cannot reach them again.

There is another point I want to speak about. It is about the preaching at our camp meetings. There is twice the amount of preaching at our camp meetings that there ought to be. Many smaller matters that lead to things of greater importance are utterly neglected. The idea seems to be only to preach. And the ministers are so tired

that when it comes to looking after the little points that need to be guarded—which points would close the door to larger evils—they have no vitality, no time to meditate and pray and keep themselves in the love of God during the meeting.

The sermons should come, not from a mechanical heart, but from a heart that is filled with the love of God, and is subdued and softened by His grace; that when you speak the angels of God are enlisted on your side, and Christ is on your side, and it is Christ who makes the impression.

Now, these things have been neglected at our camp meetings. We have lost two-thirds of all that the camp meetings were designed to accomplish. The idea seems to be woven into the minds of some that all they have to do is to sermonize, sermonize. While sermons are good in their place, there is sermon after sermon given to the people that they cannot retain in their minds—it is an impossibility for them to do it—and they are just wearied out with sermons. [83]

And there is another point I want you to see: It is wearing out the ministers, wearing out their vital organs. It is not an easy matter to go to a camp meeting and speak to the congregations in such a high pitch of voice as many do. There is a strain on the vital organs and you do not realize it because you feel enthused with the spirit of the subject and the congregation, but afterward you feel as though you were sapped of your strength. And then the very next thing is, “Well, there, I do not feel the Spirit of God; something is the matter with me.”

The strain has been so terrible on the brain that there is a letting down. You cannot do otherwise. It is the natural course of things. The next thing is backsliding. You feel too tired to carry the matter out, to believe that God hears you when you do pray. You think something is the matter with you. You are separated from God and you do not know what the matter is. Therefore you will pass over season after season of prayer, and there is a terrible loss in this respect.

From the light that God has given me, our brethren must get together and consider these things. The camp meetings lose two-thirds of their efficiency and success because the people, after so many discourses have been given, do not have anything clear in their minds; it is a commingling of ideas.

There should be more time devoted to the spiritual seeking of God. And there should be personal effort with each one on the ground. After the meetings are through, there should be a personal investigation with each one on the ground. Each one should be asked how he is going to take these things, if he is going to make a personal application of them. And then you should watch and see if there is an interest in this one or that.

Five words spoken to them privately will do more than the whole discourse has done. But you can do more than that. You can show love and kindness and courtesy, and in doing that you remove prejudice. Why, they say, we heard you were a people who did not believe in conversion, and here you are talking to me about conversion; you are appealing to me on conversion. And all that prejudice is swept away when you talk to individuals in that way.

But there is strength exhausted at our camp meetings that need not be, because we can have constant help from God and be strengthening all the time.

[84] These things that God had shown me were brought to my mind as I lay there, as it were, under the enemy Death. And I said to those around me, "I am learning my lesson, and I hope I will not have to learn it again."

The lesson was that in the education of young men we should not lead them to think that it is sermonizing that is to do the work. We say it, but let them see the results carried out. After the discourse is through, we should take time to seek God by ourselves. That used to be the way. The ministers would go away and pray together, and they would not let loose until the Spirit of God responded to their prayers. They would come away with their faces fairly lighted up, and when they spoke to the congregation their words meant something. They reached the hearts of the people because the Spirit that gave the blessing to them prepared the hearts to receive the message.

There is far more being done by the universe of heaven than we have any idea of, in preparing the way so that souls shall be converted. We want to work in harmony with the messengers of heaven. We want more of God. We do not want to feel that it is our talking and our sermonizing that is to do the work. We want to feel that unless the people are reached through God, they never will be reached.

And when we see a young man of promise we should use our influence to get him into the college. If they have not any money— young men seldom, if ever, lay by any money—do not say, Go and work a year and then go into the college. No, but try to help them; present them before the churches; bear a decided testimony and say, Brethren, we want you to help these individuals through the college. And all the time keep your eye on them just as though you were their guardian.

There are men who lie in their graves today who ought to be alive, and there are those who are going there—and what is the reason that God does not raise them up to health? The Lord wants us to learn our lesson, that we cannot use up the vital energies unreasonably and exhaust them just as though we had to do the work and there was not any God in heaven, and we are determined to make a success even at the cost of our lives. But I tell you we must believe that God does the work, and we should enlist Him in our work. Say to Him, Your Word has said it, that you will be with us always. I do not feel that animation I would like to feel, but God has said it and it will be done. Then, in a straightforward manner, give the practical lessons of Christ for which the people are starving to death.

[Elder Underwood:] “Do we preach too long?”

[Sister White:] Yes, indeed; and I, too; I take that right to myself. I preach too long.

[W. C. White:] “Let me ask a question. Are we to take your example as an exponent of your views?”

[Sister White:] Well, didn't I just make my confession? And haven't I given you an example? I consider myself an exception, but I think I have ventured too far even in the exception. But I will tell you why I consider myself an exception. I have been taken by my husband and carried on the cars and laid on the seat, and I have gone to a place of meeting and have stood under paralysis that had been upon me for weeks, so that I have not been able to command my language to speak a sentence correctly. And yet I would stand on my feet before the public and make my testimony as straight as a string. The Spirit of the Lord was upon me. Everyone is not an exception. Now, how can I tell when I am going too far? I have been brought up to that point again and again.

Notwithstanding I said I had learned my lesson, after I had been three days, as it were, driven, in my mind, on the water of a shoreless ocean, it seemed as though I could not see land. I was there with that little boat like a ship on the water. I could see the cars, but could not reach them. And those who were giving me treatment said, "Sister White, why don't you touch the hem of Jesus' garment?" Well, I tried to all I could.

Then I saw a storm coming. I could see the clouds gathering all around me, and everything was so dark. And then in the night season the form of Christ appeared right before me, just as distinct as any one of your persons. Just the moment I saw that form I said, "It is Jesus, it is Jesus; I am saved, I am saved." The moment I looked at Him, I knew it was Jesus. And all the trouble and perplexity which was there was swept away, and I felt as though I was resting. Everything I could commit to Jesus.

But there was something more for me. He spoke and said: "Satan is the destroyer, I am your Restorer. I will restore you." Then I was so happy, and so full of joy that He would restore me. I cannot remember the words that were spoken, but this is the import: Your trial is not yet ended. You will be tempted; you will have affliction; you will have suffering; but you are not to judge by this suffering that God is not your Helper. I am your Restorer. You are to look to Jesus. I did not know what the words meant.

[86] The next day I was so happy, and I gave my appointment; I would go out by faith. The patients were asking me to speak. They were wealthy people there. The next day when the heart was struck it was as though someone had struck me right across here with a bar of iron, and it seemed to me I was going to die right off. And the next strike was across the kidneys, and I was so nervous it seemed to me as though I would die. If this had come to me before this revelation, I think I would have given up the struggle. And the first thought was, I shall certainly be paralyzed. I had the rheumatism in every nerve and muscle of my body. This was Sabbath.

Now, said I, shall I give up to this? I told them, No. Brother Biter came and took me by one arm and Sister Lockwood by the other, and I moved just a little at a time. One carried a chair for me, and they led me into the house and I took my seat in the church on the platform; and then I spoke to the patients. I was never clearer

in my life. The blessing of God rested on me, and I was in pain at every breath.

There those patients sat with tears rolling down their faces. I said, Lord, I am just as a vessel all broken to pieces. You can affect the people, Lord. And they were affected. Every one of those patients wanted to be introduced to me. And they said to me, Won't you have some little talks with us women in the parlor and tell us what we can do? And then, Won't you pray with us? And they would come from the rooms of those who could not get out and wanted me to come and pray for them.

We had a very solemn and impressive meeting. The Lord was my Supporter. The impression that was made came from the Lord, and the things that were talked about—faith in Christ and the righteousness of Christ—were things for which they were just starving. I never saw people grasp anything so. One woman by the name of Farmer said, “The Lord has spoken through you today. I have never before heard such things.” And that was the impression that went around. And when I spoke to the helpers they were just as disappointed as they could be to be turned aside.

But I spoke to them the next Sabbath, standing then. We had an excellent meeting. I saw the words of Christ, “I am your Restorer,” and I have hung right [on] to them since. And when I heard of Mary's sickness and started on the way, I thought the first two days perhaps I would have to be left on the way, but the third day I began to get strength.

You see the position I am brought into. I have had to move wholly by faith. I never yet have been healed out and out; and that is why I do not call anybody to pray for me, because they expect that I will be healed, and I know from the past I will not be healed. That is, that I shall not have the work done right then and there. I have to go by faith. I have to march out without any sight or feeling. If I should say I had a change of feeling, I would tell a falsehood; I have never had it yet. Now, you see, I have had to go in that way, and the Lord has sustained me every time.

Now, how far shall I go? I have taken the position that if the Lord gives me a burden for the Battle Creek church, I will tell it to them. But unless I have a burden, I have nothing more to say.

I spoke 21 times in as many days there at Battle Creek. I did not speak every day, but some days spoke twice.

This was before I left; and I never got rested until it resulted in this terrible sickness. I knew, and told them at Fresno, that I was fighting my last round. And then in those private meetings the labor was worse than speaking in public, and having to tell them such straight things as I had to tell them.

Now I do not know whether your question is answered or not. Perhaps it is like a long sermon—it is so long that you have lost the main point.

[Elder White:] “Now I have questioned somewhat whether one person had the right to shape his action on another’s experience. I have questioned if it was not our duty to shape our action on our own experience.”

[Sister White:] Well, now, it has been like this. I have been sick and in pain. And I want to tell you that there is never a time when I make an appointment but that before that appointment comes, I have wrestled with the most terrible difficulty of the heart, or some infirmity, that makes it seem like an impossibility for me to go before the public. And yet, just as soon as I stand on my feet before the people, I feel just as sure that the angels of God are right by my side, as if I opened my eyes and looked upon them as I did at Christ at the time He restored me. I am taken right out of and above myself. I feel just as though, as it were, the judgment is right before me; just as though the universe of heaven is looking upon me, and as though I have these things to do, and I must say them [even] if I drop dead in the desk.

Now I do not believe it is the duty of others to do that. And every day I feel that way. It is because the terrible realities of eternity are opened before me, and as soon as I get upon my feet the terrible realities seem to enshroud me like a garment.

Now, the time Brother Farnsworth and another brother, whose name I cannot call, came to our house last winter for me to go to a meeting of the young people at the Tabernacle, I was so encompassed with infirmities that I did not dare spend that night without sending for the doctor. I rarely send for a doctor, but I sent for a doctor before those brethren came. And those brethren came in before the doctor came, and I went to the meeting. When the doctor came down, his

patient was not there. We had a most precious season at that meeting. Now that is the way my course has been.

[Elder Farnsworth:] “Don’t you think, Sister White, a great many of our ministers have received great injury from their manner of speaking?” [88]

[Sister White:] Oh, yes, indeed; I have seen it over and over. My husband got in the way of sometimes raising his voice very loud, and it seems as though he could not get out of that way. And there is a brother in Texas, Brother McCutcheon, who is dying just as surely as if he put a knife to his throat. Since I have come here, I have thought of that and I must write to him.

[Elder Kilgore:] “He has been told about that.”

[Elder Farnsworth:] “They are all around in every conference.”

[Sister White:] In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me and His manner of talking. There was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened. His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better.

Well, I wrote an article on that point when I was at St. Helena, because I felt as though our ministers were going down, and there was some cause for it. They are violating the laws of their being, and their vital organs are suffering.

[Elder Farnsworth:] “Going back to something you said here in the first part of your remarks about our having too much preaching at our camp meetings, have you anything to suggest? For instance, that we cut off a part of the preaching services. Anything to suggest in reference to the way we should fill in this vacancy?”

[Sister White:] When the congregation is not so large, mostly of our people, the way would be to take less time in speaking and let the people have a chance to testify to what they have heard. When the crowd is there, that could not interest them.

[Elder White]: “I have heard you say, Mother, that we should have more teaching and less preaching; less preaching and more teaching. Speaking of the matter of getting the people together and having Bible readings.”

[Sister White:] That was the way in Christ’s day. He would speak to the people and they would call out a question as to what that meant. He was a teacher of the people.

[89] [Elder White:] “Then at one time I remember very distinctly about your saying that, ‘As we approach nearer the end I have seen our camp meetings with less preaching and more Bible study; little groups all over the ground with their Bibles in their hands, and different ones leading out in a free conversational study of the Scriptures.’”

[Sister White:] That is the work that has been shown me, that our camp meetings would increase in success and interest. There are those who want more definite light. There are some who take a longer time to get hold of things and get what you really mean. If they could have the privilege of having it made a little plainer, they would see that and would catch hold of that. It would be like a nail fastened in a sure place, and it would be written on the tablets of their hearts.

When the great throngs would gather about Christ, He gave His lessons of instruction. Then the disciples, in different places and different positions, after the discourse would repeat what Christ had said. The people had misapplied Christ’s words, and the disciples would tell the people what the Scriptures said, and what Christ said the Scriptures said. They were learning to be educators. They were next to Christ, getting lessons from Him and giving them to the people.

[Elder Olsen:] “In our camp meetings this season, except on Sabbath and Sunday, there has not been more than one, or at the most, two sermons a day; many times not more than one.”

[Sister White:] There are so many things that come in at our camp meetings. But the ministers should get together every day and find out what their true feelings are, and what their spiritual impressions are. You should know that everything is drawing in even lines; that you are standing, as the words were spoken to me, shoulder to shoulder, marching right ahead, and not drawing off.

There is unity of heart when the work is carried on in this way, and there will be harmony among all. This will be a wonderful means of the blessing of God resting upon the people. There should be hours when the ministers could get together and pray to God.

I have held back from saying it, because I thought there were some who would not receive it, but I want to tell you, from the light God has given me, the time that is taken in our camp meetings in the drilling of canvassers should be done at another time. It should be done in the several churches and in meetings especially appointed. It should not be done at our camp meetings.

There are some other points that should not be brought in. There is the tract and missionary work, the drilling in the details of how to do the work. The camp meetings are for the spiritual enlightenment of the people, and the spiritual part of our experience is to be attended to at the camp meetings. And when that is done, the power of God will be seen as never before. That is the light I have had. I have been pained to see so much time used up in the canvassing work.

[90]

[Question]: “Does not the same principle hold good with reference to cooking schools?”

[Sister White:] The whole of it.

[Elder Underwood:] “Would you think, Sister White, that taking up the detail work of drilling Sabbath school workers would come under the same head?”

[Sister White:] Exactly; it is not the place for it. That is to be done, but it has its time and its place.

[Elder Underwood:] “Suppose they should call a Sabbath school convention and meet for that purpose?”

[Sister White:] Yes; that is all right; and have those engaged to carry out the burden of that work and not hold the people there to hear these particular things. They have no special work to do in that branch. The time is too precious to be spent in that way. This has been repeated to me so many times, “It is the day of God’s preparation to prepare a people to stand in the day of the Lord.” That has meant a great deal to me. It is all this mechanical work in our camp meetings that has just about destroyed their efficiency and power. But we should not make an abrupt change and rule out all these things, but we should work to this end and keep this point in view, and the change be brought about gradually.

[Elder Underwood:] “I would like to ask a question on the point of having familiar meetings and allowing our brethren and sisters to ask questions in meetings appointed for that purpose. What would you think of that, Sister White?”

[Sister White:] That is just the way it was in Christ’s teaching. There should not be anything like controversy. And after you have answered their question, be sure that they acknowledge it is answered. Don’t let it drop. Don’t tell them to ask that again. But feel your way, how much you have gained. When any come in with a spirit of controversy, tell them that the meeting is not appointed for that purpose, but it is to educate those who have been listening and could not understand some things in the discourse. It is not to get in their doctrinal and controverted points.

What are our camp meetings put in different places for? It is that the people may be educated, and special efforts should be made for the unbelievers. They should be sought out, and you should tell them, Now we would like to have you, the unbelievers, come into our special meetings. We are to do missionary work. “Ye are the light of the world.”

Why was it that Christ went out by the seaside and into the mountains? He was to give the word of life to the people. They did not see it just that minute. A good many do not see it now to take their position. But these things are influencing their lives, and when the message goes with a loud voice they will be ready for it. They will not hesitate long. They will come out and take their position. There is a work that we have not done at our camp meetings that ought to be done.—Ms. 19b, 1890.

Chapter 11—Work to Show Christ to the World

[92]

Manuscript 27, 1891

[Sermon by Mrs. E. G. White at Greenville, Michigan, April 18, 1891.]

Text: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven” ([Acts 1:8-11](#)).

These words of Jesus were spoken just before He ascended to heaven. Immediately after His ascension the disciples returned to Jerusalem from the mount called Olivet, and with a few others had a most wonderful meeting, as recorded in the verses following. A cloud of holy angels had escorted Jesus into the heavens, and the disciples returned with joy. Why were they so joyful? Not because Jesus had left them, but because of the promise to come again. Just a short time before He had told them that in His Father’s house were many mansions, and that He would go to prepare a place for them, and if He went, He would come again and receive them unto Himself, that where He was, there they might be also. This promise, renewed by the angels, gave great joy to the disciples.

We expect the same. Does it fill our hearts with hope and joy? If our friends go on a long journey, their promise of return gives us great joy. But here the Friend of all friends promises to come again. Are we pleased at His coming? We are to do just as the disciples did, meet together and be of one mind.

He said if He went away He would send the Comforter, and this Comforter “shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” ([John 14:26](#)). And when the Holy Spirit should come upon them they would testify of Him. Human beings were to become partakers of the divine nature. But it is impossible to connect with heaven and communicate light to others while you are careless in words and actions. Truth has its work to do upon the heart and life. It sanctifies the receiver.

[93] We hear much talk about faith. We want faith that amounts to something. What we need is faith that works. And how does it work? By love. And what does it do? It purifies, sanctifies, the soul. As we look to the cross erected on Calvary, love takes possession of the soul. It brings the will of man into subjection to God. “If ye love Me, keep My commandments.” These words are from the lips of the divine Teacher, and He further promises, “And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless” ([John 14:15-18](#)).

Do you believe it? I do, and I believe it because I have the evidence in me, the sure promise of One who is Truth. I have no right to be comfortless in this world, for it needs light. Neither have you. All should be where they can lay hold of Him by living faith. When Christ was upon earth, the people flocked to Him and were comforted in His presence. After He ascended, He fulfilled His promise. He sends the Comforter to be with every believing, obedient child, wherever he may be.

We ought to be the most happy people in the world, because He is all in all to us. He has told us He would be a counselor, guide, strength, support and a tender, sympathizing friend. He is everything we need, the first, last, and best in everything. We want to praise Him in the morning, at noon, and at night; ever having the door of our hearts open and inviting Jesus to come and there abide. “If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him” ([John 14:23](#)).

We are glad to see so many here today. But how many present have brought the Comforter with them? Is Jesus shining forth in their life and character, and are their hearts filled with praise and thanksgiving? There is work for everyone to do for Jesus. How many take into account the record of our works kept in the books in heaven? How many feel the responsibility of perishing souls? How many come into close connection with Jesus and sense the need of forming a perfect character after the likeness of Christ? This character is not to be dropped upon you by and by from heaven, but it is to be developed here.

Here we see ministers in the congregation, but how few [there are] compared with the many who are without God and without hope in the world. The vast field takes in the whole world. When the Master went away He gave to every man his work. Not a soul of you present, who believes in Jesus Christ, has done his duty unless he labors most interestedly for the salvation of others, realizing the price paid for their souls. [94]

The present time is our day, our opportunity to work. We are not to live for self. It is of the highest consequence to us that we improve our opportunities and privileges to be honored as laborers together with God. Time is precious, and should be filled with earnest work, the worker constantly improving.

Jesus knew our danger. He tells us in [John 15:16](#), “Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.” He ordains that you individually shall bear fruit.

Some are satisfied to spend their whole time in laying upon the foundation hay, wood, and stubble, and what does it amount to? Nothing; their lifework is lost for time and lost to God for all eternity. If lost, our portion will be with unbelievers and hypocrites. There will be no reward for a mere profession of faith. ([1 Corinthians 3:9-14](#).) The fruit which remains will be as gold and silver. Fires cannot consume these. This is what our work must be.

What kind of work is to be of value and abide? The same work is to be manifest to the world that Christ did, when He was in the world. Our minds must be drawn away from self and centered upon Jesus. There should be organized effort in every church in the land;

yes, it is greatly needed in every church in Michigan. ([John 4:35, 36.](#)) There is work for every soul of you. You don't need to wait to be forced into the work.

We need an experience similar to that which Isaiah had when he saw the cherubim calling "Holy, holy, holy." "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.

"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

[95] "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" ([Isaiah 6:1-8](#)).

When he caught sight of the throne of God he said, "Woe is me, for I am a man of unclean lips." Every worker chosen of God will feel thus. But the seraphim touched his lips with the live coal from off the altar and told him that his iniquity was taken away and his sin purged. And then as Isaiah heard the call, Whom shall I send? and who will go for us? he answers, Here am I; send me. He did not feel fit to be sent till the refining Spirit came upon him.

We want that the hearts of all in this congregation shall be stirred. Is it not time we should awake out of sleep? How long before you will realize your great need of divine power? Not the ministers only; there is work for every soul.

Lift up Jesus, the Man of Calvary. Lift Him up in prayer, lift Him up in song. We have something to do to let the light flash into our own minds and hearts, and then to let it shine forth to others. In the judgment, when brought face to face with souls with whom you have come in contact, what can be your feelings when you realize

that you have not warned those who were perishing in their sins? How will it appear to you in that great day—the little effort you have made in self-denial, in self-sacrifice, for the salvation of others? What is the matter? Haven't we reason given us of God? Have we not hearts to feel, minds to consider and to use to His glory?

Who enters through the gates into the city of God? Those who keep His commandments. “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” ([Revelation 22:14](#)). What constitutes the commandments of God? The first four are to love God supremely, the last six, to love our neighbor as ourselves. And can you do this and not show them the way of salvation in and through Christ Jesus?

“And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life” ([John 3:15](#)). The value of life is illustrated by the efforts made by man to save and retain this, the present, physical life. But this life in Christ Jesus, for which we are striving, is eternal. We hear a great deal about faith. We want to be sure that we have a genuine faith, the faith that works, that beholds the uplifted Saviour. That faith lays hold upon infinite power and labors to bind souls to the great heart of Jesus. With Jesus in the heart you cannot repress words of love.

[96]

If Jesus abides in you, it is to some purpose. You cannot then enjoy light and trifling conversation. Said Isaiah, I am a man of unclean lips. And how true this is of many who profess to be Christians. If you talk as any worldling talks and act as any worldling acts, you dishonor the Christ you profess to love. You need to be converted daily, to honor Christ by every word. Be ye holy in all manner of conversation. When you sit at the table, you are to eat, giving thanks to God, of the very best foods for making the best blood and the clearest intellect. We want sharp-thinking men and women.

It is not right for us to devote time, brain, bone, and muscle to gathering in the things of earth and drop eternity out of our reckoning. We should gather sheaves for the Master's garner. The Lord may say, Whom shall I send? But your earthly ears do not hear. The Lord wants us to expand, to grow like the seed introduced into the soil—

first the blade, then the ear, then the full corn in the ear. Progress is wanted.

Some have asked, What shall I do to receive the Holy Ghost? Ask God to search your hearts as with a lighted candle. Do nothing for selfish gratification. Suppose that Christ's professed followers were representatives of Christ in our earth, would not worldlings see this and take knowledge of such that they had learned of Jesus? Will not such be a power? We want the religion of Christ. This will bring forth the fruits of love, joy, and peace. The desire of the Master is not for a scanty supply, but to bear it in abundance.

[John 15:17-21](#) points to the opposition between Christ and the world, and to the persecution inflicted upon Christ and His followers. The world does this because they know not the Father who sent Jesus into the world. We do not want to be so ignorant. We want to know Christ, whom to know aright is life eternal.

In [John 15](#), He points you to trials, to conflicts. He asks if you can endure the conflict; then He points to eternal realities and shows you the thousands of angels sent to be ministers to those who are heirs of salvation. Though He shows the armies arrayed against you, yet He tells you that you need not be discouraged, for the Captain of the Lord's host is with you as with the Lord's people in Joshua's time. There is the Captain of our salvation who is at work for everyone. What we want is to know how to fight the battle. The victory is not in the minister or the layman, but in the Captain of the Lord's host who fights the battle for us. He dwells with him who is of a contrite spirit. We are to humble our hearts.

[97] We fight not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places, and God is with us. We are not to consider that the smartness of men will bring success. One may have all the learning possible for a human being to comprehend, and yet he may be alone, and without Christ he can do nothing. Do you walk humbly before Him? Have you a cherishing of inward sins, heartburnings against any? Are you seeking God with all your heart? Now, we can bear to be separated from everything else but the Spirit of God. We want the inspiration of the cross, making us to fall helpless, and the Lord will lift us up. Christ prayed not that His followers should be taken out of the world, but that they might be kept from the evil that is in the world. We can go through

the world as did Enoch. The world was then no more favorable for the formation of Christian character than it is in our time.

Because iniquity abounds, the love of many is growing cold; but shall we cover our light on account of this? The prevalence of greatest iniquity should be the time of the greatest earnestness of the people of God. As you see the love of many waxing cold, you should work to show Christ to the world.

The law and the gospel are interwoven as warp and woof. Here mercy and truth have met together, and righteousness and peace have kissed each other. We want to come to God's standard. He has a law governing human intelligences and it is for our happiness to observe it. We are to love God. Love leading to disobedience is the inspiration of the devil; love leading to obedience is the inspiration of Heaven.

Come out from among them and be ye separate, says the Lord; and again, Cleanse yourselves. But how are we to know that we have impurity? The law of God shows this. The first four commandments point out duty to God, and the last six allow no selfishness toward our fellow men. When I see that I fail, I flee to the Stronghold. I know that He pardons sins of ignorance. Jesus is a sin-pardoning Saviour. Jesus kept His Father's commandments, and He says, Blessed are they that do; they shall enter in.

When we obey we shall have happy families. Teach the children the commandments of God forever. This was important in Israel's time and it is none the less so now. All your profession of keeping the commandments will not give you an entrance to the city. Bind them on your heart and carry them out in every act. There is One who sees it all, and He says, I have set before thee an open door. Through this was shown the throne of God, overshadowed by the rainbow of promise, the token of the everlasting covenant, showing that mercy and truth are met together, and drawing from the beholder praise to the Lord.

Will you not from this very day try to represent Christ to the world? You will have a refuge. You will be sunny Christians. We have been gloomy long enough. Had we not better come out of the cave, stand with God, and we will have Christ with us so that we can talk of redemption as did the disciples when they had been with Jesus and learned of Him.

[98]

Carry the light of Jesus. Carry it to your neighbors. When we bring Christ into our experience, there will be a loving of one another, there will be an unlocking of the hardest hearts. God can take a worm and thrash a mountain. If we humble ourselves and have His converting power every moment, His righteousness will be our covering. “Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward” ([Isaiah 58:8](#)).—Ms. 27, 1891.

Chapter 12—Search the Scriptures

[99]

Manuscript 11, 1893

[Sermon by Mrs. G. E. White, at the Pavilion, Napier, New Zealand, Tuesday, March 28, 1893, 6:00 a.m.]

Our blessed Saviour said “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me” ([John 5:39](#)). Our Saviour knew just what the disciples would pass through. They witnessed the body of the Lord hanging between the heavens and the earth, treated as a sinner, though undeserving. They had taken His body down and laid it in Joseph’s new tomb. Never had they realized so much the worth of a living Saviour as in their great trial. They had not appreciated the value of the Saviour. In this, their great sorrow, was just when they needed Him.

A report came that the Saviour had risen, but they did not believe it. If they had searched the Scriptures, their hopes would not have been buried in the tomb with Jesus. Their minds had hardly grasped the idea of a Saviour suffering.

Afterward, as two of His big disciples journeyed toward Emmaus, they were telling of their troubles, instead of searching the Scriptures to see if these things were so. They were talking with one another, and were sad. Jesus drew near. Their faith was so small they had not expected Him, and did not recognize Him. He said “What manner of communications are these that ye have one to another, as ye walk, and are sad” ([Luke 24:17](#))? They turned to Him and said “Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him” ([Luke 24:18-20](#)).

While treading the rough way with them, He was opening the prophecies to them. They did not understand the Scriptures. It drew toward evening, and as Jesus was about to pass on farther than their abiding place, how tenderly they invited Him to abide with them, “for it is toward evening, and the day is far spent” ([verse 29](#)).

[100] How tenderly they felt toward the One who was reviving their hopes. In His conversation with them He said “O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory” ([verses 25, 26](#))? “All,” not a little here and there.

These disciples could not endure to be separated from Him who had instructed them, but they wanted more, so they constrained Him to abide with them. As He sat at meat with them, and took bread, and blessed it, and brake, and gave to them, He raised His hands. They noticed it was the motions of Christ, and in His hands they saw the signs of the crucifixion. “And their eyes were opened, and they knew Him; and he vanished out of their sight” ([verse 31](#)).

Now they knew for themselves that their Lord had risen, and they did not remain in their home to rejoice over it themselves; the good news must be carried to His disciples. They started the same hour, and returned to Jerusalem. They did not mind the roughness of the way nor the darkness of the night, for now they knew their Lord had risen, and they were infused with a spirit of hope, and they could give the trumpet a certain sound. They knew just where to go to find the disciples.

They were in an upper chamber, and alone for secrecy, and they had the door closed. The two disciples soon found access, and they communicated to the assembled company the wonderful news that Christ had risen. But the disciples did not believe their report. They had not believed the women who had brought them the same report, that Christ had risen. But lo, Jesus enters, the door being closed, and He is now in their midst, and He ate before them, and then He went on explaining and opening the Scriptures before them, beginning at what was written in the law of Moses and the prophets.

Why did He not work a miracle before them instead of opening the Scriptures to their minds? “And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses,

and in the prophets, and in the Psalm, concerning Me. Then opened He their understanding, that they might understand the Scriptures, “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem” (verses 46, 47). How precious was the presence of Jesus to them! He was with them forty days and forty nights before His ascension.

We do not study the Scriptures as much as we should. Instead of spending our time in studying the various themes of the day, we need to devote that time to the study of the Scriptures. We want to come with our Bibles on our knees before God and ask for wisdom from God to comprehend the treasures of truth. We cannot have root in ourselves unless we do this, for everything is to be shaken that can be shaken. The devil is working in a special manner with the popular churches to pick flaws with the Bible and with those who are working in Christ’s lines, and infidelity prevails everywhere. It is the mystery of iniquity, the superhuman working of Satan, bewitching human minds with his power.

[101]

The heavenly angels are also at work to take hold of reasoning minds, and their power is mightier than the hosts of darkness. There are minds that are dealing with sacred things who are not in close connection with God and who do not discern the Spirit of God. Unless His grace transforms them into the image of Christ’s likeness, His Spirit will leave them as water leaves a leaky vessel. Their only hope is to seek God with all their mind, heart, and soul. Then they will lawfully strive for the mastery. Satan will steal the imagination and affections if you give him a chance.

Among the ten virgins only half were wise. We must not trust to mere theory, but [use] the oil of grace that our lamps may shine so that the world will take knowledge of us that we have been with Jesus and learned of Him. Satan is watching that he may find the mind in an unguarded moment and so get possession of it. We do not want to be ignorant of his devices, neither do we want to be overpowered by his devices. He is pleased with the pictures that represent him as having horns and hoofs, for he has intelligence; he was once an angel of light. To these that trust in their intelligence he will make believe that they can correct the Scriptures. You are

going to meet this infidelity in high places. You need the Holy Spirit of God, the divine power to cooperate with you to discern the track that the devil is preparing, and escape it. He is going to lead the religious world captive ([2 Thessalonians 2:11](#)). How dare they to lay their sacrilegious hands upon the Scriptures! We must bring the Sabbath of the Lord to the front.

It is so plain, and so decided. It is a sign between the children of God and the children of the world. Please read [Exodus 31:17](#): “It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.”

[102] When Christ delivered His memorial Sermon on the Mount, He gave the exposition of His own law. The Pharisees thought He was dishonoring the law, for their traditions so covered the law that it could not be kept. Christ was bringing right principles before them, and these words fell upon their astonished ears: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” ([Matthew 5:17, 18](#)).

If men with reasoning faculties pass over what the Lord Jesus Christ says, it becomes us to stand where we can defend the honor of the law of the Lord God of Israel. We can do so by presenting the truth as it is in Jesus. The enemy has ever labored to disconnect the law and the gospel. They go hand in hand.

We know not how soon we shall be singled out as not being law-abiding citizens, because the prince of the power of the air is getting possession of the minds of men. We can choose between obeying the powers that be and dishonoring God, or disobeying the powers that be and honoring God. If we obey God, His Holy Spirit is resting upon us, and we are not fighting with our own assertions, but with “It is written.” All we have to do is to go back to the fourth commandment. Read the testimony of Jesus Christ that not even a little dot was to be altered, but it is just as written by the finger of God on the tables of stone. We should love the truth because it is truth.

It makes every difference whether we are on God’s side of the question or not. You may be summoned to the courts, and in these

emergencies think on the Saviour's promise "that I am there." We cannot stand on sliding sand, but we can [stand] on Christ Jesus. And we can stand there though the whole world may be arrayed against us.

Don't bring your suppositions to the Bible, but lay your ideas at the door of investigation of the Scriptures. Take the mighty assertions that God has given and you are safe. A certain man who kept the Sabbath, but did not believe in the second coming of Christ, said, "I made a center that it was not so, and then the Scriptures proved to my mind that the second coming of Christ was not near." Are you going to make a center of Sunday as the Sabbath, and then come with unmitigation to the Scriptures? If you do, you will surely hear a voice, "Believe not in the fourth commandment as it reads."

But I tell you to build your holy faith on it, because it is the everlasting word of Jehovah. As John has a view of the people of God, he says "Here are they that keep the commandments of God." "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament" [[Revelation 11:19](#)]. Everyone has his eye directed to the sanctuary where the commandments of God are. Right over the ark of His testament is the mercy seat. Written over the throne of God is His bow of promise. Why, the commandment keeping people, they shall not perish, but have everlasting life. Here is the bow of promise. God has covenanted and He will be with His people. How dare any give the trumpet an uncertain sound, as they do when they say Sunday is the Sabbath, when God has not given them one syllable to say so? But He says, "I will not alter nor change the thing that has gone out of My mouth."—Ms. 11, 1893.

[103]

Chapter 13—Importance of True Sabbathkeeping by the Entire Family

Manuscript 26, 1894

[A sermon based [Deuteronomy 6:1-3](#) and [Isaiah 58:3-13](#), preached on Sunday, May 13, 1894, at 3:00 p.m., in the S.D.A. Chapel at Parramatta, N.S.W.]

“Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.”

Here is a promise in keeping the commandments of God and teaching them to our children. What does that mean? Everyone who obeys the commandments of God from the heart, everyone who follows in the path of obedience, God makes the promise unto them. The heavenly intelligences are ready to cooperate with them. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” The Lord has declared, “That thou mightest fear the Lord thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.” If not, how can God let His blessing and protecting care and guardianship be over you?

The enemy is after His possessions. He pleads that the race has transgressed the commandments and says, “Let me bring my power to bear upon them.” But God can protect His people that are obedient. If you are disobedient, it is important that [you] consider

your situation. There is some importance attached to obeying God's commandments. "Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God" (with two-thirds of thy heart? or with half of thy heart? or with a quarter?), "with all thine heart, and with all thy soul, and with all thy might."

Who gave this direction? The invisible Leader enshrouded in the billowy cloud. Fathers and mothers, we want you to hear sharply and with an understanding heart. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" ([Deuteronomy 6:7-9](#); also [10-12](#)).

[105]

We want you to take in just the directions. We want to inquire, Fathers and mothers, are we to all intents and purposes carrying out the requirements of God's Word? Do we feel the necessity of surrendering our heart's affections to God? Who is following the word and obeying the commandments which He has specified? The words of God are of the highest value. We cannot afford to be negligent. If parents feel the sacredness of the truth, will they not seek to educate their children to right principles? Abraham commanded his household after him.

Great consequences are to be met: to the disobedient, no promises, no blessings, but the threatening of the Lord. God cannot take them to His kingdom nor take them to the city of our God, because they would have a second rebellion in heaven. We must every one of us take heed to the instruction God has given us.

As I was speaking to my natural sister, the wife of a Methodist minister, in regard to the requirements of the Word of God, she said she would keep the Sabbath if the whole world would keep it. The duty of keeping the Sabbath is plainly laid down before us, and God does not say, "If it is convenient." Parents know it is a sacred thing to carry out these principles in the household. And if the parent expects to bring up his children in the right way he cannot play the

lad. He must have growing dignity that Christ gives to a man. God so appreciated every soul that He “gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

[106] Here the Son comes into our world to practice self-denial, and although His own nation did not receive Him He was the infinite Son of God. He was working for the uplifting of the human race. How much does God value man? I point you to Calvary. [The] most ignominious death my Lord suffered that He might rescue you, yet He does not force any of you to serve Him. He does not force the will or conscience of any soul. God has given Jesus to our world and He wants us to search the Scriptures. He can put His Holy Spirit upon us and He says, “I am at thy right hand to uphold thee”—to walk with our hand in the hand of Jesus Christ, to love Him and to glorify Him. His love is without a parallel. No comparison can be made to that love. He was one with the Father and was suffered to die for us.

Christ in God and God in Christ. All this was to take men and women and bring them up from a state of sin, disobedience, and transgression to favor with God. Man with Christ and Christ with God; the life and the obedience hid with Christ in God, that when He who is our life shall appear, we may appear with Him in glory.

Well-ordered and well-disciplined families are an example that God gives to our world. You want a well-ordered house. God wants the light of His love to rise upon you. He wants that His ministers should search for the careless ones—His heritage bought with His own blood. The children are God’s property that you have in charge. It is no light matter to know how you shall deal with God’s heritage—that you may have that wisdom that is from above, that at last you may be able to say, Here, Lord, are the children Thou hast committed to my charge.

What is your practice? Are you injuring your understanding through using narcotics, tobacco, wine, and liquor? I warn you of that path because God warns you all from it. You must give a good example to your children. It was sin that brought the agony upon the Son of the infinite God, taking the wrath of God upon His own divine soul. What hereditary trusts have you gathered? Have you gathered them up from Abel, Noah, Abraham? God says of

Abraham, "I know him that he will command his children and his household after him."

You want to train your children not only for this life but for the future, immortal life as well. You want to have a hold upon God. God will inquire in the judgment, What have you done with My possession? There is a judgment to come and everyone [is] to be judged according to the deeds done in the body. God knows that we cannot cleanse the soul from a sin; He knows that there is no power with us.

Just as soon as Abraham pitched his tent he erected his altar, where he offered his morning and evening sacrifices to God. Today God wants you to offer up your morning and evening petitions to Him. Are you weak in moral power? Man, a partaker of the divine nature, may overcome what? The corruptions that are in the world through lust. That man may do justice in everything, and teach his children to do justice in everything, not by being idle, but that God had given them hands [that do] not hang useless. He wants everyone to exercise the talents that God has given them, waiting, watching, praying, and working. [107]

"The night cometh, when no man can work." You know not how soon the time will come when your hands will be folded on your breast until you come forth in the resurrection. You know not how soon you may be called. Every day you are to go on a progressive work of sanctification. It is a work of a lifetime. Today we are to sow the fruits of the Spirit of Christ in our own character. His goings forth are prepared as the morning. As you follow on to know the Lord you will understand more and more the light that is in reserve for you.

Why not honor the Creator of the heavens and the earth in obeying the fourth commandment? Why not, as the Sabbath is approaching, Friday, have our business over before the sun goes down? And from the beginning of every week we shall be preparing our lessons for the Sabbath school. Abraham worshiped the Lord and erected an altar which was a living testimony wherever he went, so that even the roving Canaanites recognized it. We want that every one should have his altar erected. Children should pray for the guardianship of the angels through the night. When next Sabbath comes, what will you do, fathers and mothers?

When my children were small we had a large family of adopted children. We would have our work away before the setting of the sun. The children would hail the Sabbath as a joy. They would say, Now father and mother will give us some of their time. We would take them out for a walk. We would take the Bible and some religious instruction to read to them, and explain to them the Scriptures. We would keep praying that they should know the truth of God's Word. We would not lie abed Sabbath mornings because it was Sabbath. We would have our preparations all ready the day before so that we could go to service without the hurry and worry. We would not stroll off and have a nice time to ourselves. We wanted our children to have all the privileges and blessings of God's sanctified rest day.

I'll read you what God wants us to consider. Let us read of what work should be done. We might as well set ourselves to it. I feel it is a sin to be idle. If I did not see the necessities of God's cause, I need not work so constantly. I draw in every line to raise the standard higher. We must love our neighbors as ourselves. We should work with the right hand and the left so that we might give to those who are in need. Christ tells us that we must help our brother that is falling into decay. If we fold our hands and be as butterflies, we can do no good in this world. We want you to see the importance that

[108] we should live to please somebody else. Just as soon as we see the necessities of those around us, we should take hold and help them.

[[Isaiah 58:3-8](#), quoted.]

Jesus Christ is our righteousness. Every step that Christ takes and we follow, the glory of the Lord is our reward. "Then shalt thou call, and the Lord shall answer; thou shalt cry," (now what?) "Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity," then there will be answers to our prayers.

We should not condemn the brother who falls into decay. There should be no judging. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." Do you want it thus? Do you want that the cloud of reproach should be rolled away? Lay up your treasure in heaven that when your Lord shall appear you may have the eternal weight of glory.

“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.” How many I have heard talk of the dearth of their souls. They did not seem to feel any burden for the souls for whom Christ died.

“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” Who is it that has torn down the fourth commandment, covered it up so that man should forget God? After He had created the world in six days He rested on the seventh. Every tree, shrub, and flower that God made testifies that He made the world in six days and rested on the seventh. He tells us that in six days He made heaven and earth. But a spy is on our track.

If one is arrested for working on the first day and keeping the Sabbath, do you hear him say, I will not keep the Sabbath any more? They are glad for the privilege of bringing the truth before the people. Shall we take the spurious and trample on the divine? No. If the prison is to be our home, we shall sing within the prison walls. Is it any more than the King of glory endured on our behalf?

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” What God says is to be obeyed, irrespective of consequences and the commands of men.

That is why Paul and Silas were thrown into prison. The universe of heaven knew all about it. These men were singing praises to God. It was a new note the jailers heard. They were laid upon their backs, and their feet put in the stocks, and yet they touched a new note. Heaven’s army approaches, and to their tread earth begins to quake. The jailer knew that those who kept the prison when Peter escaped were put to death. As the doors opened Paul did not say to the frightened jailer that it would be good enough for him to be put to death, but he did say, “Do thyself no harm.” Then the jailer comes in and acknowledges the power of God and asks forgiveness for his cruelty and says, “What must I do to be saved?” He gives himself

[109]

to God, washes the backs of Paul and Silas, and puts them in as comfortable a position as possible.

There was a desire on the part of the officers [magistrates] that Paul and Silas should quietly leave the jail; but Paul says No, you have scourged us, and though uncondemned you have imprisoned us; now take us out yourselves. That God lives today who wrought for Paul and Silas. May God help us to establish the fear of God in our homes. God help us that we may make straight paths for our feet. May God help us to help one another, and the Lord of Hosts will be with us and give us victory.—Ms 26, 1894 (MR 900.67).

Chapter 14—Christ Spans the Gulf of Sin

[110]

Manuscript 21, 1895

[Address Given By Mrs. E. G. White at the Armadale Camp Meeting November 1895.]

“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” [1 John 3:1, 2].

From the commencement to the close, this chapter is full of precious lessons of instruction. We are to make the Bible the man of our counsel, and instead of taking from it that which we think will sustain us in our own opinions, we are to see in it the lessons of instruction God has given for us. There is truth for us in this Word, and that truth we must dig for as for hidden treasure.

We may search for the truth as those have in past ages, thinking that we have a flood of light and yet only comprehend a small portion of the real instruction, the efficiency, and the fullness contained in the Scriptures. But when we search with our heart and mind put to the utmost test, we shall know for ourselves what we must do that we may have eternal life, for in the Bible there is something to meet the wants of each one. An invisible Instructor will be by our side, and we will find that the Author of this Word is not only the Author but the Finisher of our faith. His Word standeth fast from everlasting to everlasting, and we want to learn from it lessons of eternal interest.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” [1 John 3:1]. We cannot find words to express the love of God, but He calls upon us to behold it. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have

everlasting life.” “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” [[John 3:14](#)].

[111] It is not because God has given His Son that He loves the world, but because He loved the world He gave His Son, “that whosoever believeth on Him should not perish, but have everlasting life.” As you connect yourself with Jesus Christ you connect yourself with eternal life. His life is in you; you are hid with Christ in God, “and when Christ who is our life shall appear, then shall ye also appear with Him in glory” [[Colossians 3:4](#)].

We have seen enough of what the world calls perfection to know that all such is valueless, “for the earth is corrupt under the inhabitants thereof.” But if we hide our life in Christ, we are the happiest mortals on the face of the earth. We have a faith that works by love and purifies the soul, for Christ is the purifier and the cleanser of everyone. Is Christ to you the first, the last, and the best in everything? If He is, you have a hope that goes beyond the dark shadows which, like a pall of death, cover the world; your hope is cast within the veil. You do not drift hither and thither, but have a firm foundation, even Christ Jesus.

The gospel was first proclaimed in Eden. “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” [[Genesis 3:15](#)]. But through ages of sin the image of God was almost obliterated from the earth. Satan said, Humanity cannot keep the law of God. I can take their minds and mold and fashion them so that they will not regard the law of God.

But God looked down upon our earth, and seeing that the time had come, Christ the King of glory was born a helpless babe in Bethlehem. He who is from everlasting, and who is enshrouded in light unapproachable, He who fills all heaven with the train of His glory, looks upon sin as the only hateful thing that there is in our world, and yet He consented that His only begotten Son, sinless and holy, should take the sin of the world upon Himself.

Leaving the royal courts of heaven, Christ came to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. “As the

children are partakers of flesh and blood, He also Himself likewise took part of the same” [Hebrews 3:14]. He could not come in the form of an angel, for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us.

He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty or ignorance, and say, Because of these things I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity, and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man. [112]

After Christ had been placed in the tomb, Roman guards were stationed round to protect His body. But a mighty angel from the court of heaven parted the darkness from his track, and descended to where the Son of God lay. When his light fell on the guards, they fell as dead men to the earth. But if the light from one angel caused men to fall to the earth as dead, Christ could not have come with even that glory. He took humanity that we, by partaking of His nature, might receive the impress of Jehovah, and stand as witnesses before men and angels, and before the whole army of the powers of darkness, of the efficacy of a crucified Saviour.

Humility marked the path of Christ from the manger to the cross. He was a man in this small atom of a world, yet He conquered the power of Satan and released humanity from his grasp. “The Spirit of the Lord is upon me,” He said, “because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” [Luke 4:18].

Step by step Christ descended the path of humility, pursued by the enemy. He wrestled not against “flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” [Ephesians 6:12]. This is our work, and therefore the exhortation is given, “Wherefore take unto you the whole armor of God, that ye may

be able to withstand in the evil day, and having done all, to stand” [verse 12]. In our fight we are barricaded by the ten commandments. “If ye do them,” says Christ, “ye shall live in them.”

Christ entered the tomb that man might pass through the tomb and rise with a resurrection-life. He burst the fetters of the tomb, and over the rent sepulcher of Joseph He proclaimed, “I am the resurrection and the life.” And when the last trump shall sound, the Lifegiver will open the prison houses and those who have fallen asleep in Christ will come forth to a glorious immortality.

[113] Christ died for the sins of the world that we might have an opportunity of showing to the universe loyalty to God and His law. Today He is making an atonement for us before the Father. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous” [1 John 2:1]. Pointing to the palms of His hands, pierced by the fury and prejudice of wicked men, He says of us, “I have graven thee upon the palms of My hands.” The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it! It will take the whole of eternity for man to understand the plan of redemption. It will open to him line upon line, here a little and there a little.

By transgression man was severed from God, the communion between them was broken. But Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world, and the gulf between heaven and earth was bridged by that cross. Christ leads men to the gulf and points to the bridge by which it is spanned, saying, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me” [Matthew 16:24].

God gives us a probation in which we may prove whether or not we will be loyal to Him. Christ calls upon us to lay our sins upon Him, the Sin-Bearer, that we may represent God. But if we refuse to let them go, taking the responsibility ourselves, we will be lost. We may fall upon Christ, the living stone, and be broken, but if that stone falls upon us, it will grind us to powder.

In our warfare we have Christ’s promise, “He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him” He manifested Himself to John, who had been banished by his persecutors to the lonely isle of Patmos. But there He who rules

the earth and keeps the waters in their appointed channel, manifested Himself to John. “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last” [[Revelation 1:9-11](#)]: “the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” [[verse 8](#)].

Christ manifested Himself to Peter, and delivered him from prison by the hand of an angel. He manifested himself to Stephen, and he, “being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God” [[Acts 7:55](#)].

So Christ will manifest Himself to us if we are faithful. “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord” [[Romans 8:38](#)].

Now is the time when we may prove whether we will obey the law of God, or whether we will transgress. When a sinner unloads his burden at the foot of the cross, then it is that peace and happiness comes to him. And there is joy in heaven over one sinner that repenteth more than over ninety and nine who need no repentance. “The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing” [[Zephaniah 3:17](#)].

[114]

All heaven appreciates the struggles of those who are fighting for the crown of everlasting life, that they may be partakers with Christ in the city of God, the very streets of which are pure gold, “as it were transparent glass.” God wants you there, Christ wants you there, the heavenly host wants you there. The angels are willing to stand in the outer circle, and let those who have been redeemed by the blood of Jesus stand in the inner circle.

Do you realize your value in the sight of God? He says, “Ye are laborers together with Me.” Are you letting your light shine in clear rays to a fallen world? Are you seeking to exercise every faculty and

every power which God has given you? You may not be a minister, but you can be a witness. You may not be an eloquent speaker, but you can be eloquent in living Christ; you can be eloquent in letting your light shine before men. You will have to travel a rough path; you will have to meet with the powers of darkness; but you do not meet them alone, for God has given you a General.

Christ Himself, the Majesty of heaven, leads the children of God against their enemies. Thousands of holy angels wait to help those who are seeking for immortality and eternal life. A crown of glory waits for all who fight the good fight of faith, and when the warfare is over they will be greeted with the words, “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” [[Revelation 22:14](#)]. Then, casting their glittering crowns at the feet of Jesus, and touching their golden harps, the redeemed host will fill all heaven with rich music.—Ms. 21, 1895.

Chapter 15—The Leaven of Truth

[115]

Manuscript 82, 1898

The kingdom of heaven can be felt, but not seen. The inward working of the Spirit of God is compared to leaven. Said Christ, “The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened” [Matthew 13:33]. And again, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” [Matthew 18:3].

The leaven of truth, hidden in the heart, will not produce the spirit of rivalry, the love of ambition, the desire to be first. Thousands upon thousands of those to whom God has entrusted talents to be improved and increased that they may bring all their consecrated ability into the kingdom of God, become slaves to gold and silver and earthly possessions. They abuse their entrusted capabilities, and scheme and plan to obtain those things which have no value with God. They buy and sell and get gain, but they neglect to secure those precious things which are placed within their reach—the bread of life, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

“Whatever ye ask the Father in My name believing,” Christ says, “ye shall receive.” Money is of value only as it is used as the Lord’s entrusted means [only] if, as the Lord’s stewards we hold it in trust as a precious gift of heaven with which we can bless humanity. But if it is used to indulge and glorify self, it is a curse and an encumbrance and a constant temptation. It becomes a stumbling block over which thousands of souls fall into temptation and all manner of iniquity.

The sixth chapter of First Timothy speaks of a class of people who dishonor God. In the place of seeking for purity of heart, for love and unity, thus revealing that the leaven of truth has been hidden in their souls, they give evidence that they know not what it means to have the leaven of truth in the heart, molding the affections and

sanctifying the soul. They are proud, “knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness” [verses 4, 5]. “From such” the apostle warns Timothy, “withdraw thyself.” [Verses 6-10, quoted.]

[116] A true, practical Christian will show himself a believer in sanctification, and his works will testify of him that he is born of God. The apostle continues, “Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” [verses 11, 12].

The lesson given is for every human being. Christ by this parable illustrates the human heart. The leaven of truth, working inwardly, will be revealed in the life. The heart must be cleansed from all impurity. Man must be fitted with traits of character that will enable him to do service for God in any line. The process is invisible by which the leaven changes the mass of meal into which it has been introduced, but it works until the meal is converted into bread. So must the Spirit of God work a radical change. New faculties are not supplied, but a thorough change is made in the employment of those faculties. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. But while every faculty is regenerated, man does not lose his identity.

The apostle Paul says: [Ephesians 2:1-8, quoted].

Here is brought to view the change that must take place in the heart. And “faith cometh by hearing, and hearing by the word of God.” The Scriptures are the great agency in this transformation. Christ prayed, “Sanctify them through Thy truth: Thy word is truth” [John 17:17]. In this great work we are laborers together with God. With the divine agency there is to be the cooperation of the human instrument. To each of His followers Christ says, “All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” [Matthew 28:18-20].

The meal in which the leaven has been hid represents the heart that believes and receives Jesus. Christ works *out* the principles which He alone can work *in*. The world looks upon this class as a mystery which they cannot solve. The selfish, money-loving man lives to eat and drink and enjoy his worldly goods. But he does not keep eternity in view. He loses the eternal world from his reckoning. But those who receive and believe the truth have that faith which works by love and purifies the soul from everything sensual.

The world cannot know them, for they are keeping in view eternal realities. A motive power is working within to transform the character. A constraining influence received from heaven is working like the leaven hid in the meal. The love of Jesus has come into the heart with its redeeming power to conquer the entire being, soul, body, and spirit. When counter influences work to conflict the grace of Christ which bringeth salvation, the love of Christ masters every other motive, and raises the human agent above the corrupting influences of the world.

[117]

Because he clings to Jesus in faith and prayer, because he looks unto Him who died that he might have all the power that Christ has to bestow, the believing soul enters into fellowship with Christ. His life is hid with Christ in God. This class is widely separated from the motives which move and control the world, and therefore the world knows them not.

With the follower of Christ the love of money is not all absorbing. For Christ's sake he will labor for it, deny self for it, cut off every superfluous want, bind about every needless expenditure, that the means which come into his possession may be used in the great work of saving souls who are without Christ and without hope in the world. Thus he cooperates with the world's Redeemer, who for our sakes became poor that we through His poverty might be made rich.

He, our great Deliverer, left the royal courts of heaven. The Commander of all the angelic hosts laid aside His royal robes, His crown of honor. He clothed His divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the divine power of God in behalf of the fallen race.

The love of ease and pleasure and self-exaltation did not characterize His life. He was a man of sorrows, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniq-

uities. The chastisement of our peace was upon Him, and with His stripes we are healed. And all who make an unreserved surrender to God will from the heart say, "I will follow Thee, my Saviour." They will have fellowship with Christ in His sufferings.

Has the truth we profess to believe sanctified the soul? If it has, the result will be manifest. As the penetrating power of the leaven produces an entire change in the meal, so the power of the Word of God through His grace will work a transformation in the soul. The truth which is contained in the Scriptures must not be received merely as a theory. It is to work a change upon human hearts.

[118] But the question arises, Why are there so many who claim to believe the truth in whom we do not see a reformation in words, in spirit, and in character. They cannot bear any opposition of their purposes and plans. They manifest an unholy temper, and their words are harsh, overbearing, passionate.

The Lord has not made us judges, but we have to meet these difficulties in the churches. These persons are not converted. They need to be born again. The truth has not had the privilege of doing its work upon the human heart. The sunshine of Christ's righteousness has not been permitted to shine into the soul temple. The natural and cultivated tendencies to evil are not worked upon by the transforming power of the truth, and preconceived opinions are retained as precious gems. All this reveals the absence of the grace of Christ. It reveals an unbelief in Christ's power to transform the character.

It is a mistake for one who has some defects of character, and whom the Lord has placed in connection with others who have a religious experience, to think that the little things in connection with his work, in the methods and plans and modes of thinking and acting, should be passed by without opposition. The Lord places persons in such positions that they may have an opportunity to become acquainted with themselves and learn to take heed to themselves. They are not to change their position, for this is appointed by God to bring them into connection with other minds, that they may discover the imperfections in themselves, and that they themselves need to make a decided change.

They need to learn that the leaven of truth has not entered into the heart's affections, habits, and practices, and made a reformation in them. They have let the habits and practices of a lifetime have

free course, because they have entertained the idea that they were right. They have refused to be corrected, because they have been in the habit of shutting their eyes to their own defects. They have thought that their habits and practices did not need to be changed, and they have held fast to their own ideas, which in their own eyes are perfection.

They have not possessed the faith which works by love. The leaven of truth has not acted upon their hearts as the leaven upon the meal. They will not have their minds directed into any other channel, and the result is that the Spirit of God cannot work for them. This is the cause of so much disaffection and lack of harmonious action.

The people of God must strive to be one, as Christ is one with the Father. Each one may say, "That is just what we want," but each considers that his own course of action, his words, and reasoning are right, and without any need of modification. How can these be of the same mind and the same judgment? Let all seek to be of one mind, at the same time remembering that any one worker's judgment is not to be deferred to without question. [119]

The religion of Jesus Christ can only bless when it works and influences as the leaven works the meal. Says the apostle: [[Philippians 2:1-5](#); [Colossians 3:12-16](#); [Romans 12:3-10](#); [15:1-7](#); [1 Corinthians 1:10](#); [2 Corinthians 13:11](#); [Romans 12:16](#); [Galatians 5:22-26](#), quoted]. The apostle James in writing of this, says: [[James 3:13-18](#), quoted]. And Christ declares: [[John 15:8-14](#); [13:34, 35](#), quoted].

How broad, how full is this love. The new part of that commandment the disciples did not understand. They were to love one another as Christ had loved them. These were their credentials that Christ was formed within, the hope of glory. After the sufferings of Christ, after His crucifixion and resurrection and proclamation over the rent sepulcher of Joseph, "I am the resurrection and the life," after His words to the five hundred who assembled to see Him in Galilee, and after His ascension to heaven, the disciples had some idea of what the love of God comprehended, and of the love they were to exercise one toward another. When the Holy Spirit rested on them on the day of Pentecost, that love was revealed. John could say to his brother disciples: [[1 John 3:16-18](#); [4:16-21](#), quoted].

Here is faithfully portrayed our religious obligations to one another. The test and measurement of genuine religious experience

and sanctification through the truth is clearly defined. Our course of action on all occasions must be fashioned after the divine pattern. The teaching of the Word is clear and explicit in regard to the love we should cultivate one for another. The love of Christ in the heart will be like the leaven. The grand truths of the Bible are to be our bread for spiritual life. The leaven of truth, through its life-giving power, brings all that there is of mind and soul and strength into complete harmony with the divine life.

There are grand principles set before us in the Word of God, but these are not to be considered too pure and holy to be brought into the business life. Through the reception of Christ as our personal Saviour, the precious gems which that Word contains become to us threads of gold that bind us to Christ and to each other. In loving one another as Christ has loved humanity, we receive sanctification of the soul and obtain that faith which works by love and purifies the soul. When the leaven of truth is implanted in the heart, it absorbs to itself all the capabilities of mind and soul and strength. It implants in the human being a new nature, and the grace of Christ is more and more developed.

[120] The twelfth and thirteenth chapters of 1 Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another.

Is this chapter studied and digested or is it ignored by the professed people of God who are brought together in church capacity? The one grand necessity of church members is to walk humbly with God in the path of obedience. Says the apostle: [[1 Corinthians 11:16-19](#), quoted]: [[Matthew 18:1-6](#), quoted.]

When the leaven of truth is hidden in the heart it becomes a vital working power to bring into conformity to itself all the capabilities of the being. The mind, the affections, the motives—all the powers—become converted through the truth. And all are worked by the same Spirit. For God is not the author of confusion, but of peace. The

truths of the Word of God meet in one grand practical necessity—the conversion of the soul through faith.

When the believer is united with Christ, that faith is manifested in holiness of character, in consistent obedience to every word that proceedeth out of the mouth of God. The truths which we receive from the Word of God are truths which reach to heaven and compass eternity, and yet the vital influence of those truths may be woven into the human life. The influence of the Word of God is to have a sanctifying effect on our speech, our actions, our association with every member of the family, and with strangers. The leaven of truth must bring under control the temper and the voice. In the home and in the church there are matters which are termed “little things,” but all these little things have great results. It is the “little things” that discipline the soul and prepare men to act with lowly-mindedness in large responsibilities.

As members of the royal family we are in solemn covenant with God to uplift and promote piety in the church. The evil thinking and evil speaking indulged in are the tares sown among the wheat. There are persons who have become church members who are constantly at work weighing characters. They think they can measure accurately the motives of others and discern many things which are untrue. They pronounce their judgment, but their near eyesight is defective. They are entirely ignorant as to their own defects.

These are to learn the lesson that the Lord has not given them their talents for the purpose of dissecting the character of others. They each have an individual “I” over which to have supervision. They are to take heed that the leaven of envy, of jealousy, of fault-finding does not take possession of the soul and work the whole being. To all who have devoted their lives to this line of work, be they ministers or people, the words spoken by Christ to Nicodemus are applicable, “Ye must be born again.” It is as though a smoked glass were placed before the mind’s eye, and they view all things accordingly.

[121]

The leaven of truth must have life in itself, or it will not work out of the heart the deadly errors that are there. The Word of God enjoins upon believers: “Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,

think on these things. Those things which ye have both learned, and received, and heard, and seen in Me, do: and the God of peace shall be with you” [Philippians 4:8, 9]. If every member of the church would practice the truth as it is presented before him, how much pain would be saved to himself and others.

The truth must exercise an influence over the practical life. The large and the small things are always linked together. The fact that the little things are not seen and linked with the great and higher interests is the cause of the failure of many church members. There are great defects in the professedly Christian life. Their words are not leavened by the truth. There are many whose characters are now being weighed in the balances of the sanctuary, and they are pronounced “wanting” because they do not bring the truth into practice.

The leaven of truth is a living principle, and it is to be exercised in the little things and exert an influence over the daily life. But many act as if the truths of God’s Word did not exist. The same love of self, the same selfish indulgence, the same temper and hasty speech is seen in their lives as in the worldling. The same sensitive pride, the same yielding to natural inclination, the same perversities of character are seen as if the truth were totally unknown by them. They have closed the windows and drawn the blinds of the soul, and shut out the sunshine of the righteousness of Christ, and then complain that they have no sweet joy, no assurance and happiness in believing the truth. But the sin lies at their own door. They have not hidden the leaven of truth in the heart.

[122] When the waters of life flow in pure, sweet currents to the parched soil of the heart, there will be a development of fruit to the glory of God. Then the truth will not be brought into disrepute by the perverse disposition, the defective hereditary and cultivated tendencies now revealed in word and action.

Oh, that all of our people would understand the harm they do by little acts of inconsistency. There are some who have a burden for the souls of their friends. They try to bring the truth before them, to soften their hearts, but there are inconsistencies in their own words and spirit, and their influence pulls down that which they really desire to build up. It may be that bitterness is revealed in the voice, that severity is manifested in the judgment. Remember that

the manner is the unspoken language of the feelings, and all this works away from Christ and daily witnesses against you, hardening the hearts you wish to save.

Should not the consideration of these matters arouse every Christian to the solemn resolution to be more faithful? Should not the words of the apostle have weight with us: “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is brought unto you at the revelation of Jesus Christ”? This Scripture is given to us to heed and to practice. The apostle continues, “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” [1 Peter 1:13-16].

As men and women who profess godliness, are we obeying the Word of God? Is the leaven of truth hidden in the heart, working in the character, and conforming the entire being to the will and ways of God? Our churches need the converting power of God. The leaven of evil which works in disobedience and denial of the truth must be eradicated, and the leaven of the word of God [must be] implanted in the heart. This will work with its vital properties, restoring the lost image of God in man.

And the transformation having taken place through the leaven of truth, a work is entrusted to us. Christ commissions us, “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.”—Ms 82, 1898 (MR 900.49).

[123]

Chapter 16—Workers in Denominational Institutions to Be Spiritual; Counsel on Sunday Work, Holidays, and Healthful Living

Manuscript 163, 1898

[Address given on April 14, 1898, to Echo Publishing House employees, North Fitzroy, Victoria, Australia.]

The Lord would have every soul connect with Him, and it is their privilege to do so. There can be with those who are connected with this institution a feeling of non-concern, just as though they were at work in a harvest field or at some business that has no special relation to the work and cause of God. Now, this is not the way that this institution should be regarded. It is an institution that should stand in its elevated position before the people, and all who are connected with it should correspond with its elevation with an entire sense that this is God's institution.

I have ever tried to keep before our people at our institutions—the Battle Creek, the Pacific Press, and in Europe—that these institutions were placed where the young are to be educated how to do best the work that is essential to be done in such an institution. Now they can come in here with their irreligion and their want of spirituality and with loose principles; they can come in here with their [irreligious] ideas and carry them right through the time of their discipline here. All the time they are being educated they can carry through that spirit. “No one is going to drive me to be religious; I am not religiously inclined,” they will say.

Well, it is no honor to you. It is a shame to everyone who takes that position. Who gives you breath? Who keeps the human machinery in motion? Who is it that you are dependent on for every breath you draw? You may feel you are going to be independent, but you cannot one of you be independent and live! No one.

~~The trouble is that every soul, every individual, is dependent~~
upon God not only for the breath that you draw and the food which you eat; you are dependent upon God for everything. You are His; the body with its living machinery is His. Now, be careful how you take care of it. It is God's property and is bought with a price. You want your body and your spirit and your mind to serve the Lord God of heaven. You can do as some of the students thought they were going to do at the school last term. They thought they were going to do just as they pleased. They made it very hard for the teachers and managers. But they came nearer and closer to God and they began to understand what course they should take.

[124]

There is nothing there like the rod of cane, as there is in some schools. The brain power of the students is trained to make them understand what is reasonable for them to do in becoming educated. They can help to educate themselves, but they must cooperate with the teachers. So it is possible for God to keep your bodies in the proper condition if you will cooperate with Him.

Now, there is not a soul here that has the reasoning faculties that God would have him have. I have thought about everything else, but Lord preserve to me my reason and give me my eyesight; but rather than lose my mind, I would lose my eyesight. When He gives us reason He expects us to use it and not be like the dumb beasts.

You know how quickly He deprived Nebuchadnezzar of his reason because he did not acknowledge God. And the Lord would teach even that king. He gave him a dream but he could not remember it; there had to be someone come in that was connected with God to help that man. There he was in trouble and perplexity, and there he had to call in those that were serving God; and they were brought in by the providence of God, and then he remembered all about it. Now, that was to show him how the kingdoms were to indicate the appearance of the end, that every kingdom would be of less and less value.

"Thou art this head of gold," said Daniel. How did the king treat that? In place of letting that dream teach him what was to be the end of the kingdoms, he studied on the dream and the devil took possession of his mind, leading him to build that great image of gold and to set it up. All the time he was thinking, "Thou art this head of gold." There you see [that] the [talent of] reason did not work

under the control of God, and therefore he set up his image to be worshiped, and everybody was to fall down and bow to this image which was a representation of his kingdom. There were young men there that would not bow down, for they had been educated that “the fear of the Lord is the beginning of wisdom.” They had been educated to worship God and serve Him only.

[125] That is just what you are to learn here. There will be trials. Satan is coming down in great power. He is now in the world and is to exercise his power above anything you know of. He goes about like a roaring lion seeking whom he may devour. You can disconnect from God and can please yourself as a bond-servant under Satan’s rule where he will rule you as a rod of iron. But, you see, these men would not bow down; and as they would not bow down, another opportunity was given, and yet they said they would not bow down. They said they did not fear to answer in this matter, for their minds were made up as to what they would do.

The king was furious and commanded that they should be bound, and such haste was made to get them into the furnace that the fire burst forth and burned those that put them in; but the king and all his courtiers around him looked, and lo, in the place of three men there were four, and one was like unto the Son of God. How do you suppose he knew anything about the Son of God? You see, he had been brought into connection with Daniel and these men, and they talked of God and of Christ, the representative of God. This was the work they were doing; and just as soon as he saw them, he said the fourth was like unto the Son of God.

Well, what do you want at this time? You want that surety that you are on your honor, whenever anyone comes into the office, to represent the character of the work which will be in this office, which will hold its position here, which will be so that there will be very little for anything else beside.

After the king saw this, what did he do? He took the men that had informed him and complained about these men, and cast them into the fiery furnace, and called out to those that were in, “Come forth.” Now God was magnified, but the enemy came in, and when the enemy gets the advantage of anyone, he always tries to get a second advantage.

—Now, everyone here wants to be just what God wants him to be. It is the very humble that God wants to honor. It is not what you think of yourself that will bring you into favor with God. He is exalted with him that is of a humble and contrite spirit. You see that it is the humble and contrite spirit that He honors because He can work through them, He can do something through them, and they will not take the credit to themselves. That is the very work of God. You have got capability, and He wants that you should use that capability to become perfect in His work. You may be called for missionaries, or for places of responsibility in other countries, and the education process is going on in the work of fitting you up. It is stated that “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

You need not, anyone, expect to get in a place that is connected with God and not need counsel nor correction. You may think you can get in such a place, but you cannot.

There has been a class of work that has been handled, the publishing of some work here, that has not been for the very best influence about the institution or to give improvement to those that handle it, because God wants us, every one of us, to be His husbandmen. “Ye are laborers together with God.” Now consider that. You can do no more than the beast of the field without God. You can do no more in spiritual lines, *anyone*. It is to have God with you. “Ye are laborers together with God.” That is just why He gave us Jesus. He gave His only begotten Son to come down to this world, lay aside His glory, and clothe His divinity with humanity. He came here to bear all the trials that every human soul will bear, and far ahead, because according to His glorious character were His temptations such as the human soul can understand but little about.

He took humanity upon Him, but He did not leave His divinity; He clothed His divinity with humanity. He took humanity upon Himself in order to carry humanity through that commandment-keeping people to give the testimony to the whole universe of heaven. He stood in humanity to bear all the battles and conflicts as our Head, thus elevating with God every human being on the face of the earth. Now, Christ took humanity that humanity might take His divinity. He took our nature that He might give to human nature His

[126]

nature. He has passed over the place where Adam fell, and redeemed Adam's fall. Every reasoning power, every particle of discernment, discrimination, every action of the mind that God has given man, exercise it and not be like a leaf that can be blown by every wind hither and thither.

We read in [2 Peter 1](#) that you are to be divine partakers of Jesus Christ, and there is not one of the very simplest in the institution but that he can take hold of the divine nature through the knowledge of Jesus Christ who gave His life to buy us. Then we must consider we are bought with a price—even the precious blood of the Son of God. God is not going to let us drift this way and that way with Satan's temptations, but if you will stand in Christ and if you will be determined that you will make of yourself all that God intended you should make, you can become as precious in the sight of God as Daniel was—beloved of God.

Now, God does not do anything without cooperation. He will not come and take you by force and make you to drink of the water of life. You should be complete in Christ, and if only you are complete in Him, why, then it is that God will look upon you as what? Heirs of God and joint heirs with Jesus Christ to the immortal inheritance.

[127] Now, don't look upon yourself as very large and be very much puffed up because you have a little knowledge. How did you get it? We read that the Lord gave Daniel knowledge. You know many of you would do it, but you should not, for we are told to avoid it.

You will say you must have your holidays just the same as other people do. You can say these holidays are appointed to you; men have a right to spend their time as they please. Light was given to me when they were hunting for the school. At first I thought it must be by the cities, but again the cloud was rolled back and it was shown how our cities were and what they will be, and the whole was presented to me, that we should get a proper distance from the city, that we should have nature around us and establish our school there so that the students would not be bound about with holidays, for they might feel disloyal if they did not have their holidays.

Then with regard to the Sunday question. I read in the paper of one man who was one hour late closing his store and he had to pay a fine for it. Now, how does God look upon it? Why, we have got to act as men and women that have minds and souls and that are

must close up your work and your presses on Sunday, I would not say to you to keep your presses going, because the conflict does not come between you and your God. When they go a little farther and say you must keep Sunday and you shall not observe Saturday, then everyone that took the position would have the mark of the beast.

If the authorities should say, “Don’t carry on work here on Sunday”—and we know what they will do—there is plenty you can do. You can go on missionary work and make that a day in which you will see what you can accomplish in the work of drawing souls to Jesus Christ, for God does not want us to gratify the devil by defying the powers. You know, when Peter asked Christ about paying tribute, He said, “Are not all the children free?” but, said He, lest He should offend them, “do you go down to the sea and the first fish that you take up, open its mouth and do you take that piece of money and do you pay for yourself, Peter, and for Me.”

Then there are other things that they may draw the line on, but we are not ready for the line to be drawn here in regard to the Sunday law. You just go to work, every one of you, to disappoint the devil and see how much you can do, how many souls you can bring into the truth.

Then there is health reform. God wants you to come up on that point. He wants you to show the world that you believe your bodies to be His dwelling place. Look after your human machinery. Do not do anything that will harm you mentally or physically, and if you love the Lord God with all your heart every appetite will be brought into harmony with God, for how can two walk together unless they be agreed, and he that will be My disciple, let him deny himself and follow Me. Now, Christ did not mix Himself up with the world, as the Pharisees would have Him do. Why? Because He had a special work to do. Now, let those who come into this institution see that you have a special work and a mind of your own.

[128]

Our churches are far behind on the subject of health reform. This does not please God, because He sent a special message on this point. He gives you life but you can cut short that life by your own course of action. You must cooperate with God.

If after apprentices have been here for a time, if they have no spirit of respect for God in the institution, no spirit of respect for

the truth, and just as soon become skeptics as anything else, why, just remove them from the office. You may miss their labor, but should a new class come in, these are the very ones that would sneer and laugh at their being so precise. Now, these very things have taken place here. There has been carelessness. The sooner such are disconnected with the work the better. Every one here, let me tell you, either God or Satan has power over your mind. Now, when it comes to holidays, if a man has a penny or a shilling he must get on the cars and go and spend it somewhere. Now, we must understand we can make our own holidays, but we must not have a holiday because somebody is dead or somebody is alive or it is somebody's birthday.

Some say we have more holidays in America, but I know better. We have a few, New Year's and Christmas and a few other holidays, but very few. I would give you a word of caution concerning the work which comes into this institution. Don't become scavengers. Pigs are scavengers. God made them so. They pick up everything—every dirty thing. God does not want you to be that way. He does not want you to pick up every bit.

[129] Now, some say to me, Just tell us what work we should do, just what line we should carry. Now, I do not know that. God has given each of you your capabilities to judge. There are those that will want you to define every movement. Now, God does not want you to do any such thing. He does not wind us up and then wind us up again like a clock. No, He does not do that. Now, if we have our work fixed line upon line to say everyone must work in that way, the devil will know just where to find us. You do not need every point marked out just so. But to labor to be *one* is the great thing. Labor to stand heart to heart and soul to soul and mind to mind through Jesus Christ. Don't lift up the man. Don't exalt him. If you do, Satan will step in and make mischief. Don't scold. Don't fret. You are not to have favorites, because that is not in accordance with God's will. Treat one another kindly and help one another, not in the way to hell but in the way to heaven, and you may be obtaining victories that you did not dream of; and we want everyone to have this blessed experience.

Now, this might be the last chance I will have to speak to you, so I want to tell you something else. Dress yourselves in modest

*Workers in Denominational Institutions to Be Spiritual; Counsel on Sunday Work,
Holidays, and Healthful Living* 153
~~apparel as Christians, and walk modestly before God. God help us~~
to understand what it means to be a Christian. It is to be God-like.
What is it? How can two walk together except they be agreed? You
want to walk with God, and then Christ will hold out to you a crown
of immortality.—Ms 163, 1898 (MR 900.63).

[130] **Chapter 17—God’s Truth and Spirit to Control and Purify the Life; Self to Be Subdued; Faith to Be Exercised**

Letter 108, 1898

[Written November 25, 1898, “To the Brethren and Sisters in Rockhampton,” Queensland.]

How gloriously appareled those who claim to believe the truth might be, if they would forsake their own ways and take the Lord’s ways. Under the sway of the King of peace will be seen a most pleasant change from the present. When those people who claim that they know and understand the truth see that the truth must sanctify the whole man—his mind, his thoughts, his heart, his strength—his vital powers will not be consumed upon his own lustful practices. These must be overcome, or they will overcome him.

Read the third chapter of First Corinthians, for it contains a lesson for the church in every place. The apostle says, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.” “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” [1 Corinthians 6:19, 20].

The Word of God presents before us the parable of the ten virgins, five of whom were wise, and five foolish. The wise virgins took oil in their vessels with their lamps. This was the oil of grace. The prophet

God's Truth and Spirit to Control and Purify the Life; Self to Be Subdued; Faith to Be Exercised 155
Zechariah brings this to view. Read the fourth chapter carefully: [verses 1-6, quoted].

Here then is the strength of every child of God. He is to feel that the only power that can heal him is found in God. He must place himself in a right relation to God if he would make a success of any of his human plans. This is the privilege of the church of God in every age. If she will put her trust in God, she will advance. "Not by might, nor by power, but by My spirit, saith the Lord of hosts."

"Who art thou, O great mountain?" Satan is constantly at work to make as forbidding as possible the establishment of the kingdom of God in our world. There will be difficulties to obstruct the work of God, for Satan through his masterly power will use unconsecrated hearts to present the characters of the professed people of God to the world as a stumbling block. The precious trusts which they hold are not practiced in their lives. While there are those who will advance, there are others who think so much of their individual selves that they cannot see that which needs to be done at the right time. There is no harmony of spirit or action. They magnify the difficulties. But as those who seek to carry out God's plans advance, the great mountain becomes a plain. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

[131]

The prophet continues: "Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The work will go forward in Queensland if those who claim to believe the truth will sanctify themselves through the truth and seek to adorn the doctrine they claim to believe by revealing to the world that which the truth has done for them. All the powers of darkness represented by the great mountain will melt away as God's people move forward with the mind of Christ. I charge my brethren and sisters in Rockhampton to be doers of the word, and not hearers only. God calls upon you to have a heart open to receive the oil of grace. Satan is not to be permitted to sow the seeds of unbelief in the hearts

of those who claim to believe the truth, who say, ‘We cannot do this, we cannot do that,’ who exalt every molehill into a great mountain of difficulty.

These are no difficulties but that which unsanctified, unconsecrated hearts create. When self is hid with Christ in God, we shall draw in even cords together.

The truth of the third angel’s message is bound to triumph, and those who purify their souls from all defilement will triumph with it. When the human agent will give up his own important ideas in regard to himself, when he will bear in mind that he is working in sight of the universe of heaven, then his piety will be sweet and fragrant. It will not be of that kind which tastes so strong of the dish (his own human feelings and attributes). True piety is power, but sin [132] is the weakness and ruin of the souls who claim to be Christians.

The prophet continues: “Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof. And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.”

Here is the explanation of the olive trees. They take of the Holy Spirit of God, and empty the holy oil out of themselves into the clean, pure, sanctified souls that are prepared to receive it. This is the kind of oil that the wise virgins had, oil that one could not communicate to another. Each individual must prepare his soul for himself through humbleness of mind, by wearing Christ’s yoke and learning of Him.

When the people of God in Rockhampton shall understand their position, they will commence the work over against their own house. And they will find in doing this work that they have no time nor disposition to become church tinkers. They will engage in a work of decided reformation, that they may be purified and made white.

My brethren, you have no time to fill your mouths with arguments to prove that someone is doing wrong. Leave Satan to do his own work of accusing. Do not furnish him with arguments to show the defects in your brethren and in your sisters. All have come far

short of the glory of God. Our individual powers need to be elevated, purified, sanctified, then the moral taste will be changed. The scent of self will not spoil our influence. All our talents are to be cherished as a precious, entrusted gift. They are to help us to meet the very highest standard. Every effort should be made to bring other minds under the power of the truth.

All work in business lines should be done on scriptural lines. The tact that the Lord has given us should be used not to defraud but to encourage holiness unto the Lord. Of one whom the Lord chose to do a certain work, He said, "I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship" [Exodus 31:3-5]. Here we have assurance that from God comes the talent of wisdom to do the work He has appointed. Read [verses 6-11](#). There was no need for any man to be exalted in this matter. It was the Holy One of Israel who had commissioned these men to do this work, and who had given them wisdom to accomplish it after His own plan.

[133]

The reason that there is not increased capabilities is because the powers God has given are not put into exercise. Men stop short of seeking wisdom and knowledge of how to do the work with readiness of mind. In our homes, on our premises, there is not that tact and ingenuity and sharp discernment seen that would lead us to make the most of our possessions. Those who are willing to sink down into a low, common level greatly displease God. Parents who follow this course are a dishonor to God, for they carry their children with them. Many youth are compelled to work against inherited evils in this direction, and frequently they never recover from the abuse placed upon them through a perverted education at home. Parents and children have to eat the bitter fruit of wrong ideas, wrong plans. Whole families become nonentities, hopeless of reform. This need not be so, but they do not have in them the traits of character essential to brace against these inherited and cultivated tendencies, these slack, untidy habits. If they would take themselves in hand, they could say, "I will not sink down to this low level. I will

arise; I will make diligent efforts. I will not be pushed downward by circumstances. I will not fail nor be discouraged.”

To every man is given his work. Each has a place in the eternal plan of heaven. It is the duty of fathers and mothers to overcome their own lawlessness, their untidy habits. Truth is clean and pure and of great value and needs to be brought into the character building. Those who have the truth, the love of the truth in their hearts, will make any and every sacrifice that this truth may have the first place in everything.

God has given to every man his measure of faith, and each is to walk in faith. He is to show that he has that faith that will rely upon God for help. As God has given to every man his measure of faith, he is to put it into exercise. He is to let his light shine. Whole families might be helped and blessed if parents would find something for their children to do. Why are not ministers and teachers more explicit on this subject that means so much to physical health and spiritual soundness? The boys and girls of the family should feel that they are a part of the home firm. They should strive to keep the premises cleansed from every unpleasant sight. Instruction in these lines should be given line upon line, precept upon precept, here a little and there a little.

[134]

There are those in our churches who have much to say in regard to Christianity, but in whose presence we should always be guarded, for they dismiss the Word of God from their business transactions. When there is buying and selling to be done, God is not by their side. The enemy is on the ground, and he takes possession of them. Christian brotherhood and love is laid a sacrifice on the altar of greed. God, heaven, the precepts of Jehovah, His oft-repeated injunctions, are obliterated from the soul. They know not what it means to practice the principles laid down in the Word of God. They sell their souls for unlawful gain. So thick is the veil which blinds their eyes that they can see only the fraudulent gain. So hard is the incrustation that envelops the heart that it feels not the love and tenderness and pity of Christ for their fellow men. The holiness and truth of God are shut out from their souls.

Will the people of God frown down all this corrupting influence? Will they give their hearts to God? Will they deal mercifully with their fellow men? Will Seventh-day Adventists bear in mind that

*God's Truth and Spirit to Control and Purify the Life; Self to Be Subdued; Faith
to Be Exercised* 159
~~they cannot swerve from truth in their dealings with their fellow~~
men, that they cannot violate justice, or let go their integrity without
forsaking God. Anything that dishonors Him will never benefit you.
The man who expects to prosper by violating the eternal principles
of righteousness is laying up for himself a harvest he will not care to
reap. He places himself in the enemy's ranks and brings degradation
upon himself. Although for a time he may seem to prosper, he can
never help to compose the family of God.—[Letter 108, 1898](#) (MR
900.62).

Chapter 18—Light to Go Forth From Avondale; Holy Spirit on These Grounds

Manuscript 66, 1899

[Extracts from a talk given by Mrs. E.G. White at the opening of College Hall, Avondale, Australia, April 13, 1899.]

School work is a work of partnership. Those who have come to this school with an earnest desire to make of themselves all that it is possible, by the help of the Lord, may be assured that One who is mighty in power will link up with them and teach them the way of the Lord. But those who have come here for their own amusement, who do not put their minds to the task of securing a right education, will lose much. They will miss the mark entirely.

We are fitting for heaven, the higher school. We expect to see a company of workers raised up in this school who will win souls to Christ because they are laborers together with God, because it is their greatest desire to spread the knowledge of truth. This was Daniel's object, and we read that God gave him knowledge and understanding in all learning and wisdom.

Light is to go forth from this school to place after place, reaching to Queensland and the regions beyond, to Sydney and Melbourne. If every student will put his mind to the task, deciding that he will make of himself all that God designed him to be, he will receive great light and rich blessing. God desires students to receive an education that will enable them to see the possibilities and probabilities within their reach, to see what they may become by cooperating with the great Teacher.

He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." You may go to this place and that place in search of amusement and

self-gratification, but when these are found, what real happiness do they bring? Christ says, "Come unto Me ... and ye shall find rest." This promise was uttered by lips that never lie. We have the positive assurance that by coming to Christ, we shall find rest. This rest each student may have if he will give to the Saviour the powers of his being.

Students, you can be servants of God. It is possible for you to win the crown of life which fadeth not away. Set your aim high. Instead of indulging in frivolity and cheap talk, speak sound words, words which will be a blessing to those who hear them. Enter the school of Christ. Take firm hold of Him who is mighty, who will lift up for you a standard against the enemy. Close the windows of the soul earthward, against the malarious atmosphere of doubt, and open them heavenward that the bright beams of the Sun of Righteousness may shine upon you.

[136]

God loves children and youth. He greatly blessed Joseph in Egypt. He passed by the aged Eli, who had neglected to train his children in ways of obedience, and to the child Samuel communicated what should befall Israel because of their wickedness. Every student may hold communion with God. Every student may know what it means to be taught by the Holy Spirit.

God longs to have you reach after Him in faith. He longs to have you expect great things of Him. He longs to give you understanding in temporal as well as spiritual matters. He can sharpen the intellect. He can give tact and ingenuity. All that we have God gave us, and in return He expects us to lay ourselves at His feet. He will accept this offering, and will sanctify every power of mind and body.

Students, do not disappoint your Creator. Do not think that you have come to school to do very much as you please. Do not allow your mind to be filled with lightness and trifling. Keep yourselves in the channel of light. Consecrate yourselves to God. He will accept all who put away the evil of their doings. Your parents are watching your progress with intense interest. Do not disappoint them. Make them happy by following a right course. Make a covenant with God by sacrifice. He will accept your offering, and make you vessels unto honor.-----

[Extracts from discourse given by Mrs. E. G. White in the
Avondale Church, March 25, 1899.]

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” [[Romans 12:1](#)].

[137] The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, unseen by human eyes; that the Lord God is our Keeper and Helper. He hears every word we utter and knows every thought of the mind.

No one will be forced into the kingdom of heaven. Those who do not wish to enter show it by their actions. It is because we want to enter this kingdom that we have established a school here, and have called for the youth to come. We desire that they should be educated and trained aright, that they may learn what they should do in order to keep the intellect unimpaired. As we look at the world we know that iniquity abounds. Very little that is of God and heaven can be seen. We desire to bring all of heaven we possibly can into our homes, into the church, into the school, and we desire that the Lord shall see in us no perversity, no stubbornness, no disobedience.

God has given each of us talents upon which to trade. To some He has given ten talents, to others two, and to others one. He expects us to use wisely what He has given us. By exercise our talents may be improved, and as they are improved, we are given more upon which to trade.

We are to strive most earnestly to place mind, soul, and body in the best condition for God’s service. When the lawyer asked Christ what he should do to inherit eternal life, Christ said, “What is written

in the law? how readest thou?” The lawyer said, “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself.” “Thou hast answered right,” said the great Teacher, “This do, and thou shalt live.” [See [Matthew 19:16-18](#).]

It is because we desire you to learn of God and His law that we have established a school here, and students are to understand that they must be obedient. They are to place themselves under the rules and regulations of the school. As soon as they persist in introducing into the school practices which the school was established to separate from students, they will be separated from the school, because we have not consented to engage in this expense; we have not hired hundreds of pounds to establish a school here to bring together students who will carry out wrong practices.

No child need think that because he has been allowed to rule at home, he can rule here. Suppose we should let students come in to sway things in their own way, what kind of a school would we have? How could we train men and women to be missionaries? Every student who enters this school must place himself under discipline. Those who refuse to obey the regulations can return to their homes. [138]

We desire to bind the students to our hearts by the cords of love and kindness, but [with] strict discipline. Love and kindness are worth nothing unless they are united with the discipline which God has said should be maintained. We call upon every student who has a knowledge of God to exert an influence on the Lord’s side. We desire you all to be in the Lord’s army. We desire you to stand under the bloodstained banner of Prince Emmanuel, to fight manfully the battles of the Lord. We want you to put on the whole armor of righteousness. We want you to gain everything that Christ suffered so much to make it possible for you to gain.

Courting is not to be carried on in the school. That is not what you are here for. We are here to prepare for the future life, where we may see the King in His glory, where we shall have that life which measures with the life of God. If we do not live in harmony with the law of God here, we shall never see His face. The disobedient can never enter the city of God. The Word of Inspiration declares, “Blessed are they that do His commandments, that they may have

right to the tree of life, and may enter in through the gates into the city” [Revelation 22:14].

I wish to say to everyone here today, You can be a laborer together with God. As you seek to help and bless those who come to the school, you stand under the protection of God. But those who exert an influence which encourages disobedience and vice stand under the displeasure of God. He knows all about their course, and He will arrange matters so that they will not stay long at the school unless they are converted. But we very much desire that they shall be converted. We want this school to be a place where God can abide in answer to our prayers.

We need to ask ourselves the question, What shall I do to inherit eternal life? Christ gave His own life that the transgressor of the law should not suffer the penalty of the law, that as our Redeemer He might stand before the Father with pierced, uplifted hands, and say, “Lay their sins on Me. I am responsible for them. I will bear their transgressions. I have graven them upon the palms of My hands.” The sinner may be pardoned if he accepts Christ as a personal Saviour. There is only one condition—the acceptance of the robe of Christ’s righteousness.

[139] “I beseech you therefore, ... by the mercies of God, that ye present your bodies a living sacrifice” [Romans 12:1]. “Ye are not your own; for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God’s” [1 Corinthians 6:19, 20]. When this is done, we shall expect to see every promise of God fulfilled. “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” [Romans 12:2]. If we walk in the footsteps of Jesus, we shall be an obedient people, because we shall keep the windows of the soul opened heavenward. Thus we may have the light, the peace, the joy of heaven.

“Present your bodies a living sacrifice ... which is your reasonable service.” God requires us to cleanse ourselves from all filthiness of the flesh and spirit. If there are those in the school who desire to indulge habits against which we have been working for the last thirty years, we would say to them, You are here to learn how to give up those things which destroy your vitality, or to separate from the school. The Lord of heaven marks every deceptive act. When

the children of Israel came to Ai, they went out against the city with full confidence in their own power. But the record says that they fled before the men of Ai. “Wherefore the hearts of the people melted, and became as water” [Joshua 7:5].

Joshua was in deep distress at this calamity. He fell upon his face to the earth, and said, “O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?

“Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.... Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you” [Joshua 7:8-13].

Those now being educated in this school should go from it to educate others. They are to eat, drink, and dress to the glory of God. We shall not keep here those who say, I am not going to keep the rules. They can return to their homes if they are not willing to come into order. Let not the teachers think they are doing the students a kindness by allowing wrong to go unrebuked. We should stand where the Lord will not need to say to us, “Neither will I be with you any more, except ye destroy the accursed from among you.”—Ms. 66, 1899.

Chapter 19—Medical Missionary Work and the Gospel Ministry

Manuscript 62, 1900

[Talk given by Mrs. E. G. White in the Sanitarium Chapel, St. Helena, California, November 13, 1900.]

I wish to speak about the relation existing between the medical missionary work and the gospel ministry. It has been presented to me that every department of the work is to be united in one great whole. The work of God is to prepare a people to stand before the Son of man at His coming, and this work should be a unit. The work that is to fit a people to stand firm in the last great day must not be a divided work.

The ministry of the gospel is to present the truth which must be received in order for people to be sanctified and made ready for the coming of the Lord. And this work is to embrace all that was embraced in Christ's ministry. Gospel workers are to minister on the right hand and on the left, doing their work intelligently and solidly.

There is to be no division between the ministry and the medical work. The physician should labor equally with the minister for the salvation of the soul and with as much earnestness and thoroughness.

The question has been asked many times. Should the physician feel it his duty to open the truth to his patients? That depends on circumstances. In many cases all that should be done is to point to Christ as a personal Saviour. There are those who would only be injured should any new doctrine not in accordance with their previous views be brought before them.

God must guide in this work. He can prepare minds to receive the word of truth. It is just as much a physician's duty to prepare the souls before him for what is to take place as to minister to their physical needs. Let them know their danger. Be a faithful steward for God. Do not let anyone be launched into eternity without a word of

warning or caution. You cannot neglect this and be a faithful steward. God requires you to be true to Him wherever you are. There is a great work to be done. Take hold of it and do it intelligently. God will help everyone who does this.

The medical missionary work has never been presented to me in any other way than as bearing the same relation to the work as a whole as the arm does to the body. The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head over all. Thus the matter has always been presented to me. [141]

It has been urged that because the medical missionary work is the arm of the body, there should be a oneness of respect shown. This is so. The medical missionary work is the arm of the body, and God wants us to take a decided interest in this work.

Christ was bound up in all branches of the work. He did not make any division. He did not feel that He was infringing on physicians when He healed the sick. He proclaimed the truth, and when the sick came to him for healing, He asked them if they believed that He could make them whole. He was just as ready to lay His hands in healing on the sick and afflicted as He was to preach the gospel. He was just as much at home in this work as in proclaiming the truth, for healing the sick is a part of the gospel.

To take people right where they are, whatever their position, whatever their condition, and help them in every way possible, this is ministry. It may be necessary for ministers to go into the homes of the sick, and say, I am ready to help you and I will do the best I can. I am not a physician, but I am a minister, and I like to minister to the sick and afflicted. Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick.

Christ's work for the paralytic is an illustration of the way in which we are to work. This man had been told by his friends of the mighty healer, and he had faith to believe that he could be healed. His friends carried him to the house where Jesus was teaching, but the crowd was so great that they could not find entrance. Then the sick man suggested that they remove part of the roof, and let him down into the room. This they did, and when Jesus saw the sufferer lying before him, what was His first work? It was to give him peace

of mind. The Saviour knew that the paralytic had been tortured by the suggestions of the priests that God had cast him off for his sins.

“Son, thy sins be forgiven thee,” were Christ’s first words. This was what the sick man needed. Peace and joy filled his heart. Some present began to murmur, saying in their hearts, Who can forgive sins but God only? Then, that they might know that the Son of man had power to forgive sins, Christ said to the sick man, “Arise, and take up thy bed, and go thy way unto thine house.”

Thus the Saviour has bound together the work of preaching the truth and healing the sick, and we are never to divorce them. Christ blended ministry and healing, and there is to be no more separation in our work than there was in His.

[142] There is to be no division between the medical missionary work and the gospel ministry. Medical missionary work is to be to the third angel’s message as the right arm to the body. Both are to work in harmony. Then the salvation of the Lord will be revealed.

God not only desires His servants to have faith in the work of His institutions, He desires them to go further than this. They should realize that God wishes them to be living examples of what it means to be well, physically and spiritually. He wants them to show that the truth has accomplished a great work for them.

Those who assemble in our conferences are not always in a fit state to judge righteously. Many suffer from congestion of the brain. Those who assemble in such meetings should first do all in their power to place themselves in right relation to God and to health. If the head is congested, let them find out what is wrong. The brain is disturbed because there is something the matter with the stomach. Let them find out what is wrong about their diet. Our bodies are the temples of the Holy Ghost, and if we fail to do all we can to place the body in the very best condition of health, we are robbing God of the honor due to Him from the beings He has created.

If you are called upon to attend a council meeting, ask yourself whether your perceptive faculties are in a proper condition to weigh evidence. If you are not in a proper condition, if your brain is confused, you have no right to take part in the meeting. Are you fractious? Is your temper sweet and fragrant, or is it so disturbed and disagreeable that you will be led to make hasty decisions? Do you feel as though you would like to fight someone? Then do not

go to the meeting, for if you go you will surely dishonor God. Take an axe and chop wood or engage in some physical exercise until your spirit is mild and easy to be entreated. Just as surely as your stomach is creating a disturbance in your brain, your words will create a disturbance in the assembly. More trouble is caused by disturbed digestive organs than many realize.

We ought always to eat the most simple food. Often twice as much food as the system needs is eaten. Then nature has to work hard to get rid of the surplus. Treat your stomach properly, and it will do its best.

Do not sit in a meeting with cold feet. If the feet are cold, wash them in cold water, and then dry them thoroughly. You will find that the blood will thus be called from the head to the limbs.

Those whose minds are clear can understand the truth a hundred-fold better than those whose minds are beclouded. And if our brains are not clear, we may know that we have been transgressing some of nature's laws. When my brain is confused, I know that I have been making some mistake in my diet. [143]

Whether they acknowledge it or not, God lays upon all human beings the duty of taking care of the soul-temple. The body is to be kept clean and pure. The soul is to be sanctified and ennobled. Then, God says, I will come unto him and take up My abode with him. We are responsible for our own salvation, and God holds us accountable for the influence we exert on those connected with us. We should stand in such a position, physically and spiritually, that we can recommend the religion of Christ. We are to dedicate our bodies to God.

God desires His ministers to stand in a high and holy position. Those who open the Word of God to others should ask themselves, before they enter the pulpit, whether they have been self-denying, whether their food has been simple, such as the stomach can digest without beclouding the brain. Please read the first chapter of Second Corinthians. This entire chapter is a lesson for all believers.

Ministers should understand how to keep their bodies in the best condition of health, so that they can recommend the truth to those for whom they labor, and so that when they are called to assemble together, they may know that they are prepared to go. They have no right to go if they are in such a condition of health that they will

speaking hastily and view matters in a wrong light. They should place themselves where they can judge righteously, where they can voice the words of God. They can thus advance the work more than by all the word-preaching they could do. Practical godliness is of great value.

God's servants should remember that in every assembly Christ is present. Angels are ascending and descending the heavenly ladder. A living connection has been made between earth and heaven, and God's glory shines upon the congregation. God requires the men who stand before the people as His mouthpieces to have clear discernment. He requires them to speak under the influence of His Spirit. There is no need for their brains to be beclouded by indigestion. They should guard the door of the lips, allowing nothing to enter that will make a disturbance.

[144] It has been said, We want Sister White to attend the conference, and we want the conference held in Battle Creek. But I dare not go. Not that I would [not] like to go, but I dare not, because mid-winter is not the proper time to hold a conference. Those who attend are obliged to sit in rooms heated by steam or stoves. Then perhaps, after sitting in these hot rooms, they sleep in cold rooms, and shiver all night, as I have done again and again, and it has nearly cost me my life. This heating of rooms so highly is an evil. It would be better for us to put on more clothes and have less heated air. If those who attend our meetings would do this, they would be in a more favorable condition to make right decisions.

From the light given me, when we hold a conference it should be held where we can breathe the pure air of heaven, in the sight of the beauties of nature. When those in attendance at a conference drink in God's pure air, you will find that their decisions will be more surcharged with the Holy Spirit and one hundredfold more valuable than the decisions made by those whose brains are congested by heated air.

God has a great work to do in the world. This work is not yet closed. Who is going to help Him? Satan has come down with great power to oppose the work of God, knowing that he has but a short time. The whole synagogue of Satan opposes the truth. The enemy is trying to counterwork every line of work which God sets in operation. Are we going to act as though there were no enemy to

oppose? For Christ's sake put yourselves in right relation to God. Place yourselves physically where you will be able to work. Christ says, "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure" [[Philippians 2:12](#)].

God and the human agent must cooperate. Those who place a proper value on themselves will take proper care of the body. They will work in harmony with the words, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" [[1 Corinthians 6:20](#)].

Angels of God are present in every council. They long to see every member of the council standing before God clad with the righteousness provided for them by Christ. This righteousness everyone may have who will place himself in right relation to God. This is an individual work.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Remember the estimate that God has placed upon you. This is of consequence to you and to all with whom you are associated. Your position affects others. God help us to do right because it is right.—Ms. 62, 1900.

Chapter 20—Christ, Our Loving Comforter and Restorer

Manuscript 28, 1901

[A talk given at the St. Helena Sanitarium, March 27, 1901.]

I am thankful to the Lord for the privilege of meeting my friends here once more, some of whom I have met before, many of whom I have never seen. We are pleased to become acquainted with one another, and the better we are acquainted with the Lord, the more we shall appreciate those for whom He has given His life.

We should constantly appreciate and honor Him who has so honored us as to encircle us with His long human arm, while with His divine arm He grasps the throne of the Infinite. Thus He has connected finite man with the infinite God. This world by sin was separated from Heaven. Christ died that the gulf might be bridged. The only way in which men and women could come into possession of eternal life was for Christ to live and die on this earth.

I love my Saviour. I have given my life to His service, and never have I seen the moment when I could be ashamed of Him. I love Him because I have proved Him, and I know that He will do all that He has promised to do. He gave His life for me, and I have given all that I have to Him. I know that He accepts it. I feel so grateful that though I am 73 years old, I still have strength to serve God by speaking of His love to those who know Him and those who know Him not.

Just before Christ left His disciples, anticipating the trial and disappointment they would meet because of their belief that He was going to reign on the throne of David as Israel's king, He told them of what He was to endure, and entreated them not to be troubled. He knew how sore their disappointment would be as they saw Him suffering insult and mockery as He stepped lower and lower in the path of humiliation. He thought of His disciples, not of Himself. Would the trial be too great for them?

He sought to comfort them by speaking words of hope and courage. “Let not your heart be troubled,” He said, “ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.” What a comfort these words should be to us. Think of the work Christ is now doing in heaven—preparing mansions for His children. He wants us to prepare to dwell in these mansions. This we can do by cooperating with Him. If we form characters after the divine similitude, we shall inherit the mansions Christ is preparing.

[146]

“And if I go and prepare a place for you,” He continued, “I will come again, and receive you unto Myself; that where I am, there ye may be also.”

In the last chapter of Revelation we are told something about the home Christ is preparing for His faithful ones. John writes, “And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

Christ says, “I am the bread of life.... Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day” [[John 6:35, 54](#)]. It is our privilege to eat the bread of life. Christ says, “The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” [[verse 63](#)]. As we believe and practice the words of Christ, bringing them into the everyday experience, we become partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Speaking of the city of God, John continues, “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.” And then come words which comfort me continually: “They shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

All through the Word of God are the most precious promises, but we must dig for them as the miner digs for the precious ore. We need to understand and practice the truth. As we are purified through the truth, we stand on vantage ground with God, because Christ

has taken away our sins. As John saw the Saviour, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Christ had no sin, and therefore He was able to bear our sins. That He might make an offering for the human race, that they might be members of the royal family, heirs of God and joint-heirs with Jesus Christ, He laid aside His kingly crown and royal robe, and stepped down from His high command, clothing His divinity with humanity.

[147] How anxious we should be not to disappoint the Saviour. For our sakes He became poor, that we through His poverty might be made rich. It is possible for us to be overcomers. Through the blood of the Lamb and the word of our testimony, we may obtain a glorious victory.

But the enemy will try to cast his dark shadow between our souls and God. He presents every possible inducement to lead us to be false to our Maker. He tries to gain control of the appetite, so that men and women shall make a God of the stomach. He knows that if they do this, their senses will become beclouded by overeating. He offers them stimulants and narcotics, hoping to lead them, in the use of these things, to forget God. Let us remember that these are the devices of the enemy to lead us to forget the advantages we may gain by every day eating the Bread of life.

Physically we are built up from what we eat. And so it is with the mind. If we make the Bible our guide and counselor, we shall be strengthened and built up. Our faith must cleave through the shadow and grasp the glory beyond. God says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" [[Isaiah 27:5](#)].

This present life is full of disappointment and trial, affliction and suffering. But let us ever remember that our Saviour is the greatest of all medical missionaries. He sympathizes with the members of the human family in their affliction. He wants us to trust in Him, believing His words so fully that we shall bring heaven into our lives here below. We can make heaven in heart and home as we pass along if our lives are hid with Christ in God. Thus we can bring joy and comfort into the lives of others. Christ's joy will remain in us, and our joy will be full.

I see wonderful glory in the prospect before us, when Christ shall come in all His glory, to be admired in all them that believe. I

want to be among the number who welcome the Redeemer with joy, among the number who will see His face.

Moses asked to see God's face, but the Lord told him that he could not see His face and live. He told him that He would hide him in the cleft of the rock, and cover him with His hand, and would then pass by before him and proclaim His name. And He passed by and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." This is God's character. And those who see His face must be like Him in character.

Christ continues, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Thomas, always inclined to unbelief, though loving his Saviour, said doubtfully, "Lord, we know not whither Thou goest; and how can we know the way?"

Are there any here who, like Thomas, do not know the way? Listen to the Saviour's words. "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. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also." Thus we become laborers together with God. "And greater works than these shall he do, because I go to My Father."

[148]

What is Christ doing in heaven? He is interceding for us. By His work the threshold of heaven is flushed with the glory of God which will shine upon every soul who will open the windows of the soul heavenward. As the prayers of the sincere and contrite ones ascend to heaven, Christ says to the Father, "I will take their sins. Let them stand before You innocent." As He takes their sins from them, He fills their hearts with the glorious light of truth and love.

Christ loves us with a love that no language can express, no balances measure. His love is beyond comparison. He desires us to love perishing human beings as He has loved us. He wants us to be missionaries for Him. We are to do all in our power to relieve suffering and misery. If we can do no more than speak a word of cheer, let us do that. Christ will cooperate with us. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.... If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

That Comforter is with us today. Letters come to me in which the writers ask me to pray for them. But Christ is praying for them. All they need is to carry their soul-distress to Jesus. He says, "I am at thy right hand to help thee." This is what I try to write to them. I tell them not to go to any human being for the help that Christ alone can give. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

These words are spoken to you. When you fall into perplexity, read this promise, and talk with God. Tell Him about your troubles and difficulties. He will never tell you that you are foolish for not understanding better. The Word declares, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Why do we not remember that Christ is our light, our salvation. He gave His own precious life that we might be guided, strengthened, and sustained. Why do we not go to Him as a child goes to its Father. He is our helper, our sufficiency, our all and in all. If we go to Him in faith, we shall never fail to receive comfort. He will deal gently with us in our infirmities, for He has been tempted in all points like as we are.

I have been sick since the beginning of my journey from California, and as I lay in my compartment on the train, with no one with me, how precious it was to commune with God. I was alone with Him, and if I ever realized His presence in suffering and distress, I did then. I felt that the everlasting arms were underneath me. I realized the comfort of the Saviour's love.

Do you not want to be among the number of whom Christ says, I have “a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy”?

Christ is the greatest medical missionary that ever lived. He never lost a case. He understands how to give strength and guidance to the physicians in this institution. He stands beside them as they perform their difficult surgical operations. We know that this is so. He has saved lives that might have been lost had the knife swerved a hair’s breadth. Angels of God are constantly ministering to those for whom Christ has given His life.

God gives the physicians of this institution skill and efficiency because they are serving Him. They know that their skill is not their own, that it comes from above. They realize that there is beside them a divine Watcher, who gives wisdom to his physicians, enabling them to move intelligently in their work. It was by His order that this sanitarium was established here. We are so thankful that there is a place where medical missionary work may be carried on under the supervision of the great Medical Missionary.

God is above all, and He loves us all. He has a care for the work of His hands. We are to do our part by carrying out the instruction contained in His Word. We are to take proper care of the machinery of the human frame, which is so wonderful that David was led to exclaim, “I am fearfully and wonderfully made.”

[150]

Do not, I beg of you, mar the precious workmanship of God by improper eating, drinking, or dressing. Do not put any impediment in God’s way. Act in accordance with the intelligence God has given you. He will keep you in health if you will do His will. He is the Restorer. These words have been spoken to me when the physicians have despaired of my life.

On one occasion my physician said, “Unless there is some change, you have only three days to live.” In the night season One stood by my bedside and said to me, “Christ is the Restorer; Satan is the Destroyer. I am your Redeemer, and I will heal you.” From that moment I began to recover, and when the physician came, he said, “Mrs. White, you are better. There is a sparkle in your eye which must be there in order for you to have health.”

I love Jesus, and I want you to love Him. If you depend upon the power that is above every human power, you will gain the victory.

Have faith in God. Human expectations may fail, but there is no failure in the promises of God. They are Yea and Amen in Christ. I claim God's promises, and I know that He will respond to my faith. He will do just as He has said He will do. I want you to have the comfort of the grace of God. I want you to feel that you are not alone, that you have a Comforter.

May God bless the suffering ones, and may they have hope and courage. This they will have if they will cast their helpless souls upon Jesus. His help will enable you to work out your own salvation and to help others. May God bless you all, is my most earnest desire and prayer.—Ms 28, 1901 (MR 900.45).

Chapter 21—An Appeal to Prepare the Heart to Receive the Holy Spirit

[151]

Manuscript 29, 1901

[A talk given by Ellen G. White on March 28, 1901, at Battle Creek Michigan, to a gathering of publishing leaders. As Mrs. White spoke, her mind turned from this smaller meeting to the General Conference session, which was to begin a few days later, on April 2.]

I feel an intense desire that at this meeting we shall come into right relation with God. We may have great ambition, all the ambition it is possible for us to have; we may have all the activity it is essential for us to have; but unless we are close to our Saviour, unless His power and grace are with us individually, we may be sure that we shall go from this place thinking that we have not had a very wonderful meeting. It rests with us individually to decide what this meeting shall be to us. Since the last time we assembled in General Conference, we have all been making our record, and at this meeting we shall continue to make our record. Every time we assemble together, angels of God are here. Evil angels also are here.

If we have neglected our duties, if we have come up to this meeting unprepared to meet with God, unprepared to worship Him in the spirit of truth and in the beauty of holiness, let us, at the very beginning of the meeting, humble our hearts before God and put away everything that interposes between our souls and Him.

As I was coming over from Australia, during the long weeks that I spent on the ocean, I had some precious experiences. Some things were opened before me, of which I will speak to you later. The words were spoken to me, “Enter into no controversy. Take no part in any strife or in anything that would divert the mind from God. I have a message for you to bear, and as this message is given to the people, it is not for you to try to make them believe it. This is not

your work. You are to go straight forward in the work I have given you. I will strengthen you to do this work.”

[152] On the way over I was in great perplexity as to how my health would stand the voyage. The passengers smoked and drank continually. And night after night they danced till twelve o'clock on the deck over my head. All the response they made to my appeals for quietude was, “Let Mrs. White go somewhere else.” I tried to go “somewhere else.” I went to the deck of the second cabin, but there I found smoking and drinking and noise. There was no “somewhere else” for me. A few days before we were to enter port, Willie came to me and said, “We are nearing the last night of the trip, when we shall have more noise than ever before; but I am praying for a storm.” “So am I,” I said.

The night before the passengers were to have their carousal, I went into a little anteroom, and lay down. I fell asleep, and presently I was awakened by a voice speaking to me. I knew as soon as I awoke what this meant, for the room was filled with a sweet fragrance, as of beautiful flowers. I fell asleep once more, and was wakened again the same way. Then words were spoken to me, assuring me that the Lord would protect me; that He had a work for me to do. Comfort, encouragement, and direction were given to me, and I was greatly blessed. I felt then that I would make no more complaints in regard to the noise and the smoking.

And lo, the next morning a storm arose, and continued till just before we entered the harbor. The passengers, instead of dancing and singing, were lying in their berths. The boat rocked and tossed, and I lay in my berth all day, not even daring to turn over lest I should be sick.

I felt very grateful for that storm. It lasted long enough to prevent any carousal. And just before we entered the harbor, it cleared away, and the sea became as smooth as it had been all the way over.

I feel an intense desire that this shall be a meeting where God can preside. This is an important time, a very important time. There is a great work to do. But whether the meeting shall be a success depends on us individually. We can make a heaven here during this meeting. We may make a heaven or a hell for ourselves, just as we choose.

Light has been given me that this is the wrong time of the year to hold the General Conference. Everything in nature is sere and brown. It is God's desire that when His people assemble for spiritual exercises, they should have the best and highest thoughts. He wants them to be in the very best condition of mind and body. They should choose the very best season of the year for a meeting of this kind.

Plans are now to be laid for the advancement of God's work, and if ever there was a time when God's people should be strictly guarded in their diet, it is now. I am going to say this almost every time I speak to you, so I shall begin now. When you sit down to your meals, do not eat half a dozen different kinds of food. Eat only two or three kinds. If you have not yet learned to be health reformers—and there are some who have stood right in the way of health reform—it is time that you did learn. It is time for you to understand what health reform means.

Many have lost their spiritual discernment by making an idol of the stomach. The poor stomach does not care to be idolized in this way. It wants a chance to carry forward its work in the beautiful order which God has established. It will do this work if man will act like a rational being. The food which is taken into the stomach should be of a character to promote health, intelligence, and spirituality. Dyspeptics have a dyspeptic religion. Those who overload the stomach, and then, without taking any special exercise, come to meeting, will find that they are unable to keep awake. Because of the condition of the stomach, many place themselves on the negative side when they should be on the affirmative. Meetings are often hindered by resolutions which, occasioned by dyspepsia, should never have seen the light of day. [153]

God desires us to worship Him in holiness, glorifying His name. He wants you to remember, when you eat, to partake of food that will help you to serve Him. Because there is a variety of food placed before you, do not eat some of all the different kinds, and then go to meeting with an overloaded stomach, unprepared to make correct decisions, unprepared to have your mental machinery worked by the Spirit of God.

If you are not learning by self-denial and self-sacrifice to take care of the human machinery, you are not following Christ, but another leader.

There are solemn and important decisions to be made at this meeting, and God wants every one of us to stand in right relation to Him. He wants us to do a great deal more praying and a great deal less talking. He wants us to keep the windows of the soul opened heavenward. The threshold of heaven is flooded with the light of God's glory, and God will let this light shine into the heart of everyone who at this meeting will stand in right relation to Him.

Some have said that they thought that at this meeting several days ought to be spent in prayer to God for the Holy Spirit, as at the day of Pentecost. I wish to say to you that the business which may be carried on at this meeting is just as much a part of the service of God as is prayer. The business meeting is to be just as much under the direction of the Spirit as the prayer meeting. There is danger of our getting a sentimental, impulsive religion. Let the business transacted at this meeting stand forth in such sacredness that the heavenly host can approve of it. We are to guard most sacredly the business lines of our work. Every line of business carried on here is to be in accordance with the principles of heaven.

[154] God wants you to stand in a position where He can breathe upon you the Holy Spirit, where Christ can abide in the heart. He wants you at the beginning of this meeting to lay off whatever of controversy, of strife, of dissension, of murmuring, you have been carrying. What we need is a great deal more of Christ and none of self. The Saviour says, "Without Me ye can do nothing."

I did not mean to say these words today, but I feel that it is time for us to seek the Lord more earnestly. My most precious time for communing with God is in the morning. I plead with Him for help, and I feel—no, I do not trust to feeling—I know that He will answer me. I trust in the word of the living God. I make this word my constant dependence.

We have come to a point where God is going to work for His people. He wishes them to be a representative people, distinct from all other peoples in our world. He wants them to stand on vantage ground, because He gave His life that they might stand there. Do not disappoint the Lord.

Remember that you will make this meeting what it is. You can have heaven as you come and as you go. But in order for this to be, self must be lost in Christ. We must eat the bread of heaven. This is

like taking each day the leaves of the tree of life. These will restore in us the moral image of God. This image has been obliterated, but it can be restored by the eating of the bread of life.

I pray that this may indeed be a crisis in our work, when we shall step over the gulf and lay hold of God's strength. He says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" [Isaiah 27:5].

In the place of going to your rooms, as was done when I was here ten years ago, and talking of difficulties, talking the Holy Spirit away, talk with God, and He will be with you. Hear what the Spirit saith unto the churches. I know that God wants you to have something to say to the churches, and what you say is to be like apples of gold in pictures of silver. No cheap words are to be uttered. We have a heaven of treasure, for when God gave Christ to our world, He gave us all heaven. And if you do not draw from heaven power and grace and treasures of truth to give to the people, then, for Christ's sake, stop your work till you realize the importance of a close union with God.

What we need is to be elevated and sanctified and purified. Then the righteousness of Christ will go before us, and the glory of God will be our reward. Let us come into close touch with God, that we may see more clearly His purity and holiness, and rise higher and higher at each meeting. [155]

If some of you, though having reached the [physical] stature of men, have brought with you your childish ideas and childish disposition, will you now put away all childishness, and get the grace of God? Let us grasp the great and rich treasures God has for us. God is willing to do great things for us. But we carry with us such a load of deformity that we have no room for the Saviour. He cannot sit on the throne of the heart, because there is no place for Him. Give Him a place.

He is knocking, knocking at your heart. Open the door and let Him in. Empty the heart of all selfishness, by living right, eating right, thinking right. Enthroned the Saviour in the heart. With His long human arm He encircles the race, while with His divine arm He grasps the throne of the Infinite. I am hungry for the Spirit of God. Are you, brethren? My soul longs for it. May the Lord help us to take steps heavenward.—Ms 29, 1901 (MR 900.32).

Chapter 22—The Work in the South; Money Wrongly Diverted Plans and Decisions to Be Made Locally

Manuscript 37, 1901

(Talk given in the Review chapel in 1901.)

We stand in a very responsible position before God. We claim to have advanced light. We claim to be giving the most solemn message ever borne to the world. For some years, as the field has been opened before me, I have felt a great sadness. God designs that there shall be means in His treasury to sustain the work in all its branches. It is represented to me that the barren places in the Lord's vineyard are as a reflection cast upon Him. The contrast between what should be done and what is not done is plain, and upon God is thrown the blame of the neglect. The wickedness of the places in which no standard is raised for God cries out against those who have neglected to advance the work, who have hovered over the churches when the members should be educated to rely upon God and have root in themselves.

This is why I said that Elder Jones's place is not in the editorial chair. He has a message to bear and power with which to bear this message, and he should enter the fields where the need is greatest and open the truths of the Word of God to the people.

Field after field has been opened before me. The English-speaking field in Europe is a very important field. In it people will be raised up who will carry the truth to others.

These things have been opened before us. Over and over again has been given the message, Enter new territory. Plant the standard in new places. Do not leave any portion of the Lord's vineyard unworked. It casts reflection upon God to leave His children without light. In the day of judgment this reflection will be cast back upon those who have neglected their God-given work. The responsibility

of those handling sacred truth has always been presented to me in such a solemn light that I have felt like bearing the message again and again, and this I have done.

The idea that our ministers must hover over the churches might just as well be given up now as later. The members of the churches must be taught to keep themselves at work, showing the intelligence and spirituality God requires in those who claim to be members of His church.

What is going to give life to the churches? Nothing can do this like seeing the work advancing in the harvest field. And in this work the members of the churches can all take part. They may not preach, but they can help in many other ways. Many can work as Brother Shireman has worked. God has given us Brother Shireman's work as an object lesson. God has encouraged Brother Shireman in his work. The Spirit of the Lord has guided and blessed him. There are others who can and should work as he has worked.

[157]

For some time the Southern field has been represented to me as a sick child. I have been shown that our people have turned away from this sick child, who needed help and attention, to those who were not sick. If there are any people in the world who cannot help themselves, it is the people of the South, a portion of the whites as well as the colored race. The necessity for work among the poor whites is just as great as the necessity for work among the colored people.

The colored people need someone to devise and plan for them. We cannot say, Do this, or, Do that, to those who do not yet know their ABC's. A casual work will not help these people. A worker goes there, looks at the field, sees the objectionable features, and leaves. This has been done over and over again. How much does it help? Thus one thing after another has hindered the work.

Recently some work has been done in the Southern field. Some schools have been established. But I am talking about the field when nothing was done, when my son and Brother Palmer began to work. From the commencement of their work their efforts should have been encouraged by the prayer and counsel of their brethren. But was this done?

It was understood that the *Gospel Primer* was to be published to help the work in the Southern field. The way in which this book was

handled has brought the reproach of God upon those who took part in this matter. In the place of taking hold to do what they might have done to help the Southern field, men allowed the selfishness which God abhors to enter because they saw that there was money to be made through the sale of the *Primer*. Every scheme that could be laid was laid to divert the proceeds of this book from the Southern field. I have not said this before, even to Edson, but I felt that it ought to be presented this morning. An underhand work was done.

[158] God desires everyone to realize that He hates and despises underhand work. He will never give prosperity to those who engage in it. But work of this kind has been done. Things were brought to bear upon Edson and Brother Palmer in such a way that it was too much for them. If I had been on the grounds, I could have told them what to do. I could have stood with them. And I would have stood with them to the last, had I been here. But I was not here, and no one dared to say to the men at the heart of the work, Why do ye thus?

The matter of the *Gospel Primer* is not healed. This matter is presented to me again and again. A patchwork effort has been made to set things right, but this effort the Lord does not accept. Unless the men who took part in this work learn the meaning of true principle, unless they have eyes to see and ears to hear and hearts to understand, unless they realize that God's work is sacred in His sight, they might better sever their connection with the work. The reproach of God rests upon the effort made to keep back funds from the Southern field.

The Southern field must be worked intelligently. Some have thought that because the people in the South are so ignorant, it did not matter what kind of workers are sent there. But the fact that the people are so ignorant makes it necessary to send the most capable workers, workers who know how to deal with human minds. Those who work successfully for people who have sunk so low as the colored people in the South must be men and women who will not labor foolishly, who will not work a little while and then get tired and go home. This field needs workers who will say, I will not fail or be discouraged.

When I was living in Cooranbong, the need of the Southern field was opened before me. In the night season I was standing before a large congregation, making an appeal to them. That night I arose at

~~eleven o'clock and began to write out this appeal.~~ The money raised in response to this appeal was not to be sent to places which had received help. It was to be sent to places which had not received help. It was to be sent to the field where a beginning must be made, where everything was wrong, where help must be given in order for anything to be done.

About \$11,000 was raised in response to this appeal, and I waited and waited to see what was done with this money. Edson kept writing to me, saying that he wanted to do this and that to start the work, but could not for want of means. In this work he found people who needed clothing and he longed to be able to relieve their necessities, but his wages were small and he had very little money to do anything with. I tried to help him, giving him an order on the Review and Herald for \$400, which money he was to use in clothing the naked and feeding the hungry.

Where did the money go that was raised for the Southern field? How long has it been since that money was raised? It was raised five years ago, but I do not know where it went, and if there is anyone here who has knowledge on this point, I wish he would tell me. Those who kept back the money that was raised for the Southern field in response to my appeal are accountable to God, for He led me to make this appeal.

[159]

Brother Palmer was taken from the field. He was needed to stand by Edson. They had little enough help in the field. But he was taken away to engage in other work.

This move was not successful, and I knew that it would not be. It was not favorable to Brother Palmer's spirituality. My great fear has been that under the pressure that was put upon him, he would backslide altogether. I was afraid that he would leave the truth. But the Lord gave me light that He would keep Brother Palmer and establish him in the place from which he was taken. But I did not design to say anything of this to Brother Palmer until he himself made the proposition to return to the work in the South. Things are coming about in accordance with God's design. He desires Edson and Brother Palmer to stand together. He designed them to stand together years ago.

The night before last I slept for only one hour. I was revolving over and over in my mind the matters of which I have spoken this

morning. I asked myself, Will I be free when I go from this place if I say nothing about them? Will I stand free before God? I did not mean to say a word. I thought that when the Spirit of God came into our meetings there would be those who would understand that they had something to say in order to remove the reproach of heaven which for years has rested upon the work here. Many of those who acted a prominent part in the wrongs done are not here, but there are those here who have been following the same principles of wrong. To forsake right principles is like taking away the foundation of a house. If men who have grown to manhood cannot understand what pure principles mean, they might better go apart and meditate and pray until they understand this. From the light which I have had, I know that principles which do not meet the approval of heaven have been followed.

It is working upon wrong principles that has brought the cause of God into its present embarrassment. The people have lost confidence in those who have the management of the work.

[160] Yet we hear that the voice of the conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the conference ought to be the voice of God, but it is not, because some in connection with it are not men of faith and prayer; they are not men of elevated principle. There is not a seeking of God with the whole heart; there is not a realization of the terrible responsibility that rests upon those in this institution to mold and fashion minds after the divine similitude.

These things have kept my soul in great distress. At times I rise above it a little and yet I know that the wound is not cured, because if it were the matter would not be continually presented to me. A thing that is healed, is healed. I was referred to the case of Achan. The entire congregation of Israel was affected by Achan's sin. Because of it God could not help them, and when they went out to battle they were beaten by their enemies. Joshua prostrated himself before the Lord and asked, "What does it mean that the children of Israel flee before their enemies?" God told him that there was an accursed thing in the camp, that spoil had been taken from the enemies of Israel. He told him that there was robbery and dissembling in the camp and that His blessing could not rest on the people till these things were cleansed from them.

—These sins have been practiced in the work that has been done here. That God could bear with those who acted a part in this work as long as He has done, is a marvel to me.

Before I came here God told me what course I was to pursue. I was to bear a straight testimony. I was to bear it without making any excuse as to why it was given. Then my work would be done. The responsibility would rest upon those to whom the testimony had been given. If they did not act upon it, the guilt would be theirs. Guilt would not rest upon me if I did my duty.

There have been those who have tried to undermine the influence of Edson White. They forgot while they were doing this that much more might have been done to undermine their influence. They have spoken of Edson with a sneer, with expressed contempt. My son did not know that I was going to speak of this. But I feel that it [is] my duty to speak these words this morning. It is a sin against God for men to treat a fellow worker as some have treated Edson. God has said of him, "My angel shall go before him, and lead him if he will walk humbly before Me."

I told my son to be very careful of what course he took because if he made mistakes there would be those who would say, It is of no use to place confidence in Edson White. They would be watching for a chance to criticize him. The angel put his hand on his shoulder and told him to work and walk very discreetly because there were those who stood ready to hinder his work in the South if they could possibly do this.

[161]

God is not with those who criticize and find fault, and I wish all to know it. If those who had criticized had gone to the Southern field and had talked with Edson as brother should with brother, counseling and praying with him, how much better it would have been. But instead of doing this, they stood off and fired shots at his work, making things out to be as bad as possible. Why did they not go over the field for themselves, so that they could make a true report? They had opportunity to do this, but instead they took the reports which had been brought by someone else. We read in the Psalm that the one who will stand in the courts of the Lord is the man who takes not up a reproach against his neighbor.

I do not know but that I have said enough for you to work upon. But I wish to say again that there is a work to be done in the South-

ern field. Very little can be done in the cities of the South until sanitariums are established there. Let this work be commenced at once. A beginning has been made at Nashville. A sanitarium must be established there. A school must be started, not in the city but at a distance from it. Schools must be established in different places in the South. And colored teachers must work for the colored people under the supervision of well-qualified men who have the spirit of mercy and love.

I wish to say also that the Southern field is a world of its own. The work there will have to be carried forward independently, to a large degree, of the conference here. The workers in the field will have to exercise judgment as to the best way of advancing. And those who begin this work in any part of the Lord's vineyard are not to feel that they cannot make advance moves without consulting those in Battle Creek. Those at the heart of the work, if they hear that a worker is not doing as he should, are not to remove him without learning the real facts in the case.

God wants His people to act sensibly. If you hear that a worker is not doing as he ought, find out wherein he is lacking. Talk with him in regard to his course and plead with him to improve. Show him the best way in which to work.

[162] We have reached the time when the work cannot advance while wrong principles are cherished. Two or three voices are not to control everything in the whole field. No, indeed. In every field God has men of capability. He does not mean that these men, when they wish to take advance steps, shall send to Battle Creek in order to find out the best way in which to move. The Lord says, I will break up this plan of working. I will sever these connections. Every field shall bear its own responsibility.—Ms 37, 1901 (MR 900.61).

Chapter 23—Seek God for Wisdom and Power; Feed on the Bread of Life

[163]

Manuscript 144, 1901

[Sermon at an early morning meeting, April 3, 1901, in the Battle Creek Tabernacle.]

I thank the Lord that so many have come out to this early five-o'clock meeting to worship God. I desire that my heart shall be drawn out to God. It is our privilege to feel the deep movings of His Spirit.

We read in James, “James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” ([James 1:1-4](#)). This is a wonderful position. And it is our privilege to occupy this position.

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him” ([verses 5-12](#)).

Let us take in the idea of the privilege we have. There are so many who, when they are in trouble, fall into temptation and lose

their bearings. They forget the invitations God has abundantly given, and begin to look and plan for human help. They go to human beings for aid, and this is the way in which their experience becomes feeble and confused. In all our trials we are directed to seek the Lord most earnestly, remembering that we are His property, His children by adoption. No human being can understand our necessities as Christ. We shall receive help if we ask Him in faith. We are His by creation; we are His by redemption. By the cords of divine love we are bound to the Source of all power and strength. If we will only make God our dependence, asking Him for what we want as a little child asks his father for what he wants, we shall obtain a rich experience. We shall learn that God is the source of all strength and power.

If when you ask you do not immediately feel any special exercise of feeling, do not think that your prayer is not answered. The One who 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 hear and answer you*. Let then His Word be your trust; ask and seek and have the privilege of finding. Christ has encouraged you. He says, "Come unto Me, *all ye that labor and are heavy laden*, and *I will give you rest*. Take My yoke upon you"—the yoke of restraint and obedience—"and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" [[Matthew 11:28, 29](#)].

We are to find rest by wearing His yoke and bearing His burdens. In being co-workers with Christ in the great, grand, work for which He gave His life, we shall find true rest. When we were sinners He gave His life for us. He wants us to come to Him and learn of Him. Thus we are to find rest. *He* says He will give us rest. Then do not lay your burdens upon any human being. "Learn of Me; for I am meek and lowly in heart." In doing this you will find in your own experience the rest that Christ gives, the rest that comes from wearing His yoke and lifting His burdens.

God has been greatly dishonored by His people leaning upon human beings. He has not told us to do this. He has told us that He will teach us, He will guide us. We may come to Him and receive help. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally," and upbraideth you not for your ignorance.

I cannot tell you how many letters came to me across the broad Pacific, when I was in Australia, asking for counsel. What did Christ promise His disciples if they would believe in Him as their personal Saviour? “Lo, I am with you alway,” He said, “even unto the end of the world” [Matthew 28:20]. Again He says, “I am at thy right hand to help thee” [see Psalm 16:8]. Think of how many promises He has given us, which we may grasp by the hand of faith. When we go to the Source of power, we know that we shall receive that intelligence and wisdom which comes from the pure source, which is not mixed with anything of humanity. As we pray, it is our privilege to know that God wants us to pray, to ask Him for help. “Ask, and ye shall receive” [John 16:24]. It is for you to believe that you will receive. [165] He wants us to become acquainted with Him, to speak to Him, to tell Him of our difficulties, and obtain an experience in asking of One who never misjudges and never makes a mistake.

Christ took humanity upon Himself. He laid aside His royal robe and kingly crown, and stepped down from His high command in the heavenly courts. Clothing His divinity with humanity, Christ encircled the race with His long human arm. He stands at the head of humanity, not as a sinner but as a Saviour. It is because there is no spot or stain of sin upon His divine soul that He can stand there as the sinner’s surety. Because He is sinless He can take away our sins and place us on vantage ground with God, if we will believe in Him and trust Him as the One that will be your sanctification and righteousness.

When I open a letter beginning, “I am sorry to trouble you, Sister White, but I am in trouble, and I wish to know something in regard to my family and in regard to myself,” I feel so sad at heart. When it is essential for you to know, God will let you know. He has promised that if you ask wisdom from Him, He will give it to you. But it is not always essential for us to know all the whys and wherefores. We dishonor God by striving to get someone who we think understands our case to help us. Has He not given us His only begotten Son? Is not Christ close beside us, and will He not give us the help we need? “Lo, I am with you alway,” He says, “even unto the end of the world.” His Word repeats the promise over and over again. “If ye shall ask any thing in My name, I will do it” [John 14:14], He says. “If ye love Me, keep My commandments.”

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways” [James 1:5-8].

It is no marvel to me that at the present time there is so much weakness where there should be strength. The reason for this is that instead of drinking of the pure water of Lebanon, we are seeking to quench our thirst from cisterns in the lowlands, which contain not the water of life. We trust in human beings and are disappointed and often misled.

[166] I want to tell you, dear friends, that we have done great dishonor to our Master in turning away from Christ to seek wisdom from finite human beings. Shall we continue to cherish the sin of unbelief, which doth so easily beset us, or shall we cast away this weight of unbelief and go to the Source of strength, believing that we shall receive pity and compassion from the One who knows our frame, who loves us so well that He gave His own life for us, who bore in His own body the strokes which fell because of our transgression of the law of God? All this He did that we might become prisoners of hope.

We are not polite to Christ. We do not recognize His presence. We do not realize that He is to be our honored guest, that we are encircled by His long human arm, while with His divine arm He grasps the throne of the Infinite. We forget that the threshold of heaven is flooded with the glory proceeding from the throne of God, that the light may fall directly on those who are seeking the help that Christ alone can give. He said to the woman of Samaria, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.... Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” [John 4:10, 14].

I ask you, do you in this early morning hour recognize Christ? He does not want us to be as a band of mourners moving in a funeral train, bearing upon us the marks of care and perplexity and

hopelessness. He wants us to commit the keeping of our souls to Him. He wants us to put our trust in the naked promise. But, you say, I do not feel like it. Tell me what value there is in feeling, if it keeps you away from your only Helper and you turn to erring mortals for help. Is feeling stronger than the faith which it is your privilege to exercise in God? Feelings change with almost every circumstance; but the promises of the Eternal are as solid rock. Let us build our house upon the sure foundation, and rivet our souls to the eternal Rock, the Rock of Ages. If we do this we shall find that it will become habitual for us to remember that we have a Companion. Wherever we are, we are to talk with God. This is the way Enoch walked with God. He talked with Him. He recognized the divine Presence. And in the days of Enoch the world was no more favorable for the perfection of Christian character than in 1901.

There is no dependence to be placed in humanity. Where do you get your mental food? Do you get it from the newspapers of today, which are filled with the most disgusting and horrible representations? We have something better than this, and we are to show to the world that we know the Source of power and efficiency and hope and comfort. The grace of God which passes knowledge is imparted to us and to all who will believe His Word. He longs to satisfy our soul's desire with peace and grace and with His love, which passeth all knowledge. [167]

The Lord can take every one of us in His embrace, for His arm encircles the race. Let us remember this. After Christ (in behalf of the human race) had taken the necessary steps in repentance, conversion, and faith, He went to John to be baptized of him in Jordan. "John forbid Him, saying, I have need to be baptized of Thee, and comest Thou to me?" Jesus answered, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" [Matthew 3:14, 15]. When He came up out of the water, He knelt down on the banks of the Jordan and offered a prayer such as had never before entered heaven. While He was praying, the heavens opened and the glory of God in the form of a dove of burnished gold rested upon Him, and from the highest heaven was heard the voice of the infinite One, God the Father, "This is My beloved Son, in whom I am well pleased."

Have you thought of what this means to us; that in this prayer is included every son and daughter of Adam who will believe in Christ as a personal Saviour, and take the requisite steps [of] repentance, conversion, faith, and baptism? We are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and these three great, infinite Powers are unitedly pledged to work in our behalf if we will cooperate with them.

We are buried with Christ in baptism as an emblem of His death. We are raised from the water as an emblem of His resurrection. We are to live as newborn souls, that we may be raised at the last great day. You are pledged to live in newness of life; for you are dead, and your life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" [[Colossians 3:1](#)]. This is where you are to place your treasure. Finite man cannot do your believing. Come to the great source of power for your strength.

Christ's prayer on the banks of the Jordan includes everyone who will believe in Him. The promise that you are accepted in the Beloved comes to you. Hold it with the grip of unyielding faith. God said, "This is My beloved Son, in whom I am well pleased" [[Matthew 3:17](#)]. This means that through the dark shadow which Satan has thrown athwart your pathway Christ has cleaved the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved.

[168] In every respect you are to honor God by being partakers of His divine nature that you may have the assurance of sins pardoned, which would testify of the love of God. But there is not in our experience that pleasantness and joyousness that there should be. Christ says that if He is in us our joy will be full. Let us, then, be partakers of the divine nature, having escaped the corruption that is in the world through lust. Let us not, by living inconsistent, earthly, sensual lives, heap reproach upon Christ. Let us rise above the malarious atmosphere that pervades the world, and breathe the breath of God. Let us feed upon the bread of life.

Christ declares that if we eat *His* flesh and drink *His* blood, we shall have eternal life. His Word will be to us as the leaves of the tree of life if we will believe in Christ as our personal Saviour. If we eat the bread that came down from heaven, we shall have a life

connection with God. We shall bring eternity into our reckoning. We shall live as in the presence of the whole heavenly host. The angels are watching and guarding us.

God loves us, but we fail to cherish that love. We are losing in spirituality. God wants us to recognize His ownership in every human being. He has His claims. They are Mine, He says. I have bought them with a price. "Ye are not your own.... Therefore glorify God in your body, and in your spirit, which are God's" [1 [Corinthians 6:19, 20](#)]. Will you do this? Will you pray in faith? Will you honor Christ by taking Him at His word?

Shall we not take hold of our privileges? Let us not dwell upon the dark side of the picture, saying that we do not know how things are coming out, that everything seems to be torn up and broken to pieces. It is not so. We may place ourselves under the molding hand of God. He will make of us vessels unto honor, if we are willing to be made thus. God wants us to expect large things, to remember that the prayer which ascended to heaven at the Saviour's baptism embraces every one of us. We are accepted in the Beloved.

Christ has pledged Himself to keep all who will look to Him and trust in Him with an abiding faith. Then commit the keeping of your souls to Him as unto a faithful Creator. Repeat the words aloud, "I will commit the keeping of my soul to Him." We would better talk with God even though our words are heard by others. When there are those around you who are stirred by passion, do not retaliate to their hasty words, but repeat the words of Scripture. You should do this more in your dealing with your brethren and sisters. When untrue words are spoken about us, shall we flare up? Were not a great many untrue things spoken concerning the Saviour, and did He retaliate? He was charged with being a devil. [169]

God wants us to stand in moral dignity, our life hid with Christ in God, recommending the divine power that enables us to possess our souls in patience. God wants His people to show to the world that they have opened the windows of the soul heavenward, that the Sun of Righteousness is shining into the soul-temple, and that the windows are closed earthward.

We need an increase of faith and confidence in God. To the poor souls who have been leaning on the broken staff of humanity I would say, Oh, that God would show you that there is a power above the

power of humanity! May God help every one of us to work on the plan of faith, believing that the Lord wants to be represented in our world, that He wants His power to be revealed in His people. He will reveal His power through you if you will only place yourselves where He can give you this power. You may have hope and joy and strength. Open the heart to God, looking and believing and confiding in God. Look, oh, look heavenward. You have trusted too much to human help. Now consecrate self wholly, in faith believing in the One who invites you. Unite with your brethren but draw continually from Christ who is your refuge and your dependence and exceeding great reward.

The love of God in your heart will lead you to love your brethren. God wants you to manifest His love that your life may be hid with Christ in God. The Father loves you as He loves His Son because His Son has averted [for you] the sword of justice by offering Himself as a sacrifice. Christ purchased you at an infinite cost, and He wants you to show that you appreciate what has been done to place you on vantage ground. He says to the Father, "Here is a poor sinner. I have given My life for him. He is saved by My grace. Receive him as Your child." Do you think the Father will refuse?

Let us at this conference make it an individual work to seek God with all the heart that we may find Him. Do not hunt up the sins someone else has committed. God has not made any one of you a sinbearer. You cannot even bear your own sins. Christ must take your sins and the sins of every other mortal. Let us show that we appreciate His sacrifice in our behalf. Let us reveal in our lives the fragrance of His character. Be fragrant in your words. Remember that you are either a savor of life unto life or of death unto death. Let us be as fragrant flowers. Let the love of Christ pervade your lives. Let your words be such that they will be as apples of gold in pictures of silver.

[170] This is the work the Lord wants us to do. Cannot you think of enough to praise the Lord for? Cannot you praise Him because He died for you, because He has spared you for so long, because you have His Word which is so full of precious promises? He offers you the bread of life. He says, "The words that I speak unto you, they are *spirit* and *they are life*" [John 6:63]. Eat His Word, search it, dig deep for the hidden treasure.

Do not talk, but pray. We have always had so much to say; in faith apply it to yourself. God says, “Be still, and know that I am God” [[Psalm 46:10](#)]. Be still long enough to know that God is God. Remember that you are to help everyone around you. Forget yourself, your bruises and wounds and difficulties. Praise God, and He will receive you because He lives, and you may live also.—Ms 144, 1901 (MR 900.60).

Chapter 24—The Christian’s Hope

Manuscript 110, 1901

[Sermon presented October 5, 1901, in the Sanitarium Chapel, St. Helena, California.]

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” [1 Peter 1:1-2].

These words, so full of meaning, give us assurance that grace and peace are multiplied to those who are elect “through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” Without this grace, of how much value would be all our wrestling with God? Our efforts would amount to nothing. We should greatly appreciate these words which throw such a flood of light on the relation that Jesus Christ sustains to us as our Redeemer.

“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.”

After the crucifixion of Christ, His followers lost their hope. They had expected Him to reign on David’s throne in Jerusalem, but they had been terribly disappointed. Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem.

These disciples had no prominent place in Christ’s work, but they were earnest believers in Him. They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ’s body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly

they pursued their evening walk, talking over the scenes of the trial and the crucifixion, recounting their unfulfilled hopes concerning the One who they had verily believed would redeem Israel.

While they were talking thus of their crucified and buried Lord, “Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?” ([Luke 24:15-17](#)). “Have ye not heard,” they answered, “that the prophet mighty in deed and word has been taken and crucified by cruel hands, and is now buried?” Beginning at Genesis, the Stranger told them what had been prophesied from the first concerning Jesus. While He was comforting their hearts, they came to the house where they lived, and invited their Companion to come in. He acted as though He were going farther, but they constrained Him to tarry with them. [172]

As they sat before the repast which had been prepared, the disciples were forcibly struck by the familiar motions of their Guest's hands as He took the bread and began to ask the blessing. The movements were strangely like those of their Master. Then when He held up His hands, they saw the marks of His crucifixion. Both exclaimed, “It is the Lord Jesus! He has risen from the dead!”

They rose to cast themselves at His feet and worship Him, but He had vanished out of their sight. Looking at the place that had been occupied by One whose body had lately lain in the grave, they said to each other, “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?”

But with this great news to communicate it was impossible for them to sit and talk. Their weariness and hunger were gone, and leaving their meal untasted they hurried back to the city, stumbling over the rough places along the way. They did not know that the Saviour journeyed with them. Entering Jerusalem, they went to the house where the disciples were assembled, gave the signal for unlocking the doors, and were admitted. The disciples were listening to a story of the women who had been to the sepulcher and who declared that Christ had risen from the dead. But those in the room did not believe the story.

Then the two disciples told their experience. They said that Christ had walked with them, and that their hearts had burned within

them while He opened the Scriptures to their understanding. Still some could not believe that their Lord had indeed risen. Some were saying that they could not believe the story, when behold, another person stands before them. Every eye turned to the stranger. Then the disciples heard the voice of their Master. Clear and distinct the words fell from His lips, "Peace be unto you."

"But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."

[173] "Then were the disciples glad when they saw the Lord" [[John 20:20](#)]. Faith and joy took the place of unbelief, and with feelings which no words could express they acknowledged their risen Saviour.

After the Saviour was placed in the sepulcher of Joseph, a great stone was rolled before it and sealed. While Roman soldiers who had been commanded to guard the tomb stood at their post of duty, lo, a mighty angel, commissioned to roll back the stone from the sepulcher, came in bright, heavenly glory, parting the darkness from his track. The astonished guard saw him roll back the stone as easily as if it had been a pebble. The glorious light caused them to fall as dead men to the earth, but they were sensible enough of what was occurring to see that Christ rose from the tomb.

Over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." Let us rejoice that we have a risen Saviour. Just before He ascended on high, leading captivity captive and giving gifts unto man, He said to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" [[Matthew 28:19, 20](#)]. With outstretched hands He blessed them before He was taken up to join the glorious angels waiting to escort Him on His upward way.

Two angels remained behind. While the disciples were looking at the cloud taking away their Lord, and listening to the music of the angels, "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so

come in like manner as ye have seen Him go into heaven” ([Acts 1:10, 11](#)).

In our love for Christ we long to see Him as He is. And the time is soon coming when we shall see Him. Concerning this time John the Revelator says, “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” [[Revelation 22:1, 2](#)].

Those who work against the natural laws of the being must suffer the penalty of transgression. But the Saviour pities us even when we suffer from infirmities caused by our own wrong course of action. In Him there is a healing power for us. Let us praise God for the tree of life, the leaves of which are for the healing of the nations.

[174]

“And there shall be no more curse.” Everywhere the effects of the curse are seen. Let us praise God that in the earth made new “there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him” ([verse 3](#)). Some little know what true service means. Those who expect to sing in an entertainment spend time in practicing, to familiarize themselves with the music and the words. That we may learn how to serve the Lord in heaven we must enter His service now, becoming acquainted with Him and learning to be faithful servants. No one can do service for another by exercising a controlling influence over another's mind. Every individual must learn for himself the meaning of God-fearing service.

Notice particularly the next verse: “And they shall see His face; and His name shall be in their foreheads.” When the glory of God rests upon the redeemed, they recognize Christ, for they see Him as He is. And the happiness revealed in their countenances is indescribable.

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” They will reign on His throne, because they have obediently served Him in this world, forming characters for the future, immortal life. “And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent

His angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book” (verses 5-7).

It is our privilege to understand the blessed Word of God. We have fallen, it is true; but we are not always to remain in sin. We have been placed on vantage ground. The Lord God of heaven “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should *not* perish, but have everlasting life.” What a precious hope we have in Christ!

“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.”

[175] We are not kept by our intelligence, by our words, or by our riches. In these we find no safety. We are kept only by the power of God through faith unto salvation. We are living in a period of time during which we must by faith be allied with an infinite God or else we cannot overcome the strong powers of darkness seeking to destroy us. The Holy Spirit is as a light shining on our pathway. Let us put our trust in Christ who is ever at our right hand to help us. Let us take courage, placing our confidence and our trust in Him. He has not left us destitute.

“Wherein (in the prospect of the second coming of Christ), ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ” [1 Peter 1:6, 7].

Temptations will come. But when Satan throws his hellish shadow before us, we should reach in faith through the shadow to the Light of life—to Him who has not only created man but who by His own blood has redeemed him. We are Christ’s cherished heritage. In living faith we must cooperate with Him in working out our own salvation. Amid trials and temptations His hand upholds and sustains us. Those who rest in Christ Jesus are never restless or

uneasy. He means just what He says when He bids us commit the keeping of our souls unto Him, as to a faithful Creator.

Those who hold fast their faith unto the end will come forth from the furnace of trial as fine gold seven times purified. Of this work the prophet Isaiah says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" [Isaiah 13:12]. When in trouble, remember that faith tried in the furnace of affliction is more precious than gold tried with fire. Remember that there is One watching every movement to see when the last particle of dross is taken away from your character. It is then that you are counted more precious than the golden wedge of Ophir. By hiding with Christ in God, fallen man reaches this state of purity.

Those who love the riches of this world should remember that faith in Christ is more precious than gold, for gold perishes. The saints of the living God have a glorious hope, the fruition of which is a life of immortality. I am so grateful for a sure hope of eternal life.

"[Jesus Christ] "whom having not seen [with natural eyes], ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and *full* of glory" [1 Peter 1:8].

Do you suppose that after Christ gave His precious life to redeem the beings He created He would fail to give them sufficient power to enable them to overcome by the blood of the Lamb and the word of their testimony? He has power to save every individual. At the time of His ascension He said, "All power is given unto Me in heaven and in earth" (Matthew 28:18). For our redemption all power is given to Him who stood at the head of humanity. For nearly six weeks the Sinless One fought a battle with the powers of darkness in the wilderness of temptation, overcoming not on *His* account, but on *our* account, thus making it possible for every son and daughter of Adam to overcome through the merit of His sinlessness.

[176]

In Christ "ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that *not*

unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels *desire* to look into” (1 Peter 1:8-12). The angels communicated the prophecy to men, but did not see it unfolding as now we see it. Every generation has realized the power and glory of God, but especially has this generation most clearly seen and realized the fulfillment of prophecy.

“Wherefore,” considering these things, “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” (verses 13-16).

Only those who practice holiness in this life will see the King in His beauty. Put away all vain, trifling talk, and everything of a frivolous and sensational nature. Do not engross your mind with thoughts of worldly entertainments and pleasures. Engage in the work of saving your soul. If you should lose your soul, it would have been better for you never to have been born. But you need not lose your soul. You may use every moment of this God-given life to His name’s glory. Strengthen yourself to resist the powers of darkness, that they shall not obtain a victory over you.

[177] “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” (verse 17). This does not mean a slavish fear. The fear of God is the beginning of wisdom. If you begin to fear Him, you are one of the wisest men on earth, for His everlasting arms are about you, and the enemy cannot deceive or harm you. A faith that is centered in God cannot be moved.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised

Him up from the dead, and gave Him glory; that your faith and hope might be in God” (verses 18-21).

Notice the result: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (verses 22, 23).

If we dealt kindly and tenderly and compassionately with one another, loving others as Christ has loved us, what a change would take place in our world! What a transformation would be brought about in the home life! In this church there are whole families who need to be educated and trained for the future, immortal life. All the power that can be obtained from above is needed to lead their feet in safe paths.

The members of this church need to study the Bible. Feed on the Word of God, and you will find that it is indeed the bread of life. Christ declared, “Whoso eateth My flesh, and drinketh My blood, hath eternal life” (John 6:54). In explanation He said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (verse 63).

The Scriptures are as leaves from the tree of life. From beginning to end the Bible is full of promises. For nearly four weeks I have not been able to sleep later than about one o'clock. Night after night I have been awake, pleading with God for His blessing to come to me so that I should be enabled to present the truth in its beauty and loveliness to the people, helping them to realize its force and power.

Christ cannot cooperate with a dead church. He desires His church to be full of vitality, to take hold by living faith of His power. Trials will come upon the true church. Some members will depart from the faith, giving heed to seducing spirits. Satan himself will personate Christ, declaring that he is the Son of God. One will say, “Christ is here”; another, “He is there”; and still another, that He is somewhere else; but we should know individually that He is abiding with us, and that He will save us by His righteousness.

[178]

We do not begin to reach the high standard that God has set before us. We may be “partakers of the divine nature, having escaped the corruption that is in the world through lust.” It is our privilege to stand on vantage ground with God, to be full of hope, praise,

cheerfulness, joy, thanksgiving. Let us educate ourselves to praise Him and to glorify His name. Let us by feeding upon His Word bring more spirituality into our hearts.

In our behalf Christ bore the test of denial of appetite. Shall we bear this test in His behalf, and in our behalf as well? We ruin the digestive organs by wrong eating. Many ruin their minds by using tobacco, liquor, and other stimulants. This none are compelled to do. God desires us to take ourselves in hand, to allow His Spirit to purify us. He will strengthen us to resist the devil, who tries through lust to destroy us. May God help us to consider these matters.

Those who come to the sanitarium on this hillside should see in the helpers of the institution the highest exemplification of true Christianity. The helpers, whether working in the buildings or on the grounds, should reveal by word and action that they cherish the blessed hope given to the disciples. Their hearts should be drawn out in love for the salvation of those who have no hope. They should carry a burden of soul for the afflicted ones, praying with them to help them overcome the lust of appetite.

Nurses should be familiar with the Scriptures, that from this rich storehouse they may draw for their patients words of comfort and consolation. Christ desires them to eat the bread of life, the leaves of the tree of life, that they may have something to give to the sick and the suffering around them. It is their privilege to pray for the sick, asking that the blessing of God may rest upon them. This institution should be permeated with the Spirit of the living God.

There are periods when it is necessary to pass through strait places. But when sorely tried, do not place your trust in the arm of flesh, but in the living God. Have faith in the One who is by your side ready to tell you what steps to take in times of perplexity and trial. He has everything marked out, and if His people trust in Him He will reveal to them His power and glory.

[179] We are living in the last days. The closing scenes of this world's history, which our Saviour foretold would take place just prior to His coming, are now being enacted before us. Concerning this time He said, "As the days of Noah were, so shall also the coming of the Son of man be." The inhabitants of the antediluvian world were utterly unconcerned, and at the appointed time the flood came and took them all away. Had they believed the warning given by Noah,

they would not have risked everything by going on in wickedness. Notwithstanding their unbelief, destruction came. Unbelief will not change the certainty of Christ's second coming in the clouds of heaven with power and great glory.

We are looking for the second coming of Christ. Our hope of His soon appearing in the clouds of heaven with power and great glory fills our hearts with joy. When the Saviour comes, those who are prepared to meet Him will exclaim, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" ([Isaiah 25:9](#)).

I love the Lord because He first loved me. I praise my heavenly Father that I can know that Christ is by my side at all times, for His promise is, "Lo, I am with you alway, even unto the end of the world." Think you there is anything in this world that tempts me to go astray from the Word of God? Oh, no! I have so firm a faith in Jesus Christ that I am looking forward to the time when I shall behold the King in His beauty, and see His matchless charms. Soon the gates of the city of God will be thrown back upon their glittering hinges, and the nations that have kept the truth will enter in and hear the words, "Well done, good and faithful servants, enter ye unto the joy of your Lord." Touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb.

A crown of life that fadeth not away is reserved in heaven for the redeemed, who in heaven will be kings and priests unto God. This is the hope set before us. What a hope it is! Oh, that everyone may be ready for Christ's coming! God grant that you may be overcomers.—Ms 110, 1901 (MR 900.69).

Ellen G. White Estate

Silver Spring, Maryland

May 9, 1991. Entire Ms.

Chapter 25—The Giving of the Law

Manuscript 126, 1901

[Nearly all of this manuscript has been previously released. It appears here for the first time in its entirety. Text: [Exodus 20:1-17.](#)]

Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would insure his acceptance and favor with God. He would then be forever established in holiness and happiness, and these blessings would extend to all his posterity.

But Adam failed to bear the test. And because he revolted against God's law, all his descendants have been sinners.

God's law had once been written in the hearts of men and women. But their cherished sins dimmed and nearly effaced that writing. The impressions made by sin gradually wore away the impressions of the law.

The Lord wrought wonderfully in delivering the Israelites from Egypt. He revealed Himself to them as the living God, the Lawgiver.

The tabernacle was the dwelling-place of God upon the earth. It was divided into two parts. A vail separated the holy place from the most holy place. Here after the fall God met with man. Here the voice of God was often heard.

The cloud that guided Israel stood over the tabernacle. The glory of the cloud emanated from Jesus Christ, who from the midst of the glory talked with Moses as He had talked with him from the burning bush. The brightness of God's presence was enshrouded in the darkness of the cloud which He made His pavilion, that the people could endure to look upon the cloud, as seeing Him who is invisible. This was God's plan whereby He might approach man.

“And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes” [[Exodus](#)

19:10]. They were commanded to wash their clothes. Sanctification to God admits of no untidiness or uncleanness of the body or of the clothing. Concerning those who are engaged in the service of God it is written, “Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified” [Leviticus 10:3]. [Exodus 19:11-13, quoted.]

[181]

The Lord gave special directions to the Israelites regarding the preparation they were to make for this occasion when He was to talk to man. That He might fill the people with awe and lead them to realize the sacredness of the declarations He was about to give them, He expressly commanded them to take heed to themselves, and not to break through the barrier placed round about the mount.

If the mount where the Lord manifested His glory and majesty, and from the summit of which the glory of the Lord appeared, was so sacred that one who merely touched it would have been punished by death, how sacred must be the law which the Israelites prepared to hear proclaimed from Mount Sinai! How can anyone treat it indifferently! Shall it be trampled upon, scorned, and derided?

In connection with religious services and our worship of God, we should consider the directions that He gave to the Israelites. All those who come into His presence should give special attention to the body and the clothing. Heaven is a clean and holy place. God is pure and holy. All who come into His presence should take heed to His directions, and have the body and the clothing in a pure, clean condition, thus showing respect to themselves and to Him. The heart must also be sanctified. Those who do this will not dishonor His sacred name by worshiping Him while their hearts are polluted and their apparel is untidy. God sees these things. He marks the heart-preparation, the thoughts, the cleanliness in appearance, of those who worship Him.

The ten commandments were spoken from Mount Sinai. With awful grandeur the King of kings, the infinite God, declared His law and enjoined obedience to it. The commands, “Thou shalt,” and “Thou shalt not,” are plain and positive. He who has given life and preserves life, has the right to command and control those who are dependent on Him for every breath they draw.

The first words that God spoke were, "I am the Lord thy God." By this declaration He asserted His authority to present His claims before the people. He had freed them from their bondage, and they owed their service to Him.

The first commandment is a requirement in reference to man's worship.

[182] The second commandment prohibits man from worshiping the true God through any creature or image. It forbids the making of any image which man might try to liken to the Creator. It forbids the making of an image of any creature to represent God or to be associated in any way with the worship of God.

[Isaiah 40:18-28, quoted.]

The Lord urges His supremacy. But Satan well knows that the worship of the living God elevates, ennobles, and exalts a nation. He knows that idol-worship does not elevate, but that it degrades man's ideas, by associating with worship that which is base and corrupt. He is at work constantly to draw the mind away from the only true and living God. He leads men to give honor and glory to objects that human hands have made or to soulless creatures that God has created. The Egyptians and other heathen nations had many strange gods—creatures of their own fanciful imagination.

The Jews, after their long captivity, would not make any image. The image on the Roman ensign or banner, they called an abomination, especially when these emblems were placed in a prominent place for them to respect. Such respect they regarded as a violation of the second commandment. When the Roman ensign was set up in the holy place in the temple, they looked upon it as an abomination.

The use of images by the Roman Catholic Church is antichristian. Those who worship them are commandment-breakers. Image worship is contrary to God's positive commands. The second commandment is entirely opposed to such practices. But the popes have tampered with the commandments. In all the books of devotion given to the people the second commandment is omitted. The third they call the second, the fourth the third; and the tenth they have divided into two. Thus in the place of conforming their practices to God's commands, they have altered His commandments to harmonize with their practices. To suit their worship they have taken away from and added to God's Word.

By their treatment of His Word, the popes have exalted themselves above the God of heaven. This is the reason that in prophecy the papal power is specified as the “man of sin.” Satan is the originator of sin. The power that he causes to alter any one of God’s holy precepts, is the man of sin. Under Satan’s special direction the papal power has done this very work. Although those standing at the head of the papacy claim to have great love for God, He looks upon them as haters of Him. They have turned the truth of God into a lie. Tampering with God’s commandments and placing in their stead human traditions, is the work of Satan, and will divorce the religious world from God; for He declares, “I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.” God will fulfill this word. “Whatsoever a man soweth, that shall he also reap” ([Galatians 6:7](#)). Pharaoh sowed obstinacy, and reaped obstinacy. He himself put this seed into the soil. There was no more need for God by some new power to interfere with its growth, than there is for Him to interfere with the growth of a grain of corn. All that is required is that a seed shall be left to germinate and spring up to bring forth fruit after its kind. The harvest reveals the kind of seed that has been sown. [183]

When light from God, strong and convincing, came to make known the great I AM, Pharaoh was compelled to yield. But as soon as the pressure was removed, his unbelief returned, and counteracted the great light which God had given. When he refused the evidence of the first miracle, he sowed the seed of infidelity, which left to its natural course produced a harvest after its own kind. Afterward the king would not be convinced by any working of God’s power. The monarch hardened his heart, and went on from one step to another of unbelief, until throughout the vast realm of Egypt the firstborn, the pride of every household, had been laid low. After this he hurried with his army after Israel. He sought to bring back a people delivered by the arm of Omnipotence. But he was fighting against a Power greater than any human power, and with his host he perished in the waters of the Red Sea.

The despisers of God’s law are practicing the same sin that Pharaoh practiced. They are hardening their hearts. The voice of God is rejected for human theories, for Satanic suggestions and

delusions. The Holy Spirit is resisted and set aside. The iniquities of the fathers are visited upon the children. The seeds that they sow by precept and example are reproduced in their children.

The Spirit of God keeps evil under the control of conscience. When man exalts himself above the influence of the Spirit, he reaps a harvest of iniquity. Over such a man the Spirit has less and less influence to restrain him from sowing seeds of disobedience. Warnings have less and less power over him. He gradually loses his fear of God. He sows to the flesh; he will reap corruption. The harvest of the seed that he himself has sown is ripening. He has a contempt for God's holy commandments. His heart of flesh becomes a heart of stone. Resistance to truth confirms him in iniquity. It is because men sowed seeds of evil that lawlessness, crime, and violence prevailed in the antediluvian world.

[184] All should be intelligent in regard to the agency by which the soul is destroyed. It is not because of any decree that God has sent out against man. He does not make man spiritually blind. God gives sufficient light and evidence to enable man to distinguish truth from error. But He does not force man to receive truth. He leaves him free to choose the good or the choose the evil. If man resists evidence that is sufficient to guide his judgment in the right direction, and chooses evil once, he will do this more readily the second time. The third time he will still more eagerly withdraw himself from God and choose to stand on the side of Satan. And in this course he will continue until he is confirmed in evil, and believes the lie he has cherished as truth. His resistance has produced its harvest. By his example he leads others to follow the same course of resistance against God.

Those who transgress the law of God are teaching their children to show disrespect for this law and to rebel against the Lawgiver. They place their children in the enemy's ranks, where they are cut off from the blessings of God's covenant and are brought under His judgments. If parents die while they are transgressors of God's law, their children will be inclined to do as they have done. By precept and example children of ungodly parents receive an education in evil-doing. When their measure of disobedience and transgression is full, God reckons with them. Both parents and children are held ac-

countable for their idolatry. God bears long with perverse resistance, but He will surely punish iniquity.

God announces Himself as “showing mercy unto thousands of them that love Me, and keep My commandments.”

Those who obey these precepts, sow seed for a bountiful and glorious harvest; for the mercy of God is shown to their children and their children’s children to the third and fourth generations. This principle is of as much force today as it was when God spoke the words from Mount Sinai. The Lord loves and honors obedience now just as much as when He gave His law.

All false worship is spiritual adultery. The second precept, which forbids false worship, is also a command to worship God, and Him only serve. The Lord is a jealous God. He will not be trifled with. He has spoken concerning the manner in which He should be worshiped. He has a hatred of idolatry, for its influence is corrupting. It debases the mind, and leads to sensuality and all kinds of sin.

To make an image of God dishonors Him. No one should bring into service the power of imagination to worship that which belittles God in the mind and associates Him with common things. Those who worship God must worship Him in spirit and in truth. They must exercise living faith. Their worship will then be controlled not by the imagination, but by genuine faith. [185]

Let men worship and serve the Lord God, and Him only. Let not selfish pride be lifted up and served as a god. Let not money be made a god. If sensuality is not kept under the control of the higher powers of the mind, base passion will rule the being. Anything that is made the subject of undue thought and admiration, absorbing the mind, is a God chosen before the Lord. God is a searcher of the heart. He distinguishes between true heart-service and idolatry.

“Thou shalt not take the name of the Lord thy God in vain.” Those who are brought into covenant relation with God are pledged to speak of Him in the most respectful, reverential manner. Many refer to God and mention His name in their religious conversation much as they would mention a horse or any other common creature. This dishonors God. By precept and example parents should educate their children on this point, lest by irreverence they grieve away God’s Spirit from their hearts and the hearts of their children.

Ministers, by carelessly introducing the name of God into their conversation, may teach lessons of irreverence. By mingling His holy name with common matters, they show that they are not spiritually-minded; for they mingle the sacred and the common. They are not living up to their holy profession. While claiming to be worshipers of God, they walk contrary to His law.

Swearing, and all words spoken in the form of an oath, are dishonoring to God. The Lord sees, the Lord hears, and He will not hold the transgressor guiltless. He will not be mocked. Those who take the name of the Lord in vain will find it a fearful thing to fall into the hands of the living God.

In a special sense the first four commandments reveal the duty of man to his Maker. These four precepts were written on the first table of stone. Man has a God who is the Author of his being—a God whom he must love and obey with heart, mind, soul, and strength.

The last six commandments, written on the second table of stone, point out man's duty to his fellow man. He who is true to his God, loving and obeying him, will be true to his neighbor. Those who keep the first four commandments will keep the last six.

[186] After giving the ten commandments, the Lord more explicitly enlarged upon them, laying down the principles that should be carried out in the practical life. These specifications are called judgments, or statutes, because the magistrates were to give judgment according to them. God did not speak them with an audible voice to the Israelites, but gave them to Moses, who communicated them to the people. In several instances difficult cases had arisen upon which Moses felt incapable of rendering a decision. He had supplicated the Lord to decide them for him. The Lord now gave general statutes that would govern decisions in these particular cases.

The Lord desired to guard the interests of servants. He commanded the Israelites to be merciful, and to bear in mind that they themselves had been servants. They were directed to be mindful of the rights of their servants. In no case were they to abuse them. In dealing with them they were not to be exacting, as the Egyptian taskmasters had been with them. They were to exercise tenderness and compassion in the treatment of their servants. God desired them to put themselves in the place of the servants, and deal with

them as they would wish others to deal with them under the same circumstances.

Because of poverty, some were sold into bondage by their parents. Others who were sentenced for crimes by the judges were sold into bondage. The Lord specified that even these were not to be held as bondservants for more than seven years. At the end of that time every servant was given his freedom or, if he chose, he was allowed to remain with his master. Thus God guarded the interests of the lowly and the oppressed. Thus He enjoined a noble spirit of generosity, and encouraged all to cultivate a love for liberty, because the Lord had made them free. Anyone who refused liberty when it was his privilege to have it, was marked. This was not a badge of honor to him, but a mark of disgrace. Thus God encouraged the cultivation of a high and noble spirit, rather than a spirit of bondage and slavery.

God desires Christians to respect the liberty that He has in so marvelous a manner given them. In Christ is vested the ownership of every man. Man should not be another man's property. God has bought mankind. One man's mind, one man's power, should not rule and control another's conscience. In the sight of God wealth and position do not exalt one man above another. Men are free to choose the service of God, to love the Lord, and to keep all His commandments.

How carefully God protects the rights of men! He has attached a penalty to wilful murder. "Whoso sheddeth man's blood, by man shall his blood be shed" ([Genesis 9:6](#)). If one murderer were permitted to go unpunished, he would by his evil influence and cruel violence subvert others. This would result in a condition of things similar to that which existed before the flood. God must punish murderers. He gives life, and He will take life, if that life becomes a terror and a menace. Mercy shown to a wilful murderer is cruelty to his fellow men. If a wilful murderer thinks that he will find protection by fleeing to the altar of God, he may find that he will be forced from that altar and be slain. But if a man takes life unintentionally, then God declares that He will provide a place of refuge, to which he can flee.

[187]

"He that curseth his father, or his mother, shall surely be put to death" ([Exodus 21:17](#)). Thus God expressed His mind in regard to

rebellious children. He made it a capital crime for children to curse or to smite their parents. And He will punish the parents, if they do not govern and control their children. How many children are lost to all virtue! How many are abandoned to vice and iniquity! How many abuse their own parents!

It was Jesus Christ Himself who gave special directions to Israel. Do these specifications testify of a Christless dispensation? Is this code of statutes of a lower order than are the statutes which are given in this age? The Lord guards the interests of His people. He gives special directions concerning the poor. How impartial are His ways! How exalted are all His requirements.

The Lord gave many other statutes or judgments, which were to be strictly obeyed. These are recorded in the twenty-first, twenty-second, and twenty-third chapters of Exodus.

The Lord also specified the conditions on which his people, the Israelites, would receive the promised blessing: [[Exodus 23:20-33](#), quoted].

These promises are given on condition of obedience. God will bless and honor those who honor Him. The living God pledges Himself by promises to those whom He lays under obligations to Himself. His people must take Him as their Ruler. They must obey the laws of His government. They must not only refrain from worshipping all other gods, but overthrow them utterly, thus evidencing their great abhorrence of idolatry.

After God had given Moses various laws and ordinances, He directed him to go down to the people and acquaint them with these laws. Moses was instructed to read them to the people. While in the mount he had written them just as they had been spoken by the Son of God. "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" ([Exodus 24:3](#)).

[188] Preparation was now made for the ratification of the covenant, according to God's directions. [[Exodus 24:4-8](#), quoted.]

Here the people received the conditions of the covenant. They made a solemn covenant with God, typifying the covenant made between God and every believer in Jesus Christ. The conditions were plainly laid before the people. They were not left to misunderstand

them. When they were requested to decide whether they would agree to all the conditions given, they unanimously consented to obey every obligation. They had already consented to obey God's commandments. The principles of the law were now particularized, that they might know how much was involved in covenanting to obey the law; and they accepted the specifically-defined particulars of the law.

If the Israelites had obeyed God's requirements, they would have been practical Christians. They would have been happy; for they would have been keeping God's ways, and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them.

Bravely did the Israelites speak the words promising obedience to the Lord, after hearing His covenant read in the audience of the people. They said, "All that the Lord hath said will we do, and be obedient." Then the people were set apart and sealed to God. A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people had consecrated themselves—body, mind and soul—to God. A portion was sprinkled upon the people. This signified that through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a solemn covenant with God.

As representative of the fallen race, Christ passed over the same ground on which Adam stumbled and fell. By a life of perfect obedience to God's law, Christ redeemed man from the penalty of Adam's disgraceful fall. Man has violated God's law. Only for those who return to their allegiance to God, only for those who obey the law that they have violated, will the blood of Christ avail. Christ will never become a party to sin. Bearing the penalty of the law, He gives the sinner another chance, a second trial. He opens a way whereby the sinner can be reinstated in God's favor. Christ bears the penalty of man's past transgressions, and by imparting to man His righteousness, makes it possible for man to keep God's holy law.—[Manuscript 126, 1901](#) (MR 900.37).

Ellen G. White Estate Washington, D. C. November 7, 1985. Entire Manuscript.

Chapter 26—Our Elder Brother

[190]

Manuscript 20, 1902

[[Hebrews 2:1-4](#), quoted.] “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man” [[verse 9](#)]. Thank God for the words, “every man.”

“For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” Clothing His divinity with humanity, Christ came to this world to stand at the head of the human race. He came to bear the trials that we must bear, to overcome the temptations that we must overcome. He came to show that by the power received from on high man can live an unsullied life. He was tempted as we are tempted, but not once did He yield.

“For both he that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren.” Leaving His high command, he came to this earth to be our Elder Brother.

[[Hebrews 4:14-16](#), quoted.]

What hope and courage and confidence these words should inspire in us! Let us not sink into hopeless discouragement because we make mistakes.

“Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity” [[chapter 4:1, 2](#)]. Let those who have little compassion for the ones who make mistakes, read and study these words.

Our Saviour did not live in mysterious seclusion during the years that preceded His public ministry. He lived with His parents at Nazareth, and worked with Joseph at the carpenter’s trade. His life was simple, free from any extravagance or display. When the time

came for His public work to begin, He went forth proclaiming the gospel of the kingdom. To the close of His work He preserved the simplicity of habit. He chose His helpers from the lower ranks of life. His first disciples were humble fishermen of Galilee. His teaching was so simple that little children understood Him, and afterward might be heard repeating His words. All that He said and did possessed the charm of simplicity.

[191] Christ was a close observer, noticing many things that others passed by. He was ever helpful, ever ready to speak words of hope and sympathy to the discouraged and the bereaved. He allowed the crowd to press round Him, and complained not, though sometimes almost lifted off His feet. When He met a funeral, He did not pass by indifferently. Sadness came over His face as He looked upon death, and He wept with the mourners.

As the children gathered the wild flowers growing so abundantly around them, and crowded up to present to Him their little offerings, He received them gladly, smiled upon them, and expressed His joy at seeing so many varieties of flowers.

These children were His heritage. He knew that He had come to ransom them from the enemy by dying on the cross of Calvary. He spoke words to them that ever after they carried in their hearts. They were delighted to think that He appreciated their gifts and spoke so lovingly to them.

Christ watched children at their play, and often expressed His approval when they gained an innocent victory over something they were determined to do. He sang to children in sweet and blessed words. They knew that He loved them. He never frowned on them. He shared their childish joys and sorrows. Often He would gather flowers, and after pointing out their beauties to the children, would leave them with them as a gift. He had made the flowers, and He delighted to point out their beauties.

It has been said that Jesus never smiled. This is not correct. A child in its innocence and purity called forth from His lips a joyous song.

To those who followed Him He explained the Word of God so clearly that they loved to be in His company. He led their minds from the inferior things of earth to the holy principles of truth and righteousness. He prepared them to understand what is compre-

hended in transformation of character after the divine similitude. His words encouraged faith. He carried the minds of His hearers from this world, with its busy cares, to the higher, nobler world, which so many had lost sight of. He showed that every moment of life is fraught with eternal significance. He declared that the things of this world are of minor importance in comparison with the things of the world to come.

Christ always encouraged industry. “Why stand ye here all the day idle?” He said to the indolent. “Work while the day lasts; for the night cometh, in which no man can work.” He showed them that God has entrusted everyone with talents, which are to be improved and multiplied by faithful use. Seeing men absorbed in pursuit of worldly riches, using their entrusted capabilities to obtain advantage over one another, He exclaimed, “How hardly shall they that have riches enter into the kingdom of heaven.”

[192]

Our Saviour was the Majesty of heaven, the King of glory. But He laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and temptations of human beings. He came to be their surety, to overcome in their behalf, to live for them a sinless life, that through His power they might obtain the victory over sin.

He came saying, “I will declare Thy name unto My brethren: in the midst of the church will I sing praise unto thee.” [See [Psalm 22:22](#).] He placed Himself on a level with human beings, saying, “I will stand at the head of the race, that through My humiliation they may be accepted as members of the royal family. I will declare the name of God to My brethren. I will put My trust in Him, just as I desire My disciples to do.”

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” [[Hebrews 2:14, 15](#)].

Only by bearing the penalty of our disobedience could He deliver us from eternal death. He became sin for us, that we might become the righteousness of God in Him. Thus He placed us on vantage ground, where we could live pure, sinless lives. The guilty who come to Him for pardon, confessing their sins, stand before the Father

as innocent, because the Innocent One has borne their guilt. The undeserving are made deserving, while in their behalf the deserving became the undeserving.

Behold the Son of God bowed in Gethsemane in an agony of grief. He who was ever touched with human woe, who ever sought, by word and deed, to relieve human suffering, now seems to be as a bruised reed.

“Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted” [[verses 16-18](#)].—Ms 20, 1902 (MR 900.43).

Ellen G. White Estate Washington, D. C. August 7, 1986. Entire Ms.

Chapter 27—Lessons From the First Chapter of Second Peter

[193]

Manuscript 77, 1902

[Sermon preached by Ellen G. White at the California Conference camp meeting, Petaluma, California, Sabbath Afternoon, June 7, 1902.]

“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 (notice this expression; we shall refer to it again) unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things (nothing is withheld) that pertain unto life (eternal life) and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises.” Mark carefully the language, because in the Judgment every person who has ever had the privilege of hearing or reading these words will be held accountable for the way in which he has received them. “Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature,” partakers of divine power, divine grace, divine possibilities.

Is it possible for the fallen sons and daughters of Adam to stand on vantage ground, able to overcome? Yes, this is the great privilege that is granted them. They may be “partakers of the divine nature, having escaped the corruption that is in the world through lust.”

The Christian life is a constant warfare. The church militant is not the church triumphant. Paul says, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” ([Ephesians 6:12](#)). We must meet human beings of power and influence who are on Satan’s side of the controversy; and

we must also meet unseen agencies of evil. Let us be found in the right position.

Working on the Plan of Addition

To those who are preparing for heaven I wish to say, In the Christian life we are to work upon the plan of addition. If we are faithful in working on this plan, God works for us on the plan of multiplication. We are not to deviate from virtue or fail to cherish and cultivate all the graces of the Spirit. To enable us to be partakers of the divine nature, God has given us exceeding great and precious promises. These promises are mentioned in the following verses:

[194] “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.”

“Add to Your Faith Virtue”

“Giving all diligence, add to your faith virtue.” Let not those who profess to have faith in Christ, fail of having virtue. They are under obligation to place themselves where they will reveal to others the virtue of His character.

God has called us to glory and virtue. We have no right to assimilate with the world—dressing, talking, and living as worldlings do. God has given us a high standard to reach. To enable man to reach this standard, God sent into the world His only begotten Son. In our behalf Christ made an infinite sacrifice. He laid aside His kingly crown and royal robe, clothed His divinity with humanity, and came into our world to teach men and women the laws of life and salvation, which they must carry out to the letter in order to have everlasting life in the kingdom of glory. Satan claimed that it was impossible for human beings to keep God’s law. In order to prove the falsity of this claim, Christ left His high command, took upon Himself the nature of man, and came to the earth to stand at the head of the fallen race, in order to show that humanity could withstand the temptations of Satan. He became the Head of humanity, to be

assaulted with temptations on every point as fallen human nature would be tempted, that He might know how to succor all who are tempted. On this earth He worked out the problem of how to live in accordance with God's standard of right. Bearing our nature, He was true to God's standard of righteousness, gaining the victory over Satan. He was tempted in all points like as we are, yet He was without sin.

Before Christ came in person to reveal His Father's character, Satan thought that he would have the whole world on his side. And today the enemy is still playing the game of life with everyone. He seeks to bring in dissension and division. But if we are partakers of the divine nature, we will stand as a united whole. Let us not think that our churches can enjoy God's blessing while in a state of disunion. In this world we are to be representatives of Christ. He has called us to glory and virtue. As He represented the Father, so we are to represent Him to the world, for in representing Him we are representing the Father, who is in every place to help where help is needed. [195]

We have a great work to perform for the Master. After Jesus has sacrificed so much in our behalf, giving His life for our salvation, shall we by our course of action make Him ashamed of us?

It is to the glory of God for Him to give us of His virtue. He desires to see us rise to the highest standard. When by living faith we lay hold of the power of a living Christ; when we plead His unfailing promises, and claim them as ours; when we seek for the power of the Holy Spirit, we are eating the flesh and drinking the blood of the Son of God. And "whoso ... eateth My flesh," said Christ, "and drinketh My blood, dwelleth in Me, and I in him.... The words that I speak unto you, they are spirit, and they are life" ([John 6:54, 56, 63](#)).

"And to Virtue Knowledge"

"And to virtue knowledge." Oh, we can have a knowledge of God and His truth—a knowledge that is beyond expression! Tell me, what language can we find to express the knowledge that comes to us when Christ reveals His presence to us, and our hearts are softened

and subdued by His power? Such knowledge is beyond expression. We cannot explain it, nevertheless we know that we possess it.

Let those who claim to have a knowledge of God, work in co-operation with Christ. Christ is depending upon everyone to do his best. To every man and to every woman He has given a work.

God's promises are conditional. In order to make it possible for Him to bless us, we must do our part. We cannot expect that all His blessings will come to us naturally, if we fold our hands in inactivity. We are to be laborers together with God. It is our privilege and duty to labor for souls ready to perish.

If you have a knowledge of God and have taken your position under the banner of Prince Emmanuel, remember that you are not to allow yourself to come under the control of the powers of darkness—the fallen angels. You are to keep in mind the promises that pertain to eternal life and godliness, and seek for divine power that is given to enable you to escape everything that would lead you astray.

“And to Knowledge Temperance”

[196] “And to knowledge temperance.” This is a point that every one of us should consider. The strength of natural appetites depends very much on the treatment they receive. Those who indulge appetite, eating and drinking with the drunken; those who practice gluttony, eating double the amount that they should eat, bring the system into such a condition that it is next to impossible for them to be partakers of the divine nature, because they do not escape the corruption that is in the world through lust. The temple of God, which should be kept holy, is polluted and defiled.

Think of all the wickedness that is committed as the result of the sale of liquor! The men who sell liquor are familiar with the evil effects that it produces. Not only the man who sells liquor, but also the man who buys and drinks it, is held accountable for the wicked deeds committed under its influence. God stands ready to give divine power to any sincere man to enable him to overcome appetite for liquor; but oh, how much better it is for parents to teach their children from babyhood never to use a drop of intoxicating liquor! And parents, besides helping their children by setting an

example of strict temperance, should shield them from the so-called friends who would lead them to indulge appetite.

The food that we eat has much to do with the question of temperance. Parents should take into account the relation of food to morals. The use of flesh-meat animalizes the nature. There needs to be an awakening on this point. How can anyone desire to live on the flesh of dead animals, when they have the privilege of using the fruit, grains, vegetables, and nuts that God has given us in such abundance?

The enemy does everything in his power to gain control of the minds of men and women. He leads them to cultivate a perverted appetite, so that rather than deprive themselves of injurious things, they go on in indulgence after indulgence. Self-denial is a virtue.

We hope that at this meeting those who understand the principles of health reform will exert a strong influence on the side of temperance. Let Christ's followers abstain not only from alcohol, tobacco, tea, and coffee, but also from every other harmful thing that beclouds the brain. The enemy has arranged matters so as to ensnare the greatest number. He leads men and women to use stimulating food and food that beclouds the nerve-power of the brain, so that they are unable to distinguish between right and wrong, between good and evil. Parents, teach the members of your household that indulgence of appetite is the work of the enemy. Teach them to guard against his deceptions. Such instruction should be given by everyone who takes the responsibility of bringing children into the world; and especially at this stage of the world's history fathers and mothers should realize that their children are the property of God, and that He holds them accountable to bring up their children in the nurture and admonition of the Lord. [197]

We are to practice temperance on every point; for we need all the brain nerve-power that it is possible for us to have in order that we may be able to resist Satan's temptations. We are not to pamper appetite, diseasing our digestive organs by indulgence. God desires us to be true to the principles of health reform. Let us remember that we have a heaven to win and a hell to shun.

“And to Temperance Patience”

We are to realize that the divine Presence is constantly by our side. Christ has said, “Lo, I am with you always, even unto the end of the world” ([Matthew 28:20](#)). Remember that He hears every unkind word, every harsh, cutting expression. Could you see Jesus standing by your side, would you speak such words? Then guard carefully every word and action. Walk in all lowliness of mind, cherishing a spirit of meekness and kindness. Live so that others may see that there is a difference between the disposition of a Christian and the disposition of those who make no claim to be Christ’s followers.

Words that create heart-burnings and disunion should never escape the lips of Christ’s followers. We must put on Christ; we must be Christlike in every word and action. Thus we shall be partakers of the divine nature. Only by partaking of the divine nature can we live the Christ-life.

Fathers and mothers, wherever you are, whether in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly, “This is from Satan. He wants me to perpetuate his words, his spirit, but I will not do it.” Determine to speak in love; to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why? Because you are a Christian; because you are preparing for the society of the heavenly angels, for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who leads men and women to speak unkindly to one another.

Never should parents scold their children. Never should they administer punishment while in a fit of passion. Children cannot be trained aright in this manner. Angry parents need to be chastened by the rod themselves, instead of chastening their children. Punishment in anger only hurts and provokes. Do you want a home in heaven? We are all desirous of reaching heaven. But does anyone desire to reach heaven in order that he may fret and scold or punish in anger, and exercise arbitrary authority? On the other hand, do we not desire to reach heaven because peace reigns there; because on every side we shall hear the words, “Thy gentleness hath made me great” ([Psalm 18:35](#)).

Mothers, take your rightful position as a loving teacher of your children. Remember that the hand that rocks the cradle is the hand that moves the world. Never give expression to words of anger. Keep a cheerful countenance. Children are very susceptible to expressions of joy and sorrow. I remember that sometimes when things which caused sorrow would be brought to me while I was holding one of my children in my arms, the change of expression on my countenance would be noticed at once by my child. Seeing the expression of sadness come over my face, the little babe, only three months old, would burst out crying and could hardly be pacified. At first I did not know what caused him to cry, but I soon learned.

Parents, let our countenances reveal constantly the peace and consolation of Christ. This is a missionary work that you are able to do at home. Missionary work begins in the home. Educate and train your children for the future immortal life. Lead them to give their hearts to God, that they with you may be numbered among His people. You can teach them to stand by you, to strengthen your hands in the missionary work; and in turn, you can strengthen them.

Parents, sanctify yourselves, that your children also may be sanctified. Sanctify your talent of speech. Words are a precious gift, capable of doing much good and accomplishing a great work for the Master. Let every word be such that you can have it written in the books of heaven without being ashamed to meet your record in the Judgment.

Great blessings are lost because of discouraging and passionate words. Brethren and sisters, learn lessons of self-control. When someone speaks passionately to you, keep silent. Feelings of anger, when met in this way, die out very quickly. A hastily-spoken reply only makes matters worse.

“And to Patience Godliness”

Brethren and sisters, I beg of every one of you to make the most of this camp meeting. If you have backslidden, I entreat you, for Christ’s sake, to return to Him. Be reconverted. Let the conversions begin today. Let parents confess to their children in regard to the points on which they have neglected their duty. Let them confess their negligence in regard to allowing their children to follow

[199]

the fashions and to mingle in worldly society simply because they wanted to be like the world. It is impossible for us to be Christlike while we are worldly-minded. We cannot separate ourselves from the world itself; we must remain in the world; but we should separate from its evil practices, its wrong ideas, its sinfulness. We should practice self-denial in everything, in order to have power by living faith in Christ to claim the richest promises given us in His Word.

Just before the firstborn were slain in Egypt, the Lord instructed the Israelites to gather their children into their houses with them, and to strike the lintel and the two side posts of their doors with blood, so that when the destroying angel went through the land, he would recognize the houses thus marked as the dwelling places of Christ's followers, and pass over them.

Today we must gather our children about us if we desire to save them from the destructive power of the evil one. The conflict between Christ and Satan will increase in intensity until the end of this earth's history. We are to have faith in the blood of Christ in order that we may pass safely through the perilous times just before us.

Let the children receive the blessings of this meeting. If you try to help them by personal labor in your family tents, working with Christlike simplicity, the reviving, reformatory power of God will come into your tents and enable you to pray in faith. Then you can ask for the Lord's richest blessings to rest upon the little company in our tent.

“He That Lacketh These Things is Blind”

If we work diligently upon the plan of addition, we shall not be barren in a knowledge of Christ. We should, however, take heed to ourselves, lest we fall because we do not cherish and cultivate the Christian graces. “He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.” This scripture brings to view those who are in a divided state, those who talk as they please, those who indulge appetite and passionate speech, failing to take themselves in hand. Such persons have no moral strength to carry out the principles that would bring

to them, as overcomers, the crown of life. They are like a man who has forgotten that he has been 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.” This is the only election that is spoken of in the Bible. Your election is dependent on our course of action. If you will to make your election sure, you can do so; if you will to make it uncertain by sinning while professing to be righteous, you can do so. You can become angry, you can be dishonest in trade, you can in other respects follow the course of the ungodly. But will it pay? I ask you, Will it pay? Will you not determine to make your calling and election sure, and not only for yourself, but for your children? Will you not strive to bind up your children with Christ?

[200]

An Eternal Life Insurance Policy

If you work out your own salvation with fear and trembling, you will never fall; “for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” This promise is an eternal life insurance policy, and it is offered to every one of us.

The apostle continues: “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.”

To those who desire to make their calling and election sure, and to obtain this eternal life insurance policy, we would say, Remember that you are “laborers together with God; ye are God’s husbandry, ye are God’s building.” God is watching intently to see what kind of timbers parents and children put into their character-building.

When the tiller of the soil sows seed, he apparently throws away his grain. Parents may think that in teaching their children the principles of kindness and patience, they are throwing away their time and efforts. But if they are faithful in training their children, they will reap an abundant harvest as surely as will the one who sows good seed in his field.

Parents, make your home a little heaven on earth. You can do this, if you so choose. You can make home so pleasant and cheerful that it will be the most attractive place on earth to your children. Let

them receive all the blessings of the household. You can so relate yourselves to God that His Spirit will abide in your home. Come close to the bleeding side of the Man of Calvary. Those who are partakers with Him in His sufferings will at last be partakers with Him in His glory.

[201] We are offered an everlasting life insurance policy that assures us a life which measures with the life of the infinite God. We are to make manifest that we are not working for earthly riches and honor, but for a far more exceeding and eternal weight of glory. When we have been offered so much, shall we not with every power of the being strive to be overcomers? If such an effort made men and women miserable, if it caused them to feel that they were under condemnation, we could not appeal so strongly to you to take up the cross and follow the Saviour. But we know that the effort to run with patience the race set before you will bring happiness into your face, the sparkle of glad satisfaction into your eyes, and nobility into our soul. In this light look at the Christian's race. Grasp the hand of the Infinite, reached down to save you. He says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Remember that in God you have a mighty Helper.

The Improvement of Our Talents

In the parable of the talents the servant who had five talents traded upon them wisely, and in the day of reckoning was able to bring double that number to the Master. The one also who had two doubled his talents. But the man who had one talent hid it in a napkin and buried it in the earth. And when the master returned and reckoned with his servants, the sentence pronounced upon this unsloughful servant was, "Take therefore the talent from him, and give it unto him which hath ten talents" ([Matthew 25:28](#)).

Brethren and sisters, what are you doing to prepare yourselves for a home in glory? Do you realize that to everyone is given his work? God has not given all the same work. Some have a greater number of talents than others. Those who have five talents should faithfully trade upon them. To those who have two talents the Lord says, "Trade upon your talents, using and improving them to My glory." We are to use our talents according to our several ability.

Remember that you have at least one talent. Resolve by the grace of God to use your talent wisely, and see whether you can gain another one. Thank God that He has manifested His great love to you by entrusting you even with one talent. By word and action show that you appreciate this gift, and that you regard it as a treasure greater in value than anything else you possess. Put your talent out to the exchangers. If you use it faithfully, you will gain another talent; and by a faithful use of these two talents, you will gain two more.

If you have received only one talent, instead of burying it say, “I have but one talent, and I must make the most of it. I will be faithful in the little things, because the Word declares, ‘He that is faithful in that which is least is faithful also in much’ (Luke 16:10). I must use to the very best advantage that which is given me. I must not waste one jot or tittle of my powers in the gratification of appetite or pride of appearance. In my family I must be a faithful teacher, training my children for the future, immortal life. I must teach them to be honest and truthful, kind and patient. I myself must be all that I desire my children to be; for in speaking of His disciples, Christ said, ‘For their sakes I sanctify Myself, that they also might be sanctified’” (John 17:19).

If you have buried in the earth the one talent that God entrusted to you, I beseech you to improve it before He inquires, What have you done with the talent that I gave you? [202]

Often the talent of means is buried. Money laying unused in banks is regarded by the Lord as a buried talent. God wants His followers to use the talent of means in His service. We should do our part to carry forward the different lines of work in all parts of the earth. A great work is to be done in the cities. Camp meetings are to be held in many places. Those who have the talent of means may multiply it by using it in the work of giving to the world the message of truth for this time. When through the instrumentality of our one talent someone is brought into the truth, that one talent is doubled. And when this person brings others into the truth, there is a still further increase of talents.

To him who uses aright his one talent, the Master will say, “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou

into the joy of thy Lord” ([Matthew 25:21](#)). The well-doer is not rewarded in proportion to the number of his entrusted talents, but in proportion to the use made of that which he has, and the motive which prompts his action.

I tell you these things in order that you may individually feel that God desires to use *you* in His service. There is a place for *you* to fill in this world. If you fill this place faithfully, the Lord of heaven will work in your behalf, and you will see of the salvation of God. This is what we are so anxious for everyone to see.

In [Isaiah 57:15](#) we read: “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” This scripture describes the man whom God approves.

The Work Before Us

Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of His second appearing is near. “When these things begin to come to pass,” He declared, “then look up, and lift up your heads; for your redemption draweth nigh” ([Luke 21:28](#)).

[203] Christ represented this time by the parable of the fig tree. “Behold the fig tree,” He said, “and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand” ([verse 30](#)). The wickedness, the turmoil, the disturbances on every side, should be regarded by us as signs that the day of God is at hand.

We are standing on the verge of the eternal world. We have no time to lose. It is high time to tell the people that Christ is coming. Let us warn them, visiting them at their homes, and talking and praying with them personally. By such efforts we shall win souls to Christ. If we come to God in faith, He will give us power and grace for every duty.

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?

We have only touched upon this subject, and now we leave it with you. We greatly desire to have everyone go to work. Cease to criticize and find fault. If anyone has aught against his brother, let him go to him in the spirit of Christ and settle the difficulty. Before the power of the Holy Ghost rested upon the disciples, they spent ten days before God in prayer and fasting and confession of sin. After they had come unto unity, the heavens were opened, the glory of God was revealed, and the Holy Spirit came upon them. Then they went forth to proclaim the gospel with power, and under the influence of the Spirit 5,000 were converted in one day.

Let us begin to look at these things as they are. The saving knowledge of the power of God should go forth from us as a lamp that burneth. Our tapers should be kindled from the divine altar.

One reason that there are not more conversions now is because you yourselves need to be converted. Just as soon as you receive the baptism of the Holy Spirit you will see of the salvation of God. Let the breaking-up plow do its work in the heart. We desire to see everyone drawing strength from Christ by eating His flesh and drinking His blood. May God help you. May He cleanse you from all unrighteousness, and let His light shine upon you. May we see the salvation of God before this meeting closes.—[Manuscript 77, 1902](#) (MR 900.35).

Ellen G. White Estate Washington, D.C. November 1, 1985. Entire Ms.

Chapter 28—Dangers of Worldly Policies and Principles; A Plea for Obedience, Righteousness, and Unity

Manuscript 96, 1902

[Early morning talk by Mrs. E. G. White, to the Pacific Union Medical Missionary Council, Sanitarium Chapel, St. Helena, California, June 19, 1902.]

Conformity to the world is causing many of our people to lose their bearings. I feel deeply over this matter, because it is continually kept before me by the Lord. For many years it has been presented to me again and again that a worldly policy has been coming into the management of many of our institutions. And when I read the published Testimonies that were given in the early seventies and even before that time, I am surprised to see how clearly our dangers in this matter have been pointed out, and how plainly the right way has been outlined from the beginning.

But the way, so plainly specified, has not been followed. Men act as if counsels had never been given; and yet we expect the Lord to uplift us and to do great things for us! True, He will help us if we so relate ourselves to Him that He can; but He will not serve with us while we are weaving threads of selfishness into the web.

A Deviation From Right Principles. There is a sentiment among our people—opposed by some, it is true, but held by many—that each one connected with God’s service may be sharp, keen, and designing, in order to make the best possible showing, indicating that his line of work is a success. Those who continue to hold to this idea will be bitterly disappointed when at the Judgment they find that they have no place in the kingdom of God. False principles will never prevail in heaven. Not a thread of selfishness is to be brought into any part of God’s service in His work upon the earth.

—A worldly policy has been coming into management of our institutions. It nearly spoiled our publishing house in Battle Creek. God was not made first and last and best in everything. Human judgment, human ideas, were taking the lead and control of everything.

God is not pleased with those who are ambitious of being regarded as shrewd men in the estimation of the world; nevertheless this ambition is cherished by not a few men of responsibility in our ranks. God's work should mean a great deal more to us than it does. It is more important than we have supposed.

Men in positions of responsibility who in any way deviate from Bible principles are divorcing themselves from God. We must be determined not to permit a worldly policy to be brought into our work. The servants of the living God and the servants of Satan are to be as distinct from one another as light is from darkness. The line of demarcation between them must be unmistakable.

[205]

If ever there was a time when those who have a knowledge of present truth should find their bearings, it is the present time. Although no one is to move independently of his brethren, yet each one must gain a knowledge of his own condition, his exact bearings. The question that each one should ask himself is, "What is my relation to God?"

It is conformity to the world that is causing our people to lose their bearings. The perversion of right principles has not been brought about suddenly. The angel of the Lord presented this matter to me in symbols. It seemed as if a thief were stealthily moving closer and still closer, and gradually but surely stealing away the identity of God's work, by leading our brethren to conform to worldly policies.

The mind of man has taken the place that rightfully belongs to God. Whatever position a man may hold, however exalted he may be, he should act as Christ would were He in his place. In every stroke of work that he performs, in his words, and in his character, he should be Christlike.

Man is not to permit God's work to be carried on contrary to a plain "Thus saith the Lord." But it is becoming more and more customary for men to separate from God, thinking that it is their privilege to go forward in their own way and according to their own ideas.

Restrictions That Are Contrary To The Spirit of the Gospel. A few weeks ago I saw in a Battle Creek paper a statement that startled me. It was to the effect that no funds of Battle Creek Sanitarium can be sent outside of the State of Michigan to build or support other enterprises of any kind. Brethren, God will not endorse this arrangement.

When we were struggling in Australia—a new, unworked field—the Lord bade me to ask Battle Creek Sanitarium to assist us in establishing a sanitarium there which was even more needed to give character to the work in that new field than the Battle Creek Sanitarium was to give character to the work in America. But no response was made to the Lord’s request. When I read this statement in regard to the restriction placed upon the earnings of the institution [206] in Battle Creek, I began to understand why we received no help from this source while we were in Australia.

Such a restriction is not in accordance with the principles of the gospel. Christ commissioned His disciples to carry the gospel to the ends of the earth. He did not restrict the blessings of the gospel to Judea or any other one country. In God’s work there is equity. We helped establish the medical institution in Battle Creek, and nourished it tenderly in its infancy; and, having become strong, it should have been ready to respond to the appeal made to its managers to help us establish a similar institution in Australia.

Let our brethren take heed that in the organization and management of the various branches of the work, no place be given to any such selfish policy or plan.

Erroneous Principles To Be Put Away. The Lord expects us to make most diligent efforts to free ourselves of the worldly spirit that has come in among us. He desires us to understand that we are not to build immense sanitariums in favored localities; for this would absorb means that should be used in assisting to build many sanitariums in other places. He desires that medical institutions shall be established in many places in many lands, and in every country to which the truth is carried.

The Lord calls for a reformation. In every place where believers have adopted worldly principles, He desires a voice of warning to be raised. “Cry aloud,” He says, “spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of

Jacob their sins.” As a people and as individuals we must put away the erroneous principles and ambitious projects which lead us to embrace so much within a narrow compass. God desires us to learn to walk firmly and solidly, ever advancing in His way. He desires us to erect every building with reference to the needs of other places that must sometime have similar advantages.

In no respect is God’s work to be circumscribed by man-made restrictions. Many of the ambitious plans and policies that have been made are not endorsed by Him. He is no party to keeping many advantages in one place. He desires every institution established to stand ready to help establish the next institution that is needed. Upon everyone who knows the truth rests the responsibility of bringing others into the truth.

Just so it is with the establishment of institutions. No person, no institution, is to be so bound about that this principle of service for others must be violated. Some are already bound; but the Lord desires to have them set free. In the night season it seemed as if I were watching those upon whom yokes were being put. Then One in authority came forward and broke every yoke, saying, “I make no such yokes. Let every one stand in his God-given independence, and yet remain humble as a little child.”

[207]

God desires His people both to labor for those around them and to sustain the workers who are sent into new fields. Those who are living in comfortable homes, surrounded by kind friends, are not to tell the self-sacrificing workers who go into new fields, that they must make their work self-sustaining. Brother and sisters, remember that the missionaries whom you send to far-away lands often labor among enemies who constantly plan to hinder them in their work. Would it not be much better for the workers in the home field to sustain themselves, rather than to ask the brethren sent to mission fields where the truth is unknown to sustain themselves in spite of unfavorable surroundings?

God is calling upon the workers in America to stand by their fellow workers abroad, and sustain them in every enterprise that they undertake. When they are instructed by the Lord to arise and build, those in charge of the work in this country should be ready to give them liberal assistance.

A Plea For Principles of Justice and Righteousness. From many minds a realization of the times in which we are living is as far away as is heaven from the earth. It seems that their duty to prepare to meet a soon-coming Saviour is entirely forgotten. God wants us to come to our senses. He wants us to act like rational beings who are living on the borders of the eternal world.

Remember that in preparing yourselves for the heavenly kingdom, you are preparing others. The Scriptures say, "Make straight paths for your feet, lest that which is lame be turned out of the way." Many are weak in moral power; many have not had the privileges and the training that we have had; many have never had opportunity to receive instruction, "precept upon precept; line upon line; ... here a little and there a little."

God lays heavy responsibilities upon those who have had such instruction. They ought to spend much time in prayer. In the place of feeling that their judgment is supreme, they ought to feel terribly afraid. Instead of gathering to themselves all the burdens that they can possibly grasp, which give them no time to pray, no time to meditate on their spiritual condition, they should spend much time in communion with their Maker.

[208] God's cause is of so much consequence to Him, that of every one who claims to be His steward He requires a correct representation of His character. None but those who walk circumspectly before Him are qualified for stewardship. He works with those who properly represent His character. Through them His will is done on earth as it is in heaven.

Let us offer daily the prayer that Christ taught His disciples to pray, and then live our prayer during the day. To practice this prayer is the whole duty of man. Its principles lie at the foundation of the spring of all right action. Those who carry out every phase of these principles will become sensible men—men whose minds God Himself can control and guide.

When a man comes into right relation with God, the principles of justice and righteousness will permeate the whole being. My brother, my sister, have you received the Holy Ghost? Well might this question be asked of those who have in their hands the lines that guide the movements of God's workers.

—Every one of God's professed followers needs a humble and contrite spirit; and those who are in high positions of responsibility need a double portion of the spirit of humility. Instead of being careless and indifferent, instead of thinking that they are the ones who receive the most wisdom from God and know best how to direct others, those to whom much responsibility has been entrusted should humble themselves in the dust, pleading with God as they have never pleaded before. God desires to see every man of influence in our ranks cherishing the principles of justice and equity.

We cannot afford to be careless and indifferent in regard to our spiritual welfare. It has been presented to me that the work of grace first begins in the home, in individual hearts. A knowledge of God and His law should be given the children from their earliest years. The instruction that God gave to the fathers and mothers of Israel in regard to teaching His precepts to their children, is for the parents of this time. God says, Thou shalt teach these words "diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" [[Deuteronomy 6:7-9](#)].

Why is God so particular about a knowledge of His law? Because a departure from it means destruction, not only to the transgressor but to many others as well who have transgressed through his misleading influence.

Our Relation to God. I have been shown that our relation to God is the same as that of little children to their parents. The God of heaven is watching His people, His church, just as loving parents watch their children. And we are as foolish as little children are; for how prone we are to think that we know everything, when really we have not begun to know what God is waiting to teach us when we show willingness to follow in His footsteps.

[209]

Will we come down from our position of self-righteousness, and as little children take hold of God's work? Will we be willing to be taught and led of Him? With tottering steps we are just beginning to walk. In time we shall learn to take firmer steps, but now we are liable at any moment to stumble and fall. From the highest to the

lowest, we each have spiritual weaknesses and troubles similar to the weaknesses and troubles of helpless children. And as these experienced children cannot place their dependence upon one another, but must depend on their parents, so we must learn not to hang our helpless souls on any human being, but cling to the One mighty to save. Man's policy is valueless. We must individually depend upon God for strength and guidance.

It is of no use for man to attempt to use his own human wisdom while occupying a high position of responsibility in God's service. His work for the church will be of no value, unless he puts his trust in the wisdom of the great Head of the church. God calls upon us to make our movements in His fear and to walk tremblingly before Him. "Work out your own salvation," He says, "with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

So long as we work in Christ's lines, laying hold of the arm of the Mighty One, we are safe; but just as soon as we loosen our grasp of His arm, and begin to depend upon human beings, we are in great danger.

This very day the Lord desires us to reach a higher standard than we have ever reached in the past. Day by day we are to advance upward, ever upward, until it can be said of us as a people, "Ye are complete in Him."

Unity. The work of God is advanced more rapidly when His workers are in unity. In unity there is a life, a power, that can be obtained in no other way. United with one another, working together in harmony, we shall indeed be "laborers together with God."

[210] "Yes," one says, "this is exactly what I believe in—consolidation." But this unity is not what the world calls consolidation. Unity among brethren results in consolidation with Christ and with the heavenly angels. Such consolidation is heaven-born. It is that for which Christ longed when He prayed, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, That they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may

know that Thou hast sent Me, and hast loved them, as Thou hast loved Me” [John 17:20-23].

Walking In the Light. If it were not for the light that is given us from above, we could not follow step by step in God’s footsteps. Christ came to this world in order that we might have this light. He is “the true Light, which lighteth every man that cometh into the world.” He, the Majesty of heaven, the Son of the living God, the One equal with the Father, came to our world to stand by the side of fallen beings, through His sacrifice giving value to humanity. Lower and still lower He stepped in humiliation, until it was impossible for Him to descend any lower. For our sake He suffered and died. While hanging upon the cross, He exclaimed, “It is finished.” He had accomplished His work for us; He had become the propitiation for our sins; He had made it possible for us to become clean through faith in Him.

If from the beginning we had walked in the counsel of God, thousands more would have been converted to the present truth. But many have made crooked paths for their feet. My brethren, make straight paths, lest the lame be turned out of the way. Let no one follow a crooked path that someone else has made, for thus you would not only go astray yourself, but would make this crooked path plainer for someone else to follow, Determine that as for yourself, you will walk in the path of obedience. Know for a certainty that you are standing under the broad shield of Omnipotence. Realize that the characteristics of Jehovah must be revealed in your life, and that in you a work must be accomplished that will mold your character after the divine similitude. Yield yourself to the guidance of Him who is the Head over all.

Brethren and sisters, we are doing our work for the Judgment. Let us be learners of Jesus. We need His guidance every moment. At every step we should inquire, “Is this the way of the Lord?” not, “Is this the way of the man who is over me?” We are to be concerned only as to whether we are walking in the way of the Lord.

God will honor and uphold every true-hearted, earnest soul who is seeking to walk before Him in the perfection of Christ’s grace. He will never leave nor forsake one humble, trembling soul. Shall we believe that He will work in our hearts? that if we allow Him to do so, He will make us pure and holy, by His rich grace qualifying

us to be laborers together with Him? Can we with keen, sanctified perception appreciate the strength of His promises, and appropriate them, not because we are worthy, but because by living faith we claim the righteousness of Christ?

The Reward of Obedience. Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead human beings into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written, “And he showed me Joshua the high priest”—a representative of the people who keep the commandments of God—“standing before the angel of the Lord, and Satan standing at his right hand to resist him.”

Christ is our High Priest. Satan stands before Him night and day as an accuser of the brethren. With masterly power he presents their objectionable features of character as sufficient reason for the withdrawal of Christ’s protecting power, thus allowing Satan to discourage and destroy those whom he has caused to sin. But Christ has made atonement for every sinner. We may by faith hear our Advocate saying, “The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the burning?”

“Now Joshua was clothed with filthy garments.” With garments of sin and shame the enemy clothes those who by his masterly temptations have been overpowered and led from allegiance to God. Then he declares that it is unfair for Christ to be their Light, their Defender.

But, poor, repentant mortals, hear the words of Jesus, and, as you hear, believe: “And he answered (the accusing charge of Satan) and spake unto those (angels) that stood before Him, saying, Take away the filthy garments from him.” I will blot out his transgressions. I will cover his sins. I will impute to him My righteousness. “And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.”

The filthy garments are removed, for Christ says, “I have caused thine iniquity to pass from thee.” The iniquity is transferred to the pure, holy, innocent Son of God; and man, all undeserving, stands

before the Lord cleansed from sin, and clothed with the imputed righteousness of Christ. Oh, what a change of garment is this!

And Christ does more than this for the repentant sinner: “And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among those that stand by.”

[212]

The Outlook. We are on the verge of the eternal world. Some may say, “How do you know this, Sister White?” I know it by the judgments of God that are in the land. These judgments are given to bring men and women to their senses. God has a purpose in everything that He permits to take place in our world, and He desires us to be so spiritually-minded that we shall perceive His working in the unusual happenings that are now of almost daily occurrence. Already His judgments have begun to fall upon the inhabitants of the land. He can touch the largest so-called fire-proof buildings, and in two or three hours they are as nothingness—burned to the ground.

We have before us a great work—the closing work of giving the last warning message to a sinful world. But what have we done in the world? Look, I beg of you, at the many, many places that have never even been entered. Behold the Southern field with its millions upon millions of souls. Who is interested in their salvation? Look at the large buildings that have been piled up in a few places. Witness the showing in Battle Creek and in a few other centers of our work. Consider the amount of time, the effort, the means, that have been expended in making a great showing in a few places. Look at our brethren and sisters treading over and over the same ground, while around them is a neglected world, lying in wickedness and corruption—a world as yet unwarned! To me this is an awful picture. What appalling indifference we manifest to the needs of a perishing world!—Ms 96, 1902 (MR 900.50).

Ellen G. White Estate Washington, D.C. August 13, 1987. Entire Ms.

[213] **Chapter 29—The Divine-Human Christ Set Forth
in Revelation**

Manuscript 155, 1902

[Sermon preached Sabbath, November 22, 1902, at the Sanitarium Chapel, St. Helena, California. One line from this manuscript appears in Manuscript Release No. 115.]

“The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw” [Revelation 1:1, 2]. In the next verse a blessing is pronounced by the Lord through His servant John upon all who read and all who hear the book of Revelation: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

It is our privilege to know something in regard to this book that many ministers say cannot be understood. To many, the Revelation is a closed book. But we are to know “what saith the Scriptures,” and we are also to understand their meaning. We should understand the book of Revelation much better than we do. The blessing pronounced upon those who read, and hear, and keep the words of this prophecy may be ours. If we take up the study of this book in a receptive frame of mind, with hearts susceptible to divine impressions, the truths revealed will have a sanctifying influence upon us.

The Revelation was written to the seven churches of Asia, which represented the people of God throughout the world. “John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come: and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.” Banished to the solitude of the Isle of Patmos, John was favored with the presence of Jesus Christ.

How comforting are the words of the aged apostle as he wrote of his Saviour to the churches! “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever.” Many, many times these words have comforted me.

“Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him.” Let us consider this prophecy. We should realize that whether we be saved or whether we be lost, we shall sometime see the Saviour as He is, in all His glory, and shall understand His character. At His second coming conviction will be brought to every heart. Those who have cast Him aside, those who have turned from Him to the trivial things of this earth, those who in this life have sought their own interests and glory, will in the day of His coming acknowledge their mistake. These are the ones who, in the language of the Revelator, are spoken of as “all kindreds of the earth” who “shall wail because of Him.” Let us not be content to be numbered among the “kindreds of the earth.” Our citizenship is in heaven, and we are to lay hold on the hope set before us in the gospel.

[214]

“And they also which pierced Him.” Not only does this apply to those who last saw Christ when He hung on the cross of Calvary, but to those who by wrong words and actions are piercing Him today. Daily He suffers the agonies of crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will. And did He not suffer before He came to this earth as a man among men? The nation that He purposed to lead from Egypt into Canaan rejected Him more than once. During the forty years of wilderness wandering, even though He fed His chosen people with manna and protected them from harm, they resisted His evidences of truth, failed to recognize His light and power, were unmindful of His miracles, and as the result fell in the wilderness, never entering the promised land. The Lord could not fulfill His purpose through them. And why? Because they never left their childhood ways. They failed to overcome their wrong traits of character. Although grown up to the full stature of men and women, they brought into manhood and womanhood the defects of childhood.

So it is today. The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh. We have a Saviour who has lived a perfect life on this earth. He is our Example. He gave His life for our redemption. If in this life we follow Him, doing His will in all things, in the future life we shall live with Him forever.

So long as I live, I desire to keep Christ in view. This is my life purpose. This is what I am living for—to glorify Christ and to make sure of life eternal. This is the great purpose that should inspire everyone. We want to know Him whom to know aright is peace and joy and life everlasting.

[215] “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ [we need to cultivate Christlike patience], was in the isle that is called Patmos.” Why was he there? “For the word of God, and for the testimony of Jesus Christ.”

In his old age the apostle was talking of Christ, and the people were tired of hearing his testimony, which was a rebuke of their stubborn refusal to accept Christ as their Saviour. They rejected the One who, if they had repented and believed on Him, could have given them power to become the sons of God. They thought that if they could rid themselves of John’s testimony, so annoying to their peace of mind, they would feel much more comfortable. So they banished him to this rocky isle.

But in sending him here, they did not place him beyond the reach of Jesus, for on this very isle John was given a most wonderful revelation of His Saviour and of things that were to come to pass on the earth. And it was on the Isle of Patmos, too, that he wrote out the record of his visions that we are studying today. This testimony that Christ commanded John to write to all the churches was light that God designed should be immortalized and remain present truth until all the events foretold should come to pass.

“I was in the Spirit on the Lord’s day,” the prophet declared, “and heard behind me a great voice, as of a trumpet, saying” [[Revelation 1:11-20](#), quoted].

It may seem wonderful to us that John saw Christ as He is, and that Christ addressed Himself to the churches. But we should remember that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit. Will we, as members of His church, allow Him to impress our minds and to work through us to His glory? Will we hear the messages that He addresses to the church, and take heed to them? We desire to be among the number who shall meet Him with joy when they see Him as He is. We do not wish to be among those who “shall wail because of Him” when they see Him as He is. Let us make our redemption certain by listening to and obeying the messages that He gives to His church.

[[Revelation 2:1-3](#), quoted.]

“Who walketh in the midst of the seven golden candlesticks.” Christ’s presence is constantly with His church. Constantly He is imparting knowledge and grace to His representatives; and He expects them to impart to others the gifts they receive. To His disciples He says, “Go, go!” As the disciples were conversing with Him just before His ascension, He gave them the gospel commission. “All power is given unto Me in heaven and in earth,” He declared. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”

[216]

Do we believe Christ’s words? If I did not, I assure you I would not be traveling from place to place as I have traveled for so many years, to bear my testimony at large general meetings. Even this year I have attended three camp meetings. The twenty-sixth of this month I shall be seventy-five years of age. Since I was sixteen years old, I have been working continuously, speaking in public congregations to the people as God bade me speak. I have passed through much suffering and affliction, but the Saviour has ever sustained me. What could I have done without His help?

He sympathizes with me in every pang of anguish that I feel. Manifold are the times that His hand has been upon me for good. Time and again He has restored me from sickness and suffering to health. Even when my friends have thought I was dead, the Lord has

brought me to life again and given me the message, “Go, go, and tell others the things that I have revealed to you.” This has been my work. The comfort of the Holy Spirit is worth everything to me. I understand what it means. I know that my Saviour is more glorious and lovely than any language can picture. He is the One altogether lovely, the Chiefest among ten thousand. I know by experience that He is a loving, compassionate Redeemer, and I desire that everybody else shall learn to love Him.

The brethren and sisters in the Ephesian church were admonished to cherish love for Christ and for one another. After commending their good works, the Saviour said, “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

We need all the light we can receive from our Saviour. We cannot afford to walk in darkness, without God, without hope. Christ is walking in the midst of the seven golden candlesticks—His church—beholding the works of His professed disciples. We need to pray for His Spirit, that we may work the works of God.

[217] In the third chapter we read: [[Revelation 3:1-4](#), quoted].

Are we among the number who are “worthy”? or have we cherished the defects of our childhood? Those who desire to be representatives of Christ must put away everything that is unlike Him. He came to our world in order that He might give to mankind a representation of His Father’s character.

He came not in His glory, surrounded by a retinue of holy angels to minister to His every need. He came not to show His superiority. Leaving His high command in the heavenly courts, and laying aside His kingly crown and royal robe, He clothed His divinity with humanity, and entered the world as a helpless babe. For our sake He became poor, that we through His poverty might be made rich.

If His divine nature had not been clothed with the garb of humanity, Christ could not have associated with the fallen race and have become their Redeemer. It was necessary for Him to know the power of all our temptations, to pass through all the trials and afflictions that we are called to pass through, in order to be indeed a Saviour. In all our afflictions He was afflicted. Satan, the powerful

foe who had been turned out of heaven, had long claimed to have dominion on the earth, and Christ came to conquer this foe, in order that we might, through divine grace, also obtain the victory over the enemy of our souls. Standing at the head of humanity, Christ by His perfect obedience demonstrated to the universe that man could keep the commandments of God.

Under all circumstances—whether in prosperity or in adversity, whether received or rejected, whether at the marriage feast or suffering the pangs of hunger—Christ remained faithful to every precept of God’s law, and wrought out for our example a perfect life. He has endured every hardship that comes to the poor and the afflicted. Without sin He has suffered weariness and hunger. He understands every inconvenience to which we may be put. From childhood to manhood He stood the test of obedience.

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went into the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the blood-stained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this was the best time to approach Him. Weak and emaciated from hunger, worn and haggard with mental agony, Christ’s “visage was so marred more than any man, and His form more than the sons of men.” Now was Satan’s opportunity. Now he supposed that he could overcome Christ. [218]

The first temptation was on the point of appetite. There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ’s fast was at an end. The Saviour was faint from hunger, He was craving for food when Satan came suddenly upon Him. Pointing to the stones which strewed the desert, and which had the appearance of loaves of bread, the tempter said, “If Thou be the Son of God, command that these stones be made bread.”

Though he appears as an angel of light, these first words betray his character. “If Thou be the Son of God.” Here is the insinuation of distrust. Should Jesus do that which Satan suggests, it would be an acceptance of the doubt. If Christ’s confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. He hoped that under the force of despondency and extreme

hunger, Christ would lose faith in His Father and work a miracle in His own behalf.

Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan. He met the tempter with the words of Scripture. "It is written," He said, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In every temptation the weapon of His warfare was the Word of God.

When Christ said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He repeated the words that, more than fourteen hundred years before, He had spoken to Israel. And the same words are written for our admonition. We are to commune with the One who gives us life, the One who keeps the heart in motion and the pulse beating. God is giving the breath of life to every member of His great family here below. He deserves your sincere reverence, your earnest devotion. When you consider what He has done for you, how can you help but love Him? He has given His Son as a propitiation for sin, in order that you might stand on vantage ground with God.

If the world should recognize the claims of God upon them, we would not see and hear of the awful sins that are now so common; we would not read of the murders, the wickedness, and the tyranny daily chronicled in the newspapers. Like the antediluvians, the inhabitants of the world have almost entirely forgotten God and His law.

[219] The second temptation was on the point of presumption. "The devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." Satan now supposes that he has met Jesus on His own ground.

The wily foe himself presents words that proceeded from the mouth of God. He makes it evident that he is acquainted with the Scriptures. But when he quoted the promise, "He shall give His angels charge over Thee," he omitted the words, "to keep Thee in all Thy ways," that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. He would not force Providence to come to His rescue, and thus fail of giving man an example of

trust and submission. Never did He work a miracle in His own behalf. His wonderful works were all for the good of others. Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord thy God." God will preserve all who walk in the path of obedience, but to depart from it is to venture on Satan's ground. There we are sure to fall. The Saviour has bidden us, "Watch ye and pray, lest ye enter into temptation."

Jesus was victor in the second temptation, and now Satan manifests himself in his true character, claiming to be the god of this world. Placing Jesus upon a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard, "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine" [Luke 4:6].

Christ's mission could be fulfilled only through suffering. Before Him was a life of sorrow, hardship, and conflict, and an ignominious death. But now Christ might deliver Himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. Christ declared to the tempter, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Christ's divinity flashed through suffering humanity. Satan had no power to resist the command to depart. Humiliated and enraged, he was forced to withdraw from the presence of the world's Redeemer.

After the foe had departed, Jesus fell exhausted to the earth. He had endured the test, but He now was fainting on the field of battle. What hand was there to be put beneath His head? How was He to be given care and nourishment, that He might regain His strength? Was He to be left to perish after gaining the victory? Oh, no; the angels of heaven had watched the conflict with intense interest, and they now came and ministered to the Son of God as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love and the assurance that all heaven triumphed in His victory. He returned from the wilderness to proclaim with power His message of mercy and salvation.

[220]

What if Satan had gained the victory? What hope would we have had? Christ came to reveal to worlds unfallen, to angels, and to men that in God's law there is no restriction that man cannot obey. He came to represent God in humanity. He met every requirement that man is asked to meet. It was just after submitting to the rite of baptism that He received His final preparation for the great work before Him.

When Jesus came to be baptized, John shrank from granting His request. How could he, a sinner, baptize the sinless One? "I have need to be baptized of Thee," he exclaimed, "and comest Thou to me?" Jesus answered, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." John yielded, and buried his Lord beneath the water. Straightway coming up out of the water, Christ bowed in prayer on the riverbank. And for what did He pray? He lifted up His soul unto God in behalf of fallen humanity, and for strength to fulfill His mission. Upon His arm depended the salvation of the fallen race, and He reached out His hand to grasp the hand of Omnipotent Love. He asked for the witness that God accepted humanity in the person of His Son.

The Father Himself answered the petition of His Son. Direct from the throne issued the beams of His glory. The heavens were opened, and upon the Saviour's head descended a dove of burnished gold—fit emblem of Him, the meek and lowly One. A heavenly light encircled the Son of man; and from the highest heaven was heard the words, "This is My beloved Son, in whom I am well pleased."

This answer to Christ's prayer is to us a pledge that God will hear and answer our petitions. In His humanity Christ cleaved through Satan's hellish shadow and reached the throne of the Infinite. His prayer was heard by the Father. In like manner our prayers find acceptance in the courts of heaven. The voice that spoke to Jesus says to every believing soul, "This is My beloved child, in whom I am well pleased."

[221]

Having access, as we do, to the Source of all strength, why should we be content to remain so weak that we yield to the temptations of the enemy? Having so great an assurance of power to enable us to overcome, why are we so faithless? Why do we not overcome every time we are tempted to be hasty in speech? We should pray much

more than we do. In every hour of trial we may find victory through the strength given in answer to prevailing prayer.

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we will act sensibly, in accordance with the light given in God's Word. Years ago I made up my mind that when the enemy tempted me to speak hastily because I felt that I was treated unjustly and wickedly, I would not open my lips. If I should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn to keep silent. In silence there is eloquence. When fighting battles with the forces of darkness, let us keep our tongues bridled. Then we shall be victorious.

The wicked will finally perish. We do not desire to perish with them. We desire to live a life that measures with the life of God. We desire to see the King in His beauty. We desire to behold the Lord Jesus when He comes with power and great glory. To this end we desire to overcome in every trial, for Christ declares, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

There is a heaven to win and a hell to shun. Men and women should be in earnest in regard to matters of eternal interest. Our work is to lead others to lay hold on the strength of the Mighty One. With His long human arm Christ encircles the fallen race, while with His divine arm He grasps the throne of the Infinite. He has opened the way, so that the most sinful may find access to the Father. He declares, "I have set before thee an open door, and no man can shut it."

In God's sight we are all little children. Those who have grown up to manhood and womanhood, those who have acquired the greatest amount of learning, those who stand at the head of the nobility of this earth, those to whose lot has fallen much of the riches and honor of this world, are in God's sight no more than little children. They are counted by Him as the small dust of the balance. "What is man," the psalmist inquires, "that Thou art mindful of him? and the son of man, that Thou visitest him?" "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing."

[222]

Notwithstanding the small value of the inhabitants of this world in comparison with all the rest of the universe, Christ volunteered

to take upon Himself the nature of humanity, and to bear on His own divine soul all the sins of mankind, in order that He might redeem the fallen race and enable them to gain life eternal. In view of His infinite sacrifice, how cruel it is for men and women to refuse to accept the great salvation offered them, or to misrepresent their Saviour after professing to give themselves wholly to His service! How cruel of them to doubt that He will hear their prayers! He 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."

Christ represents Himself as sustaining the same tender relation to us that a father sustains to his children. "What man is there of you," He inquires, "whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" He is willing to give the Holy Spirit to everyone who asks in faith. Why are we so weak, so faithless? Why do we cherish defects of character? Why do we not always come to our heavenly Father, to ask in simple, childlike faith for the things that we need?

John speaks of Christians as "little children," and this is what all the members of God's family on earth are. In knowledge and understanding we are nothing but babes. Christ volunteered to teach us in a language so simple that all can understand. No one needs to use a dictionary in order to comprehend the meaning of the simple words He uses in telling us how to gain eternal life.

To His church Christ bears the consolation: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

When Christ ascended to heaven at the close of His earthly ministry, the gates of the city of God were thrown back upon their glittering hinges, and He entered as a conqueror, there to take up in the heavenly sanctuary His ministry in behalf of those for whom He had given His life. The divine-human Son of God is now standing

before the Father, pleading our cases and making atonement for our transgressions. Thus He confesses our names before His Father and before the angels. His hands still bear the marks of the crucifixion. He exclaims, "Behold, I have graven thee upon the palms of My hands!" He desires that we shall finally enter the heavenly city as conquerors.

[223]

Through the grace that He constantly imparts to humanity, He is preparing a people to live with Him throughout the ceaseless ages of eternity. And every one who chooses to follow Him may receive this preparation. Let us glorify His name by accepting the salvation so freely offered to us.

[[Revelation 3:7, 8](#), quoted.]

Christ has wrought for us and obtained an everlasting victory, in order that He might open the door of heaven and close the door of Satan's devices. He does not restrict His blessings to a few. In the first chapter of the gospel of John we read, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

[[Revelation 3:10-12](#), quoted.]

Every advantage has been given us to make possible our salvation. For us Christ hung on Calvary's cross. For our sake He was laid in the tomb. When He rose from the dead He proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." He is indeed our life, if we are faithful representatives of Him. We cannot afford to be representatives of Satan and do as sinners do, for we should have to endure the suffering that comes to them and share their final reward.

The path of disobedience leads to eternal death. The path of obedience leads to eternal life. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." When the redeemed from all the nations of the earth enter their heavenly home, they will have free access to the tree of life. No angel with flaming sword will stand guard, as it was necessary for an angel to do after Adam and Eve sinned.

To the overcomer is promised a crown of immortal glory and a life that measures with the life of God. The overcomer will have a whole heaven of bliss, with no tempting devil, no sorrow, sickness,

[224] pain, or death. I desire to know more about heaven, and I am determined by God's grace to be there. Let us all strive to obtain an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ, where we shall be surrounded with beautiful objects surpassing by far anything that we could imagine. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Oh, we desire that the sick and the suffering and the afflicted shall see the beautiful glories that Christ is preparing for us. Dear friends, we hope to meet you around the throne of God. I want to be there. I want to see the King in His beauty. I want to see the whole heavenly host casting their glittering crowns at the feet of Jesus, and then touching their golden harps, and filling all heaven with rich music and with songs to the Lamb.

Will you be there? God wants you to be there; Christ wants you to be there; the angels want you to be there. To this end let us diligently study the book of Revelation, remembering always that the Lord declares, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Let us ever remember the promise, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Ms 155, 1902 (MR 900.68).

Ellen G. White Estate

Silver Spring, Maryland

May 9, 1991. Entire Ms.

Chapter 30—Instruction Regarding the Establishment of Institutions; Restaurants to Be Closed on the Sabbath

[225]

Manuscript 30, 1903

Some matters have been presented to me which I regard of great importance. I wish to place this matter before the managers of our sanitariums and schools.

Our institutions should not be located in the cities. The influences of the city are of a demoralizing character. Our institutions should be established in places where land can be secured and beautified. Especially is this true in regard to our schools. The students should be removed from the evil sights and sounds of the cities. If possible, properties on which there already are suitable buildings, or on which there are orchards in bearing should be purchased on which to establish schools. Then let vegetables and fruit be cultivated that the tables may be supplied with food which is fresh and free from decay. The culture of strawberries and other small fruits should be carried on.

Our sanitariums also should be located in the country, and the grounds around the buildings should be beautified by ornamental trees which will invite the patients to sit in their shade. It is impossible to overrate the influence for good that these advantages exert.

It is not pleasing to the Lord for those who believe present truth to establish themselves in the cities. The wise God is working on minds, leading people to see the advantage of leaving these congested centers and settling in the country.

Many properties have been presented to me on which buildings are already erected and on which some improvements have already been made on the land. Although these may not in every particular be such as we would desire, yet the advisability of their purchase

should be considered. Sometimes they may be so reduced in price that we should take advantage of the opportunity to secure them.

It may sometimes be necessary to purchase a location in which there are no buildings or improvements. But we must guard against purchasing properties which may seem to be cheap but on which the erection of buildings and the improvements that would have to be made would cost two or perhaps three times as much as was estimated. Thus through ignorance and miscalculation a large debt would be contracted.

[226] We are seeking to do something to advance the cause of present truth, and it is better for us, when possible, to purchase places that can readily be prepared for work, [and] on which buildings are already erected, rather than to purchase the bare land.

Often the money spent for the traveling expenses of men who are looking for favorable locations would better be saved and invested in the purchase of some place. Some are led too much by their own ideas and desires in regard to location.

In Los Angeles capable men are needed who will carefully count the cost and use sound judgment in their calculations. The lack of experienced men has been a great disadvantage there. The work should not be managed by one man's mind or by one man's ideas. The Lord Himself has told how His work should be established, and all this hindrance need not have arisen.

It would be a mistake to build or purchase large buildings in the cities of southern California. Those who seem to see such great advantages in so doing are without understanding.

There is a great work to be done in sounding the gospel message for this time in these large cities, but the fitting up of large buildings for some apparently wonderful work has been a mistake. The Lord would have men walk humbly with Him. The message of warning should be sounded in the large, wicked cities such as San Francisco. Well equipped tent meetings should be held. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under His judgments.

The Establishment of Restaurants

God would have restaurants established in the cities. If properly managed, these will become missionary centers. In these restaurants publications should be kept at hand ready to present to those who patronize the restaurant.

The question often arises, Should these restaurants be kept open on the Sabbath? The answer is, "No, no." The Sabbath is our mark and sign, and should not become obliterated. I have recently had special light upon this subject. Efforts will be made to keep the restaurants open on Sabbath, but this should not be done.

I saw that some who patronize the restaurants have not proper self-control. On Sabbaths they will go to other restaurants and eat largely of meat and a great variety of other food, and thereby receive injury.

Recently a scene was presented before me. I was in our restaurant in San Francisco. It was Friday, and the workers were busily engaged in putting up packages of such foods as could well be transported. A number of people stood waiting to receive these packages. I asked the meaning of this, and the workers said, "Some of our patrons were much troubled because they could not get their meals here on the Sabbath. They told us of the injury their health would suffer if they could not do this. They felt the benefit of the wholesome meals that they received here during the week, and were loud in protest against being denied them on the Sabbath. The result you see. For those who desire it, we put up on Friday a simple lunch, enough to serve over the Sabbath, and this they take with them." [227]

Should the work continue on the Sabbath, the same as on the other days of the week, when would the workers receive time for spiritual refreshing and physical rest? These things should be considered in the light of God's commandments. The Lord has said, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [Exodus 31:14-17, quoted.]

We must hold to a plain, "Thus saith the Lord," even though it cause great inconvenience to some who have no respect for the Sabbath. On one side is man's supposed necessity and opposition, on the other God's commandment. Which will have the greatest force

on our minds? Our restaurants are not to be opened on the Sabbath to all who shall come, or to a few. Everyone who is employed is to be assured that he will have the Sabbath as a day of rest on which to honor and serve God. The closed doors of our restaurants on the Sabbath are to stand as a memorial, that all may know that the seventh day is the Sabbath of the Lord, and that in it no unnecessary work is to be done.

The Lord has commanded that the baking and seething be done on the sixth day. Food for the Sabbath should be prepared the day before.

On the Sabbath, God rested from the work of creation, and was refreshed. He blessed the day of His rest, and has made it obligatory upon man to keep the Sabbath. This command of God should be sacredly observed.

Not all who profess to be followers of Christ are exemplary Sabbath keepers, but may God help us to reform! All should read the commandments of God, and plant their feet firmly upon the platform of obedience.—Ms 30, 1903 (MR 900.70).

Ellen G. White Estate

Silver Spring, Maryland

May 9, 1991. Entire Ms.

Chapter 31—Whoso Offereth Praise Glorifieth God [228]

Manuscript 80, 1903

[Sermon given at the St. Helena Sanitarium Chapel, Sanitarium, California, Sabbath, August 1, 1903.]

[Isaiah 56:1-8, quoted.]

“And taketh hold of My covenant.” There is much more in these words than many comprehend at the first reading. When the Lord gave His law to the children of Israel encamped at the foot of Mount Sinai, the people with one accord promised, “All that the Lord hath said will we do, and be obedient.” In return for their loyalty, the Lord promised to bring them safely into the promised land and to prosper them above all other nations. “Behold,” He declared, “I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.... If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.... And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee” [Exodus 23:20, 22, 25].

During the forty years of wilderness wandering, the Lord was true to the covenant He had made with His people. Those who were obedient to Him received the promised blessings. And this covenant is still in force. Through obedience we can receive heaven’s richest blessings.

Those who claim to be Christ’s followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they pledge themselves in the presence of the Father, the Son, and the Holy Ghost that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk in newness of life, even a life of obedience to God’s requirements.

The apostle Paul, in his letter to the Colossians, reminded them of their baptismal pledge, and wrote: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." How much better it is to seek those things which are above, than to seek the things of this world and to form our characters after a worldly similitude!

[229] Very often I think of the rich promises given us in the Word in regard to God's keeping power. We are kept by His power. How reasonable, then, it is that we should be careful to walk in the footsteps of Jesus. He says, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." Of those who walk in this light He declares, "Ye are the light of the world.... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

When we mingle with the world and yield to the attraction of its pleasures and amusements, we think much less of God than we would if we were following Jesus in the path of self-denial which He has marked out for us. Let us keep our minds in right relation to God's promises. Then He will keep us, and we shall see of His salvation.

Many are the promises given us by the Lord for our encouragement. At all times we should be ready to show our appreciation of them by expressing gratitude for them. We should thank the Lord for what He has bestowed on us. Everyone takes His gifts; but how many are there who, from morning till night, think enough of God to thank Him for these favors?

We try to be polite to one another, and we teach our children that when they are in company with others, they are to be pleasant and polite, cheerful and courteous. The Lord desires us to be polite in our association with one another. Shall we act in any other manner when we catch the divine rays of the Sun of Righteousness? When the light of Christ's countenance shines upon us, and we receive the riches of His grace, shall we not be polite to God? He has done for us far more than any human being can do. He has bought us with a price—and what a price!

In the councils of heaven before the creation of the world, when it was planned that man should people the earth, there arose the question, What if man should sin, as Satan has sinned? Christ answered this question. The infinite Son of God pledged Himself that if man should sin, He would give Himself, His life, as a ransom for the fallen race, taking upon Himself the transgression of humanity. The Innocent would bear the sins of the guilty, and stand before God to make intercession in behalf of the transgressor.

Adam fell. Christ has fulfilled His pledge to redeem the lost race. By His sacrifice we are laid under everlasting obligation to God. We are to serve Him with our whole hearts. "Ye are not your own.... Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To this end we will put to tax every power God has given us, and strengthen our capabilities to the utmost. The talents God has entrusted to us should be increased by cultivation and use. By faithfully using all our powers to God's glory, we shall be able to fulfill His purpose concerning us.

[230]

A talent of great value, and one that nearly all possess, is the talent of speech. Let us be careful not to misuse it. Let us not be rough or coarse in speech. We are to offend no one, not even little children. Christ says, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." The angels who watch over the children bear to heaven every word, be it cheering or disheartening, that is spoken to the little ones.

Our heavenly Father is in living connection with humanity. If there be one in the universe whom we should respect, it is our Father in heaven, for He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Some may say, "But we have so many trials and difficulties. How can we avail ourselves of this gift, and be overcomers?" "Tempted in all points like as we are, yet without sin." Why, then, should we not determine to fortify ourselves against every influence that Satan may bring to bear against us to hinder the formation of Christlike character? The enemy cannot gain possession of us unless we allow him to. If we are connected with the God of heaven, His protection will be over us. Let us, for Christ's sake, begin now to form char-

acters that He can approve. Let us not put off this work until just before His appearing, when it will be too late for us to begin.

In this world we are given a time of probation, a time in which we can become transformed into the divine likeness. This probation has not been secured for us without an effort. Christ humiliated Himself to the lowest depths in order to redeem us.

Laying aside His heavenly honor and glory, His royal robe and kingly crown, He clothed His divinity with humanity, and came to this earth as a little child, here to live from infancy to manhood the life through which human beings must pass.

In return for so infinite a sacrifice, what are we willing to do for Christ? The Father has given to His Son all heaven, that we may have every opportunity of overcoming the enemy. To us are granted heaven's richest gifts; but how often we fail to reach up and grasp them by living faith! We would have much more strength to resist temptation if we would exercise greater faith. We should cherish and cultivate the faith that works by love and purifies the soul.

[231]

There is a heaven for us to win. For our sake Christ left His riches and glory, and became poor, that we through His poverty might become rich. Shall we not avail ourselves of this opportunity of becoming rich, instead of taking the position that we will have our own way? We shall be under the control of either Christ or Satan, whichever master we voluntarily choose to serve. It seems as if those who, unwilling to give their hearts and minds to Jesus, [and thus] choose to place themselves under the control of the prince of darkness, do not exercise their reason in regard to the future. If they continue in their wrong course, the eternity upon which they are entering will not be an eternity of life, but of death.

If we give ourselves to the One who gave His life for us, He will take us into relationship with Himself as His children. His life will be our life. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" [[2 Corinthians 6:17, 18](#)].

We cannot be connected intimately with the things of the world without catching the spirit of worldlings who have no respect for Christ or for heaven. We do not say, Separate yourselves from worldly men and women so completely that you will exert no influ-

ence over them. No; but as you associate with them, hold firmly to Christ, and speak of Him often. Introduce Christ to your friends. Tell them that you desire to introduce to them the One who is the Prince of life, the Lord of glory, and that you would be glad to have them become acquainted with Him. Let them know of His invitation to all those who are in perplexity and sorrow. He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

There are no "ifs" or "ands" about this promise. Rest is assured to all who come. "Take My yoke upon you"—not a binding, galling yoke, but one that will give rest in spirit. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In the very act of taking this yoke—the yoke of obedience—comes the rest—the rest that we shall find in our experience. Then we shall realize more fully the truthfulness of the words that follow this invitation: "For My yoke is easy, and My burden is light."

As soon as we submit our will to God's will, our hearts are filled with the fullness of His love. How I long to have men and women understand this! How I long to hold up the One altogether lovely, the Chiefest among ten thousand! How I long to present Him in His greatness and goodness, and then to show what He has endured for us! [232]

He was "wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed"—healed of our sins.

I love Jesus. I was eleven years old before the light broke into my heart. I had pious parents, who in every way tried to acquaint us with our heavenly Father. Every morning and every evening we had family prayer. We sang the praises of God in our household. There were eight children in the family, and every opportunity was improved by our parents to lead us to give our hearts to Jesus. I was not unmindful of the voice of prayer going up daily to God. All those influences were working on my heart, and in my earlier years I had often sought for the peace there is in Christ; but I could not seem to find the freedom I desired. A terrible feeling of sadness and despair rested on my heart. I could not think of anything I had done to cause me to feel sad; but it seemed to me as if I were not good

enough ever to enter heaven. It seemed as if such a thing would be altogether too much for me to expect.

The mental anguish I passed through at this time was very great. I believed in an eternally burning hell, and as I thought of the wretched state of the sinner without God, without hope, I was in deep despair. I feared that I should be lost, and that I should live throughout eternity suffering a living death. But I learned better than this. I learned that I had a God who was altogether too merciful to perpetuate throughout eternity the lives of the beings whom He had created for His glory, but who, instead of accepting the Saviour, had died unrepentant, unforgiven, unsaved.

I learned that the wicked shall be consumed as stubble, and that they shall be as ashes under our feet in the new earth; they shall be as if they had not been. There is no eternally burning hell; there are no living bodies suffering eternal torment.

When my mother said to me, "Ellen, the minister says that we have been mistaken; there is no eternal hell," I said to her, "Oh, Mother, don't tell anybody; I am afraid that nobody would seek the Lord!"

[233] For a time not one ray of light pierced the dark cloud surrounding me. My sufferings were very great. How precious the Christian's hope seemed to me then! Night after night, while my twin sister was sleeping, I would arise and bow by the bedside before the Lord, and plead with Him for mercy. All the words I had any confidence to utter were, "Lord, have mercy." Such complete hopelessness would seize me that I would fall on my face with an agony of feeling that cannot be described. Like the poor publican, I dared not so much as lift my eyes toward heaven. I became much reduced in flesh. My friends looked upon me as one sinking into a decline.

Finally I had a dream which gave me a faint hope that I might be saved. Soon afterward I attended a prayer meeting, and when others knelt to pray, I bowed with them tremblingly, and after two or three had prayed, I opened my lips in prayer before I was aware of it. The promises of God appeared to me like so many precious pearls that were to be received only by asking for them. As I prayed, the burden and agony of soul that I had so long felt, left me, and the blessing of God came upon me like gentle dew, and I gave glory to God for what I felt.

Everything was shut out from me but Jesus and glory, and I knew nothing of what was going on around me. It seemed as if I were at the feet of Jesus, and that the light of His countenance was shining upon me in all its brightness.

I remained in this state for some time; and when I realized again what was going on around me, everything appeared glorious and new, as if smiling and praising God. I was then willing to confess Jesus everywhere. I seemed to be shut in with God. Oh, what an effect this vision of Christ's smiling countenance had upon me! The sacrifice that my Redeemer had made to save me from sin and death, seemed very great. I could not dwell upon it without weeping. For six months not a cloud passed over my mind. Oh, how I loved Jesus!

I love my Saviour just as much today as I loved Him then. I have passed through much sadness and suffering. Only about a week ago I feared that I might be a cripple for the remainder of my life. Physical infirmities that I have had for twenty-five years began to trouble me, and I knew not but that I should soon be a helpless cripple. But I kept praying for strength. I prayed, "I will keep my petition before Thee, Thou Lord of heaven, until Thou wilt remove the difficulty." And I am glad to be able to say this morning, to His praise, that He answered my prayer. Dr. Kellogg wrote to me that he had sent by express an appliance for me to use in connection with the electric-light bath, by means of which he hoped I might obtain some relief; but the difficulty is removed.

Not long ago I thought that I was losing my eyesight. I was greatly troubled with pain in my eyes, and for a time had to be extremely careful about using them. Generally I am up early in the morning—sometimes at twelve o'clock, often by two, and seldom later than three. While others are asleep, my pen is tracing on paper the instruction that the Lord gives me for His people. Not infrequently I write, in one day, twenty pages or more of matter for my books. But when my eyes began to fail, I could write only at the cost of suffering severe pain.

I told the Lord all about it. "I must have my eyesight, Lord," I pleaded; "I cannot write without it; and I desire to communicate to the people the light that Thou hast revealed to me." He heard my prayer, and graciously restored my eyesight. My eyes are not strong; I use them so constantly that they are weak; but day by day the Lord

strengthens them sufficiently for the work of the day, and for this I am grateful. Oh, I thank the Lord with heart and soul and voice!

I love the Lord. Last evening, as we met together in our sitting room for worship, it seemed to me as if the Lord Jesus were in our midst, and my heart went out in love to Him. I love Him because He first loved me. He gave His life for me. Last night I felt as if I wanted everything that hath breath to praise the Lord. It seemed to me that we should have praise seasons, and that constantly our hearts should be filled so full with thankfulness to God, that they would overflow in words of praise and deeds of love. We should cultivate a spirit of thankfulness.

To the fathers and mothers before me I would say, Educate your children for the future, immortal life. Educate them to see the beauty there is in a life of holiness. Bring them to the foot of the cross. Try to teach them what it means to believe in Jesus—that it is to accept Him as our dearest Friend. Help them to understand that He took upon Himself the nature of humanity, in order that He might stand at the head of humanity and become acquainted with all our trials and afflictions. He could have surrounded Himself with angels of glory, but no, He condescended to be made like unto His brethren. He was not born as a prince in this world, but was of humble parentage. He understands the trials of the poor. He knows all about the temptations we meet in daily life. We may safely put our trust in Him.

[235] Oh, I am so thankful, so thankful, that we have a Saviour who can sympathize with us in everything through which we are called to pass! He loves us with an infinite love. Shall we not so relate ourselves to Him that He can fulfill His purpose concerning us? He desires to cleanse us from sin. As John the Baptist was preaching and baptizing on the banks of the Jordan, he saw Christ coming toward him, and, recognizing Him as the Saviour, he cried out, “Behold the Lamb of God, which taketh away the sin of the world!” Shall not we decide to let Christ take away our sin? Is sinning so great a pleasure to us that we will decide to continue to grieve the One whose heart is filled with infinite love for us? Why not cease sinning? We can do this by faith, if we lay hold on Christ’s promises, and say, “In my hand no price I bring; Simply to Thy cross I cling.”

Christ asks for our love. Does He not deserve it? Has not He given us instruction at every step? He says, “Whosoever will come

after Me, let him deny himself, and take up his cross, and follow Me.” He bore the cross of self-denial and self-sacrifice. He passed over the ground where Adam fell. Our first parents were placed in Eden, and surrounded with everything that would lead them to obey God. Christ assumed our fallen nature, and was subject to every temptation to which man is subject. Even in His childhood He was often tempted. Through life He remained unyielding to every inducement to commit sin. When in His youth His associates would try to lead Him to do wrong, He would begin to sing some sweet melody, and the first thing they knew they were uniting with Him in singing the song. They caught His spirit, and the enemy was defeated. Ah, my friends, Christ is the Chiefest among ten thousand. Praise the name of the Lord!

We are striving to gain eternal life in the kingdom of glory. We may have it if we will to overcome as Christ overcame. We have in heaven an Advocate who knows our every weakness, and He will answer our prayers for strength to resist the enemy. I used to think that when I prayed for forgiveness of sins, I must have in my heart a feeling that my sins were forgiven, before I could know that my prayer had been answered. I do not wait for this feeling anymore. I put my whole heart into my prayer, and then I live this prayer. After asking Christ to do certain things for me, I rise and go to work in an effort to do them. Then the sweet influence of the Spirit of God comes over me with such power at times that I feel as if I must break forth into song, to sing His praises. He is good, and praise belongs unto Him.

Christ is our great Physician. Many men and women come to this medical institution with the hope of receiving treatment that will prolong their lives. They take considerable pains to come here. Why cannot everyone who comes to the sanitarium for physical help, come to Christ for spiritual help? Why cannot you, my brother, my sister, entertain the hope that if you accept Christ He will add His blessing to the agencies employed for your restoration to health? Why cannot you have faith to believe that He will cooperate with your efforts to recover, because He wants you to get well? He wants you to have a clear brain, so that you can appreciate eternal realities; He wants you to have healthful sinews and muscles, so that you can glorify His name by using your strength in His service.

These physical blessings cannot be gained by the intemperate. He who desires to regain health must avoid every association that would lead him to indulge in beer, wine, or other intoxicating liquors. We cannot afford to be intemperate. Let us raise our voices against the curse of drunkenness. Let us strive to warn the world against its seductive influences. Let us portray before young and old the terrible results of indulgence of appetite. The man who, when entering a saloon, is in the possession of all his powers and faculties, in the course of an hour or two leaves the place a changed being. His steps are unsteady; his utterance is thick and indistinct; his brain is confused; his sensibilities are benumbed: in short, he has temporarily spoiled the image of God. Drunkenness is a terrible evil.

Wherever I have traveled, I have regarded it as a privilege to speak on the subject of temperance. I generally begin at the foundation, urging parents to train their children to temperate habits. I dwell upon the necessity of our using every God-given power to His glory, so that we shall fulfill His will in everything we say and do.

You may think that you would be unhappy if you should try to serve Christ; but I testify to you that you would be pleasantly disappointed. When you choose to obey the Lord, and become one with Him, you will realize that the light of His countenance is shining upon you, and that you will see Him as He is when He comes. He will be in all your thoughts, and your heart will be filled with joy. After instructing His disciples to keep His commandments, He declared, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." He takes no pleasure in seeing us miserable, but takes delight in seeing us joyful.

Let us consider these things. They are so simple that we can readily keep them in mind. My brother, my sister, every day lift your heart to God in prayer. Say, "Teach me, lead me, guide me." When affliction comes, and you suffer pain, tell Him that you need Him all the more, and that you cannot let Him go; you must have the assurance of His presence. He knows all about your trials. He, the second Adam, redeemed us from suffering the results of Adam's disgraceful fall. In every point He overcame the enemy, and through

[237]

His strength we can win the overcomer's reward, eternal life. If we should dwell upon these themes, we should hear much more thankfulness rendered to God. Those who realize what He is

willing to do for them, will praise Him with heart and mind and soul. They will fully surrender themselves to Him, in order that He may cooperate with them in the work of perfecting a Christian character.

To the patients who have come here for treatment, I would say, Become acquainted with Christ while you are here. Receive Him as your Saviour. Come to His feet, and say, "Lord, if Thou wilt, Thou canst make me whole." We desire to see the great Physician working in this institution; we do not wish to bar Him out. Commit your cases to Him. He is the great Medical Missionary. Let us learn of Him, and do His works, that we may glorify Him.

Let us pitch our tent a day's march nearer home. Let us determine to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Let us come to the waters of life, and freely drink of the health-giving stream. May God help us to strike at the root of the matter. We are liable to be content with mere surface work; but we should never rest at ease until we are joyful in the Lord; and then we shall desire to labor for the conversion of others, that they too may receive what we have received from the Life-giver.

Christ is the Life-giver and the Crown-giver. "To him that overcometh," He promises, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Thank God for such a Saviour! Thank Him with heart and soul and voice.

Let all the congregation sing the beautiful hymn, "Jesus, Lover of My Soul."—Ms 80, 1903 (MR 900.64).

Ellen G. White Estate

Silver Spring, Maryland

April 12, 1990. Entire Ms.

Chapter 32—Self-Improvement

Manuscript 91, 1903

[Address given Thursday morning, August 20, 1903, at the Teachers' Institute, College Chapel, Healdsburg, California. Portions appear in *Evangelism* and *The Voice in Speech and Song*.]

I have been thinking much in regard to what the Word of God is to us. As we read this Word, we are to remember that God is speaking to us, and teaching us. Take, for instance, the book of Revelation. We all know that there are many who regard this scripture as a closed book, because they cannot understand it; and yet it is a revelation that Christ has given in order to enlighten our understanding.

In the very first verses the character and object of the book are brought to view. It is "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

All through His Word God has given us much instruction, and we should always be in a proper frame of mind to receive it. In the twelfth of Romans we read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Every youth of common sense and ordinary capability can constantly improve the mind that God has given him. Until I was seventeen years old, I could not understand the Scriptures; but my experience was a peculiar one. God was teaching me lessons, and He desired me to give my whole attention to these matters for a

time, before He opened the Scriptures to my understanding. After I realized that I could not understand His Word, I would lie awake at night, thinking over the matter; and often I would get up and bow before God, to plead with Him to give me understanding. It was some time before my prayer was answered; and when at last it was, it seemed to me as if there shone a beautiful light around every passage relating to our Christian experience, and that this light entered into every fiber of my being. [239]

Some may ask, Why could you not understand the Bible before? It was because our brethren and sisters, immediately after the passing of the time in 1844, were searching diligently for the truth. They would meet together, and talk and talk and talk, and it seemed as if they could never come to right conclusions in regard to the teachings of the Word. I would meet with them, and we would study and pray together, for we felt as if we must learn what God's truth was. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. All could see that my mind was locked, as it were, and that I could not understand what we were studying.

Then the Spirit of God would come upon me, and I would be taken off in vision, and be shown the meaning of the passages that we had been studying, and the position we were to take. A line of truth extending from that time to the time when we shall enter the city of our God, was plainly marked out before me, and I gave to my brethren and sisters the instruction God had given to me. They knew that I had not been able to understand these matters, and so they were ready to accept as light coming direct from heaven the revelations given me.

For about two years I continued in this way, when, as I was praying, the precious promises and the words of instruction given us in the Scriptures were laid open before me, and the meaning of these words made clear. I knew that my mind had been unlocked by the Lord. From that time to this the Scriptures have been an open book to me. I can understand what I read. God accomplished His purpose through this experience of mine, and ever since that time our people have cherished and maintained the positions that were taken then.

Students, it is not with you as it was with me. God had a special work for me to do, therefore I had to pass through the humiliating

experience of believing that we had the truth, and yet of being unable to understand and explain it. But you may gain an understanding of the Word without passing through such an experience.

In Australia many of our young people have not had the advantages that most of our young people in America have had. There our brethren and sisters accepted the message a comparatively short time ago. They were not taught the truth in their youth, and so have had everything to learn.

[240] While we were living at Cooranbong, where the Avondale School is located, the question of amusements came up. "What shall we do to provide for the amusement of our students?" the faculty inquired. We talked matters over together, and then I came before the students and said: "Dear friends, we can occupy our minds profitably without trying to devise methods for amusing ourselves. Instead of spending our time in playing the games that so many students play, let us strive to do something for the Master. We have decided that the best course you can pursue is to do missionary work in the neighborhood. When you are listening to a discourse, take notes, and mark down the passages that the minister uses, so that you can study the subject carefully yourselves. Thus you will be able to prepare for giving a synopsis of the discourse, in the form of a Bible reading, to those who do not come to our meetings."

The students decided to follow this suggestion. They had evening meetings for studying the Scriptures together. They worked for one another, and as the result of these Bible studies among themselves quite a large number of the students were converted to the truth. And the effort resulted in good not only to themselves but to those for whom they labored in the neighborhood.

Those who went out were instructed to report to us any cases of sickness that they might find. Those who had had some training in giving treatment to the sick were encouraged to use their knowledge in a practical way by helping those who needed help. To work for the Master, I told them, was to engage in the most Christlike amusement in which they could engage.

The Sunday-labor question came up for decision. It seemed as if the lines were soon to be drawn so tightly about us that we should not be able to work during Sunday. Our school was situated in the heart of the woods, far from any village or railway station. No one

was living near enough to us to be disturbed in any way by anything we might do. Nevertheless, we were watched. The officers were urged to come around to inspect our premises; and they did come. They could have seen many things if they had desired to prosecute us; but they did not appear to notice those who were at work. They had so much confidence in us as a people, and so great a respect for us on account of the work we had done in that community, that they believed they could trust us anywhere.

Many recognized the fact that the whole community had been transformed since we went there. A woman who was not a believer, but who had almost accepted the truth before some churchman filled her mind with prejudice against our views, said to me, “You would not believe me if I could inform you fully in regard to the transformation that has taken place in this community as the result of your moving here, establishing a school, and holding these little meetings.”

[241]

So when our brethren were threatened with persecution, and thrown into perplexity in regard to what they should do, the same advice was given as was given in answer to the question concerning games. I said, “Employ Sunday in doing missionary work for God. Teachers, go with your students. Take them into the bush (this is what we called the sparsely-settled districts in the woods, where houses are often a mile or two apart), and visit the people in their homes. Let them know that you are interested in their souls’ salvation.” They did so, and, as the result, were greatly benefited themselves, and were able to help others as well. The blessing of God rested upon them as they diligently searched the Scriptures in order to learn how to present the truths of the Word in such a way that these truths would be received with favor.

In the Scriptures we read that to every man God has given his work. What does this mean? It means that every one of us has a work to do. All do not have the same work, but all are to act their part in the service of God.

Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all these other writers who have borne their testimony in regard to the life of the Saviour during His earthly ministry? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ’s life and work? The Gospels

differ. One writer brings in points that another does not bring in. If these points are essential, why did not all these writers mention them? It is because the minds of men differ, and do not comprehend all things in exactly the same way. Some Scripture truths appeal much more strongly to the minds of certain persons than to others; some points appear to be much more important to some than to others. The same principle applies to speakers. Some speakers dwell at considerable length on points that others would pass by quickly, or not mention at all. Thus the whole truth is presented more clearly by several than by one. In the Gospels the records blend in one harmonious whole.

God desires us to move as He directs our minds, and not as some human mind directs us. We should preserve our identity sacred before God, and center our thoughts, not on any human being but on Christ Jesus. We are members of the royal family, children of the heavenly King.

[242] Students, as you attend school, make it your business to grow in intellect. Realize that it is your privilege so to act that your minds will develop and strengthen from day to day. If you consecrate yourselves to God, your minds will work under the direction of the Holy Spirit. But you must allow no trivial matters to interfere with this work. Concentrate your minds on what you are doing. Pray, pray to God, and He will open your understanding.

The Work of Union Conference Training Schools

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

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What He has promised, He will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the

required additional studies in a manner consistent with Christian education.

The Lord has signified His displeasure that so many of our people are drifting into Battle Creek; and since He does not want so many to go there, we should understand that He wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true.

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

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. [243]

Even after this revealing of His signal displeasure, His warnings were not heeded. The sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties.

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each union

conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek.

The Importance of So-called "Common Branches"

I was talking with one of the teachers of our school at Fernando, in southern California; and he told me that some had come to this school with diplomas showing that they had taken some of the higher studies in other schools. "Did you examine every such student," I inquired, "to find out whether he had received the proper instruction in these branches?" "Why," said the teacher, "we could give the students no credit for the work done in the past, as represented by the diplomas. Their training even in the common branches had been very defective."

And thus it is in many instances. Not a few who study the classics and other higher branches of learning, and who reach certain standards, finally fail. And why? Because they have neglected to do thorough work in the common branches. They have never obtained a good knowledge of the English language. They have not learned to read and spell and speak correctly. Those who ask to be allowed to take the higher branches should first be examined in these elementary branches, which are of greatest importance.

[244]

One of the most important qualifications of a teacher is the ability to speak and to read distinctly and forcibly. I have been instructed that the so-called common branches are of more importance than the higher branches required by law. He who has the ability to use the English language fluently and correctly can exert a far greater influence than he could if he were unable to express his thoughts readily and clearly. There are many who cannot carry on school work successfully, because they are not qualified to do such work. Some will never be able to do acceptable work in this line, because they have not the gift of teaching. Their talents fit them for some other line of service.

One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of these branches. Voice culture should be taught in the reading classes,

and in the other classes the teachers should insist that their students speak distinctly, and use words which express their thoughts clearly and forcibly.

Let the students understand that God has given to every one of us a wonderful mechanism—the human body—which we are to use to glorify Him. The powers of the body are constantly working in our behalf, and, if we choose, we may bring them under control. Students should be taught to use their abdominal muscles in breathing and speaking. This will make the tones more full and clear. It is of greatest importance that we keep the bodily mechanism in good condition, in order that we may be able to impart to others that which we have learned.

Let all guard themselves against becoming disturbed in spirit because they have to be drilled in these common branches. Students, remember that you yourselves will be educators of others. Strive constantly to improve in voice culture and in the ability to speak distinctly. Even ministers often fail in this respect. Not a few lower the voice at the end of sentences, and utter the last syllable or two so indistinctly that they cannot be heard. Such ministers almost invariably fail in any missionary effort they undertake. They cannot bring souls to Christ, because the latter part of their work is defective, just as their expression is defective at the close of sentences.

If words are worth speaking at all, they are worth speaking properly. Let the words be uttered in full, distinct tones. If voice culture were unimportant, it would not be so necessary for our youth to attend school. They could study at home. But of what use would their knowledge be, if they had not the ability to impart it understandingly to others?

When I was only about eleven years old, I heard a minister read the account of Peter's imprisonment, as recorded in the book of Acts; and he read in so impressive a manner that the details of the story in all their reality seemed to be passing before my eyes. So deep was the impression made upon my mind that I have never forgotten it. When, a few years afterward, I was speaking in general meetings, I met this man again, and at the close of my discourse he asked, "How did you get that wonderful voice?" I told him that the Lord had given it to me. When I began my public labors, I had no voice except when I stood before the congregations to speak. At other times I could

not speak above a whisper. "And," I added, "I have often thought of what you said to the people when someone asked you how you became a minister. You told them that your friends said you could never be a minister, because you could not speak properly; but that you went away by yourself and talked to the trees in the woods; and then when driving the oxen, you would talk to them just as if you were in meeting. 'This,' you said, 'is the way I learned to speak in public.'"

Elder Andrews, our first missionary to Europe, was a self-educated man. I do not think he was in school a day after he was eleven years old. He almost always kept in his pocket a book treating on some language that he desired to understand, or on some historical or scientific subject; and as he went about his daily work, he would keep referring to this book. Whenever he had a little spare time, he would take out the book and improve his leisure moments by studying.

At one time, when in feeble health, he went to Waukon, Iowa, to labor in the open air, hoping thereby to benefit his lungs and regain his health. He would go into the field with his oxen, and as he drove them, he would refer to his book, and read a few words or sentences and then repeat these in full, loud tones in order to exercise his lungs as well as to impress the words and sentences upon his memory. Thus he improved his opportunities, and became one of our most valued laborers.

I could speak of several others who obtained an education by their own efforts. By keeping a book before them as they toiled from day to day, and by diligently improving all their spare time, many have gained knowledge that fitted them to be useful laborers in the Master's service.

Every one of us, if we will, can be successful. Brethren and sisters, whatever your calling may be, whatever opportunities you may have had, you can be successful in your work. But before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar, and that you have learned to read and write and spell correctly. Ascend the lower rounds of the ladder before reaching for the higher rounds.

Great improvement can be made in singing. Some think that the louder they sing, the more music they make; but noise is not music. Good singing is like the music of the birds—subdued and melodious. In some of our churches I have heard solos that were altogether unsuitable for the service of the Lord's house. The long-drawn-out notes, and the peculiar sounds common in operatic singing, are not pleasing to the angels. They delight to hear the simple songs of praise sung in a natural tone. The songs in which every word is uttered clearly, in a musical tone, are the songs that they join us in singing. They take up the refrain that is sung from the heart with the spirit and the understanding.

Students, try to make the most of yourselves. Christ has paid an infinite price for you, and you cannot afford to disappoint Him by neglecting to avail yourselves of the opportunities for self-improvement presented to you. Cultivate a spirit that is calm, kind, gentle, tender. By doing this you can learn so much the more rapidly, because you are not troubled over something that somebody has said in regard to you. When we come into a position where we can help one another, we shall have the satisfaction of knowing that we have done our best.

The Healdsburg School

It is important that in our school in Healdsburg all the instruction shall be as thorough as it is in any similar school. If the laws of the land require that youth preparing for a medical course shall study some branches which you do not now teach, you should provide instruction in these required branches. Which is worse, to send our youth to Battle Creek to gain this required knowledge, or to give it to them in our schools in the various union conferences where they are living? If it is right for this instruction to be given, we are to provide facilities for giving it in every training school in our land. Thus we shall be able to avoid the necessity of sending our youth to Battle Creek, or, as has been done in the past, to some worldly institution—to Ann Arbor or some other school of the world.

A High Standard

[247] Again there has been brought to my mind the instruction given years ago in reference to the great amount of trash that was brought into our schools—things that really unfitted many of our youth for usefulness as Christian teachers and workers. All our schools must be Christian schools; the education given must be based on the Word of God. Both teachers and students are daily to consider how much Christ has sacrificed in order to save them; and they are to ponder the instruction that He gave to His disciples just before He left them. “All power,” He declared, “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.” These things we shall be able to find in His Word.

We are not to search after oddities, or after things that are not revealed. Some have asked me in regard to things that are in the heavenly courts. I have always sent them to the Bible to search out those things that God has commanded them to observe. Paul received revelation after revelation, but in no instance did he satisfy the curiosity of men by relating what he saw in the heavenly courts. He wrote that he “was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.” Many things cannot be described so that they will make a correct impression upon minds befogged by sin. A wrong use would be made of such knowledge. The things that God has commanded us to study are the things that we are to teach and to live. To those who fashion their daily conduct in accordance with these teachings, Christ gives the promise, “Lo, I am with you always, even unto the end of the world.”

Students, never rest satisfied with a low standard. In attending school be sure that you have in view a noble, holy object. Go because you desire to fit yourselves for service in some portion of the Master’s vineyard. Do all that you can to attain this object. You can do more for yourselves than anyone else can do for you. And if you do all that you can for yourselves, what a burden you will lift from the principal and the teachers!

To every student I would say: Remember that you are under the rule of God. He has given you opportunity to train yourself

for usefulness in His cause. He has given you good teachers and a principal in whom you have confidence. Be careful not to load down these faithful workers with unimportant details that you should attend to yourself. Give special attention to the little things of everyday school life. All these have to do with the formation of character. You may form a character that will make you useful in this world, or you may form one that will make you of no benefit to your fellow men.

Let every student gain a rich experience in having his life hid with Christ in God. Let every one perfect a Christian character. Remember always that the holy angels are watching over you, and that when the day is completed, you have either lived to the glory of God or else you have been defective and have detracted from His glory. When tempted, resist the enemy. Realize constantly that you are receiving to impart, that you are consumers in order that you may become producers.

[248]

I have a decided interest in every school in our land; and I greatly desire that the work which should be done in all these schools shall not be centered in one place that is already congested. Every school is to have the best teachers that can be obtained, so that the work done will be thorough. Both teachers and students are to rise as high as they can in and through Christ. The religion of Jesus Christ lies at the foundation of all true education.

By receiving to impart, we shall become laborers together with God. Then He will work in and through us according to His good pleasure. Students, if you realize that you are to be laborers together with Him, you will not stoop to frivolity; all your work will be done thoroughly and conscientiously. You are standing on a high platform: you are God's husbandry, God's building, and therefore you are to bring into your character-building no rotten timbers or other imperfect material. All things are open to Him with whom we have to do. Let us so conduct ourselves that at last it may be said of us, "Ye are complete in Him."—Ms 91, 1903 (MR 900.65).

Ellen G. White Estate

Silver Spring, Maryland

September 13, 1990. Entire Ms.

Chapter 33—Lessons From the Fifty-Eighth Chapter of Isaiah

Manuscript 8, 1904

[Sermon delivered by Ellen G. White at 11:30 a.m., Sabbath, January 23, 1904, in the Sanitarium Chapel, St. Helena, California.]

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God” [Isaiah 58:1, 2].

God’s professed people answered these words by the complaint: “Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?” [verses 3].

The cause of their deplorable spiritual condition is given: “Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?” [verses 3-5].

The people seemed to have the impression that there was virtue in the appearance of humility. But it is only when the soul is, spiritually speaking, naturally inclined to humility before God, that the forms of worship are acceptable.

The Lord desires every one of us to be decidedly in earnest. We cannot afford to make a mistake in spiritual matters. The life and death question with us is, “What shall I do that I may be saved, eternally saved?” “What shall I do that I may inherit eternal life—a

life that measures with the life of God?” This is a question that it becomes every one of us to consider carefully.

We are not left to think that only this world is our home. Just before His crucifixion Christ said: “Let not your heart be troubled: ye believe in God, believe also in Me.” He spoke these words to His disciples. They were troubled because they thought that their Master was about to leave them. Christ had told them that He would be taken by wicked hands, and crucified. Their hearts were filled with sorrow, and in His love for them Christ overlooked His own agony, and sought to relieve their burdened hearts by telling them of His purpose concerning them and of His final return:

[250]

“Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.”

This is where every soul of us will desire to be. All who are sitting before me today will desire to be with Christ in His kingdom. It means something to us to have a home in the mansions that Christ is preparing for us. We cannot afford to make mistakes now; we cannot afford to make crooked paths for our feet, lest other weak souls be led astray.

While living in this world, we are to be God’s helping hand. Paul declared, “Ye are God’s husbandry, ye are God’s building” [[1 Corinthians 3:9](#)]. We are to cooperate with God in every measure that He desires to carry out. Are we fulfilling the purpose of the eternal God? Are we daily seeking to have the mind of Christ and to do His will in word and work?

What a condition the human family is in today! Have you ever seen before such a time of confusion—of violence, of murder, theft, and every other kind of crime? In this time, where are we individually standing?

In the fifty-eighth of Isaiah we have read of those who “fast for strife and debate, and to smite with the fist of wickedness,” and we have learned that God will not accept such a fast. “Ye shall not fast as ye do this day,” He declares, “to make your voice to be heard on high” [[Isaiah 58:4](#)].

“Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens [instead of binding them on], and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” [verses 5-7]. “Then [after they do these works of mercy and necessity] shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward” [verse 8].

[251] We are to put into practice the precepts of the law, and thus have righteousness before us; the rearward will be God’s glory. The light of the righteousness of Christ will be our frontguard, and the glory of the Lord will be our rearward. Let us thank the Lord for this assistance. Let us constantly stand in a position where the Lord God of heaven can favor us. Let us consider that it is our high privilege to be in connection with God—to be His helping hand.

In God’s great plan for the redemption of a lost race, He has placed Himself under the necessity of using human agencies as His helping hand. He must have a helping hand, in order to reach humanity. He must have the cooperation of those who will be active, quick to see opportunities, quick to discern what must be done for their fellow men.

Christ gave His life for sinful men and women. He desired to rescue the race from a life of transgression to a life of obedience and righteousness; and to those who accept Him as their Redeemer He offers the richest reward that Heaven can bestow—even the inheritance of life eternal.

John, the beloved disciple, declares concerning his Lord: “He was in the world, and the world was made by Him, and the world knew Him not. He came into His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name” [John 1:10-12].

Oh, that we might comprehend more fully the infinite price that has been paid for our redemption! Paul declares, “Ye are bought with a price”; and it is true, for the price paid is nothing less than the life of the only begotten Son of God. Let us all consider this. We may refuse the invitations that Christ sends to us; we may neglect His offer of pardon and peace; but still it remains a fact that every one of us has been bought with a price, even with the precious blood of the Son of God. Therefore, “Consider Him” [[Hebrews 12:3](#)].

You have cost much. “Glorify God in your body, and in your spirit, which are God’s.” That which you may regard as your own, is God’s. Take care of His property. He has bought you with an infinite price. Your mind is His. What right has any person to abuse a body that belongs not to himself, but to the Lord Jesus Christ? What satisfaction can anyone take in gradually lessening the power of body and mind by selfish indulgence of any form?

God has given to every human being a brain. He desires that it shall be used to His glory. By it, man is enabled to cooperate with God in efforts to save perishing fellow mortals. We have none too much brain power or reasoning faculties. We are to educate and train every power of mind and body—the human mechanism that Christ has bought—in order that we may put it to the best possible use. We are to do all we can to strengthen these powers; for God is pleased to have us become more and still more efficient colaborers with Him.

[252]

Of those who do their part faithfully, it is said, “Ye are laborers together with God” [[1 Corinthians 3:9](#)]. Apart from divine aid, man can do very little; but the heavenly Father and His Son are ready to work through everyone who consecrates himself wholly on the altar of service. Every soul before me may cooperate with God, and labor for Him acceptably. The Lord desires us all to come into line. To every man He has given an appointed work, according to their several ability.

In Exodus we read that at the time the Lord directed the Israelites to build a tabernacle in the wilderness, He gave certain men special ability, talent, and skill in devising, and then He appointed them to the work. He will deal with us in the same way. We are to use our brain power to the glory of God. And although we may have to begin in a very small way, He will bless us and multiply our talents as a reward for faithfulness.

At the age of seventeen, when all my friends thought I was an invalid for life on account of a severe accident I had sustained in my girlhood, a heavenly visitant came and spoke to me, saying, "I have a message for you to bear." "Why," I thought, "there certainly must be a great mistake somewhere." Again were spoken the words: "I have a message for you to bear. Write out for the people what I give you." Up to that time my trembling hand had not been able to write a line. I replied, "I cannot do it; I cannot do it." "Write! write!" were the words spoken once again. I took the pen and paper, and I began to write; and how much I have written since, it is impossible to estimate. The strength, the power, was of God.

Since that time, the books that I have written have been published in many, many languages, and have gone to all parts of the earth. Just a short while ago I received word that a copy of one of my books had been graciously received by the queen of Germany, and that she had written a kind letter expressing her appreciation of the volume. To the Lord be all the praise.

[253] Of ourselves we can do nothing good. But it is our privilege to place ourselves in right relation to God, and to determine that by His help we will do our part in this work, to make it better. In the lives of those who humbly yet unflinchingly carry out this resolution, will be revealed the glory of God. I know this by experience. I have had no power of my own. I have realized that I must hang my helpless soul on Jesus Christ; and as the result of doing this, of praying and of believing, the salvation of God has gone before me, and the glory of the Lord has followed.

I tell you that which I know, for your encouragement and comfort. Let us all place ourselves in right relation to God. What satisfaction is to be found in keeping pace with the fashion of this world? You have a better work to do. Fashion character. Use every ability, every nerve, every muscle, every thought, every action, to the glory of God. Then you will see, as you have never seen before, the salvation of God going before you.

Oh, I have nought to complain of! The Lord has never failed me. I laid my husband in the grave 22 years ago; and several years afterward, when the decision was made that more missionaries must go to Australia to unite with the few who had been sent, we went there ourselves to strengthen the hands of our brethren, and to

establish the work on right lines in this new center. There we did much pioneer work.

We saw the great need for a school in which promising young men and young women could be trained for the Master's service; and we went right into the woods in New South Wales, purchased 1500 acres of land, and there established a training school away from the cities. The nearest city, Newcastle, was 25 miles distant; and Sydney, where we purchased most of our supplies, was about 75 miles south. As pioneers, we took hold of this work in earnest, doing all we could; and the power of God was with us at every step. We met with many discouragements, it is true; difficulties pressed in on the right hand and on the left; but the Lord blessed and prospered the efforts of the consecrated workers.

Three years ago we returned to America. Others were sent to Australia to take our places. The work has continued to grow; prosperity has attended every effort. I wish you could read the letters that come to us. Doubtless you have heard of the dreadful drought that has caused famine in so many places in Australia during the past two years. Hundreds of thousands of sheep and cattle and horses have perished. In all the colonies, and especially in Queensland, the suffering and the financial loss have been great.

But the spot that was chosen for our training school has had sufficient rainfall for good pasture land and bountiful crops; in fact, in legislative assemblies and in the newspapers of the great cities it has been specified as "the only green spot in all New South Wales."

Is not this remarkable? Has not the Lord blessed? From one of the reports received, we learn that last year 7000 pounds of honey of the best quality had been made on the school estate. Large quantities of vegetables have been raised, and the sale of the surplus has been a source of considerable revenue to the school. All this is very encouraging to us; for we took the wild land, and helped to bring it to its present fruitful state. To the Lord we ascribe all the praise.

In every land and in every community there are many opportunities for helpful service. Even in these valleys in which we are now living, there are families that need help along spiritual lines. Look these ones up. Use your talent, your ability, by helping them. First give yourself to the Master; then He will work with you. To every man He gives his work.

Sometimes it has been reported that I am trying to get rich. Some have written to us, inquiring, "Is not Mrs. White worth millions of dollars?" I am glad that I can say, "No." I do not own in this world any place that is free from debt. Why? Because I see so much missionary work to be done. Under such circumstances, could I hoard money? No, indeed. I receive royalties from the sale of my books, but nearly all is spent in missionary work.

The head of one of our publishing houses in a distant foreign land, upon hearing from others recently that I was in need of means, sent me a bill of exchange for \$500, and in the letter accompanying the money he said that in return for the thousands upon thousands of dollars royalty that I had turned over to their mission field for the translation and distribution of new books and for the support of new missionary enterprises, they regarded the enclosed \$500 as a very small token of their appreciation. They sent this because of their desire to help me in my time of special need; but heretofore I have given, for the support of the Lord's cause in foreign lands, all the royalties that come from the sale of my foreign books in Europe; and I intend to return this \$500 as soon as I can free myself from debt.

For the glory of God I will tell you that about four years ago He enabled me to finish writing a book on the parables of Jesus, and then He put it into my heart to give this book for the advancement of our denominational educational work.

At that time some of our larger training schools and colleges were heavily in debt; but through the efforts of our people to sell this book and to devote the entire proceeds to the liquidation of these debts, more than \$200,000 has already been raised and applied on the debts; and the good work is still going on. The success of this plan has been a source of great satisfaction to me. I am now completing another book, to be used in a similar way for other enterprises.

[255] But the financial gain is not the most encouraging feature to me. I love to dwell on the thought that the circulation of these books is bringing many souls into the truth. This thought makes my heart glad indeed. I have no time to sit down and mourn. I go right on with my work, and constantly keep writing, writing, writing. Early in the morning, when the rest of you are asleep, I am generally up, writing.

Even affliction has not caused me to cease writing. Not long after going to Australia, I was stricken with disease. Because of the dampness of the houses, I suffered an attack of inflammatory rheumatism, which prostrated me for eleven months. At times I was in intense agony. I could sleep in one position for only about two hours, and then I had to be moved into another bed, where I could lie in another position. My rubber air mattress gave me very little relief, and I passed through periods of great suffering.

But in spite of this, I did not cease my work. My right arm, from the elbow to the fingertips, was free from pain; the rest of the arm, the whole of the left arm, and both shoulders, could not be moved voluntarily. A framework was devised, and by the aid of this, during these eleven months, I wrote 2500 pages of letter paper, to send across the broad waters of the Pacific for publication in America.

I feel so thankful to the Lord that He never disappoints me; that He gives me strength and grace. As I stood by the side of my dying husband, I placed my hand in his, and said, "Do you know me, husband?" He nodded. Said I, "All through the years I have allowed you to bear the business responsibilities, and to lead out in new enterprises. Now I promise you to be a pioneer myself." And I added, "If you realize what I say, grasp my hand a little more firmly." He did so; he could not speak.

After my husband had been laid away in the grave, his friends thought of putting up a broken shaft as a monument. "Never!" said I, "never! He has done, singlehanded, the work of three men. Never shall a broken monument be placed over his grave!"

Some of my friends urged me to pray that my husband might be raised to life. "We cannot spare Elder White; we cannot spare him," they pleaded. "Do you think," I answered, "that I would go to his grave to weep and mourn over him? I have a work to do. I have promised to take up his work, and to carry it forward; and I intend to do it."

God has helped me. Today I glorify His name in the presence of His people. I spent nearly ten years in Australia. A wonderful work has been done there, but more than twice as much could have been accomplished if we had had the men and the means that we should have had. We thank God, nevertheless, for His sustaining presence,

and for what we can now see in that field as the result of the efforts put forth.

But I must return to my text. As the result of observing the fast that the Lord has chosen—of loosing the bands of wickedness, of undoing the heavy burdens, of letting the oppressed go free, of feeding the hungry, caring for the poor, and clothing the naked—the prophet Isaiah declares:

“Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say:

“Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: 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. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it” [[Isaiah 58:8-14](#)].

Let us keep in remembrance that we each have a work to do. No one can afford to use tobacco; no one can afford to drink liquor. We must keep the senses clear; we must keep the mind free from all obstruction. We have a work to do for the Master, and we cannot afford to be content with crippled ideas. We do not want our sensibilities to be so perverted that we shall do iniquity. We do not want to spoil the fragrance that through the Spirit and blessing of God we might be the means of bringing into the life of some other person.

We want individually to cleanse ourselves from all filthiness of the flesh and of the spirit, and to perfect holiness in the fear of God.

We are glad to have our friends come to this sanitarium. We desire that they shall cooperate with every effort that is made to restore them to perfect soundness physically. We desire that those who come for treatment shall understand that the Lord God of heaven has signified that this institution should be established to help suffering humanity—to break the power of disease. Many, many times we have seen the working of God’s healing power through the natural restorative agencies that are used in these institutions.

[257]

We are greatly encouraged by the words we hear from the sanitarium that has just been opened near Sydney, Australia. Among those who have come to that institution are some whose minds have been unbalanced. These unfortunate ones are placed on a plain, simple, nutritious diet; they are prayed for and with—and they realize that they are being prayed for; they are taught to look unto God, the mighty Restorer of the reasoning faculties.

The most remarkable results follow. Tobacco and liquor-drinking habits are dropped very quickly. Reformation results in gradual recovery. The poor souls are unable to express fully their gratitude for restoration.

God wants us to cooperate with Him. When we cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of the Lord, we shall be as happy a people as has ever been seen. The salvation of God will be revealed. To the patients I would say, Take hold earnestly, and unite your efforts with the efforts of those who are trying to help you. Believe that all heaven is desirous of your being in health, soul, body, and spirit. Believe that the heavenly angels are round about you, watching to do you good, for it is even so.

We desire to see the power of God displayed in the restoration of suffering humanity. We have seen it in Australia and in many other countries. I have labored in many parts of the world, and in every place I have seen the salvation of God revealed.

To the sick I would say: Be of good courage. God’s eye is upon you. He desires to help you break every yoke. He does not desire you to bind yourself under the yoke of any unhealthful habit; and if you have done so, He desires you to break it. He will give you

strength and courage and help sufficient to break from every evil habit. Oh, I feel so thankful for this!

[258] Many years ago, while my husband was still alive, we visited St. Helena, and helped to select the piece of land on which this sanitarium has been built. As my husband looked over the valley, he said, "Wife, if we ever have an institution here, we will build a house where from every window we can look upon the beautiful scenery that is all around us." Ever since that time, I have looked upon this place with great delight. Those who come here may be benefited, and greatly blessed by the Lord, if they will cooperate with Him. True, you will feel keenly, at first, the deprivation that comes with the putting away of injurious habits; but reformation will result in restoration of health. I would choose health in preference to indulgence of appetite.

We can do very much for ourselves and for our children. May God help us! We cost much to heaven, and we are worth too much to make it worthwhile to cling to our old habits and practices. Let us make the most of our privileges, and work with all our capabilities and powers. Then we shall see of the salvation of God.

Again I would call your attention to the promise made to the obedient—to those who cooperate with God and do His will.

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" [[Isaiah 58:14](#)].

There is a heaven for us to win, and there is a great "miserableness" for us to shun. None of us desire to be sick. None of us desire that this wonderful mechanism, the body, shall lie inactive, useless. We do not want to injure or ruin any part of this delicate mechanism. We have none too much brain power, at the best; and that which we have, we want to keep in the best possible condition, in order that we may plan with the Master, and He with us, to help our fellow human beings in suffering.

We want to see the sick among us healed by the power of God. He cooperates with man in every reformation made. Let us take hold with Him. Climb, climb, for your souls' sake climb the ladder of progress. First ascend the lower rounds, and then climb, climb, climb; for the topmost round rests upon the threshold of heaven.

Angels of God are ascending and descending that ladder of shining brightness. You can ascend round by round, round by round, and finally step off into the kingdom of glory.

Keep progressing upward, ever ascending higher and still higher. God will put it into your mind to do His will. He will give you strength and courage and hope and faith. You can reach the golden city. And when at last the gates are opened and the redeemed are welcomed in, you will see the King in His beauty, and He will greet you with the words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

And how was this kingdom prepared? Our Lord of glory stepped [259] down from His royal throne, and, laying aside His royal robe and kingly crown, He took upon Himself the garments of humanity, that, by standing at the head of humanity, He might give value to humanity, and enable us through His strength to become conquerors, sons of God, heirs of God and joint-heirs with Christ Jesus.

Shall we not put to the test every muscle and sinew, in an effort to cooperate with God? Then we shall be victorious. Then we shall be ushered into the kingdom of everlasting glory. Then we will unite with the saints in casting our glittering crowns at the feet of our Redeemer. Then we will touch our golden harps and sing the song of redemption.

I want to be there. I want to unite in this song, and I want you to unite in it. I want you to be there, that you may see the King in His beauty, His marvelous loveliness. God help us, is my prayer.

[Turning to Brother Harmon]: Brother Harmon, we know what it meant to push the triumphs of the cross in the early days of the message. Now, disease is upon you, but God is helping you. Praise His holy name! We hope that you will yet be enabled to be where you will be comfortable, and where you may speak words to the glory of the Master. We praise the Lord for His goodness, His lovingkindness.—Ms 8, 1894 (MR 900.44).

Ellen G. White Estate Washington, D. C. July, 1986. Entire Ms.

Chapter 34—A Plea for Unity

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“These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word” [John 17:1-6].

What a glorious commendation—“They have kept Thy word.” To have these words said of us would be a great honor. But too often self comes in; self strives for the mastery.

This was Christ’s last prayer with His disciples. It was offered just before He went into the Garden of Gethsemane, where He was to be betrayed and taken. When He reached Gethsemane, He fell prostrate upon the ground, in an agony of distress. What caused His agony? The weight of the sins of the whole world was resting upon His soul. As we study this prayer, let us remember that it was just before this experience and just before His betrayal and trial, that these words were uttered.

In Gethsemane Christ felt that He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man’s sin. As man He must endure the wrath of God.

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt."

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being, and He went to the place where He had left His disciples. Had He found them praying, He would have been relieved. But they were asleep. They could give Him no comfort. Once more after this He came to them, but again He found them asleep.

[261]

Turning away, Jesus sought His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come—that moment which was to decide the destiny of the world.

The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty men. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father.

Will the Son of God drink the bitter cup of humiliation and agony? Will the Innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin.

Thus the Son of God gave Himself for us "the Sinless for the sinful—that we might not perish. Let us think of the suffering that He endured for us, and as we think of it let us remember that we

are to be partakers of this suffering, that we may finally share in His glory. "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me."

How much have we suffered for Christ and for our fellow beings? As we have gone from place to place, and have seen the need and the sinfulness of humanity, have we been willing to endure self-denial and privation for others?

[262] *Glorified in Us.* "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me, and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them" [[verses 5-10](#)].

Do we come short of this? Do we, by refusing to follow Christ in self-denial and sacrifice, fail of glorifying God? Are we willing to lift the cross? Are we willing to die to self, to be crucified with Christ? We must share with the Redeemer in His suffering before we can enter the city of our God.

Sanctified Through the Truth. "And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" [[verses 11-16](#)].

Christ's followers are not to think they can do just as the world does, following the natural inclinations of the heart, living in selfishness and pride, and yet get to heaven. God wants us to separate from everything that will dishonor His name before the world.

“Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth” [verses 17-19].

It is the privilege of every soul before me to be sanctified through the truth. This sanctification all must have who enter the abodes of bliss. There are many errors abroad in our world. Satan has come down with great power, and is working with all deceivableness of unrighteousness. But we are not to accept his deceptions. We must be braced in Christ, sanctified through the truth.

The Lord may see that it is necessary to subject us to a refining process, that we may be brought into perfect harmony with Christ. I pray that the hearts of those in attendance at this meeting may be filled with an intense longing for the sanctification of the Spirit, that they may be brought into complete unity with Christ and with one another. [263]

My brethren and sisters, you are soon to go away for the summer's work, some to the ministry, some to teaching, and others to various lines of work. Before you leave this meeting, you should receive the testimony of the Holy Spirit that you have taken hold of the divine power and have made peace with God. Your hearts should be filled with the peace which passeth all understanding.

“*That They All May Be One.*” “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me” [verses 20, 21].

What kind of unity is spoken of in these words? Unity in diversity. Our minds do not all run in the same channel, and we have not all been given the same work. God has given to every man his work according to his several ability. There are different kinds of work to be done, and workers of varied capabilities are needed. If our hearts are humble, if we have learned in the school of Christ to be meek

and lowly, we may all press together in the narrow path marked out for us.

God wants us to show an earnest desire to save those that are ready to perish. If there is one who has made mistakes, our hearts should go out to him. We should let him see that we have for him that love which was revealed in the life of Christ. We may think that a brother has done something very wrong. Perhaps he has. But do you think that you will make him see his wrong by shunning his society, by leaving him to himself, where the enemy can work upon his mind and his conscience? We should try to come just as close to him as we can. With all the soul-winning power that God has given us, we must draw him to Christ, remembering that we ourselves have made mistakes. We have all gone out of the way. We have all had our times of trouble, of blindness, of affliction.

There is a power in the truth. There is a power in the love of God that will press back the clouds of darkness, and let the sunlight of God's presence into the heart of the erring.

[264] "And the glory which Thou gavest Me I have given them; that they may be one, even as we are one" [verse 22]. Think of the possibilities contained in these words. Christ never requires of us more than we can accomplish with the power that He will freely give us. As we go from place to place, shall we not go clothed with the garments of His righteousness? He bids us cherish His pitying tenderness, His love, that every difference, every barrier that separates soul from soul, may be broken down. Let every one plant his feet on the platform of eternal truth, and then ask God to fill his heart with the love which dwelt in the heart of Christ. We cannot afford to place stumbling blocks in the way of anyone. We cannot afford to have placed to our account by the great Judge of all, any occasion of stumbling, over which someone has fallen.

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" [verse 23].

Can you grasp the thought? The Father loves fallen human beings even as He loves His own Son. He so loves them that He will hold fast to them, even when they are stumbling along in darkness and error. You may say, When my brother, with whom I differed, shall come to such and such a place, then I will take him right to my

heart. But perhaps you will have to take him to your heart before He reaches that position.

“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them” [verses 24-26].

The Betrayal of Christ. “When Jesus had spoken these words, He went forth with His disciples over the brook Kedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas, which betrayed Him, stood with them. As soon as He had said unto them, I am He, they went backward, and fell to the ground” [John 18:1-6].

What made them fall to the ground? They could not endure the sight of the bright flash of light from the angels of God, who were right on the ground, and they fell prostrate. That ought to have been enough to restrain them, but it was not.

“Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He; if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me I have lost none” [verses 7-9]. Christ knew how weak His disciples were, and He sought to shield them from temptation and trial. For them He was ready to sacrifice Himself.

[265]

I ask you to think of the sufferings of Christ, and remove the differences that you may have with your brethren. This is the message that I have for you today. Remove every difference, that the Holy Spirit may come into your hearts. We do not want anyone to leave our ranks because we have not done all in our power to save him.

Oh, what a wonderful work might be accomplished if we would all come into unity.

We are all different in disposition, and we are not to judge one another. If you feel that you have been wronged, go right to the one who has done the wrong, and say, "I want to have everything that separates us removed." Pray with him, saying, "Lord Jesus, make us one with Thee. We want to be partakers with Thee of Thy sufferings and of Thy love. We want to work for the salvation of one another. We want Thy tenderness and Thy pity to fill our hearts, that every barrier may be broken down."

Christ Our Example. When I see what the Saviour has done for us, I feel that I cannot allow any soul to go down while I can do anything to save him. There are those whom Satan is trying to lead out of the way. Let us draw close to them, watching over them faithfully and tenderly, and praying with them earnestly, that every cloud may be swept away. The enemy will seek to come in between us and God.

There are many who need the cleansing power of the Holy Spirit in their hearts. They need sanctified lips and sanctified voices. If you see a brother making a confession, stand right by his side, and encourage him. Let not your face be lighted up with joy because he has been brought to the humiliation of confession. Christ is ashamed of such a spirit.

There is a mighty work to be done. The powers of darkness are being let loose in the world, and we must all stand as one man for the truth, our feet planted firmly on the Eternal Rock, that we may not be moved by the error that is flooding the world.

[266] *Even As He Walked.* "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked" [1 John 2:1-6].

Brethren, are you walking “even as He walked”? He was full of pity, tenderness, and compassion. [[Verses 7-19](#), quoted.]

We do not want anyone to go out from us if we can do anything in our power to hold them by the hand of faith. Let us work with the power of the living God to keep them with His commandment-keeping people. But in order for us to do this, we must have the sanctification of the Spirit. Let us humble our hearts before God. Let us repent of our sins, and be converted. Do not, I beg of you for Christ’s sake, push any soul over the precipice.

The other night, in a scene which passed before me, I saw one slipping down a precipice. A company was looking on indifferently, making no effort to save him. But one hand—the hand of Christ—was stretched out, and the man was rescued. Christ drew him up, saying, “Hold fast to Me.” He then placed the hands of the rescued man in the hands of his brethren who stood near, saying, “I have drawn him up that he may stand on vantage ground. Work for the salvation of souls, that you may all stand on vantage ground before God.”

The Lord does not want one soul to be lost. Christ shed His blood to cleanse every human being from sin. Let us grasp the hand of infinite power, and arise in God’s strength to proclaim the last message of mercy to a dying world.

Those whose hearts are filled with the love of God will exercise patience and kindness in dealing with others. Is there one here whom we desire to see numbered with unbelievers in the day when Christ shall come? It means everything to the followers of Christ to gain an experience that will enable them to save souls. We cannot afford to act in such a way toward those who are out of the fold that they will have no courage to grasp the hope of the gospel.

Brethren and sisters, pray as you have never prayed before that the Holy Spirit may come into this meeting, and that every heart may be softened. There are not simply two or three cases of division and misunderstanding among us. There are many who are cherishing distrust and suspicion. They have watched for failings in others, even while they had many failings themselves. Had they watched themselves, they would have found that they were cherishing a spirit which was not of Christ.

Angels of God are here today, watching anxiously to see how you will receive the words of the gospel. And evil angels are here also, ready to do their wicked work upon the minds of all who will listen to their insinuations. If you have not found the liberty of Christ, if your heart is not emptied of all bitterness and wrath and malice and selfishness, it is time that you made diligent work for repentance. God is calling you. Today, if you will hear His voice, harden not your heart.

My brethren, will you not seek to get rid of the differences that are separating you from one another? Will you not humble yourselves before God, and seek to rescue every soul that is tempted by the enemy? Let us not leave one soul unaided on the field of battle. In the name of Jesus Christ of Nazareth, go to work in the way that God has pointed out, that you may receive the outpouring of the Spirit.

Whoever feels that he needs a firmer hold upon God, whoever desires to be separated from his natural and cultivated tendencies to evil, let him take his stand here for God today. I ask those who desire the prayers of God's people, that their sins may be forgiven and that they may receive power from on high, to rise to their feet. You may have made a profession of religion for many years, but your profession is of no avail unless in your daily life you live out the principles of truth. If there are those here who have made no profession, but who wish to be set free from habits that have enslaved them, I wish to say to them that they have the privilege of asking the prayers of God's people. Will you rise to your feet, and thus testify that you want to be made complete in Christ? (Nearly all of the congregation arose.)

[Sister White then offered prayer as follows:]

Our heavenly Father, we come to Thee at this time just as we are, needy and dependent, but we know, Lord, that Thou art a compassionate Saviour. Thou hast made an infinite sacrifice, that we may have eternal life, if we will only cooperate with Thee. We ask Thee to put it into our hearts today, to renew our covenant with Thee by sacrifice. Help us this day that we may lay hold upon Thee by living faith. Separate from us everything that would separate us from Thee.

Our Father, Thou knowest that we love Thee. We see a world ready to perish in sin, and we are not prepared to labor together with Thee. We desire to be fitted up for Thy service. We desire the Holy Spirit to descend upon us. We want the darkness to be swept away from our eyes, that we may have the clear light of understanding. [268]

We ask Thy blessing upon those who have arisen to express their desire to be prepared for Thy coming. As they leave this pavilion, may they seek Thee in earnest prayer. May they go in companies of two or three, to seek Thee. Thou hast said that where two or three are gathered in Thy name, there Thou wilt be. Oh, give them a spirit of earnest pleading for the pardon of their sins, that Thou mayest say to them, “Thy sins be forgiven thee.”

I ask Thee to pity every trembling soul in this congregation. I ask Thee, my Saviour, that Thou wilt awaken in the heart of every minister of the gospel, of every teacher, and of every one who professes to be Thy child, a desire for Thy Holy Spirit, that they may be endued with power, and that as they go from house to house, they may proclaim Thy truth. Let Thy message come to us, that we may arouse our sensibilities, that we may realize the value of souls. We want that every one here today shall be saved. May the light that shines from the throne of God shine into the chambers of the mind and into the soul-temple.

Merciful Redeemer, Thou knowest every one. Here are some who are weighted down with burdens that have rested heavily upon them. May they link up with Thee. May they put their arm in Thine arm, and cling to Thee, the mighty One, who hast said, “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me” [Isaiah 27:5]. These are Thy words. Show them how, Lord, show them how to humble their proud hearts. Show them what it means to break their will before God, and to take Thy will. Help them to cast their helpless souls upon the merits of a crucified and risen Saviour. Present before them eternal life.

Let the sweetness of Thy Holy Spirit come into the hearts of Thy ministers, that Thy melting, merciful love, may be manifest in their life. I ask Thee to dispel everything that would prevent them from working for the salvation of souls. Put it into their hearts and minds to make a covenant with Thee by sacrifice. Even now, may

the melting love of Christ come into our midst. May we hear the words, "Thou art Mine, I have begotten thee unto Myself."

O Lord, Thou knowest how the powers of evil are working. We see the world going to perdition. Baptize Thy ministers, baptize Thy workers, with Thy Holy Spirit. I ask Thee to let melting love and mercy fall upon this congregation.

[269] Now let praise and thanksgiving ascend to God, that Thou hast heard our prayer. We believe in Thee, Lord. Wash us from every stain of sin. Cleanse and purify us, and let us understand what it means to perfect holiness in the fear of God. I ask Thee to set the feet of those who have been stumbling, in the right path of Thy self-denial and self-sacrifice.

What can we say, Lord? We are weak ourselves. We need Thy power. We see the work that we have to do. We give ourselves to Thee. Let Thy blessing come to us, and Thy name shall have all the glory.—Ms 52, 1904 (MR 900.51).

Ellen G. White Estate Washington, D.C. October 1, 1987. Entire Ms.

Chapter 35—Marriage and the Christian Home

[270]

Manuscript 170, 1905

[Remarks at the wedding of Dores E. Robinson and Ella M. White, Sanitarium, California, May 1, 1905.]

This is an important period in the history of the ones who have stood before you to unite their interests, their sympathies, their love, their labor, with each other in the ministry of the saving of souls. In the marriage relation there is a very important step taken—the blending of two lives into one.

I am highly gratified with this choice. I have confidence that the Lord sanctions this union, and that it is in accord with the will of God that man and wife should be linked together in His work, to carry it forward in a wholeness and a holiness. They can do this.

The blessing of God in the home where this union shall exist is as the sunshine of heaven, because it is the Lord's ordained will that man and wife should be linked together in holy bonds of union, under Jesus Christ, with Him to control, and His Spirit to guide—His Holy Spirit to listen to the petitions that shall come up to Him. Where two or three, He says, are together, I am in their midst.

God wants the home to be the happiest place on earth, the very symbol of the home in heaven. Bearing the marriage responsibilities in the home, linking their interests with Jesus Christ, leaning upon His arm and His assurance, husband and wife may share a happiness in this union that angels of God commend.

Marriage does not lessen their usefulness, but strengthens it. They may make that married life a ministry to win souls to Christ. I know whereof I speak, because for 36 years my husband and myself were united, and we went everywhere that the Lord said Go.

In this matter we know that we have the commendation of God in the marriage relation. Therefore, it is a solemn ordinance. It has always seemed to me so very inappropriate to see the marriage ordinance associated with hilarity and glee and a pretense of something.

No; it is an ordinance ordained of God, to be looked upon with the greatest solemnity. As the family relation is formed here below, it is to give a demonstration of what they shall be, the family in heaven above. The glory of God is ever to be made first.

[271] And now I can at this time take by the hand this our brother whom we love in the Lord—he has our confidence—and we take by the hand you, his wife, and urge you to carry on the work of God unitedly. I would say, Make God your Counselor. Blend, blend together. You each have an identity of your own, but in that identity there must be a unity. There is constantly to be a development of the faculties that God has given you, that you may improve, and that you may indeed be looked upon by the heavenly angels with commendation. We care more for that than everything else beside. Let the light of heaven shine right in the home—and we believe it will—in every word and in every action.

You are not called to give up your identity; you each have an identity of your own. These may not always run in the very same channel, and yet there may be that blending that God required. The husband is the houseband, the husband, the priest of the household, and the wife is the teacher, as she shall fill her place in the household, whatever may be her employment. If she has children to nurse and take care of, let me tell you there is a lesson there, oh, such a lesson, that God wants everyone to learn. The wife, united with the husband in the fear of God, is to be a strength and power in the church. God can make them thus.

Well, then, how shall they blend? Counsel together. And if there be any difference of opinion, yet we would say, Counsel together, and the blessing of God will come right into the heart.

Christ was at the marriage in Cana. There He worked the miracle of turning the water into wine. Our Saviour ever honored the marriage relation, and we want to say, wherever you may be, and whatever your circumstances may be, We have a God, One who loves us, One whom we can honor. If we would honor Him, our lips should ever speak in wisdom. Here is the wife, the queen of the home—the blessing of God can rest upon her that she may be a sunshine, a sunbeam, in the house. Never, never, in any way, speak in a manner that would irritate. The voice is a talent; it is a talent of

God. It is to be so cultivated that it will bring peace and harmony and light and love.

Here are these [two] who are covenanted to the work of God. A great work is before us. Where their ministry will be we cannot say, but united they can carry forward the work much better than separately. They can help one another; they can encourage one another; they can be a blessing to one another; and the Holy Spirit of God can rest on them as they bear the ministry to those who shall need their help.

Both have an experience in this line; both feel an intense interest to cultivate to the very best and highest account the ability of talents which God has given to them. If they are connected with the God of heaven, what a power they can be unitedly to blend together, to strengthen one another, and to carry forward the work of God intelligently.

I am very thankful today that I believe the Lord is present in this very assembly to accept this ordinance of marriage, and we thank you all that are here that you are present. We want to say to every one of you, There is a very great and a very grand work before us. We cannot discern it now. Time steals on, steals on so gradually, and the powers of darkness, like a thief, are watching their chance, that they may make all the evil possible.

[272]

Now we are as men and women to stand in our allotted place, with the whole armor of righteousness on. To him that—what? Gives up to the powers of darkness and yields to every influence? No; to him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne. Now here is the work of overcoming. These [two] do not give up this work, but they are blended together to strengthen themselves in the work, and to go wherever the light of heaven shall shine upon their pathway.

We believe God will lead them; therefore, we are fully in harmony with this unity, and we believe heaven is in harmony with it. Therefore, these young people who have worked in the cause of God, who have tried to do His work, can now double their influence, increase their capabilities and their talents, by blending in the work of God. It is not a lesser work that is before them, but it is a higher, it is a more sacred, it is a more important work that they will have to

do in the future than in the past. May the blessing of God rest upon them right here.

I feel that it would be a privilege for me to bow, right here in this company, and plead with the Lord that His blessing may go with them. I know not when I shall see them again; perhaps never after I leave here. I am in my seventy-eighth year, and yet God has spared my life. There is a great work for us to perform, and I want that every one of us shall feel the importance of laying hold of that work intelligently, with hand put to hand, mind to mind, strength to strength, power to power, to carry forth the work of God, to seek and to save perishing souls. A little longer, and He that is to come will come, and will not tarry. I want to offer a prayer here in this congregation before I shall leave.

[Praying] My gracious heavenly Father, I come to Thee at this time because Thou hast invited us. Thou hast said, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. Now, my heavenly Father, I ask Thee, when difficulties and trials and opposition that they may have to meet in the work shall come, may they remember this threefold representation—asking, seeking, knocking—with the assurance that they shall be heard, and that the blessing of God will come to them.

We believe Thee, our Lord Jesus; we trust in Thee. We are so grateful that Thou hast thought upon us, and that Thou hast left the heavenly courts and that Thou hast come to our world to connect with humanity, that humanity might connect with Divinity through believing in Thee.

[273] Oh, my heavenly Father, sweep back every mist and every cloud of darkness, that it may not interpose between this people and the promises which Thou hast made to them. Thou hast given Thy life—a life of suffering, great suffering and abuse, and oh, at last, at last, Thy body was nailed to the tree, and by crucifixion Thou hast died. Now, my Saviour, we want kept before us the great love that Thou hast manifested to us, that we might repose in Thy love.

Let Thy blessing rest, we pray Thee, upon Dores; let it rest upon Ella. We ask Thee that Thou wouldst take charge of them, that Thy Holy Spirit would rest upon them. May they have an eye single to Thy glory, and may they bear in mind Thy words, ‘He that will come

after Me, let him deny himself, and take up his cross, and follow Me. ’

Oh, when oppressed, when weighed down, open the clear light that the sunshine of Thy glory may shine upon them, and that they indeed may reflect Thy light to the world. The light that Thou shalt give them, may they impart.

I ask Thee, Lord, that this congregation that is here this evening may realize the presence of God, our Saviour, with the crown of life presented before us, encouraging us to put on the whole armor of God, to fight the battles of the Lord, and be prepared that when He shall come in His glory, they may say, Lo, this is our God, we have waited for Him, and He will save us. [[Isaiah 25:9.](#)]

Bless this people; bless this sanitarium; let the glory of God be revealed; let the light of heaven shine upon them here; and may prosperity attend the medical missionary work. We pray Thee to sanctify the people and those that shall come here. Thou, the mighty Healer, can help them; Thou canst save them, if they will give their hearts to Thee. We ask Thee to let Thy power and Thy blessing rest upon the people. Encircle them in the arms of Thy mercy and love them freely.

Oh, my Saviour, my Saviour, who is like unto Thee? None, none that can save to the uttermost but Thee. We give ourselves to Thee this evening. Wash away our sins; cleanse us in the blood of the Lamb; and may we be present when the family shall assemble in the kingdom of God and we become members of the royal family and children of the heavenly King. Then we shall strike the golden harp and fill all heaven with music and songs to the Lamb.

We give ourselves to Thee this evening. Accept us as Thy denominated people, and Thy name shall have all the glory. Amen.—Ms. 170, 1905.

Ellen G. White Estate

Silver Spring, Maryland

Entire Ms.

Chapter 36—Growing in Grace

Manuscript 11, 1906

[Manuscript written November 27, 1905, at Sanitarium, California.]

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

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

Why do we not so prepare our hearts that we will take the promise, and, through the operation of the Holy Spirit receive Christ as an ever abiding power, to be our sufficiency, our acknowledged power for maintaining our strength, that we may reveal to friend and foe that we have an abiding Christ? It is the privilege of everyone to exert an influence, individually, as one who has received Christ and who believes in Him.

My brother, my sister, yield your whole mind and soul and body to the Lord. Rest in the arms of your compassionate Saviour. You need not rush hither and thither to obtain relief from human agencies. Christ is nigh, inviting you, “Come unto Me, all ye that labor and

are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light” [Matthew 11:28-30].

Let no one hear from your lips words of complaint or of judging. The Lord has not placed any of us on the judgment-seat. Simply come to Jesus. Lay your burdens at His feet. “I will receive you,” He declares; “I will give you rest.”

You have a battle to fight, and so have we all. We can make this battle very much more severe by turning away from Christ and from wearing the yoke that He asks every one of us to wear. Does He not tell us the truth when *He says*, “*My yoke is easy*”? If we manufacture yokes for ourselves, as many are doing, we shall find them extremely galling; but if we take the yoke that Christ has prepared for us, and become meek and lowly in heart, self will be hid with Christ in God. This is the correct position for us to occupy. [275]

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

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

would be accompanied with more danger to His disciples than would persecution.

This warning is repeated several times. Seducers, with their scientific problems, were to be guarded against more carefully than any other peril that they would meet; for the entrance of these seductive spirits meant the entrance of the specious errors that Satan has ingeniously prepared to dim the spiritual perceptions of those who have had but little experience in the workings of the Holy Spirit, and of those who remain satisfied with a very limited spiritual knowledge.

The effort of seducers has been to undermine confidence in the truth of God, and to make it impossible to distinguish truth from error.

[276] Wonderfully pleasing, fanciful, scientific problems are introduced and urged upon the attention of the unwary; and unless believers are on their guard, the enemy, disguised as an angel of light, will lead them into false paths.

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

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

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

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

Some talk of “principles” that actuate their service and their teachings; but neither in word nor in deed, by strict integrity and by proper dealing, do they reveal that a work of grace has transformed the heart. They are not drawing from Christ the wholesome light and life and grace by which deep impressions are made upon minds, causing them to become more and still more Christlike. Some of those who claim to follow certain well-defined “principles,” walk and talk like unconverted worldlings. To such, the words of Christ are repeated over and over again: “I know thy works.” This is the message sent to the church at Ephesus. [277]

“Unto the angel of the church of Ephesus,” the aged prophet John was bidden to write: “These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” [[Revelation 2:1-5](#)].

In this scripture are outlined the conditions of acceptance with God. The first experience of the Ephesus church led to good works. God took delight in the fact that His church reflected the light of heaven by revealing the spirit of Christ in tenderness and compassion.

The love that dwelt in the heart of Christ; the love that caused Him to give Himself a sacrifice for humanity, and to suffer with forbearance the reproach of men, even to the extent of being called a devil; the love that prompted Him to perform mighty works of healing during His ministry—this was the love that was to be revealed in the lives of His disciples.

But they neglected to cherish Christ's compassion and tenderness. Self, as manifested in hereditary traits of character, spoiled the principles of the grand, good works that identified the members of the Ephesus church as Christians. The Lord Jesus must needs show them that they had lost that which was everything to them. The love that constrained the Saviour to die for us, was not revealed in its fullness in their lives; and hence they were unable to bring honor to the name of the Redeemer. And as they lost their first love, they increased in a knowledge of scientific theories originated by the father of lies.

[278] In view of the many virtues enumerated, how striking is the charge brought against the church at Ephesus: "Nevertheless I have somewhat against thee, because thou hast left thy first love." This church had been highly favored. It was planted by the apostle Paul. In the same city was the temple of Diana, which, in point of grandeur, was one of the marvels of the world. The Ephesian church met with great opposition, and some of the early Christians suffered persecution; and yet some of these very ones turned from the truths that had united them with Christ's followers, and adopted, in their stead, the specious errors devised by Satan.

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

"Repent, and do the first works," the Saviour pleads, "or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Ms 11, 1906 (MR 900.41).

Ellen G. White Estate Washington, D.C. March 12, 1986. Entire Ms.

Chapter 37—God’s Judgments on the Cities

Manuscript 61a, 1906

[A message to Seventh-day Adventists in America and Australia, written June 3, 1906, six weeks after the April 18, 1906, San Francisco earthquake.]

The judgments of God will certainly fall upon all transgressors. The terrible earthquake that has visited San Francisco will be followed by other manifestations of the power of God. His law has been transgressed. Cities have become polluted with sin.

Study the history of Nineveh. God sent a special message by Jonah to that wicked city. “Arise,” He bade Jonah, “go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.” Jonah was to “cry against” the city, but he was averse to bearing any such message. Instead of obeying, he “rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord” ([Jonah 1:2, 3](#)). Read the history.

[[Jonah 3:1-10](#); [4:1-11](#), quoted.]

Jonah seemed to suppose that his reputation as a prophet was injured. Many such messages as his would be given in our age, if the wicked cities would repent as did Nineveh.

Where are the watchmen? The Lord declares that unless the cities shall change their characteristics, the saloons will be replaced. In the calamity that befell San Francisco, the Lord designed to wipe out the saloons that have been the source of great evils; and yet the officiating guardians, the men who are placed in responsible positions, prove unfaithful to their trust by legalizing the sale of liquor. Poisonous drugs are mingled with the liquor. Men form the habit of using these drugs, and the appetite for such things is very powerful.

Oh, that our cities might reform! Those who are placed in responsibility as guardians of the welfare of the people, should realize the responsibility of their position, and govern in accordance with the orders of God in His Word. God hath spoken plainly—"Thou shalt," and "Thou shalt not"—regarding our reasonable service. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" ([Romans 12:1, 2](#)). [280]

We have a God who is our Ruler. How can the great Governor of the world behold with any satisfaction these wicked cities full of violence and every type and stripe of crime? Our Creator has given in His Word a law to be obeyed. No one should lightly regard this law. Our courts of justice are perverted, and in the heavenly courts are condemned. Even eating, drinking, and dressing are carried to such excess as to become crimes. They are specified as last-day signs by our world's Redeemer, who gave His life a sacrifice to save the fallen race.

These men who are in office need the counsel and judgment of One who cannot err. How many seek this wisdom and place themselves under the control of God? The extravagance seen in the erection of buildings, in selfish gratification, in market-places, in unfair managing, creates poverty and distress. The guardians of the marts of trade will have a fearful account to render to God when the Judge of the highest court will take every individual case in hand.

Time, money, and strength that belong to God are wasted in superfluities. High and God-given capabilities are placed under the denominating influence of Satanic agencies who are playing a game of life for souls.

How many who are called wealthy are using their wealth to alleviate the necessities of suffering humanity? Oh, if human agencies could feel the need of placing themselves under the guidance of the Most High God as obedient sons and daughters of His! Then they could carry forward His purpose for them in this world. Shunning pride and extravagance, they would be able to form solid Christian characters and would become laborers together with God.

Just before His ascension, the great Medical Missionary gave the gospel commission to His followers who believe on Him. This was after He had endured the agonies of the cross and died to open a way for every soul, that none need perish, but have everlasting life through believing on Him. “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](#)).

As the crucified Saviour lay in the tomb, guarded by the Roman soldiers, “Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men” ([Matthew 28:2-4](#)).

[281] “In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher” ([Matthew 28:1](#)). As they approached, they saw that the great stone was rolled away and that a light was shining about the tomb. The body of Jesus was not there, but soon they saw an angel. [[Matthew 28:5-20](#), quoted.]

I present this wonderful evidence we have of a power that is not created by ourselves, but that is out of and beyond ourselves. To as many as receive Christ, will be granted the privilege of becoming the sons of God, even to them that believe on His name. And those who are His children will be given the power that is vested in Him.

The risen Saviour was with His disciples forty days, instructing them “of the things pertaining to the kingdom of God” ([Acts 1:3](#)). Just before His ascension He declared: [[Acts 1:8-11](#), quoted].

For many months I have been troubled as I have seen how some of our sensible men whom God has used in His cause, are perplexed over the scientific arguments of Satanic agencies. I have not known what to do. While I was studying over these things Sabbath night a week ago, I had a vision of speaking before a large company, where many questions were asked concerning my work and writings.

I was directed by a messenger from heaven not to take the burden of picking up the sayings and doubts that Satan is putting into minds. “Stand as the messenger of God anywhere, in any place,” I was bidden, “and bear the testimony I shall give you. If the Holy Spirit is not received, but rejected, all your words will be as idle tales.

Be free. Bear the testimonies that the Lord Jesus has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; 'teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world'" ([Matthew 28:20](#)).

When I awakened from the vision, I was praying with great fervor and earnestness, and could not cease praying. My soul was strengthened; for the words had been spoken:

"Be strong, yea, be strong. Let none of the seducing words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward. Do not take up the unbelief of anyone in order to try to convince him. If the Holy Spirit is turned from, all your words will not help remove, for the time being, the false presentations. Satan stands ready to invent more. If the evidence that has been given is rejected and falsified, all other evidence will be useless until there is seen the converting power of God upon the minds of those in error. If the convincing representations and impressions of the Holy Spirit evidenced for the past half century will not be accepted as trustworthy evidence, nothing will hereafter bring them to their senses, because the bewitching guile of Satan has perverted their discernment. They have been convinced again and again as the Holy Spirit has borne witness, and all that words can say will not be as forcible as the impression made by the Holy Spirit of God."

[282]

Go forward. Be of good courage. If the Spirit of God be entertained in the place of the underworking of evil spirits on mind and heart, all who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from that which has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end.

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the

work now for those who need the truth and who have not exchanged evidences of the truth for fallacies and scientific presentations of Satanic origin.

The time has about come when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as had been given in the third angel's message. All the pleasant pictures, all the miracles wrought, are presented by the enemy in order that if possible the very elect shall be deceived. The only hope for anyone is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history.

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straightforward, clear-cut message.

[283] These words I was speaking before a perplexed company just before I called upon them to take their stand on the right side. If someone chooses another position, let him alone. Labor for the class of people who have never had the evidences of truth. So long as men hold fast to men, and believe men in the place of the Word of God, you cannot help them. You are working against principalities and powers, as is represented in Ephesians.

Receive the truth; stand in the truth. Whoever chooses to pursue the course marked out in the scriptures regarding those who shall depart from the faith, cannot be helped by you. All your reasoning will be as idle tales. They have been warned, and further words are useless, for you are meeting Satan through human agencies.

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minute men. Go into the cities that need the truth as we have taught it for years. No one feature of our faith is changed, and the unbelievers in our cities need to hear the last message of warning.

It is Satan's plan to produce these variances to keep the mind on dissensions and Satanic problems until the last woe shall have come upon the world. Our time is too precious now to be lost through confusion. Every step we have taken is recorded in the past messages given. Repeat these things to the world.

Gather not at Battle Creek; spoil not the minds of youth, physicians and ministers. Set at work in the cause of God every soul who has heeded the words of warning given. Trust not the men who for years have been denying their faith and giving heed to seducing spirits.

I have been instructed that it is not extravagant display which is now to be regarded as one of the best means of giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses, are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power and verity of the truth for this time. Maintain simplicity and pray in faith constantly. Wherever you are, your only safety is prayer. In living faith claim the promises. Hold fast the beginning of your confidence firm unto the end.

Some souls may never see the truth as it is; for Satan has skillful workers who understand how to lead astray and to deceive. Tares are mixed in with the wheat. Beware of the leaven of evil. Let everyone remember that he is now on test and trial for life, eternal life.

God now calls upon all who choose to serve Him, to stand on the platform of eternal truth. Let those who have brought about the present state of things, by making the division that exists, stop to consider seriously before going any farther. Change your course of action. "Choose you this day whom ye will serve." "If the Lord be God, follow Him: but if Baal, then follow him" ([Joshua 24:15](#); [1 Kings 18:21](#)). [284]

Unto all I am commissioned to say, Talk less, criticize less. There is no time to be indifferent now. Should not this terrible earthquake, which has caused almost complete destruction in one of the largest cities of America, awaken a most earnest spiritual interest to seek the Lord while He may be found? Call upon Him while He is near.

Let not our ministers dwell upon commonplace matters in their discourses. Now is a time when there should be a humbling of the heart before God. Seek Him while He is to be found on the pardoning side, and not on the judgment side. Wake up, my brethren and sisters in Australia. You have no time to lose. Call upon the Lord while He may be found.—Ms 61a, 1906 (MR 900.36).

Ellen G. White Estate Washington, D. C. November 5, 1985. Entire Ms

Chapter 38—Address to Young People

[285]

Manuscript 61, 1907

[By Mrs. E. G. White, St. Helena Camp Meeting, June 27, 1907.]

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

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

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

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

“Looking unto Jesus, the Author and Finisher of our faith.” Thank the Lord that He is both the Author and also the Finisher of our faith. “Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God” [Hebrews 12:2].

There is a joy and a cross set before each one of you. You may think the cross is hard to bear, but remember that there is a joy before you. You need not feel, if a little cloud passes before your mind, that God has forsaken you. Take your Bible, turn right to the Psalm,

and read of how we are to praise the Lord at all times. “I will bless the Lord at all times: His praise shall continually be in my mouth” [Psalm 34:1]. God is full of mercy. All He wants for you is that you will open the door of your heart and let Him come in and sanctify your heart and your mind.

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

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

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

There are young people in this place for whom I have felt a great burden. I have talked with them. I have said to them, “God has designed that you should become members of the royal family,

children of the heavenly King. In the name of the Lord you may perfect Christian characters. You are members of Christ's body. He died for you, and He has in heaven a crown laid up for you, if you will be an overcomer."

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

[287]

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

We hope that there are some here in this congregation who will believe in Jesus Christ, who will be buried with Him in the watery grave. Let them remember that their baptism is a semblance of death to the world, to its fashions, its customs, and its evil practices. They are to be dead to the world, but alive unto God. In Him there is for us the power of life.

In whose name are we baptized? In the name of the Father, and of the Son, and of the Holy Ghost—the three highest powers in the heavenly courts. They pledge themselves in our behalf. We may claim the strength and the victory that they may give us as we stand before the world, not to ape its fashions, not to study the fashion books, but to walk humbly with our God. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" [[Colossians 3:3](#)]. Then do not dishonor your Saviour by lightness, or trifling, or by seeking for the things of the world.

My dear young friends, you may maintain the simplicity of true Godliness. You may follow on to know the Lord, that His going

forth is prepared as the morning. You may know that He is your Helper. You will have an increase of light and joy and hope and consolation in Jesus Christ, as you commit the keeping of your souls to the heavenly powers, and become separated from corrupt worldly influences.

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

[288] Here are younger children. Christ loves you. When the mothers brought the little children to Jesus that He might place His hands on them in blessing, the disciples were going to send them away. The Master was giving important lessons to the people, and the disciples thought He should not be disturbed. Jesus heard their words. Said He, "Forbid them not." "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God" [[Luke 18:16](#)].

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

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

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

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

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ; to whom be glory for ever and ever. Amen” [[Hebrews 13:20, 21](#)].—Ms. 61, 1907.

Chapter 39—Why We Have Sanitariums

Manuscript 115, 1907

[An address by Mrs. E G. White at the dedicatory service of the new hospital building, St. Helena Sanitarium, October 20, 1907.]

“And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” [Revelation 22:1].

Thank God for this! The great reason why we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall some day eat of the leaves of the tree of life, which are for the healing of the nations. “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him” [verse 3].

Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene.

Our object in choosing this location, when we were establishing the first sanitarium for the Pacific Coast, was that we might be away from the confusion of the cities. In harmony with the light given me, I am urging people to come out from the great centers of population. Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily, do so at the peril of their souls' salvation.

But in this place where we have met today, the very surroundings exert an influence in calling us to higher and purer lives. Here

we have been able to gather in many, and they have been greatly benefited by a wise application of the means that God has provided for aiding in the recovery of the sick. We are thankful that we have similar institutions in many other places.

Our sanitariums are to be centers of education. Those who come to them are to be given an opportunity to learn how to overcome disease, and how to preserve the health. They may learn how to use the simple agencies that God has provided for their recovery, and become more intelligent in regard to the laws of life. [290]

Some have asked me, "Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?" I have answered, "Suppose we were able to do this in all cases. How many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?"

Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may cooperate with Him in the recovery and the maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptations. Those who come to our sanitariums should be aroused to a sense of their own responsibility to work in harmony with the God of truth.

We cannot heal. We cannot change the diseased conditions of the body. But it is our part, as medical missionaries, as workers together with God, to use the means that He has provided. Then we should pray that God will bless these agencies. We do believe in a God; we believe in a God who hears and answers prayer. He has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

God would have us turn away from the fashions and the foolishness of this world. He would have us be a blessing to the community in which we live. Every Christian should be a means of disseminating the light of God's Word. God has given us minds that we may understand, and it is our duty and our privilege to live in harmony with Him and with the laws that He has established.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And

there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever” [verses 3-5].

The apostle is writing of the city of our God. We are preparing for that city, and we desire to do all we can to help others, that they also may find an abundant entrance into the city. We ourselves desire to be right with God, and we feel an intense interest that none may work against themselves, that they may not be reckless or careless of their health, but that their bodies may be in such a condition of health that they can fully appreciate their God-given privilege to prepare for the heavenly courts above.

[291] “And, behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” [verses 12, 13].

Only think of the infinite sacrifice that has made this salvation possible. We should study the Word, that we may see more of its magnitude. Jesus Christ has bought us with a price. He laid aside His royal robe and His kingly crown in the heavenly courts. He clothed His divinity with humanity and came to this sin-cursed earth, that humanity might be a partaker of divinity, and, through obedience and love to God, might escape the corruption that is in the world through lust. He has thrown His arms of infinite love around humanity, and will draw unto Himself all who will come. But if some will persist in having their own way, He cannot bless them, for they will not come unto Him, that they might have life.

In the chapter from which we have read, we find this invitation given: “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” [verse 17]. There can be no excuse for those who lose eternal life because they have failed to respond to this gracious invitation. “He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus” [verse 20].

This is the first opportunity I have had of seeing this new building. I am pleased with it, very much pleased with it. Here the sick can

be taken outdoors, where they can breathe the pure, fresh air. It will not be necessary for them to remain constantly in rooms where they are in danger of breathing impure air.

We desire that there may be connected with this institution workers who shall give line upon line, precept upon precept, in order that those who come here may be benefited and blessed, and that they may see the consistency of breaking away from rebellion against the Divine laws, and may come into harmony with the Lord God of heaven, who has made such an infinite sacrifice in their behalf. Shall we not all give to Him our heart, our mind, our service, our thoughts, all there is of us? Shall we not serve Him faithfully, and at last find entrance into the beautiful city of our God?—Ms. 115, 1907.

Chapter 40—Abiding in Christ

Manuscript 37, 1908

[Sermon by Mrs. E. G. White, at Oakland., California, Tuesday, March 10, 1908.]

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

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you” [John 15:1-7].

It is your privilege to be one with Christ as He is one with the Father. If you are a member of such a union, you will not ask favors of Him from a selfish motive, but you will be prompted by pure, holy desires, and your petitions will be such as God can grant.

The Saviour next points out the sign of discipleship: “Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.”

By faith we are to lay hold on a living God, and maintain an experience that shall breathe love, tenderness, kindness, compassion, and affection. These traits of character are the fruit that the Lord Jesus desires us to produce, and to present before the world as a witness that we have a Saviour who can uplift and who can satisfy. We have not as our Saviour one who will continually cast a shadow across our pathway. We need not be on the losing side, for in everything He is our efficiency.

What we need is the presence of Jesus Christ. We want His truth shining in our hearts, pervading all our life actions. This will determine whether or not we are branches of the true Vine. If we are fruit-bearing branches we may expect that the Great Husbandman will prune us, that we may bring forth more fruit. All that is useless, all that would hinder our growth in the Christian life, must be removed. We are to be representatives of Jesus Christ, who died for us that we might have life. The sanctification of the Holy Spirit of God is to be manifested in our heart, and revealed in our disposition, in our conversation, in all our dealing with others. After we have made a promise, even though we consider that we have acted against our own interests to the advantage of others, we are not to break our word. Let us all be Christians. God desires us to stand with Him, His grace resting upon us, His character revealed by our influence.

[293]

“As the Father hath loved Me,” He continues, “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” [verses 9, 10]. This language is so plain that there need be no mistake as to what God requires of us. “This is the love of God, that we keep His commandments: and His commandments are not grievous” [1 John 5:3].

Our duty is made so plain in the Word, that there will be no excuse for us if we fail. It is our privilege to believe the words of Christ. If we exercise a living faith in God’s power, we shall be overcomers. May the Holy Spirit come into our mind and heart, and transform our character, so that we may discern the right, and may give to the world an example of a true Christian life.

“These things have I spoken unto you, that My joy might remain in you, and that your joy might be full” [John 15:11].

We, as Christians, are not required to go about with long faces, sighing as though we had no Saviour and no hope. This will not glorify God. He desires us to be cheerful. He desires us to be filled with praises to His name. He desires us to carry light in our countenance, and joy in our hearts. We have a hope that is far above any pleasures that the world can give, and this fact should be made manifest.

Why should not our joy be full—full, lacking nothing? We have an assurance that Jesus is our Saviour, and that we may draw freely

from Him. We may partake freely of the rich provision that He has made for us in His Word. We may take Him at His word, believe on Him, and know that He will give us grace and power to do just as He bids us. He has given us every assurance, and He will fulfill all that He has promised.

We may constantly seek the joy of His presence. We need not be all the time upon our knees in prayer, but we may be constantly asking for His grace, even when we are walking on the streets, or when we are engaged in our ordinary daily duties. We may constantly keep the mind ascending to Christ, and He will freely impart to us of His grace, for He Himself has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

[294] The joy of Christ is a pure, unalloyed cheerfulness. It is not a cheap gaiety that leads to vanity of words or lightness of conduct. No, we are to have His joy, and His greatest joy was to see men obeying the truth.

"This is My commandment, That ye love one another, as I have loved you" This is a wonderful statement. In our lives we are to exemplify the love of Christ. Then, like Him, we shall labor most earnestly for the salvation of sinners. He desires that we shall abide in Him, that He may work through us in keeping before the world such a representation of the infinite love of God as He Himself gave. Through our lives the despondent may receive an assurance that it is possible to be partakers of the divine nature, and by taking hold of this divinity win the victory that all must win who shall enter in through the gates into the city.

It seems impossible for us to comprehend Christ's great love for us. We can only behold the wonderful sacrifice that He made in manifesting that love. He who was one with the Father laid aside His royal robe and kingly crown, and in coming to this world clothed His divinity with humanity. Had He come in all His glory, escorted by myriads of angels, no man could have endured the sight. But He took upon Himself humanity, that He might perfect in His own life a humanity that we can lay hold of and be united with divinity. The divine nature is to be imparted to every true seeker after Jesus Christ. Divinity must be united with humanity. Thus humanity may

be partakers of the divine nature, that men may be able to escape the corruption that is in the world through lust.

Without perfection of character no one can enter the pearly gates of the city of God, for if, with all our imperfections, we were permitted to enter that city, there would soon be in heaven a second rebellion. We must first be tried and chosen, and found faithful and true. Upon the purification of our character rests our only hope of eternal life.

Insofar as we lack perfection of character, thus far do we fail of attaining that which God has provided for us through Jesus Christ. If we do not lay hold upon the provision of His grace, we shall have a cheap experience governed by our own impetuous, changeable disposition. We cannot glorify God by our own efforts. We must become partakers of the divine nature, abiding in Him as the branches abide in the vine.

God helping me, I am determined to be an overcomer. Through Christ I shall obtain the victory. Then His joy will remain in me, and my joy be full. I will talk of His goodness; I will tell of His power. Through a dependence upon the divinity of Christ, I may overcome as He overcame.

“Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you” [verses 13-15].

[295]

Here is brought to view our work. There is something that we are to make known to the world. If Jesus Christ is revealed in us, the world will see that humanity may lay hold of divinity. There will be no excuse for us if we fail in overcoming as God requires of us. The question we must now decide is, Will we put on the armor of righteousness? Will we lay hold of the divinity of Jesus Christ, that we may receive strength to overcome?

“Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you” [verse 16].

Can we desire more than this? Then why, with such a promise, should we manifest unbelief? Why should we be half-hearted in our efforts to follow Christ? What excuse can we have for occupying such a position? May the Lord God of heaven tear away the film that dims our perception, hindering us from discerning the requirements of Jesus Christ and following Him. May we by living faith grasp the hand of Infinite Power.

This is our privilege; and if we take Christ at His word, He is honored and glorified. Then our joy will be full, and we shall not appear as a company of mourners. Happy are the people who have laid hold of the divine nature, and escaped the corruption that is in the world.

“Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.” We are ordained unto God to bear fruit. Was this not our experience when we were led down into the water, and baptized in the name of the Father, and of the Son, and of the Holy Ghost? What did that mean? It meant that the three great powers in heaven were pledged to keep us so long as we remain one with Christ, united to the Vine.

We are not, because Christ died, left a company of orphans. “Greater works than these shall ye do,” says He, “because I go unto My Father.” It is possible for us to obtain victory after victory, and be the most happy people on the face of the earth. True, we shall feel sorrow as we see the results of sin around us. But we have a message to bear that can, through the grace of Christ as revealed in the Word, transform the sinner. We are not to fold our arms and do nothing. If there are around us unconverted ones, we are not to leave them till the day of judgment to find out what their sins are. [296] We must hunt for these people. We have words to speak to them of the highest, holiest import. As we endeavor to win them to Christ, we must ever keep Him in view.

We are to overcome by the blood of the Lamb and the word of our testimony. When God is dishonored by men who appear to be doing the will of God, then we sometimes have a very plain testimony to bear. We must take a decided stand on the side of Christ, to approve that which is of Him. Unless we do this, we shall not be accounted as faithful stewards.

I have felt compelled to bear some very straight testimonies to men who, though dead in trespasses and sins, did not realize their true condition. They have even thought that, because they were doing a certain work, they were doing the will of God. But when it came to a representation of Jesus Christ in character, they revealed a decided failure. To those who receive testimony after testimony from the Spirit of God, and do not heed the reproof, the time will come when, unless they repent and are converted, the Spirit will no longer strive with them.

Every day of our lives we need a manifestation of the converting power of God. There must be a continual yielding of self to do the will of God. Our will is not a sanctified will unless it is in harmony with His will. And if it is in harmony with His will, our actions will bear testimony to that fact. God will not leave us in darkness, not knowing whether we are serving Him or not. We have the Word, and our actions will bear testimony as to whether or not we are obeying that Word.

We need not go about like a band of mourners. We may commit our case to God, saying, "I will do Thy will, whatever comes. I will honor Thy name" Now that is just what every one of us will have to do if we are to have the divine nature and be enabled to distinguish between right and wrong, and to overcome every evil thing.

"These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also.

"But all these things will they do unto you for My name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled

that is written in their law, They hated Me without a cause” [John 15:17-25].

Jesus says, “They hated Me without a cause.” And if we take a straightforward course to lift up Jesus Christ, if we work determinedly that we may bring souls to Him, we shall arouse the hatred of the world, even as did He whom we follow.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning” [verses 26, 27].

I am very glad that our workers have the privilege of attending these meetings. I hope that as a result of the labors put forth here, some who have not been keeping the commandments of God will be led to feel that it is high time to take hold of the divine nature of Jesus Christ, in order that they may be overcomers. Do not allow these opportunities to pass by without seeking the Lord with all the heart. Let everyone repent and be converted. If you will do this, you will see of the salvation of God. We may be misunderstood by the world, for spiritual things are spiritually discerned; but we are to go straight forward, following in the footsteps of our Lord. We are to trust Him who is spirit and life to the believer.

Confess your sins while you may. Clear the King’s highway, that He may use you as His disciples. He will accept everyone who comes to Him. Whoso shall confess and forsake his sins shall find mercy. Even the thief, dying on the cross in awful agony, asked for forgiveness, and it was granted to him. His request to be remembered by the Saviour when He should come into His kingdom was granted. “Verily, verily I say unto thee today, Thou shalt be with Me in Paradise.” Not that he would be with Christ in Paradise that same day, for Jesus did not then Himself go to Paradise.

I hope that all will here seek the Lord with the whole heart, that you may touch a new spring of praise and glory and thanksgiving to God and Jesus Christ, and that the light of heaven may shine into your hearts, and the glory of God be revealed in your lives. Make a steady work of overcoming. Be sure that your words and actions are right and sanctified.

God calls upon His people to come into line. There is a great work to be done in a short time, and there is no time for hesitation.

Plead with God, saying, "I make an entire surrender. I give myself away to Thee." Then be joyful. The Word is in you, purifying and cleaning your character. God does not want His children to go about with anxiety and sorrow expressed in their faces. He wants the lovely expression of His countenance to be revealed in every one of us who are partakers of the divine nature, for we have power to escape the corruptions of the world.

[298]

May God help you to labor for eternity. He wants you to have eternal life, and you may have it. If you will come to Christ, confess your sins in humility and put them away, He will use you and will enable you to help others. You may be workers together—together [with God]! If you separate from God you can do nothing. Workers together with Him—that is our privilege. May God help us as we strive for the victory.—Ms. 37, 1908.

Chapter 41—“As Little Children”

Manuscript 47, 1908

[Sermon by Mrs. E. G. White, at Lodi, California, May 7, 1908.]

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea” [Matthew 18:1-6]

The child in its simplicity manifests a humility that should be manifest among the children of God. How can we but feel humble when we consider how Jesus Christ, the Majesty of heaven, took it upon Himself, even at the cost of His own life, to rescue a fallen race? In doing this He took upon Himself the nature of weak, sinful humanity, and came to this world to battle with the powers of darkness. In His work of overcoming sin, He opened the way, so that everyone who will receive Him as his Saviour may also be an overcomer.

Let us be careful that we do not offend one of the little ones who believes in Jesus. All about us are souls that are tempted. They know not how to receive from Christ the grace and help that He can give. As Christians we are ever to stand ready to help such ones. With all the powers of our influence we are to seek to draw to Jesus Christ those who are in need of His grace. We are not to stand in indifference and coldness, with no sympathy for those who are tempted. We must work one for another.

We are laborers together with God. Jesus says of His disciples, “Ye are the light of the world.” “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” Those who have a knowledge of the Scriptures are not to hide their light under a bushel.

There are souls to be saved. It was at a tremendous sacrifice that the Father gave His only begotten Son to die a shameful death. Jesus’ experience on earth was necessary, in order that no one might truthfully say that Christ could not enter into sympathy with him in his temptations.

While Christ was hanging in agony on the cross, one of the thieves that at first railed on Him repented, and said to Him, “Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee today, thou shalt be with Me in Paradise” [Luke 23:42, 43]. Satan then trembled for his kingdom. He knew it would be destroyed. Jesus had withstood all his temptations. He had patiently endured cruel persecution, and now with a note of triumph in His voice, He could promise salvation to a poor repentant sinner.

[300]

Christ has paid the debt of sin for the whole world. In His great sacrifice, He embraces old and young. He endured the inconvenience of poverty, in order that He might bring to mankind the priceless riches of the heavenly home. He who was the Son of God, equal with His Father, He who made the worlds, has died to save every soul that will come to Him. How terrible it is for anyone to refuse to cooperate with Him, and to work against Him!

Everyone who will help these little ones, is doing the will of God. “But whoso shall offend one of these little ones,” Christ declares, “it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” It is a very serious matter to lay stumbling blocks in the way of others. Especially should we seek to keep the little ones in our own families as far as possible from the temptations of Satan.

Fathers and mothers, you are responsible for your children. Be careful under what influence you place them. Do not, by scolding and fretting, lose your own influence over them for good. You are to guide them, not to stir up the passions of their mind. Whatever provocation you may have, be sure that the tone of your voice betrays

no irritation. Do not let them see in you a manifestation of the Spirit of Satan. This will not help you to fit and train your children for the future, immortal life.

“Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire” [[Matthew 18:7-9](#)].

If anything stands in the way of our surrender to Christ even though it be as dear to us as a hand or a foot or an eye, it will be to our interest to let it go, rather than to lose eternal life.

[301] “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to seek and save that which was lost” [[verses 10, 11](#)].

The children are God’s property, and it is the duty of every church member to take an interest in their salvation. Because some children do not belong to your own family is no excuse for neglecting or mistreating them. You are to cooperate with Christ in seeking and saving that which has been lost. Let us not shrink from bearing responsibilities. I thank the Lord that I have in the past taken some responsibilities in caring for children. I have taken several into my own home, and have done my best to educate and train them for God.

The work of saving the children must begin in the home. If the mother has a hasty temper, she should seek earnestly to overcome it. Let her remember that she is not to provoke her children to wrath. By exercising patience under trial, she may be the means of bringing her children under the influence of the Spirit of God, so that they may respond to it. The father and the mother are responsible for the maintenance of religion in the home.

We should pray to God much more than we do. There is great strength and blessing in praying together in our families, with and for our children. When my children have done wrong, and I have talked with them kindly and then prayed with them, I have never

found it necessary after that to punish them. Their hearts would melt in tenderness before the Holy Spirit that came in answer to prayer.

I see great possibilities for the proper training of children situated, as you are here, away from the contaminating influences that are found in the large cities. You are not so crowded together but that you can keep your children under your own influence. Oh, what a gain it will be if you can so educate and train your children that when you come up to the gates of the city of God, a blessing may be pronounced upon you and upon your children!

God has a tender regard for the children. He wants them to gain victories every day. Let us all endeavor to help the children to be overcomers. Do not let offenses come to them from the very members of their own family. Do not permit your actions and your words to be of a nature that your children will be provoked to wrath. Yet they must be faithfully disciplined, and corrected when they do wrong.

“How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish” [verses 12, 13].

[302]

Will our ministers remember that it is not the particular duty of a minister of the gospel to hover over the churches. Those who do not labor for the salvation of others will soon lose their own confidence in God. All who profess to understand the plan of salvation have a special work to do for those around them, ever to be ready to speak a word in season to them that are ready to perish. If it is your desire to honor and glorify, not yourself, but God, He will give you a work to do that will result in the salvation of souls. But you yourselves must be in right relation with God before you can lead others to Him. You must have a humility that God can accept. Then He will be able to impress your mind, and give you a fitness for His service.

“Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he will hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses

every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” [verses 15-18].

If these directions were faithfully carried out whenever a brother or a sister is thought to be in wrong, there would be fewer church trials. God would be pleased to have His people cease to criticize their brethren one to another. We must come into unity with God and with one another. “Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered in My name, there am I in the midst of them” [verses 19, 20].

If, when you find the battle is strong, you would go to one or two of your brethren and sisters, and unite with them in seeking the Lord, you might often find peace and comfort. The holy angels would be with you, and your prayers would be heard by your Father in heaven. You would be better fitted for your responsibilities in the home.

[303] We do not half believe the Lord. Suppose we try to come into right relation with Him, and know that He will surely teach us, and lead us, and guide us, and bless us. Let us cast our helpless souls on Jesus Christ. If you are provoked, remember that silence is eloquence. Do not become angry. Here in this world we are in our preparatory school being fitted to enter the school in the higher courts above. One of the lessons that we must learn here is the lesson of self-control.

In all our troubles and difficulties it is our privilege to look to Jesus, the Author and Finisher of our faith. He wants us to unite with Him in finishing His work on the earth. If we act our part faithfully now, we shall, when He comes, receive a crown of life. We shall obtain the reward that is granted to every overcomer.

We cannot bear the thought that the King of glory, the mighty Counselor shall have come to our world and died for us in vain. We want to accept the great gift, and to be laborers together with God in obeying the principles of His Word. Let us live a life of simplicity. We are not living for the world. We are not seeking its flattery or its

compliments. There is a world to save. Christ has done all that He can do for its salvation, and He desires us to do what we can do to raise up churches for Him in new places.

“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].

Here is our work today. We are to carry on constantly a work of soul purification. We must cling to the mighty One, and walk in humility. God wants parents and children to be overcomers. He desires them to conquer their own natural spirit, and to gain the victory over the great enemy of righteousness, who is playing the game of life for our souls.

We are told that “whoso offereth praise glorifieth God.” How much do we glorify God by our praises? We frequently hear the expression, “I am so sorry.” Have we not heard enough sorry stories? Let us tell some stories that will uplift and bring cheer and courage. Let us tell what it means to be an overcomer. With the sunshine of heaven in our hearts, let us praise and glorify God. Let there be no quarrelling among us, no differences. With sanctified lips and tongues, let us sing the praises of God, even though we may feel discouraged.

In times of discouragement, there are evil angels by our side. But angels of heaven are also with us, and as soon as we strike a note of praise to God, His angels shed their light about us, and the evil angels are driven back. Then we find our discouragement giving way to a feeling of hope and courage in the Lord. Shall we not, instead of fretting and complaining, use our voice to praise God? Then we shall see more of His salvation, and He will let His rich blessing rest upon us.—Ms. 47, 1908.

[304]

Chapter 42—An Appeal To Work the Cities

Letter 94a, 1909

[A message to Dear Brethren and Sisters in Washington, June 6, 1909.]

The Lord has a solemn and important work for His remnant people to do. There is much faithful missionary work to be done in the highways and byways of the earth, and all who have any part to act in this work must be truly converted at heart. It is not a tame, scientific religion that we advocate, but a religion that will subdue hearts and sanctify and cleanse and refine the life. It is a religion that possesses living power and the spirit of the great Teacher, Jesus Christ.

We are to reveal in our lives practical, genuine godliness. We are to be drawn out of and away from every selfish action. With the blessing of Christ upon us day by day, we are to be channels for the communication of heaven's blessed light and grace to all around us.

The work of the third angel's message is strengthening and broadening, and I have been instructed that the responsibilities in our large conferences should be divided, and that we should not have all our work under the supervision of one group of men. The Lord has shown me that all the means should not be centered in one place. Arrangements should be made to share the responsibilities, and wise godly men, who will act their part faithfully, should be selected to act a part in bearing responsibilities, and to be entrusted with means for their part of the field.

We have true and reliable men in various parts of the field, who have ability to carry responsibilities and to give wise counsel. We have reason to put confidence in them as verily as we have reason to trust the responsible men in Washington. These should be trusted to take hold and do a work for the places that have been neglected.

In all our churches in every conference there is need of a deep heart work being done both among leaders and laymen. The pres-

ident of the conference should sense his individual need, and by living faith draw from Christ divine power and wisdom and efficiency. Heavenly understanding will surely be given to all who seek for it in humble faith. What we need is an inspiration from the cross of Calvary. This will make men and women laborers together with God.

During the past few years there have been some experiences in which men have set themselves to watch certain workers, lest they solicit means for the upbuilding in their part of the field of the work that the Lord has instructed us should be built up. The work in the southern field has been hindered, and means which should have gone to advance the work there has been held back because of a spirit of fear lest too much means be diverted to this channel. We ought not to have had this experience of keeping back men from the important work of opening blind eyes to the light of present truth. It was inconsistent with the faith we profess to hold that faithful men, doing a work greatly needed, should be forbidden to receive donations for the assistance of their work.

[306]

There was spread out before me city after city in need of evangelistic labors. If diligent effort had been given to the work of making known the truth for this time in the cities that are unwarned, they would not now be as impenitent as they are. From the light that has been given me I know that we might have had today thousands more rejoicing in the truth if the work had been carried forward as the situation demands, in many aggressive lines.

There are lessons for us to learn from the experience of Philip and the Ethiopian. Angels of God saw the Ethiopian traveler reading the Scriptures as he rode in his chariot, and one of the disciples was sent to meet him. Philip said to the Ethiopian, "Understandest thou what thou readest? And he said, How can I, except some man should guide Me?" ([Acts 8:30, 31.](#)) Then Philip opened to him the Scripture. And when he had heard and believed, the Ethiopian asked, "What doth hinder me to be baptized?" ([Acts 8:36.](#)) After Philip had given his message, he was caught away by the Spirit, and the eunuch saw him no more. This experience should teach us that we have a God, and that angels, who are ministering spirits, are sent by Him to do a special work in the earth. The man who undertakes to step in between the angels and one whom God is seeking to instruct, is out

of his place. He had better stand on one side, and let God work. God is able to work on human hearts, and to lay upon them the burden of opening the Scriptures to the people.

Men bearing responsibilities are not faultless. They do not stand where they can make no mistakes. Sometimes they act like children. When we put confidence in self, and do not stop to pray, we are in great danger of marring the sacred work that we are dealing with. The Lord wants His workers to wrestle with Him in prayer. He wants to see the evidences of the working of the Holy Spirit upon human minds.

[307] The Lord requires that we honor Him more fully in the management of the work than we have done in the past, but He cannot be honored by a course that hinders the advancement of the message of truth. He is dishonored when men set themselves to watch their fellow workers and to criticize them for seeking to obtain means from those who are willing to give for the needs of the advancing work. Such a work as this destroys the confidence of brother in brother. The advance work which we might have seen done, and which would have glorified God, has been hindered, and the message of truth has been retarded. If faithful and willing workers had been encouraged to do individual, personal work for souls in the highways and the byways, many would have been brought into the fold of Christ; but instead of this, some who desired to labor have become discouraged and disheartened and have lost their convictions of duty.

Every minister of the gospel needs to understand that those whom the Lord chooses to carry forward a special work in needy fields are to have freedom to solicit means from their brethren. I would that there could be opened before the leading men of the conference that which the Lord has presented to me as the result of the spirit of suspecting and watching and binding about. It has brought hindrances to the work which need never have existed. There have been laborers who were working far beyond their strength and practicing economy in every possible way, who should have been encouraged and supported in their work. But the churches have had sown among them the seeds of suspicion and mistrust against these self-denying missionaries.

All who have engendered this spirit of suspicion, and have created this lack of confidence in God's servants, need to be converted.

They need to put away fear and jealousy, and to cleanse their hearts from the evil seed of unbelief which has corrupted their thoughts and caused distress and forebodings. Some who have had abundant evidence of the good work that is being accomplished did not do what they could for its advancement, but took a course to hedge up the way. When we learn to define aright what sin is and what the righteousness of Christ is, we shall no longer justify such a course of action.

The heart as well as the understanding needs to be enlarged. It is not enough in this time of test and trial to have merely an intellectual knowledge of truth. Heart work must be done. “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” ([Isaiah 57:15](#)).

The soul temple must be cleansed, and the experience of many must be seen in its true light. The buyers and the sellers must be driven out, and the Spirit of God must take possession of heart and mind. Let none question their need of a personal Saviour. The Lord cannot use the worker into whose experience true conversion has not entered. Character must be formed after the divine pattern. We are to work with Christ in the forming of character after the divine similitude.

[308]

The Lord does not accept worldly policies for the carrying forward of His work. This spirit must not come into the management of our conferences. The work given to the human agent is to copy the character of Jesus Christ. Shall worldly policies be allowed to hide the principles of men who claim to be doing the work of God? I say, No; no. The agencies of God and Satanic agencies cannot combine.

While so many are saying, Who is the Lord, that I should serve Him? while there prevails a lack of faith in God, let those who represent the work of the third angel’s message act like converted men. Let them wrestle with God in prayer. When our men in official positions are fully converted, they will advocate the truth for this time in every line of their work. I am hoping that we may have the satisfaction of seeing a work done that is free from selfishness and that will rapidly advance work in missionary lines.

Isaiah, speaking of the mission of Christ and His followers, says: [Isaiah 61:1-4; 58:12, quoted.]

If ever there was a time in the history of Seventh-day Adventists when they should arise and shine, it is now. No voice should be restrained from proclaiming the third angel's message. Let none, for fear of losing prestige with the world, obscure one ray of light coming from the Source of all light.

It requires moral courage to do the work of God for these last days, but let us not be led by the spirit of human wisdom. The truth should be everything to us. Let those who want to make a name with the world go with the world. The great conflict is right at hand in which all will take sides. In it the whole Christian world will be involved. Daily, hourly, we must be actuated by the principles of the Word of God. Self must be sanctified by the principles of the righteousness, the mercy, and the love of God.

At every point of uncertainty, pray, and earnestly inquire, "Is this the way of the Lord?" With your Bibles before you, consult with God as to what He would have you do. Holy principles are revealed in the Word of God. The source of all true wisdom is found in the cross of Calvary.

[309] Everywhere we see increasing evidence that the message we have from God is to be the last message of warning to the churches of the world. Yet year after year is passing into eternity, and the churches are unwarned. I am instructed to speak to my brethren and to ask, "Are we conscious of the neglect?" I have been given message after message for our brethren encouraging them to begin work in every place where the way shall open. If laborers would go forth to the work, the Lord would bless their own souls, and would make their efforts fruitful. As the people hear the reasons of our faith, they will become interested, and will be converted. There are many important places open to those who will work for souls. We should not be selfish in seeking to retain workers long in one place, but should be willing to sacrifice that the work may be begun in other cities that need the light of truth.

Let us urge those who have been converted from error to truth to become missionaries for the extension of the knowledge of truth. Invent some way of becoming acquainted with the people. In many instances you can make your way by presenting the books, *Christ's*

Object Lessons and Ministry of Healing. Tell the people the story of the book and how the means raised by its sale is used for the carrying forward of gospel work. This kind of labor will open the way for you to establish small schools and medical missionary work in our cities.

Call the attention of the people to the importance of educational work. All may do something in this line. If any of our people are working in that city, connect with them in labor. They may be able to help you in finding ways of disposing of books among the people. If you will work with wisdom, with heart and soul interest, and with earnest prayer to your heavenly Father, you will find access to souls. If you are a minister, you may do a precious work in opening the Scriptures to the people.

There are places all around Washington in which missionary effort is needed. Right in Washington itself is a small world of unconverted souls, both white and colored. Who is feeling the burden for them? And there are many other important places yet unwarned. When I see this neglect, I feel sore at heart. I am praying night and day that the burden may be rolled onto the men who are acting as leaders in the work. Let those who are already at work open the way for others who desire to labor and who are qualified to take part in missionary effort.

We are thankful for this good Conference we have had. Yet I am distressed to see so much territory in America left unworked. Large donations are sometimes appropriated without considering what should be done to give thorough work to these neglected fields. Workers must be paid, if the field is to be cultivated and seeds of truth sown. We must have houses of worship to accommodate those who shall come out to hear. [310]

A great amount of strength and a great many advantages are being centered here in Washington. Our leading men should refuse to expend means too largely in this place. They should improve their opportunities and advantages for working in other places. God will honor their service by making them a power in His closing work.

There are important cities needing labor, that are near by Washington—our next door neighbors, as it were. If our brethren and sisters will do earnest missionary work for all with whom they come in contact, new fields of labor right around us will be opened up.

The burden to labor for souls will come to many of those settled here, and they will desire to take an active part in the proclamation of the truth.

We plead that those settled in Takoma Park shall become laborers together with God in planting the standard of truth in unworked territories. Let a part of the large donations called for be used to furnish workers in our cities close by Washington. Let faithful house-to-house work be done. Souls are perishing out of the ark of safety. Let the standard of truth be lifted up by the church members in their neighborhoods. Let ministers pitch their tent, and preach the truth to the people with power, and then move to another vicinity and preach the truth there. I pray that many at the close of this meeting may take their stand to work as they have never worked before for the spread of a knowledge of present truth.

My brethren, lose no time in giving the message in the Southern field. Dwell upon the Word of God. Let every statement be in harmony with a plain "Thus saith the Lord." Exalt Bible truth. Show forth its beauty and holiness. None who work in the South can proclaim the truth as boldly and fearlessly as in the North. Men are to labor with watchfulness and much prayer. Be guarded in what you say regarding the work of other denominations, for there are some who would be quick to retaliate. Let no words be spoken against the white people.

The Lord has seen the struggles and untiring efforts of men in the South to teach the truth. He has counseled these workers in their necessity, and has enabled them to work with safety in times of peril, as they have sought Him in earnest prayer and have gone forward with unwavering faith.

[311] God looks with sadness upon the unworked cities. The message has come to us, Work the cities quickly. The Lord would be pleased to see His messengers go forth as Christ, the Son of the living God, went forth. He is our example. He would be pleased to see our conferences laying plans for progressive work in our cities, to build up the old waste places. He would be pleased to hear the truth proclaimed wisely by every believer. Lack of faith has greatly hindered the work of God. There are decided reformatations to be made. Our cities East and West and North and South are to be given

the message of present truth. Companies are to go forth into the highways and the hedges searching for the scattered sheep.

A mighty work is to be done by the people who observe the Sabbath of the fourth commandment. The Sabbath truth is to be presented in clear lines. Our platform is to be the law of God. We are to call attention to the Sabbath as the holy of the Lord, honorable. The Sabbath day is set apart by Jehovah as a sign between the Lord and His people. “Verily My Sabbaths ye shall keep,” He says, “for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you” ([Exodus 31:13](#)).

There has been some talk of putting up a large building here. The Lord does not want us to erect large buildings. He wants converted men with converted hearts more than anything else. I urge you to go to the places that have been neglected, and give the message of warning to the people. The Lord is coming soon, and many are unready, unready. Here is territory all around you, where thorough work should be done to interest souls in the truth for this time. Some can take our books and learn what it means to go to the highways and hedges with the message of truth. Use the gift that you have; impart the light you have received. Repeat the truth over and over again to the people in simplicity and love. Such labor will be greatly appreciated.

Do not try to weave in a spirit of human wisdom. Do not try to find something new and strange to bring to the people, but speak the truth as it is in Jesus. When the doctrine is presented in the simplicity of true godliness, it will speak to hearts. There is need that all have opportunity to labor for souls. Then their ability will be increased, and they will be qualified to do a greater work.

Many laborers can work here in Washington, but there are some who are especially qualified to stand in the pulpits of our large cities and preach the truth as they have presented it acceptably for years. This class of work Brother Prescott is well fitted to perform. God [312] wants him out of Washington. He wants him to labor where he can see souls being brought to the truth through his instrumentality. I am instructed to say to Elder Prescott, You are needed in the fields that are opening for evangelistic work, and when you make the Lord your trust, and, like a little child, cast your helpless soul

upon your Saviour, He will be your righteousness, He will be your sanctification, He will be your power to reach the people by the messages of truth. Wonderful reformations will be seen, and there will be an awakening and a conversion of many souls who are now ignorant of what is the truth for these last days.

I am instructed to say to our people: Consider the warnings God has sent regarding the closing up of this earth's history. It is not now a time for us to make a great display in large buildings. All our efforts for display will not convert one soul. When we consider that we are to be judged by our works, should we not give to the people of the world a representation in works that corresponds with the truths we proclaim? As a people we are to stand before the world to tell that time is soon to end. But our words of warning will be of no special value unless we show our faith by our works. Let us not testify by large and expensive buildings that we do not really believe what we teach. We are to provide simple, well constructed buildings for the carrying on of our work; but we must not in one place, in the erection of buildings, [use] sums so large that we would have to leave the byways and hedges unwarned of the coming of the Saviour.

We are delivering sermons in every building we erect, and these things are taken as testimonies borne of our faith, while these very buildings testify that we are not expecting to move soon from this world to the heavenly. As this representation of the matter was presented before me, I could not rest. I determined to present it as it was presented to me, and to urge our people to show their faith by their works. If we will work humbly and in the fear of God, He will work with our efforts to impress men and women with the truths of the message, and they in turn will testify to the faith they hold.

Missionaries are called for to go to foreign countries to present the truth to those who are in darkness. And the cities right around us are unworked, and are calling for help. "Ye are my witnesses, saith the Lord" [Isaiah 43:10], "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God" (Isaiah 61:1, 2). My brethren and sisters, let us not make representations of unbelief, but let the light shine forth to the world in clear, distinct rays.

My heart is all the time asking the question, How can we reach the people? What can we do to open the blind eyes? There is missionary work to be done right here in this place, just as important as that to be done in foreign countries. Why isn't it just as important to awaken an interest in the fields right about us as to work for the lands afar off? Oh, I do beseech our people in Washington to represent rightly the religion of Jesus Christ, the intensity of His love for the perishing, and the greatness of His power to save.

I want to read you a few words concerning Christ's work of ministry: [[Matthew 9:28-36](#), quoted.]

In connection with this, let us read Christ's great commission to His disciples: [[Matthew 28:16-20](#), quoted.]

This instruction given by Christ to His disciples is the true higher education. The highest education in our world is to be found in the teachings of the Word of God. To receive its teachings, to carry its principles into the daily life, is to receive the highest education that man can gain. It is the only education that will secure us an entrance into the city of God.

When I came to Washington, I thought that if I could I would stay all through the meeting. Then there came a time when I felt that I could not stay any longer. I said I would go away. But in the night season the word came to me, You are My messenger; you must give the message that I give you for the people. I said, I will stay, and if the meeting is prolonged, I will still stay till the close.

There are great reformations that need to be made here. These reformations are to be made on the right hand and on the left. My God help us to pray as we have never prayed before. We need His guidance and His counsel in all our works.

And now let us pray: Heavenly Father, I come to Thee in the name of Thy dear Son. (Rest not readable.)—[Letter 94a, 1909](#) (MR 900.29).

Ellen G. White Estate Washington, D. C. June, 1984. Entire Letter.

Chapter 43—Lessons From the First Chapter of Daniel

Manuscript 73, 1909

[Sermon delivered by Mrs. E. G. White, Sabbath, August 27, 1909, Council Grove, Kansas, Camp Meeting.]

The first chapter of Daniel teaches the lesson that what we eat and drink has an influence upon the powers of the mind, and that if we would have healthful bodies and clear minds, we must be careful of our diet. If we are careless in this matter, and eat simply to gratify taste, the digestive organs are impaired, and the brain is confused, and neither can act their parts as fully as God intended they should.

[Daniel 1:8-16, quoted.]

Daniel and his companions determined to banish from their diet everything that would defile, and a power from above worked in harmony with their efforts. As a result they had the privilege of following their own course in the obtaining of their education. And the education they gained was better than that gained by any of the magicians, astrologers, or wise men in all the king's realm.

Those who desire to come into right relation to God need to study Daniel's plan. That was a sum proved. You may take the sum and prove it also. There are many who think that those who adopt health reform suffer a loss of physical strength, but if these would test the matter for themselves, they would change their minds on this point. I have tested the value of health reform for thirty years, living just as simply as possible, and my physical ability at the age of 82 has been a surprise to many. In this journey I have taken, entailing five months of constant labor in the desk and out of the desk, my strength has been sustained. In my experience, health reform has given me a wonderful victory.

The Lord does not want us to have irritable tempers, and disturbed and confused minds. He wants us to do for ourselves just

what these Hebrew youth did for themselves. We are to let alone the wine that excites and intoxicates. We see all around us too much of the results of its use.

How earnestly should we plead for the benefits of the truth in this age of the world's history. How greatly are its principles needed! Consider the city of San Francisco. What was it that brought the judgments of God upon that city? We read the answer in the revelations that have been made of corruption in those who stood in high office. Corruption and drunkenness and robbery are discovered on every hand. And this condition of wickedness is not in San Francisco alone. We who have the truth understand the meaning of these conditions and events.

[315]

We are living in the last evening of this earth's history. Is it not time that every soul [should] place himself in right relation to God to act an individual part for the upbuilding of the kingdom of Christ? Is it not time that fathers and mothers do a special work in the family? Let there be no harsh words, no scoldings. This does not reform. Take your children aside when they do wrong, and show them the result of a wrong course of action. Pray with them. That prayer may make such an impression on their minds that they will see that you are not unreasonable. And if the children see that you are not unreasonable, you have gained a great victory. This is the work that is to be carried on in our family circles in these last days. Our children are a sacred responsibility. God requires that they be brought up in the nurture and admonition of the Lord.

This lesson also teaches the effect of a simple diet upon the physical powers. Students attending school should have provided for them food that will not cause disturbances in the human organism. If you do not know how to provide such food, I ask you to learn how. We are fighting for a kingdom. We are to be laborers together with God, and we must learn to subdue our passions, lest we be shut out of the courts of heaven. If we do not perfect Christian characters here, we cannot enjoy the pleasures of eternal life.

Daniel stood in a very responsible position in the kingdom of Babylon. There will always be those who will occupy positions of lesser responsibility; but whatever our work, our example may be such that it will lead others into right paths. We need to humble ourselves before God and pray to Him, and trust in Him. We do

not pray half enough in our families and alone with God. There is a world to be saved, and every talent should be used in the service of God. You may not be able to go outside your family, but you can still do a work for God; and by your own course of action you can encourage those who have missionary work to perform.

We cannot afford to miss any opportunity for perfecting a Christian character. Whatever experience may come to others, remember that you, in your lot and place, will be tested by God. There will be times when you will be placed in unfavorable positions, but at such times plead with God, trust in Him, and walk in simple faith before the Lord. Then angels of heaven will impress your minds. Let not your minds be filled with self and self-interests.

[316] The Lord is looking upon us in mercy and love today. Who will follow out the will of the Lord? Who will study to overcome the hasty temper, remembering that the words they speak are spoken in the hearing of heavenly angels? These heavenly agencies are continually ministering to us, and they will speak through us and by us if we will walk humbly with God. They open for us opportunities to make known to others a knowledge of the God of heaven. Let us acknowledge God as the highest power. Let us cherish our Redeemer's spirit of meekness and humility of mind. Let us study our life work, that it may bear the test of the judgment. We shall then stand on vantage ground with Daniel and his companions, overcoming by the blood of the Lamb and the word of our testimony.

In the third chapter of Daniel we can read the record of God's mighty work in behalf of the youth who would not bow to the image that the king had set up; and we may know that the same God is near to us as we stand in His power to honor His name in our experience. The form of the Fourth walked beside the Hebrews in the midst of the fiery furnace because they refused to bow down to the image and to worship the work of men's hands.

“Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and”—the king's countenance turns pale as he continues—“the form of the fourth is like the Son of God” [[Verses 24, 25](#)].

Going to the mouth of the furnace, Nebuchadnezzar calls the youth to come forth. [[Verses 26-29](#), quoted.]

The God of the Hebrews is our God. Let us seek to stand in right relation to Him. We have souls to save or to lose, and it depends upon our individual selves whether we save or lose. If we lose, we carry others with us to destruction. All heaven is looking upon us to see what course we will pursue—whether we will overcome by the blood of the Lamb or be careless and indifferent, going on as we please, filling our days with the pleasures of the world, and our minds with the foolish novel, while God’s work is neglected and His Word cast aside.

I ask you to consider these things as you have never yet considered them. I present before you Christ as your only hope. “God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life.” I present Christ’s character before you. Study it carefully. There is no higher education to be gained than that which you gather from the Word of God. Those who will may gain from it an intelligence and an understanding that is as enduring and as reliable as that which Daniel had, and which preserved him and carried him safely through test and trial. Christ will give judgment to the student of His Word today, as He gave the Hebrew youth judgment. These young men were found to have more wisdom than all the wise men in all the realm of Babylon. [317]

When the heart is in right condition before God, we shall deny self. Did not God give Jesus, His only begotten Son—He who was equal with the Father in the making of man? What are you doing to make yourself acceptable before God? Are you cultivating your reasoning powers? Are you preserving your physical powers by a wise and careful diet? Let the wine alone, and everything of the kind. We need to adopt a simple diet if we would have a clear understanding of our duty. Let us remember that we are living in review before God, that we shall have tests to bear, and that our faith in God is to be so cultivated that we can reach up to heaven in full confidence for sanctification of body, soul, and spirit.

We need that living faith that will take hold of God; and we can have this if we will study the will of the Lord in all things. In times of poverty and sickness and suffering, it is our privilege to go to the

Saviour and tell Him our necessities, and ask Him for His help. And if we will rely upon the Word of God, we shall see the fulfillment of His promises. Every day we are meeting temptation and trial in one form or another; but if we walk humbly with God and do our best, seeking daily to come into close relation to Him, He will work in our behalf.

Study the record of the life and activities of Christ. The Saviour knew that He could do little if He remained in one place. Therefore He moved from city to city and village to village, the crowds often following Him in great multitudes. He gave these followers instruction, teaching them of Himself from the words of the Old Testament Scriptures. As He would present old truths in a new light before them, the people would listen as to something they had never before heard of.

[318] On one occasion the people gathered about the Saviour until there were 5,000 men besides women and children. All day they had listened to the great Teacher, and now, as evening drew on, the Master said to His disciples, These must be weary; they should have rest and food. But the inquiry arose, Where shall we find food for so great a company? The Saviour asked, How much have you? The disciples replied, Five barley loaves and a few small fishes. Bid them sit down on the ground, the Saviour commanded; then, breaking the bread, He gave to His disciples and the disciples to the multitudes.

When the people were satisfied, the Saviour gave the command to His disciples, "Gather up the fragments, that nothing be lost." Here Christ taught a precious lesson, one that was to come clear down through the ages to our time. There is an economy that Christ wants each to weave into our experience. There are wants and necessities on every hand to be supplied; there are needy and suffering ones to help. When we stand in right relation to God, we will stand in right relation to the principles of economy. We will know by experience what it means to deny self. We will be willing to sacrifice for the sake of others.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ accepted the office laid upon Him. Seeing the needs of men, He laid aside His royal robe and crown and came to earth to

minister to mankind. And day by day in His life on earth, He was preparing for greater tests to come with stronger power.

Just before His crucifixion He took His disciples aside that they might pray with Him, that He and they might receive strength to endure. It was here in His agony in the garden of Gethsemane that the cup trembled in His hand. Should He drink it, and thus be separated from God? Should He take the sins of the world upon Him? The woes of a lost race rose up before Him, and He said, "Father, if this cup may not pass away from me, except I drink it, thy will be done." Then a mighty angel from glory came to His side and strengthened Him to go through the awful trial.

He was laid in the tomb, and a great stone was rolled before the door of the tomb. But when the day of His release came, a mighty angel from heaven came and rolled back the stone as [though] it had been a pebble. And Jesus came forth, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." He revealed Himself to Mary and to His disciples, bringing rejoicing to their hearts.

God sent His Son into the world that He might learn by actual experience the needs of humanity. Through humanity combined with divinity He must reach man and enable him to lay hold upon the divine nature.

Let us not turn from the representation because we cannot be one with the world and at the same time be one with Christ. We do not deserve heaven if we come to Christ in that way. Let us make an entire surrender to God. God wants us to withdraw from association with those who would lead us to withdraw from Him. He wants His people to lay hold with a strong determination to work out their salvation with fear and trembling. He wants them to make a covenant with God by sacrifice, to consecrate themselves to God to bear the suffering part of religion as well as to share its joys. If they cannot do this, they cannot enter the gates of the city of God and have right to the tree of life. [319]

Let us ever remember that eternal life has been secured for us at the cost of God's only begotten Son. Considering this, should we not study to know what sacrifices we can make for His cause, what part we can act in advancing the glory of God for the great hereafter? Humanity can grasp the divinity of Christ. This is for us if we will

lay hold of it by an intelligent faith. Let us learn what it means to deny self as Christ denied self. He laid aside all that He had with the Father, and clothing His divinity with humanity came to earth that He might teach men and women how they might overcome. We are living in a time of test. Shall we not decide to stand on the side of Christ in this matter?

Do you not want the gates of the city of God to be opened freely to you, and you be welcomed in with your children? Do you not want the crown of glory placed upon your brow? Do you not want that life that measures with the life of God? But if we [are to] enjoy these eternal blessings, we have sacrifices to make in this life. We must reveal that we possess a faith that lays hold upon the living God and a righteousness that overcomes sin. May God bless us here today.

How much are we willing to sacrifice in order to cooperate with Jesus Christ in our individual salvation? What are we willing to do that we may be enlightened and may enlighten others? Satan is working with all deceivableness of unrighteousness to set in operation means by which to bring suffering upon God's people. Let us cultivate the simplicity of true godliness. Let us in our human nature take hold of the divine, that that nature may mold our life, our character, our words and works. Then we shall go straight forward in the name of Jesus Christ.

[320] There are souls to be saved from their sin. We must lay hold of them by living faith, and give them every chance to overcome. I ask you, Will you not accept the truth I have presented before you today? Will you not seek to come into harmony with the spirit of this work that you may have a part in it? Will you not make the effort to put away folly and indulgence, and do all in your power to save the souls that are perishing?

We need help for the work to be done in different parts of the great missionary field. In Portland, Maine, where the truth was preached with power in 1842-44, our brethren and sisters have need of a little meetinghouse. Very little labor has been given to the city of Portland. There are a few Sabbath-keepers there, but they have no house of worship. We do not hesitate to ask you to help in the erection of this house of worship by giving us of your means, for by so doing you will be laying up in the heavens a treasure that faileth

not. We want you to have a part in carrying the message of mercy to this world.

We hope to have a large company of believers in Portland, Maine. The power of God was felt at the camp meeting held there recently, and we hope that many souls will be relieved as a result of its work, and that many more will lay hold of the truth of the gospel. Now, if you want to help, do so, and the Lord will let His blessing rest upon you.

And there are other places in similar need. It is represented to me that there are hundreds of places needing our help. The work of God is a work of self-sacrifice. Who among us is willing to unite in labor for the saving of souls? Those who will here determine to do this, rise to your feet.

[Congregation rises.]

(Praying): My heavenly Father, I have tried to present, in my weakness, those things that Thou hast presented before me again and again to congregations that I have not seen assembled; and this is one of them. I ask Thee now to make the impression upon the human mind. Thou canst do it; for Thou art God, and beside Thee there is none else. Thou hast given Thine only begotten Son to make plain the way constantly beset with temptations by the enemy. I ask Thee, Lord, to bless this people here today. Sweep back every mist and cloud of darkness, and let the sunlight of Thy glory in. Work by Thy Holy Spirit upon the minds of parents and children, that all may labor together for the spread of the knowledge of the truth.

God, the living God, souls are perishing, and Satan is working to call the attention of the people to nothingness and folly. Wilt Thou not go with this people as they leave this meeting, and teach them daily to lay hold of the merits of the precious Redeemer? Thou hast given so much for these souls; help them to make a covenant with Thee by sacrifice, that they may have a part in that life that measures with the life of God. We want them to have the crown of glory, and to strike the harp of gold. Lord, take this people, baptize them with Thy Holy Spirit. Let them see light in Thy light and rejoice in Thy truth. There is a heaven for them to win, a hell for them to shun. Grant that they may be crowned in the kingdom of glory,

[321]

never again to go out into a sin-cursed world, where all is renewed by Thy sacrifice, our blessed Redeemer.

Take these souls into Thy keeping. Make the impression upon their minds that heaven must be won by them, that they must withstand the tests of Satan. Bless them this day. Thou hast blessed them. Bless mind, and soul, and body, and help each to arouse to earnest labor for others. Make them laborers together with God in the work of salvation, and Thy blessed name shall have all the glory.—Ms 73, 1909 (MR 900.20).

Ellen G. White Estate Washington, D. C. June, 1983. Entire Ms.

Chapter 44—A Call to Work the Cities, Giving Particular Attention to Nationality Groups

[322]

Manuscript 25, 1910

[An address to the workers at the Pacific Union Conference session, Mountain View, California, January 28, 1910. At the beginning of the morning hour set apart for devotional exercises, Mrs. E. G. White read a communication addressed to the president of the Union Conference, then made the following remarks.]

I desire to say a few words to the workers assembled at this conference. I have been passing through a serious experience. Since I spoke to you on the opening day of the meeting, I have been writing out the things that I was required to write; for the end desired could not be accomplished unless matters were brought before you plainly and decidedly, so that you might understand clearly that on the part of some there has been a disposition to go contrary to the light that God has given. This situation has brought distress to my soul, and I have been sorely perplexed. I must meet these things in the fear of God. When messages come to me for the people of God, I must not conceal them but must write them out and speak of them.

A few days ago, in the evening, Brother [I. H.] Evans came to see me. We had only a few words together, as he was called away. I presented before him the great necessity of our people giving much careful consideration to the work that must be done in the great cities. Notwithstanding the fact that the needs of these cities have been brought to the attention of our people over and over again, yet there are very few who seem willing to move forward along the lines indicated by our heavenly Instructor. Every obstacle to progress must be removed, and we must come into a position of harmony as laborers together with God. Unless we can have unity and harmony, there will be a retarding of the work continually.

During our conversation, Elder Evans called my attention to the fact that considerable means is now being used in bringing the

message of present truth to the knowledge of those who are living in the cities. Something has been done, it is true; but God requires of His people a far greater work than anything that has been done in years past.

[323] I have been through many of these cities. I have seen New York and other cities of the East that are to be worked. What I have seen of these unwarned places brings sorrow to my heart, and I cannot sleep. Often I have lain upon my bed in an agony of distress over the situation, and then I have attempted to write out the representations that have been made before me distinctly that there is not seen in the East the reformation that should be taking place in our churches. Our brethren are not carrying the burden they should in behalf of the unworked cities. They have not been making decided movements to send men into these cities.

Some have hesitated because they feared that the work outlined would require more means than was at their command. But I have urged our brethren to step forward by faith and follow the leadings of divine providence. Christ has bidden His servants go out into all parts of the field, and angels will prepare the way before them as they advance in faith. God's messengers need to awake from their lethargy and lay aside everything that may hinder the free course of the Holy Spirit in connection with their labors.

Especially in places where our people have gathered around a large institution, as here at Mountain View, constant vigilance should be exercised in order that every advance movement may be in accordance with the will of God. Thorough consecration should mark the lives of those who are called to labor in our institutions, that right steps may be taken and that all may do everything in their power to save souls.

Since coming to this meeting I have passed through a strange experience. One day, after appearing before the conference to read some matter to you, the burden that was upon my soul continued to press upon me after I returned to my room. I was in distress of mind. That night I could not seem to lose myself in sleep. It seemed as if evil angels were right in the room where I was. And while I was suffering in mind, it seemed as if I was suffering great bodily pain. My right arm, which through the years has nearly always been preserved from disease and suffering, seemed powerless. I could not

lift it. Then I had a most severe, excruciating pain in the ear; then most terrible suffering in the jaw. It seemed as if I must scream. But I kept saying, "Lord, You know all about it."

I was in perfect agony. It seemed that my brain and every part of my body was suffering. At times I would rise up and think, "I will not lie here another moment." Then I would think, "You will only arouse those who are in the house, and they cannot do anything for you." And so I kept looking to the Lord, and saying, "Lord, You know all about this pain." The suffering continued, at times in the jaw, then in the brain, and then in other members of the body, until nearly daylight. Just before the break of day I fell asleep for about an hour.

[324]

My arm is all right this morning. Legions of evil angels were in that room, and if I had not clung by faith to the Lord, I do not know what might have become of me. I would not call anyone. I said, "This must be between me and these evil spirits." I would find myself at times rising up in bed, crying to the Lord to give me relief. But no genuine relief came to me. A sense of relief from the presence of those evil angels came to me, but no relief from pain and suffering came to me, until I stood here upon this platform with a manuscript in my hand and began to read what I had to read to you. As soon as I stood up here with that manuscript in my hand, every pain left me. My right side was just as strong as it had been before.

I shall never be able to give you a description of the satanic forces that were at work in that room. I shall never be able to tell it in a way that will enable you to comprehend it. I wondered what it meant; I could not understand it; but since standing before you the next morning, I have had no suffering.

Light has been coming to me that unless we have more evident movings of the Spirit of God, and greater manifestations of divine power working in our midst, many of God's people will be overcome. Satanic agencies will come in, as they came to me. But we cannot afford to yield to the power of the enemy.

Brethren, God is in earnest with us. He does not desire Brother [H. W.] Cottrell to take a position that will lead both him and many others to make wrong decisions. Some may think it cruel to speak thus plainly; but it would be very cruel to allow our brother to cherish

his natural tendency to think that when he takes a position he has to hold to this position without changing his view.

Over and over again, in the night season, One with arms outstretched has instructed me, “Tell My people to come into line. Tell My people to unite with Jesus Christ in doing a work that they have not yet done.”

God desires His people to take steps forward and upward, ever advancing. They are not half awake. They do not seem to understand that the way before them will be blocked by the enemy more and still more, and that now is the time for the cities to be entered. God desires His people to do all they can to give the message of warning to the cities.

[325] As I journeyed through the East this past summer, and saw Philadelphia, New York, Boston, Portland, Buffalo, and other large cities, all of them practically unworked, unwarned, I thought, How can God excuse His people of this neglect? We must arouse to a realization of our present duty.

Some in Mountain View may say, “There is a large debt on the Pacific Press Office.” Well, brethren, I, too, am in debt—perhaps more so than many others—and yet I keep at work, and when a necessity for help presents itself I try to meet it by appropriating means. I do not always stop to inquire whether or not I can afford it.

A short time ago, when in Mountain View, I presented before the brethren the needs of the work in Portland, Maine. The believers in that beautiful city are trying to build a meetinghouse there. When we attended their camp meeting last summer, we encouraged them to go forward with this enterprise, and promised to appeal to our churches elsewhere for funds to assist those who were bearing the burden of the work in Portland. I expected to see the church at Mountain View respond liberally to an invitation to give to that enterprise, but was disappointed.

During the [early] days of the Advent Movement, the first and the second angels’ messages were proclaimed with power in Portland, Maine. And after the disappointment, when light shone upon the sanctuary question and the three messages of Revelation fourteen, the third angel’s message was preached faithfully in that place and throughout the East. In times past we have attended camp meetings in that city that have been well attended. The power of God has been

manifested. Those connected with the courts, and others high in office, have come out to hear.

Before the disappointment in 1844, the city was stirred deeply. From one end of the city to the other, appointments for meetings were filled, and the halls were crowded. On one occasion, when there was not even standing room in the aisles, the people feared the foundations might give away; but the builders were present and assured the congregation that they need have no fear, that the building was amply strong and safe. For miles around the message extended, and many came to hear. The doors of many churches were thrown open to those who desired to speak.

At the present time, but very little is being done in Portland. There are three aged ministers living there because the climate is favorable for their health, but they are unable to do much aggressive work. At the camp meeting held there last summer, there was a good attendance of unbelievers. Our brethren had to provide extra seats to accommodate those that came. The power of God rested upon the speakers. I know it rested upon me, as I gave to the people a message of mercy. I did not stand before them because I felt able; I stood there because of the opportunity to let them hear the message of mercy that is being given to the world. The power of God came upon me, and gave me utterance, as it did during the recent General Conference held at Washington, D. C. At the close of my discourse I asked all who would pledge themselves to carry on a personal study of the Scriptures to find out whether the truths presented before them that day were in accordance with the Word, to rise to their feet.

[326]

You can imagine my feelings as I saw nearly everyone in that large congregation standing on their feet, thus pledging themselves before God to search the Scriptures to find out whether these things were so. The Spirit of God was present in that meeting in marked measure, and we had a wonderful meeting.

When I think of the opportunity we now have to work Portland, Maine, and many other cities in the East, I cannot hold my peace. This is why I have appealed to the church at Mountain View and to churches in several other places, to help our brethren in Portland to erect a meetinghouse. Because of their poverty they cannot advance as rapidly as they desire, and unless someone helps, the work is

liable to be greatly retarded. We believe that many will respond to this appeal.

In New York and in many other cities, there are multitudes of people unwarned. Among our people there is great zeal—and I do not say there is any too much—to work the foreign countries; but it would be more consistent if we could see a proportionate zeal to work the cities close by. We need to move sensibly. We need to plan to warn the cities in America. We must set about this work in earnestness, and do it. Laying aside our peculiarities and our own ideas, we are to preach Bible truth. Men of consecration and talent are to be sent into these cities and set to work. Oh, why are so many seemingly indifferent and self-centered? Why do so many take an interest chiefly in the place where they are laboring, and lose sight of the fact that there is a world to be warned, and that these cities must hear the message?

I have been seeking to arouse our people. I have encouraged Dr. and Mrs. Kress and Elder and Mrs. G. B. Starr to labor earnestly in the cities, and I understand that they are now in Boston. In the 1844 movement the message went through Boston like a lamp that burneth. I was in that message. They sent for me to come to speak to the people in large halls. There was an intense interest.

[327] When a true missionary spirit takes hold of the hearts of believers, the Bible will be studied more diligently than it is now, and many will understand that the cities are not being worked as they should be. Many will then take hold of this work.

During the General Conference held at Washington in 1909, the Lord lifted me above my infirmities, and I was enabled to speak to large congregations, and make all hear the words spoken. From Washington we visited several cities, where we saw multitudes of people who, I suppose, have never heard the warning message. When I saw these people, I pledged myself before God that I would remain silent no longer.

Here at Mountain View there are advantages, great advantages, and the believers should make the most of these advantages. Let nothing be allowed in the life-practice that might prove a hindrance. Let none manifest a disposition to make his fellow men come to his personal ideas of doing this and that. Let none say, I cannot do

this, when the providence of God indicates that something should be done. Let all seek to come into line.

The salvation of God is to be revealed in the great cities of the land. Ministers often visit companies of believers in the different conferences; and this is a work that has its place; but the ministers have a solemn work to perform in the great cities. As God's people take up this responsibility and discharge it in His fear, those who are enlightened as the result of faithful labor will give freely of their means to sustain the work in their cities and in other places as well. As the laborers go to the new converts, and in the spirit and power of God ask them for help, the Spirit of God will move upon their hearts.

It has been said, "We should like to send a large amount of money to China." Are the souls in China any more precious than the souls within the shadow of our doors? We are to act our part in warning China, but we also are to act our part in warning the cities close by where we live. Here are foreigners of various nationalities in our cities, and they are to be reached with the message of present truth. When they accept the message they will begin working at once, and many will return to the places from which they came, that they may win their people to the truth. We are to search out these people, and teach them the way of life. As I think of these things, I cannot hold my peace.

I have tried to arouse you to a realization of what it means to be missionaries. Many of our people have lost the sense of what it means to carry the truth to places where it has not yet been proclaimed. I have seen city after city, the inhabitants of which have no knowledge of what we believe.

[328]

Means must be sent to China; this is right and proper; but why not also warn the various nationalities in the cities close by? Why not plan wisely to reach the hundreds of thousands of foreigners in the cities of America? God desires us to awake from our slumbers. He desires us to do our duty. He desires to endue us with His Spirit and lift us up onto a higher platform. Everyone who will come into line will understand what the will of God is. Then no one will set his stakes to follow a certain way of his own choosing, irrespective of the counsels of his brethren; but all will have the faith that works by love and purifies the soul. When God's people understand what

Bible religion is, there will be coming into the ranks of believers more new converts than are seen today. We are to awake and do our duty toward the unwarned inhabitants of the cities and of many out-of-the-way places, and then we shall see of the salvation of God.—Ms 25, 1910 (MR 900.59)

Ellen G. White Estate Washington, D. C. May, 1989. Entire Ms.

Chapter 45—The Fruitless Fig Tree

[329]

Manuscript 65, 1912

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 which she might have had but which she did not have any right to claim because she had forfeited the promises of God. These promises He has plainly connected with willing obedience, and He can fulfill them 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 everyone 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 fruitbearing 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 work, 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 attributable to the neglect of the Jewish nation, as is represented in the ninth chapter of Zechariah. [[Zechariah 9:12-](#)

17, quoted.] The whole world is embraced in the contract of the great plan of redemption.

[Isaiah 62:1-3; 11:10-12; Isaiah 62:10-12; Jeremiah 31:10-12, quoted.] Corn and wine are symbols of grace and plenty.

[330]

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 advantages 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 fulfill 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](#)].

[331]

The prayer of Jeremiah, recorded in the thirty-second chapter of his prophecy, should be carefully considered. [[Jeremiah 32:16-23](#), quoted.]

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.

[[Jeremiah 36:1-7](#), quoted.] This chapter is a record of historical events that will be repeated. Let all who desire to receive warning, read carefully. [[Jeremiah 36:22, 23, 27, 28, 32](#), quoted.]

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.

[[1 Corinthians 10:1-12](#), quoted.]

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 had 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](#)].

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

[[Deuteronomy 10:12-18](#); [11:13-15](#); [Deuteronomy 4:5-9](#), quoted.]

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](#)].

[333]

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 65, 1912 (MR 900.40).

Ellen G. White Estate Washington, D. C. January, 1986. Entire Ms.

Chapter 46—Following on to Know the Lord

Manuscript 16, 1913

[Remarks by Mrs. E. G. White, Sanitarium Church School Picnic,
June 15, 1913.]

I am glad to have the privilege of meeting with those who have gathered here today. I feel an earnest desire that every one of you shall be victorious in the struggle against evil. For many years I have been laboring for the salvation of souls. I began this work at a very early age, and all through my life the Lord has sustained me in telling old and young of the hope that we have in Christ.

I have always had an especial interest in the youth. I see before me today those whom I know God can use if they will put their dependence in Him. Children, if you will be in earnest in serving God, you will be a help to all with whom you associate. There is nothing to be ashamed of in being a Christian. It is an honor to follow the Saviour. And it is by obeying the instructions that He has given that you are to be prepared to meet Him when He comes. If you will ask God to help you to overcome what is un-Christlike in your dispositions, He will prepare you for entrance into heaven, where no sin can enter. Those who daily give the life to Jesus, and who follow on to know Him, will be greatly blessed. Say, Christ gave His life for me, and I must give my life for Him. If you give yourselves wholly to Him, you will be conquerors in the warfare against sin. The Lord Jesus will be your helper, your support, your strength, if you will receive and obey Him.

To the older ones who are present, I wish to say, Set before the younger ones an example that will help them to press forward in the upward way. Remember that your words and acts have an influence upon them for good or for evil. It is unworthy [for] a Christian to neglect to make every effort in his power to help those for whom the Saviour gave His life. Christ died that we might live, and we want to be sure that we are trying to do His will. Then we shall be

acceptable to Him. Angels of God will be near to help us, and we shall realize the aid of a power above ourselves.

I have recently been studying what we older ones can do to make the best impression upon the minds of the youth. What can we do? Let us study the Word, and as we have opportunity, talk Bible truth. As you do this, you will find that your own mind and heart are becoming subdued. As you strive to overcome everything that is displeasing to God, angels of heaven will help you to exert a right influence upon those who are younger. You will not be left to stumble along in uncertainty, not knowing what you are doing. Power from above will be given you, to enable you to show to others that we have a living Saviour, a Redeemer who can forgive our transgressions. [335]

You can help the younger ones. You can be a blessing to them, even to the very young. And when Christ shall come in the clouds of heaven, He will say, "You have followed on to know Me. I acknowledge you as My servants." You will have light in the Lord, and the glory of the Lord will be your rearward.

To these students I would say, Do not think it is an amusing thing to take advantage of a fellow student, and to lead him astray. God wants you to be constantly reaching higher and still higher for attainments that will enable you to help others, to be an example to those around you. And as you do this, the Lord will surely let His blessing rest upon you. But do not go only half way in your efforts to serve God. Do not feel that there is no need of being particular. You do need to be particular to avoid evil, even the appearance of evil, from the oldest to the youngest. It is possible for the youth to be such earnest Christians that through them the Lord will send the truth home to those who have never known Him.

I was very young when I began to serve the Lord. I am now eighty-five years old. In my childhood, affliction came to me and I have been a sufferer all my life. But the Lord has been my strength to do His service, and I have been able to speak again and again to congregations numbering thousands of people. For a great many years I have been engaged in active labor, speaking to the people and writing out the instruction opened before me.

At times sickness has come upon me, and then I would cast my helpless soul upon Jesus Christ, and say, Thou knowest, Lord, that

I have chosen Thee as my Redeemer. Give me not only spiritual strength, but physical strength, that I may follow on to know Thee, and the Lord has never forsaken me. Always He has been my Helper, as He will be yours if you will trust in Him.

It is because I so greatly desire to work for the salvation of souls that I do not give up to infirmities. I am determined that so long as God permits me to live, I will proclaim the message of warning to the world. I want my voice to reach many more before I shall give up my labors.

I expect to have trials, but I do not dread them. The Lord knows what I can bear, and He will give me strength to endure. He will sustain me in my weakness, enabling me to follow on, and to know that His going forth is prepared as the morning.

Students, be determined that you will follow on to know the Lord. Remember that angels are beside you. They see all your efforts against wrong. They understand all your difficulties; and if in meekness you will give up your own way for Christ's way, taking His yoke cheerfully, you will find that He will give you daily strength to overcome.

[336] As I see you all here, the thought comes to me, Shall I meet them in the kingdom of heaven? What a meeting that will be—when the redeemed are gathered home, saved, eternally saved. They have fought the good fight. They have pressed the battle to the gates. They have done all in their power to help others to follow in the Saviour's footsteps.

I know that there are many here who are trying to overcome through the blood of the Lamb and the word of their testimony. I want to say to you, Jesus wants every one of you. He died that you and I might be among those who shall wear the crown of life. He wants you, from the oldest to the youngest, to place your influence on His side. He wants your help.

I pray that those who today have listened to me will lay hold upon the hope set before them in the gospel. I pray that in the great day of Christ's coming, their voices will help to swell the song of joy and triumph that will be raised by the overcomers. I beg of you, dear youth, to link up with Jesus Christ. He died on Calvary's cross for you and for me, and in His strength we may overcome.

Follow on to know the Lord. If you will do this, you will win souls to Christ. Not only will your own soul be saved, the power that converts your soul will enable you to set an example that will win others to Christ. These older children can be an example to the younger ones, leading and guiding them aright, speaking a word in season to them. Thus you can be laborers together with God.

I want to say to these boys, You can overcome evil—evil thoughts, evil desires—by the blood of the Lamb and the word of your testimony. We cannot afford to sin. It costs too much.

May the Lord bless you all. We shall think of you and pray for you. I want to offer a word of prayer now.

Praying: Heavenly Father, we come to Thee just as we are, needy and dependent. And we ask Thee, Lord, that the few words spoken here today may lead those who have heard to seek with all their hearts to overcome by the blood of the Lamb and the word of their testimony. Lord, wilt Thou work by Thy Spirit, and let the light of truth shine into human hearts, that souls may turn to Thee, and repent and be converted, that we may meet them in the kingdom of glory. Amen.—Ms. 16, 1913.

Chapter 47—“I Will Not Leave You Comfortless”

Manuscript 20, 1913

[Sermon at St. Helena, California, Sabbath, September 27, 1913, from [John 14](#). Ellen White’s last recorded sermon.]

“Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go Ye know, and the way Ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him” [[John 14:1-7](#)]. I want you to keep these words in mind.

“Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father” [[verse 12](#)]. What wonderful words! Since we have such promises, let not one of us doubt; let not one of us fall into unbelief. Let us take the Lord at His word—believe Him. The Spirit that was with Christ will indeed be with all who trust in the Lord.

“If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you” [[verses 15-18](#)]. What breadth, what height, what greatness of love is presented to us.

When you are in trouble and difficulty, and hardly know what to do, open your Bible to the fourteenth chapter of John, and read the

promise that it contains. Read the promises to the children at family worship. Present these wonderful truths so that their young minds will comprehend. “I will not leave you comfortless.” Do you believe this as the word of God? Do you lay hold of God’s promises and present them to the members of your family? When you do this, you will have peace and hope and rejoicing. You may be discouraged, you may be disheartened, but you have God’s promise that He will not leave you comfortless. I believe this, for I have proved it.

“Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also” [verse 19]. What could be more precious to us in discouragement than God’s presence? Let us take God at His word, and consecrate ourselves to Him. Let us, as needy applicants, present our case to Him, and prove that He will do just as He said He would. [338]

“He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him” [verse 21]. Here is a promise for which I do not know how to express my gratitude. The divine assurance contained in these words, we are to appropriate in our families, so that the life and the health of ourselves and our families shall reflect the love of Christ. We want this in all its richness and greatness. In the words that I have just read, we have God’s promise that the highest of all power is at our command. We need to have a higher conception of the will of God concerning us.

“Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him” [verses 22, 23]. Ever keep this promise in mind, and when the enemy tempts you to doubt, say No. Now, is there any excuse for not perfecting Christian character? I do not see any excuse.

“He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father’s which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

“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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence” [[verses 24-31](#)].

I wanted to read this Scripture to you, and I wish that I might impress it upon your minds.

[339] Christ is from everlasting to everlasting, a present help to all who seek Him diligently. And those who seek Him diligently will find Him. I am so thankful that the Lord is ours. I want to serve Him and glorify Him.

I shall not talk longer at this time, but will ask you to study this Scripture during the week, and to glorify God in every way possible, fathers, mothers, and children. Then the children can speak of the kindness and love of Jesus because the great peace of God will come into their minds.

Everyone should reach a higher standard. The light of heaven should shine into our minds. The Lord will help us in our daily walk with Him. He will carry our cares and He will prove His word. He wants us to test Him. I ask you to glorify God in your homes. Take more time to study God’s Word.

May God help you to weigh these matters sensibly and thoroughly, that you may follow on to know the Lord, whose going forth is prepared as the morning. Amen.—Ms. 20, 1913.